An Enlightening Commentary into The Holy Qur'an

Compiled by:
Ayatullah Sayyid Kamal Faghih Imani
and
A Group of Muslim Scholars

IMAM ALI Islamic Research Center
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بسم الله الرحمن الرحیم

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:Writer

Sayyid Kamal Faghih Imani

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In The Name of Allah, The Beneficent, The Merciful

INTRODUCTION

Verily this Qur'ān doth guide to that which is most right (or stable) (to run societies), " and giveth the glad tidings to the Believers who work deeds of righteousness, that .(they shall have a magnificent reward " (Sura Al-'Asrā, No. ١٧, verse ٩

We have sent down to thee the book explaining all things, a Guide, a Mercy, and " .(Glad Tidings to Muslims," (Sura An-Naḥl, No. ١۶, verse ٨٩

When those come to thee who believe in Our Signs, say: ` Peace be on you: Your " Lord hath inscribed for Himself (the rule of) Mercy; verily, if any of you did evil in ignorance, and thereafter repented, and amended (his conduct), Lo! He is Oft-.(Forgiving, Most Merciful ", (Sura Al-An`ām, No. ۶, verse ۵۴

The collection of all the messages or revelations that Prophet Muhammad (p.b.u.h.) received is called Qur'ān. The Holy Qur'ān is the ` text-book ' of Islam. All the doctrines, principals, laws, commandments and prohibitions of Islam are enshrined in the Qur'ān. It was through the Qur'ān and Muhammad Mustafa (p.b.u.h.) that the message of Allah (s.w.t.) to mankind was completed, and through the inspired .commentary of Ahlul-Bait, religion was perfected

In this century of research and scientific progression of the computer, endeavours for the conquest of space, the finding of new stars and galaxies of even more than ۵٠ million light years away from us by modern instruments and the efforts of astronomers, and the faster means of communication have set in motion such rapid conveyances of men and material, which were far beyond the imagination of the former generations of the human race and which causes a vital change and

exchange of thoughts and religious ideology, the light of the Qur'ān and

Islam is penetrating all curtains of every kind and is illuminating many individuals' hearts in nearly all parts of the world, inspite of heavy barriers and careful controls and religious interrogation exerted by not

only many governments of non-Muslim nations, but also in some Muslim countries against their believing people, especially during the years after the Islamic Revolution .of Iran

The effective influence of the light of truth together with the speed in the movement of the Age has brought forth a more vital change and exchange of thought and religious ideology in connection with the Holy Qur'ān. In regard to this, we refer to what the Messenger of Allah (p.b.u.h.) has said about it: "...When afflictions surround you like the dark night, refer to the Qur'ān, because, it is an Intercessor whose intercession is accepted. It reports the evils (of people) which will be confirmed. It leads the person to Heaven who puts it in front of himself (follows it); and he who puts it behind himself (neglects it) will be driven to Hell. This very Qur'ān is the best guide to the best ways. It is a Book in which there are useful explanations, statements and .(gaining (of goals). It is the Separator (of right and wrong)...", (Usul-i-Kāfī, vol. ٢, p. ٥٩٩

To recite the Qur'ān, obviously, those people whose language is not Arabic and know English, at first, refer to the Holy Book in English, because this is an international language and it is possible for all nations with any native language, to read and understand it in English. As far as we know, there are more than ٥٠ different English translations of the Qur'ān available in Iran, alone, and, probably some others can be found, besides them, in libraries (and homes) throughout the world. This makes it easy for the lovers of truth to receive the knowledge of the Holy Qur'ān and Islamic ,ideology, through the medium of English

.which formerly was acquired only directly by the Arabic and Persian languages

But, a fact should be mentioned here that although the Qur'ān is, on the whole, an easily understandable book in general, yet, not all of the words of Allah are easily understood by ordinary people and need explanatory commentary, ` Tafsīr '. Alongside this path, there are some problems that those eager to learn the Qur'ānic truth should know and be careful of. Hence, we deal, here, with some of the difficulties we recognized and were involved in when we were preparing this work; the fruit of our humble labour of more than three years, almost a pioneer service of its

,kind, was a translation of the commentary of over one part

Volumes ۱ and ۲, (of the ۳۰ parts) of the Holy Qur'ān from different-

.commentary sources

The Persian-Arabic original work, compiled by a group of Muslim scholars who preferred their names to be mentioned in the next world instead of this world, is based especially upon popular commentaries mostly accepted by Muslim scholars of both schools of thought, with the consultation of some other books and present living scholars, learned in the Qur'ānic Sciences, as our investigative sources on the path of

producing this translated commentary in a simple standard of English easily understood by laymen. The style of writing, here, is a mixture of British-English and American-English,understandable by all the readers, even for those acquainted with only one of them; but excuse us for using some interchangable spellings. If both are used, from time to time, they are acceptable; i.e.: defenceless and defenseless, or .favour and favor

Not All English Versions of the Qur'ān Are Acceptable

Some of the Western translators of the Holy Qur'ān, not all of them of course, and some of the producers of the literature on Islam in the English language are the anti-Muslim elements which are busy distorting the facts about the faith to create .disruption in the Islamic ideology

These hostile minds have done the worst possible work which is for them to black-list the holy Prophet (p.b.u.h.) and the religion of Islam, through their harsh, purposeful, and subtle mis-translations, mis-interpretations, mis-representations and distortion of the facts. The distortion and the misinterpretations are so strongly plastered with such attractive colors of their linguistic excellence and the delusive logic that the blind lovers of the English language, who are hardly or even totally

unaware of the actual Qur'ānic factors of faith, get caught in the falsehood tempered with the eloquence and they swallow the `sugar-coated poisonous pills of deceit ' and get themselves duly conditioned to serve the purpose of the publications of the hostile .camps

The current standing of Evil has always been against the Truth in the history of man, of course, or even before the recorded history, from when the sons of Adam (a.s.) .came into existence

When these antagonistic elements have sucessfully extended their

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active influence upon our own religion, ideology and social tradition, we are also bound in our duty to Allah, His Final Word, the Holy Qur'ān, the Faith, and to Islam, to do our best, at least, to present to every sincere seeker of it a selection of the proper translation of the verses of the Holy Qur'ān from among the best translations appropriate to the meaning of the original Arabic text, and the ` Tafsīr ', commentary, .applied in this book

By the way, we believe it is the essential belief of ` Shi`ah ' that the present Qur'ān, which is in our hands today, is the Holy Book of Allah, revealed to the holy Prophet Mohammad (p.b.u.h.), as arranged and compiled during his lifetime and was reread to him to assure accuracy and it contains nothing less or more than what was revealed. (And it should be noted that, " Nay, but it is a Glorious Qur'ān, (inscribed

in a tablet preserved." (۸۵: ۲۱,۲۲), whose present arrangement is the order in which the various verses were assorted and arranged at the command of the holy Prophet (p.b.u.h.), himself. This is the uncorrupted or undisturbed Word of Allah, the preservation of which has been guaranteed by Allah, Himself where He says: " We have, without doubt, sent down the Message; and We will assuredly guard it (from .(corruption) ", (۱۵: ۹

Furthermore, the English translations next to the Arabic text of the verses, in this book, besides the careful investigation and searching through different lexical and commentary sources together with the consultation of various authentic translations of English versions of the Holy Qur'ān (the names of which are listed at the end of this book under the title of ` References ') contain the most specific possible senses in Arabic and English languages. These have been considered and applied to produce the closest meaning to the Word of Allah and the commentary. The translator did his best to preserve this Divine Message and, in conveying the Qur'ānic facts in English, there has been some divine assistance bestowed (by Allah) through seeking help from the Messenger of Allah, the holy Prophet of Islam (p.b.u.h.), who brought this Message .to light

The translator of the current commentary, this writer, believes that the Word of Allah,

the Holy Qur'ān, which is one of the two weights ` Thaqalayn ', is too magnificent for him to translate, because of

the fear of Allah, and he needed a kind of permission from Him to change the original text from Arabic into another language which, somehow, was finally granted to him by the Prophet (p.b.u.h.) : " Verily this is a revelation from the Lord of the Worlds ", " In .(the perspicuous Arabic tongue ", (۲۶: ۱۹۲ and ۱۹۵

?' What is a ` Commentary

,A pure, correct, accurate translation of the Qur'ān is necessary

but it is not sometimes enough for the readers of it to understand all of the apparent and hidden meanings that some verses bear, and, it is the duty of every Muslim, man or woman, to read, understand and contemplate on the Holy Qur'ān according to his own capacity: "...read you, therefore, of the Qur'ān as much as may be easy for .(you...", (۷۳: ۲۰

This reading has to be done not only with the tongue, voice and eyes; a mere recitation, but with the best light that our intellect can supply, and even more, with the truest and purest light which our heart and conscience can provide us. But, as was mentioned earlier, it is not always possible to understand the Holy Book by itself, fully, as Allah says: " That is indeed a Qur'ān most honourable," " Which none shall touch .(but those who are purified ", (۵۶: ۷۷,۷۹

Thus, some additional information is needed. For example, it is sometimes necessary for the understanding of the text to refer to the particular occasion of the revelation of a particular verse; or to know the philological changes of a word used at the time of revelation or before it and the meaning that it has in Arabic, today. Or, the alphabetical symbols which evidently and undoubtedly are secrets, and especially the ambiguous / mutašābihāt /, the knowledge of which has been announced to be with the / rāsixūna fil `ilm /, ` those deeply established in knowledge ', with even the names of the hinted custodians of the knowledge to remain concealed. They are some things that only `the particular ones, the sinless ones ', besides the Prophet (p.b.u.h.), himself, the agency or the sources authorized by Allah and the Holy Prophet (p.b.u.h.) viz, Ahlul-Bait who were connected to the knowledge of Allah, (as He says: " And whom We had taught knowledge from Our own Presence " (۱۸: ۶۵),) knew about

all the Qur'ānic facts and talked

.about them in their traditions and narrations

For instance, the Apostle, himself, answered the questions which used to be asked by people as to the meaning of certain words in the verses revealed, or details of certain historical or spiritual matters on which they sought more enlightenment. These answers and explanations, or, in other words, the commentaries were gathered by some Companions / aṣḥāb / and were afterwards written down which are called ` Ḥadīth ' or ` traditions '. Of course, the holy Prophet (p.b.u.h.) had openly declared in Hadīth-uth-Thaqalayn that the Qur'ān is with the Ahlul-Bait, and to avoid going astray, the Muslims should be attached to these two. Later, Ahlul-Bait's explanations and narrations, concerned with the matter, were added to them and, together with the effect of expert religious scholars in the past and present, brought up ` Exegesis ' (explanation of the Qur'ān) which became a science in itself and was called ` Tafsīr ', .commentary

Commentary ' shows how a group of verses or a particular verse was revealed to ` the holy Prophet (p.b.u.h.) for a particular occasion

which also has a general meaning. The particular occasion and the particular people concerned have passed away, but the general meaning and its application remain true for all time, to enlighten the world, thoroughly. This is also one of the miracles of this Divine Book that, with the help of ` commentary ', the Qur'ān is always open and it .is always new for those new generations to come

The Current Commentary

As was mentioned earlier, the light of Islam is enlightening the corners everywhere in the world and seekers of truth, having referred to the translations of the Holy Qur'ān, ,' find that they need ` Tafsīr

.commentary

Some of them, the Shi`ah believers in particular, have been led to this Center, Amir-ul-Mu'mineen Ali (a.s.) Library, which received many letters requesting a clear, concise .' English Tafsīr, ` a commentary of the Holy Qur'ān

From the beginning of Islam until today (although many times the Holy Qur'ān has been translated into English and a few of them are published with brief, detailed commentary, as footnotes), there has rarely been, as far as we know, a fairly complete commentary in English

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sufficient for seekers of truth to find their answers. So, the decision was made to .supply this commentary

Ayatullah `Allamah Mujāhid Al-Hāj Sayyid Kamāl Faghīh Imānī, the founder and responsible party of this Islamic Scientific Research Center, approached and reported the need for the commentary in English to the concerning scholars and appropriate research societies. Then, ١٢ people, who had varying nationalities and educational backgrounds, especially from the point of English language and Islamic Theology, gathered. In their first gathering which was held on ٢٨th Safar, ١٤١٢ (١٣٧٠ H. and ١٩٩١), they concluded that the commentary of the whole Qur'ān which they intended to .supply in English, would take many years of time for the translators to produce

In order to quench the thirst of the lovers of Truth who had demanded it again and again, they decided to supply the translation of the commentary of the last section of the Qur'ān as a sample and after its publication and receiving the constructive comments of the readers, then, with better skillfulness, this writer (or writers), would continue the translation of the commentary from the beginning of the Holy Qur'ān to .provide a complete one

Therefore, they thought it would be better that the sample, entitled ` An Enlightening Commentary into the Light of the Holy Qur'ān ', begin with Sura Insān, the end of the ٢٩th Section, because the Qur'ān was revealed for the improvement of Man and this Sura is about Man and his creation from a lowly life-germ which can develop unto the .highest points where no other creature can ascend

But at the time of initiation, viz. when the translation of the commentary of the Qur'ān actually began, the number of the involved people dwindled down to two, the translator and the editor, who continued the endeavour until the English translation of the commentary of the thirtieth part of the Qur'ān was finished and then offered it to .the truth seekers of the world in two volumes

Thanks to Allah, the Gracious, in addition to the extraordinary abundant appreciations an encouragements of the dear readers of these books from different parts of the world in their thousands of letters, the first and the second volumes of this

commentary not only were elected nationally as the best translated books in Iran ,(۱۹۹۵ AD

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AH. and again in ۱۹۹۶ AD, ۱۴۱۷ / ۱۳۷۵ AH.) but, according to some eye ۱۳۷۴/ ۱۴۱۶ witnesses and many letters from various universities and scientific religious centers in the world, they have also been considered, up to now, the newest, most unique outstanding pioneer works of their kind and are used as authentic reference books of Islamic theology based on the view points of Ahlul-Bait (a.s.). Furthermore, they have been selected to be taught as English text books in some universities and religious schools in different Eastern and Westerm countries, even in England. Therefore, we ought to be very thankful to Allah Who let the Light of His Word spread so brightly and effectively thereby. All of these favours, of course, were the best spiritual worldly reward for this mortal and a form of encouragement to begin the endeavour from the beginning of the Qur'ān as was previously designed and decided. By the help of Allah (s.w.t.), he, as a translator, finished the translation of the current volume by himself, as he did the former volumes. Also, the investigation of the materials and verification of the conformity of them with their original sources was another achievement for him added to the auspicious task of translation. Yet, he believes and usually murmers .by himself: " And my success (in my task) can only come from Allah

(In Him do I trust, and unto Him do I look." (۱۱:۸۸

There have been, of course, some others such as the scholars, the editor, the library officials, the computer data entry operator and typist, those printing house-personell, etc. who sincerely had a share in the concerning activities until these published books .became ready to be delivered to the dear readers

Hence, we are completely grateful for their efforts and extend our thanks for their attempts as well as to those who financially or mentally and idealistically had any kind .of involvement and cooperation in this work

Attributes Needed for Working on This Kind of Commentary

This endeavour needed not only the knowledge and skillfulness in the English language, but also the knowledge of Arabic, Persian, and Islamic science and culture, because Tafsīr is an attempt to analyze and

,explain the meaning of verses in the Holy Qur'ān. Moreover, Allah

Himself, says: " We have sent down to thee the book explaining all things, a

,Guide, a Mercy, and Glad Tidings to Muslims ", (Sura Al-Naḥl, No. ۱۶

.(verse ۸۹

Then, it needs that those involved have sufficient understanding about almost all sciences and knowledge that human beings are concerned with when working with the commentary. Also, besides their structure, the phonetic sound systems of the two languages, English and Arabic, are different. Therefore, when an Arabic word from the Qur'ān is mentioned in the English text, to avoid using ` Arabic Script ' in the book, as far as possible, it is shown with the phonetic alphabet and in its special phonetical

./ / :.sign, i.e

A transliteration table of the Arabic letters and sounds and the corresponding .(phonetic signs, applied in this book, is given at the beginning of the book, (p. ۳۱

The Problems in Translating

The translator has tried to avoid mixing up his own personal theories and conclusions with the interpretation of the text, itself, which is usually perfectly perspicuous as it claims to be. With the help of Allah, he did his best; at times asking for guidance from some learned clergymen, and using all the knowledge and experience he possessed in the service of the Holy Qur'ān for translating its commentary, hoping that Allah accepts it. But the nature of this sort of endeavour is so that, in the course of translation, some difficulties arise from various causes. For instance, cultures in the Arabic language and English language are different so that some of the words like / amrun bayn al amrayn / in the case of fatalism and freewill are nearly impossible to be translated into English; or because the concept is not found in English literature, it is sometimes rather difficult with, for example, what /sajdah/ ` prostration ' exactly means in Arabic. In such cases he selected the meaning of the words from among what the earlier commentators and philologists used and, also, where they were not unanimous, he used the ideas of the new writers who had reasonable advantages in their interpretations. Explanations, of course, are always helpful in conveying clear .meanings, which he took benefit from, too

It is noteworthy that there are some circumstances in the text, of the commentary, in which a verse or verses of the Qur'ān from other

Suras rather than the Sura under discussion are mentioned as evidence or, thereby, for strengthening the idea. The text of these verses and, also, the traditions and narrations from the holy Prophet (p.b.u.h.) or

Ahlul-Bait (a.s.) are printed in English in bolder type than the running commentary in order to distinguish, at a glance, the substance from the shadow. Also, the mentioned verses are generally and subtly or roughly taken provisionally from A. Yusuf Ali's translation or other translations of the Qur'ān, the list of which is given at the end of the book. These verses should be changed or re-adjusted to those translations done by the writer in this book when the translation of the commentary of the Qur'ān ends.

It Was Only By His Merciful Will

The translator has interesting factual stories to tell of how the way of this endeavour was paved by Providence and how he was divinely led to be absorbed into this task, Alhamd-u-lillah. A few words given here, in this regard, are not to be misunderstood as a display of vanity for any pecular distinction; for there is none.

It is purely to attract the attention of the readers to a living instance of the Providential implementation of the divine plan and how man drifts to his assignment and how matters are automatically manipulated, though, they seem yet only to be circumstantial. " ... Our Lord is He Who gave to each (created) thing its form and nature and further gave (it) guidance." (۲۰:۵۰)

For example, once, on a night, the writer of these lines, the translator, had seen in a dream that the Holy Qur'ān, was placed, honourably, on a high position, wide open, high above a very great crowd of people amongst whom he was standing, watching. The full name of his was clearly written in the midst of the writings on the right page of it with magnificent bold letters.

The dream was obviously a good one, but it did not have any particularly vivid meaning to him at that time.

It was approximately four years before he found out, in the course of translating the

commentary of verses ۱۱-۱۶ from Sura `Abasa, No. ۸۰, both the meaning of that true dream and the cause of later eventual

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changes in his career of twenty years, as a manager of a profitable Foreign Language Center, thanks to Allah. It is always true what the Qur'ān says: " You will not unless Allah wills, surely Allah is All-Knowing,

All-Wise." (76:30)

By His graceful arrangement, this writer was separated from almost all his material gains, of this fleeting world, to be set toward the assured, perfect, pure, spiritual rewards of the next, everlasting world from Him, Allah Willing. When he began translating the commentary of the Qur'ān and entered this great Divine Ocean of Light, he found out that from earlier times such a success had been appointed and bestowed upon him by Allah. Therefore, all changes and graceful arrangements are directly from Him and it was His helpful Will that planned His graceful design and showered the ability and insight upon him to lead him to the present point. He is eagerly in hopes that He will help him and guide him in all cases to complete the task successfully so that He accepts it from him.

Now, Alhamd-u-lillah, that the translation of the commentary of this part of the Qur'ān has been completed and handed to you, the dear reader, you are, in advance, honourably asked to, firstly, forgive whatever mistakes or typographical errs you may find in it, and, secondly, inform them clearly, if any, to the publisher's address, with your evidence or point of view to be utilized and the material be corrected in later prints.

Finally, prayer is offered to Almighty Allah that He may endow the translator with life and strength enough to live to complete the series of this humble effort successfully under His Merciful confirmation and acceptance; and may He allow this book to go what small distance it can towards our ultimate salvation. Amin.

Was-salām

Sayyid Abbas Sadr-`āmelī

Publisher's Note

The swelling, surging revolution of the Iranian Muslim nation has an essentially specific culture which is based on and has flourished because of adherence to the monotheistic school of thought, the Qur'ān, Ahlul-Bait (a.s.) and other Islamic theology. The nation of Iran has revolutionized in order to revive and expand that culture. One of the bases of this goal among the youth and other interested citizens (people) is the establishment of public scientific research centers wherein the means .of study and research of Islamic science and culture are made available

Amir-ul-Mu'mineen Ali(a.s.) Public Library and Religious Scientific Research Center in Isfahan is one of these centers, which, from its earliest days of establishment, in addition to achieving this aim, has continuously had a share, as far as possible, in the publication of the works of some Shi`ah scholars from Iran as well as others in the world. The subject matter of these useful books were different. It commenced with the publication of an outstanding Islamic work on the subject of Imāmate.This work was comprised of two books containing some chosen materials from ۵۶ separate treatises composed by the leading traditionists of the Sunnite school of thought about Imam Mahdi, Allah's remaining emissary, and offered to the esteemed clerical class and all those interested in science and knowledge. Since then, this institute has published thirty one other valuable religious, scientific research works in Arabic and .Farsi

When these publications were distributed in different parts of the world, as one factor, together with the reflection of the social, cultural and religions revolution of Iran, they introduced this country as the `heart ' of the Islamic world. Therefore, those who love Islam and the Qur'ān and are interested in the school of thought of Ahlul-Bait (a.s.) communicated with this scientific research center from a variety of nationalities, races, and colours all over the world by way of letters, Fax messages, and telephone calls to demand that this beloved message, i.e., the Qur'ān and Islamic theology, which is the ideal of the truth-seekers of the world, be published in their own languages. ` The commentary of the Qur'ān in English ' was included among the demands of many people. Hence, the Founder of the Islamic Republic of Iran, the

,sage

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the grand leader of the revolution, and the master of the affairs of Muslims, the Late Honorable Ayatullah-il-`Uzmā Al-Imam Khomeinī (s.a.), was informed of the immediate circumstance. He responded: "This idea ought to be put to action as soon as possible. The translation of the commentary of the Holy Qur'ān in English, as well as in other possible languages, should be made available to the knowledgable ones and lovers of Islam and the Qur'ān." He even continued by saying: " There is much to ".be done and so little time

Imam Khomeinī (R.) was a man of knowledge, interested in study and research, a learned clergyman, a high ranking philosopher, and a grand unique politician who had attained his nourishment from the pure

.Fountain of Monotheism, the Qur'ān, and Ahlul-Bait's (a.s.) doctrine

He was truly a lover of Islam and the Qur'ān and a genuine follower of Ahlul-Bait's (a.s.) knowledge and teachings. The magnificence of his thought and his sincerity to the Qur'ān and Ahlul-Bait (a.s.) is apparent

in his statements contained in ` the Last Message ' which is his last politico-divine will and testament. In this remaining work of his, after a notable explanation about the well-known holy tradition from the Prophet (p.b.u.h.) who said: " I leave behind me two weighty (very worthy and important) things: the Book of Allah (i.e. the Qur'ān) and my progeny, my Ahlul-Bait. Never, never will these two get separated from each other "... .(until they meet me at the Haud of Kauthar (the Pond of Abundance

:Imam Khomeinī adds

We are honored and our beloved nation, which is totally committed to Islam and " Qur'ān, is honored t hat it wants to liberate the truths of the Qur'ān, which from end-to-end calls for the unity of Muslims and the entire humanity, from graveyards and cemeteries and present it as the greatest prescription for liberation from the chains which are wrapped around the hands, feet, hearts, and minds of human beings and drag them towards non-existence and destruction, slavery and subjugation to the Taqootis. We are honored that we are the followers of a madhab (school of religious

law) whose founder, on Allah's direction, was Allah's prophet and Ameer ul-Mu'meneen 'Ali Ibn Abi Tālib, this servant of Allah who was himself liberated from all chains and was designated, in turn, as the liberator of mankind from all chains of slavery (to other than Allah).

We are honored that Nahjul Balagha, which after the Qur'ān is

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the greatest prescription for spiritual and material life, is the highest book for the liberation of mankind, and its spiritual and political prescriptions are the most valuable .for liberation, is authored by our Ma'soom Imam

We are honored that the Ma'soom Imams from 'Ali Ibn Abi Tālib to the Liberator of mankind (A.S.) who with the power of Allah is alive and supervises all affairs, are our Imams. We are honored that the supplications, which are called the ascending Qur'ān .are from our Ma'soom Imams

We are honored that the intimate prayers of Sha'banieya, the supplications of 'Arafat of Hossein Ibn 'Ali, Saheefa Sajjaddiya (this

Psalms of Āle Mohammad), and Saheefa Fatimah (which is an Allah-inspired book to .Zahrāye Mardieya) are from us

We are honored that Baqir ul 'Ulūm, who is the highest personality of history and no one, other than Allah Ta'ala and the Prophet (S.A.W.A.W.S.) and the Ma'soom Imams, has been or will ever be able to understand his station is from us. And we are honored that our madhab is Ja'afari and that our Fiqh which is an infinite sea (of knowledge) is one of his (Imam Ṣādiq a.s.) contributions. And we are

.proud of all Ma'soom Imams (a.s.) and we are committed to following them

We are honored that our Ma'soom Imams (a.s.) lived in prisons and exile because they tried to raise the status of the Deen of Islam and implement the (teachings) of the Holy Qur'ān, one of whose dimensions is the formation of the Just Government, and finally became martyrs in attempts to irradicate oppressive governments and Taqootis of their own time. Today we are honored that we want to implement the ideals of

the Qur'ān and Sunnah. For the sake of this magnanimous end, our people selflessly .sacrifice their lives, properties, and loved ones in the Way of Allah

We are honored that our women, young and old, big and small, weak and strong, are present and work, side by side or even better than our men, in raising the status of

"... .Islam and achieving the ideals of Islam in cultural, economic, and military fields

Hence, according to our Islamic religious and social duty, we took action towards the publication of the English version of the commentary of the Qur'ān. After three years of effort and endeavour on the part of all who were involved in the completing of this work, the first print of the first and second volumes of this commentary consisting of the thirtieth part (Juz') of the Holy Qur'ān entitled: ` An Enlightening Commentary into the Light of the Holy Qur'ān ' was urgently distributed throughout the world. These two volumes were so ardently and well received by the thirsty readers that over the following one and a half years we had to reprint them four times and, as a result, fortunately it happened that this Religious Research Center has been honoured to happily welcome more than four thousand letters received from various addresses all over the world, including those in European countries, different states of America, and many sites in Asia, Africa and Australia. The people of these locales, those busy in universities, research centers, and other similar institutes, or even in prisons, whose letters are all available in this library, frequently asked for these commentary books. They liked them very much and appreciated them abundantly, so much so that we .cannot evaluate its depth or extent

Now, by the might and strength of Allah, this most recent volume is presented to the lovers of Monotheism, the Qur'ān, and the Islamic theology hoping that it will be favourably accepted by Allah, the Merciful, and also be specifically regarded by His remaining emissary, the Expected Mahdī (May Allah hasten his glad advent) and, finally, be received by his true deputies, i.e., the grand ` marāji` taqlīd ' (sources of imitation) especially the great leader of the revolution and master of Muslims' affairs .at the present time: Ayatullah-il-Uẓmā Sayyid Ali Khāminehee

Sayyid Kamāl Faghīh Imānī

Researcher and Founder of the Scientific and Religious Research Center

Amir-ul-Mu'mineen Ali (a.s.) Public Library

Isfahan, Islamic Republic of Iran

Transliteration of Arabic Letters

Long Vowels		Short Vowels		Diphthongs	
آ ا	ā	َ	a	اَی	aī
و	ū	ُ	u	اَو	aū
ی	ī	ِ	i	اَوْ	au

Letters

ب	b	ط	ṭ
ت	t	ظ	ẓ
ث	θ	ع	‘
ج	j	غ	q̇
ح	ḥ	ف	f
خ	x	ق	q
د	d	ک	k
ذ	ð	ل	l
ر	r	م	m
ز	z	ن	n
س	s	و	w, ū, aū
ش	š	ه	h
ص	ṣ	ی	y
ض	ḍ	ة	ah, at

بِسْمِ اللّٰهِ الرَّحْمنِ الرَّحيمْ

The Holy Qur'an

PART ١

p:٣٢

بِسْمِ اللّٰهِ الرَّحْمنِ الرَّحيْم

Sura Al–Fatiḥah (The Opening) No. ۱

Point

(Verses ۷)

In The Name of Allah, The Beneficent, The Merciful

Contents of the Sura

Point

The Holy phrase`In The Name of Allah,The Beneficent,The Merciful' / bism–il–lāh–ir–raḥmān–ir–raḥīm / is, in fact, mentioned both at the onset of the Qur'ān and at the beginning of every Sura, except Sura ۹, (Sura Taubah – Repentance). And, since the purpose of Allah's Word, i.e. the whole Qur'ān, is to guide people; as Sura Al–Mā'idah, No. ۵, verses ۱۵–۱۶ say : "...Indeed, there has come to you a light and a clear Book from Allah ", " With it Allah guideth him who follows His pleasure to the ways of peace and safety ..."; therefore, this guidance, being a grant and a fundamental principle, begins .with Allah's Holy Name

This Sura, among all Suras of the Qur'ān, has an extraordinary radiance which :originates from the following merits

: The Tone of the Sura .۱

This Sura, The Opening, in comparison with other Suras of the Qur'ān regarding its tone and melody, has a particular style which is clearly different and extraordinary. The other Suras contain instructions from Allah, Who gives commands and admonishments to His servants, but, in this Sura, His words are uttered on behalf of the servants. In other words, in this Sura, Allah has taught His servants how to .supplicate and speak to Him, simply and without a mediator

: Al–Fātiḥah, the Basis of the Qur'ān .۲

It is narrated that the holy Prophet (p.b.u.h.) has said : " By the One, in Whose hand is my soul, Allah has not sent down a similar Sura to this Sura (Al-Fātiḥah), neither in the Turah, nor in the Gospel, nor in

the Psalms, nor even in the Qur'ān, and it is Umm-ul-Kitāb ";(١) which means that it is the basis and origin of all excellence.

In fact, besides referring to the Resurrection, this Sura presents facts concerning the Unity of the Divine Essence, Unity of Attributes, Unity of Divine Acts, and Unity of Worship. It is the essence of the whole meaning of the Qur'ān.

It is narrated from Hadrat Amir-ul-Mu'mineen Ali (a.s.) that : " All secrets of Allah are in Divine Books; and the contents of all those Divine Books are comprised in the Qur'ān; and what is found in the Qur'ān is condensed in Sura Al-Fātiḥah, and what is in Al-Fātiḥah is gathered in /bismillāh /, and what is in / bismillāh / is concentrated in /b/, (the first letter of ` Bism-il-lāh ')..." (٢)

Based on the entirety of great commentators' statements, it is understood that this tradition indicates clearly the importance of both the Holy Qur'an and /bismillah-ir-rahman-ir-rahim / in which science and knowledge, from the beginning to the end, is comprised. The interpreter and elucidator of these sciences is the holy Prophet (p.b.u.h.), and after him there are his true vicegerents including Amir-ul-Mu'mineen Ali (a.s.). (٣)

٣. Al-Fatihah, Magnificent Honour of the Prophet (p.b.u.h.) :

Sura Al-Fatihah, more so than the other Suras in the Holy Qur'an, was revealed to the holy Prophet (p.b.u.h.) as a great bounty. It stands on a par with the whole Qur'an. The seven verses in the Sura the sum up the whole Quran:

"And We have bestowed on the the even Oft-repeated (verses) and the Grand Qur'an", (Sura Al-Hijr, No. ١٥, verse ٨٧). This meaning is also referred to in a narration from Amir-ul-Mu'mineen Ali (a.s.) quoting the Prophet's (p.b.u.h.) tradition who said :" Verily, Allah, the Exalted, has bestowed (His) favours on me particularly for 'The Opening '(Al-Fatihah) and has positioned it on a par with the whole Grand Qur'an, and surely Fatihat-ul-Kitāb (the Opening of the Qur'an) is the dearest (item) in the treasures of the Arsh, (Throne of

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۱- Majm-ul-Bayan, vol. ۱, p. ۱۷ ۱

۲- Makhzan-ul-'Irfan, Commentary, vol. ۱, p. ۲۸ and Masabih-ul-Anwar vol. ۱, p. ۴۳۵ ۲

۳- Manhajus-Sadiqin, vol. ۱, p. ۹۰ ۳

(Heaven) "? (۱)

4. The Importance of its Recitation:

The recitation of this Sura, because of its extreme importance, is frequently emphasized in Islamic traditions and narrations.

As for its virtue, it is narrated from the holy Prophet(p.b.u.h.) that: " The reward of any Muslim who recites the Sura Opening 's is like that of a person who has recited two thirds of the Qur'an, and so much reward would he receive as if he has given every believing Muslim, man or woman, a free will offering" (۲)

5. The Titles of the Sura:

There are ten titles given to this Sura, as taken from Islamic narrations and commentary books, thus: Fatihat-ul-Kitab, Umm-ul-Kitab, Umm-ul-Qur'an, Sab-ul-Mathāni, Al-Wafiyah, Al-Kafiyah, Ash-Shafiyah, Al-Asās, Aş-Şalāt, and Al-Hamd.(۳)

۱- Al-Burhan Fi Tafsir-il-Qur'an, vol. one, p. ۲۱; and Atyab-ul-Bayan, vol. ۱, p. ۸۳

۲- Majma'-ul-Bayan, vol. one, p. ۱۷.

۳- Rauh-ul-Janan, Abul-Futuh Rāzi, Commentary, vol. one, p. ۱۶

Sura Al–Fatihah, Arabic

بسم الله الرحمن الرحيم

(Sura Al-Fatiḥah (The Opening) No. ۱(۷verses

«بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (۱)»

«الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (۲)»

«الرَّحْمَنِ الرَّحِيمِ (۳)»

«مَالِكِ يَوْمِ الدِّينِ (۴)»

«إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (۵)»

«اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (۶)»

«صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (۷)»

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English Translation

Sura Al-Fatihah

(The Opening) No. ۱ (Verses ۱-۷)

In The Name of Allah, The Beneficent, The Merciful." ۲." (All) praise is (only) Allah," .۱
".the Lord of the Worlds

".The Beneficent, The Merciful .۳

Master of the Day of Judgement." ۵." Thee (alone) do we worship and of Thee (only) .۴
".do we seek help

Guide us (O' Lord) on the Straight Path." ۷. "The path of those upon whom Thou " .۶
,hast bestowed Thy bounties, not (the path) of those inflicted with Thy wrath

".nor (of those) gone astray

بسم الله الرحمن الرحيم

".In The Name of Allah, The Beneficent, The Merciful" .۱

Commentary : Verse ۱

Everything should begin in his holy name

It is a custom among most people of the world to recite the name of one of their great and very beloved personalities that the worthiness of their work might be elevated. That is, they relate that work to that personality from the very beginning of their .endeavour

Among all beings, the One Who is eternal is only Allah, and, therefore, everything and every activity should begin with His Holy Name. It should be enveloped in His Light, and help should be always asked only from Him. So, in the first verse of the Qur'an, we recite 'Bism-illah-ir-Rahmän-ir-Rahim' (In The Name of Allah, The Beneficent, The Merciful). This action should not be done only with the tongue, but it should be done

truly and meaningfully, because this kind of connection with Him sets work in the right direction and keeps it far

from any deviation. For this very reason, such a work will certainly be successful and .blessed

Traditions adn Narrations

The holy Prophet (p.b.u.h.), in a tradition, has said: Any important work that begins (without mentioning / bismillah l, will remain invalid.(1)

After narrating this tradition, Hadrat Amir-ul-Mu'mineen Ali (a.s.) added: "For every action that a person wants to do, he/she shoul recite / bismillah-ir-rahmān-ir-rahim I, which means that he/she begins the action with the Name of Allah, and every action (that begins with the Name of Allah is blessed." (2)

On the excellence and importance of/ bism-il-lah /, it is narrated from All-ibn-Musa-r-Rida (a.s.), who has said thus: " (The holy phrase "Bism-il-lāh-ir-Rahmān-ir-Rahim' is (closer to the Exalted Name of Allah than the pupil is to the white of the eye ".(3)

Again, Ibn-Abbas narrates from the holy Prophet (p.b.u.h.) thus: "As soon as a teacher tells a child to say 'Bism-il-lah-ir-Rahmān-ir-Rahim' and the child says it, Allah records (immunity (from fire) for the child, his or her parents and the teacher".(4)

Imam Sadiq (a.s.) has said: "No Holy Book ever came down from heaven but that it (began with 'Bism-il-lah-ir-Rahmān-ir-Rahim."(5)

In 'Khisal' by Shaykh Sadaq it is cited that Imam Baqir (a.s.) has said: "... When we begin an action, great or small, it is appropriate to recite bism-il-lah-ir-rahmān-ir-(rahim, and that action may be blessed ".(6)

.In short, the stability and permanence of an action is due to this very relation to Allah

The phrase / bism-il-lah / at the start of the Sura, teaches us to seek the help of Allah from His pure perfect Essence when we begir any action. That is why Allah, the Exalted, in the first verses revealed to the holy Prophet (p.b.u.h.) instructed him to - initiating the

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۱ - ۱ Bihar-ul-Anwar, vol. ۷۶, chapter ۵۸, p. ۳۰۵ (according to 'Tafsir Al-Bayan', vol. one, p. ۴۶۱)

۲ - ۲ Bihar-ul-Anwar, vol. ۷۶, chapter ۵۸

۳ - ۳ Majma'-ul-Bayān, vol. ۱, p. ۱۸

۴ - ۴ Ibid

۵ - ۵ Al-Mahāsin by Barghi p. ۴۰ and Bihar-ul-Anwar, vol. ۹۲, p. ۲۳۴

۶ - ۶ Persian version (Tafsir-us-Sāti, vol. ۱, p. ۷۰ and Al-Mizān, vol. ۱, p. ۲۶)

proclamation of Islam - perform this great task with the Name of Allah: Proclaim in the Name of your Lord..." .(Sura Al-'Alaq, No.۹۶. werse ۱): and the words of Noah (a.s.) to his followers, at the time of the Flood are: "So he said: 'Embark ye on the Ark, in the Name of Allah, whether it moves or be at rest! ..." (Sura Hus, No.۱۱, verse ۴۱). Again. Soloman's letter to the Queen of Sheba begins, thus: " It is from Soloman, and is (as follows): 'In The Name of Allah, The Beneficent, The Merciful" (Sura An-Naml, No. ۲۷. .(verse ۳۰

Based on the same principle, all of the Suras of the Holy Qur'an, (except Sura At-Taubah, No. ۹) begin with / bism-il-lah / (۱) in order to pursue the essential aim of guiding man and leading him to prosperity with success, far from getting a taste of .defeat

In any event, when we begin our work with reliance upon the Supreme Power of Allah, Whose Power is above all power, we feel, psychologically speaking, far more powerful; therefore, we may be more confident. We may try more, be more persevering, and more courageous in challenging with difficulties, more hopeful, and, similarly, our intentions and the essence of our actions may be more purified. At the .time of beginning any affair, reciting the Name of Allah is the secret to its success

To whatever extent we further explain this verse, it will still be seen insufficient, because, according to a narration, Hadrat Ali (a.s.), regarding the commentary of the verse, talked to Ibn-Abbas from the beginning of a night until the next morning, but it was only for the commentary of /b/, the first letter of / bism-il-lah-ir-rahman-ir-(rahim/. (۲

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: Explanation

? Is the Phrase Bism-il-lah'a Part of Each Sura

Almost all Islamic scholars unanimously hold the opinion that / bism-il-lah-ir-rahman-ir-rahim/ is, as was stated before, a part of Sura

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۱- The phrase /bism-il-h/ is used as a contraction of /bism-il-lah-ir-rahman-ir-rahim/.

۲- Makhzan-ul-'Irfan, vol. ۱, p. ۲۸ ۲

Al-Fatihah and, also, of the other Suras of the Qur'an (exc At-Taubah, No. ٩). In essence, the inclusion of /bism-il-lah/ at the beginning of all Suras of the Holy Qur'an, except the above mentioned one, is a vital piece of evidence bearing witness to this very fact, and the belief is so firm that no change has been made in the Qur'an and .(.nothing has been added to it since it was revealed to the Prophet of Islam (p.b.ueh

Allah, the Most Inclusive Name of God

Mu'awiyat-ibn-Ammar, one of the companions of Imam Sadia (a s.), said that he had asked the Imam whether he should say bism-il-lah-ir-rahman-ir-rahim / at the beginning of Sura Al-Fatihah when he stood for prayer, and he (a.s.) replied: " Yes ". He had questioned him (a.s.), again, as to if he should recite /bism-il-lah/ when Sura Al-Fatihah ended and before reciting the next Sura. Then, Imam Sadiq (as.), again, (answered: " Yes".(١

Dar Qutni, a Muslim learned researcher, according to a sound document, narrates from Amir-ul-Mu'mineen Ali (a.s.) that someone asked him (a.s.):" What is As-Sab-al-Mathani (Seven Verses)?" " It is Sura Al-Hamd "he (a.s.) answered. The man said: " Sura Al-Hamd consists of six verses". He (a s.) replied: " Bism-illah-ir-Rahmān-ir-(Rahim 'is also one verse."(٢

Moreover, Muslims have always preserved the practice of reciting / bism-il-lah-ir-rahman-ir-rahim / at the beginning of every Sura (except Sura ٩) when reciting the Holy Qur'an, and it has been proven, on numerous accounts, that the holy Prophet .(p.b.u.h.) used to recite it, too

It has been said that Amir-ul-Mu'mineen Ali (a.s.) was asked to say whether / bism-il-lah-ir-raḥmān-ir-rahim / was a part of Sura Al-Fatihah. He (a.s.) answered: " Yes, the Messenger of Allah used to recite it and considered it one verse (of the verses) of the Sura, and he said that 'Fatihat-ul-Kitab (The Opening) is the same as (seven (verses),"(٣

Al-Kah, vol. ۳, p.۳۱۲ ۱ -۱

Alliqan, vol. ۱. p. ۱۳۶ ۲ -۲

Atyab-ul-Bayan, vol. ۱, p. ۹۲ ۳ -۳

Allah, the Most Inclusive Name of God

The term / ism / in the phrase / bism-il-lah /, as men of letters in Arabic literature say, is originally derived from / sumuww / with the meaning of 'height, elevation'. The reason why any 'noun' is called by

appellation is that after choosing to call a 'noun' by the particular given 'name' (ism), the hidden meaning of the expression appears, and The sense of the 'name' is .elevated, therefore forsaking meaninglessness

In the phrase / bism-il-lah /, the word Allah is the most complete and comprehensive name among the Lord's many names. This is because each of Allah's names, which are found in the Holy Qur'an, as well as in other Islamic sources, truly reflects one particular aspect of Allah's Attributes. In other words, the only name that refers to all of His Attributes of Glory and Beauty, is Allah. That is why other names are often used as modifiers for the word 'Allah'. For example, "Allah is oft-Forgiving, Most Merciful", (Sura Al-Baqarah, No. ٢.verse ٢٢۶), refers to Allah's forgiveness; "..Allah heareth and knoweth all things", (No.٢, verse ٢٢٧) shows His being well-acquainted with what is audible and what comes to pass, respectively; " And Allah sees well all that you do", (Sura Al-Hujurat, No. ۴٩, verse is) states that He has information on everything that is done by anyone; "Surely Allah is He Who gives (all) sustenance, the Lord of Power, steadfast (for ever)", (Sura Ath-Thariyat, No. ۵١, verse ۵٨) points to His giving sustenance to all creatures and, at the same time, discloses that He is powerful and .firm in His actions

And, finally, Sura Al-Hashr, No. ۵٩, verses ٢٣,٢۴ reveals some other Attributes of Allah. The terms 'Creator' and 'Evolver ' are suggestive of His creativeness and inventiveness, and 'Bestower of Forms ' indicates His giving shapes: " Allah is He, than Whom there is no other god;-the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme (in creating all creatures)...." "He is Allah, the Creator, the "....Evolver, the Bestower of Forms, to Him belong the Most Beautiful Names

Another piece of evidence which is a clear indication that this Name, Allah is all-

inclusive is that the acceptance of Faith, in Islam, is

possible only by reciting the sentence: / la ilaha illalah/" There is no god but Allah"; and each of the other phrases such as: All-Knowing or Creator', or 'Bestower of Sustenance, and the like, alone is not sufficient enough to proclaim as evidence of Monotheism in Islam. And, that is why in religions other than Islam, the God of Muslims is referred to as 'Allah', because it is only Muslims who use 'Allah' to refer to .what they do worship

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:Allah's General and Specific Mercy

The words ar-Rahmān' (The Beneficent) and 'ar-Rahim (The Merciful) are adjectives, both derived from far-Raḥmah' (Mercy). The former word, the Beneficent, as it is popularly recognized among some commentators, refers to the General Mercy of Allah which is bestowed upon all creatures, among them are the believers and the disbelievers, good-doers and evildoers. And, as we can see, the Divine bounties of life are distributed everywhere and all human beings enjoy the endless merits therein. This is their sustenance. They draw it out of the abundant blessings encompassing the .whole world of existence

The word 'ar-Rahim' (The Merciful) refers to that Specific Mercy that is endowed upon the believing, obedient servants alone. The believers, because of their true belief, good actions, and faithful active obedience, deserve this special, exclusive mercy, of .which the disbelievers are deprived

The particular fact ratifying this topic is that the word Rahmān is always used in the Qur'an with the meaning of an infinite form of mercy, which is a sign of its generality, while the word Rahim sometimes used with the meaning of a finite form, which is a sign of its specificity such as: "... And He is full of Mercy to the Believers", (SUTA Al-Ahzab, No. ٣٣, verse ٤٣). And it is sometimes used in an in form such as in Sura Al-Fatihah.

A narration from Imam Sadiq (a.s.) says: " Allah is the God of all things and is Beneficent to all His creatures, and He is Merciful, especially

(to the believers." (۱)

Therefore, at the moment that we initiate any action, when we begin with the Name of Allah, we must seek His Mercy, General and Specific Mercy, both.

It is interesting to note that this power, which has a broad concept much the same as gravitational pull, and has the ability to draw hearts closer together, is the very Attribute of Mercy. This Attribute of Mercy is the very means by which men can attain a close relationship with the Creator, also.

That is why true believers, when reciting the holy verse bism-il-lah-ir-raḥmān-ir-rahim/, at the beginning of their affairs, detach their hearts from everything else and rely only upon Allah, and seek help only from Him, because He is the only One Whose Mercy is "All-Encompassing' and no creature is deprived of it.

Another fact that can also be understood from / bism-il-lah / is that Allah's acts are based on Mercy, and, punishment has an exceptional aspect which will not be fulfilled unless there are some exact, clear reasons for it.

When we recite the supplication entitled, "Jaushan Kabir', Section ۲۰ thus : " O'Lord, Whose Mercy surpasses His Wrath..." the above point becomes clear.

Human beings should attach importance to mercy and affection and behave accordingly in their daily lives and use violence and harshness only for those times when it is clearly warranted.

We conclude this discussion with a tradition, rich in meaning, from the holy Prophet (p.b.u.h.), who, when commenting on the many different kinds of His All-Encompassing Mercy, said: "Verily, there are one hundred mercies belonging to Allah, from which, He has sent down to the Earth only one and distributed that one among His creatures. All the mercy and affection they have, issue from it. He, the Merciful, withheld the other ۹۹ for Himself to show mercy upon His servants on the Day of Resurrection". (۲)

١ - ١ Kafi, Tauhid by Şaduq, and Mafani-yul-Akhbar, (according to Almizan Commentary).

٢ - ٢١ Majma'-ul-Bayān, vol. ١, p.

الحمدلله رب العالمين

All) praise is (only) Allah's, the Lord of the Worlds) *

Commentary : Verse ٢

The World is Full of His Mercy

After reciting the phrase / bism-il-lah-ir-Rahmān-ir-Rahim/ I, to begin the Sura, our first duty is to bring to mind the Great Creator and Cherisher of the world of being, and His endless bounties which have surrounded us thoroughly. In doing so, it is both 'a guide ' for us to observe the existence of Providence and 'a motive 'for showing our .servitude and worship to Him

It is 'a motive' because any man, after receiving a gift, wishes to know its giver at once, in order to show his gratitude and thankfulness to him. This quality is in man's .innate disposition prompting him to manifest his acknowledgment of Him

This same quality in man, in discussing the theological motives of 'the necessity of expressing thankfulness to the Bestower', according to what man's nature and .rationale leads him to, is considered one of those motives

And it is a guide to knowing the Lord and His bounties, because the best and the most direct way towards the acknowledgment of the Origin is the study of the secrets of .creation, especially, the existence o the bounties of life as related to human beings

Therefore, perhaps, it is for these two reasons that Sura Al-Fatihah, alongside /bism-."il-lah/, begins thus:" (All) praise is (only Allah's, the Lord of the Worlds

Or, in other words, the verse" (All) praise is (only) Allah's,! Lord of the Worlds" points to .both the Unity of Divine Essence, and Unity of Divine Attributes and Acts

Originally, qualifying Allah (s.w.t.), here, with the po /rabb-il-'alamin/ (the Lord of the Worlds) is, in fact, mentioni reason after stating the claim. It seems that someone has asked praise is (only) Allah's, and the response is that it is for the reason that

.'He is the Lord of the Worlds

This is one of the characteristics of Allah. In another occurrence, the Holy Qur'an says: "He Who has made every thing when He has created most good ...." (Sura As-Sajdah, .(No. ٣٢, verse ٧

And again, in Sura Hus, No. ١١. verse ۶, it says: " There is no moving creature on the ....earth but its sustenance depends on Allah

It is, also, clearly understood from the word /al-hamd/, ‘praise, used in this verse, that .Allah has created all these bounties and benefits, basically, by His Choice and His Will

It is interesting to note that by stating the phrase, '(All) praise (only) Allah's, it is not only helpful to use it for the commencement of affairs, but, as the Qur'an teaches us, it is also used as a conclusion, like in Sura Yunus, No.١٠, verse ١٠, about the good-doers in Heaven, it says: "(This will be) their cry therein: "Glory to Thee, O God!' And 'peace' will be their greeting therein! And the close of their cry will be: Surely, the ."'!Praise is Allah's, the Lord of the Worlds

Virtue of the Verse

Concerning the virtue of this Holy verse, there is a narration from Imam Sadiq (a.s.) which says that in a tradition from the Prophet (p.b.u.h.), he has said: " When a believing servant says 'The Praise is (only) Allah's, the Lord of the Worlds, such a praise that befits Him and His Rank, the angels are unable to record it. They will be asked by Allah why they did not record the reward of the phrase which the believing servant stated. Then, in response to their not recording the reward, they will ask how it is that they could even understand and estimate the high standard of saying such a phrase which contains the praise befitting and deserving only to Him. Allah, thc Exalted, will tell them that they should record the phrase and it would be for Him to (endow the servant with the reward of the praise as befitting Him ".(١

/The word /rabb

The word /rabb/originally means 'the owner of something who proceeds to train and improve it!

This word is absolutely applied to Allah, alone, and if it is

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Maani-ul-Akhbar. p. ۳۲, tradition ۸; and, Tafsir Furāt-ul-Kufi, vol. ۱, p. ۵۲ ۱ -۱

applied, in Arabic, for other than Him, it is certainly used in a possessive form, as / rabb-ud-dar / the owner of the house, or / rabb-us-safinab 'the owner of the ship! In .'any case, the word, itself, conveys the meaning of 'training

There is another idea mentioned in Majma'-ul-Bayān that says: "/rabb/ means: 'an important person whose orders are obeyed." However, it is probable that both .meanings refer to the same origin

/The term /alamin

The term /alamin/ is the plural form of /alam/ The world' and we cite it, here, with the meaning of 'a collection of different creatures with common characteristics or a common time and place'. For example, we say: the world of Man, the world of animals, and the world of plants, or, we say: the world of the East and the world of the West, or the world of today and the world of yesterday. Therefore, when /ālam/, which has a .'plural sense by itself, is used in a plural form, it refers to the 'universe

The writer of the Al-Manar Commentary says that it is narrated from Imam Sadiq (a.s.) that he has said /'alamin/ means "peoples', only. Then, the writer adds that the term is used in the Qur'an with the same meaning, for example: "...That it may be an (admonition to all peoples", (Sura Al-Furqan, No.۲۵. verse ۱).(۱

It is true that the term l'alamin/ in many occurrences, in the Qur'an, is used with the meaning of 'peoples', but, sometimes, it is also used with a broader scope of meaning which envelops other creatures; for instance: " Then Praise be to Allah, Lord of the heavens and Lord of the earth, -Lord and Cherisher of all the worlds!", (Sura Al-Jathiyah, No. ۴۵. verse ۳۶). And, also, like: "Pharaoh said: "And what is the Lord and Cherisher of the Worlds ?' (Moses) said: 'The Lord and Cherisher of the heavens and .(the earth, and all between them ...", (Sura Ash-Shu'ara No.۲۶, verses ۲۳,۲۴

It is interesting that in a narration from Hadrat Ali (a.s.), Şaduq has cited in the book "Uyün-ul-Akhbar', that he (a.s.), commenting on the verse, has said: " (The phrase) (Irabb-il-alarnin/ refers to all creatures whether they are inanimate or living".(۲

,There is, of course, no contradiction between these traditions

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Al-Manar Commentary, vol. ۱, p. ۵۱ ۱ -۱

Nur-uth-Thaqalayn Commentary, vol. ۱, p. ۱۷ ۲ -۲

because, although the meaning of the term /'alamin/ is very vast, Man is the most significant being among all creatures of the world, so, he is sometimes especially considered the central point of them, and other creatures are dependent upon him and in his shadow. Therefore, when, in the tradition of the Imam (a.s.), the term is rendered into peoples, the reason is that the main purpose of creation, in this great .gathering of beings, is Man

macrocosm and microcosm

This point is, also, interesting that some have introduced two forms of /alam/ 'the world': 'the great world' (macrocosm) and the lesser world' (microcosm) by which they refer to Man as 'the lesser world', because the entity of a person alone, is a collection of different powers which govern 'the great world'. In fact,'man' is a sample of the whole world. So Amir-ul-Mu'mineen Ali (a.s.) in one of his poems, addressing Man, says: "You think that you are a small body, while (you should know that you contain ".the great world' (macrocosm) inside you

One of the factors that causes us to emphasize the vast meaning of / 'alām / the world', is that the term has occurred after the phrase /al-hamd-u-lil-lah/, in which we ,devote all the praise to Allah, only, and

The Lord of the then, we reason our statement with /rabb-il-'alamin/ Worlds! We say the praise is only Allah's, because all perfections, all bounties and all blessings, in this .world, belong to Him, the Lord, the Cherisher

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الرحمن الرحيم

".The Beneficent, The Merciful"

Commentary : Verse ٣

Point

The meaning of /ar-raḥmān/' the Beneficent' and /ar-rahim/ the Merciful, together with their broad sense of meaning and the difference between them, was explained (at length while commenting on /bism-il-lah/, the repetition of which is not required.(1)

p:47

1- I From the collection of Poems of Amir-ul-Mu'mineen Ali-ibn Abitalib (a.s.). p. 175

A point that should be added to the commentary, here regarding 'ar-Rahman' and 'ar-Rahim', is that these two attributes which are the most significant attributes of Allah, are repeated at least ٣٠ every day, in our (٥) daily prayers, (twice in Sura Al-Fatihahana in the Sura we recite after it). In this way, we praise Allah sixty times as .being 'Merciful' each day

This, indeed, is a lesson taught to all human beings more than anything else that they should try to acquire this attribute, and practice it in their daily lives and activities. Moreover, it points to the fact that if we count ourselves among the true, obedient servants of Allah, we should not follow or imitate the manner in which tyrant slave owners use against their servants when dealing with our servants

The history of slavery indicates that the tyrant owners used to treat their slaves in horrifyingly cruel ways. For example, if a slave moved a little slow in performing services, he would receive harsh punishments: i.e. be whipped, put in chains or fetters, fastened to a mill-stone and forced to turn it, instructed to work in mines, imprisoned in deep, dark, wet holes and, if his faults were greater, he would be .hanged

Another reference in the history of slavery also shows that condemned slaves were put in wild animal cages. If the slave succeeded in staying alive, another animal would .be let in on him

These are some examples of the conduct of some owners with their slaves. But, Allah, the Lord of the Worlds, has mentioned repeatedly, in the Holy Qur'an, that Allah is Oft-Forgiving and Most Merciful to the servants who are repentant of their disobedience to Him. For example: Sura Az-Zumar, No.٣٩, verse ٣ says: "Say: 'O' My servants who have transgressed against their souls! Despair not of the Mercy of Allah: ."for Allah forgives all sins, for He is Oft-Forgiving, Most Merciful

Therefore, the terms 'ar-Rahman' (the Beneficent) and 'ar-Rahim (the Merciful) used after the phrase /rabb-il-'alamin/ 'the Lord of the Worlds' refer to the idea that, He,

with the absolute Power He has, s yet Merciful to all His creatures. This quality, which Allah possesses, attracts His servants to Him and they eagerly say: 'ar-Rahmān-ir-Rahim, (the Beneficent, the Merciful).

p:۴۸

belief in Allah is the first of the five principles of Islam

It is here that one's attention is drawn to the fact that the behaviour of Allah, the Exalted, toward His creatures is, by far, different from that of masters toward their servants, in particular, during the horrible period of slavery.

Therefore, belief in Allah is the first of the five principles of Islam.

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ملک يوم الدين

"Master of the Day of Judgement."

Commentary : Verse ۴

Faith in the Resurrection', the Second Principle

In this verse, attention is paid to the second important principle in Islam, i.e. Resurrection and the Hereafter when it says:

"Master of the Day of Judgement."

Thus, the focus of the idea of the Origin and End, which is the main foundation of all ethical and social improvements in Man, reaches the peak of perfection.

It is noteworthy, here, that the mastership of Allah, or His Ownership, is pointed out, which illustrates His Sovereignty and Domination over everything and everyone on that Day, when all human beings will attend that Great Court for reckoning, before their real and genuine Master. They will see all their deeds and even their thoughts present without there being aught less than the original or anything forgotten. They will even have to accept their share of responsibility for any customs for which they have merely been the founders of, not necessarily the doers of them.

Allah's Ownership

Allah's Ownership, on that Day, is not similar to our imaginary ownership of that which

belongs to us from the things of this world. His Ownership, regarding the world of existence, is the real ownership. It is the special dependence of creatures on the Lord and their being in need of Him. If the flow of His blessings ceased even for a single moment, it

.would cause them to perish altogether

In other words, this ownership is the consequence of His Creatorship and Divinity. He, Who creates beings, gives them life every moment and cherishes them, protects them and guides them, is the real master of all creatures. As a matter of fact, He is the .only Ruler of all powers in the world of existence

? Is not Allah the Absolute Owner of this world

There is no doubt that Allah is the Lord of the Worlds . The question to be raised here is this: Is not Allah the Absolute Owner of this world ?' versus our statement to this effect that He is the Master of the Day of Judgement. The answer to this question lies in the fact that the Ownership of Allah though it comprises both worlds, enjoys further manifestation in the Hereafter. This is because all material ties and imaginary ownerships are cut off (in the Hereafter), and no one has anything of his or her own on That Day. Even intercession, if ever achieved, is by Allah's command, as the Qur'an says about the Reckoning Day: "The Day on which no soul shall have aught for (another) soul, and the command That Day shall be (wholly) Allah's" (Sura Al-Infitar, .(No. ۸۲, verse ۱۹

In other words, occasions arise, in this world, when one helps another through his or her speech, money, power, advocates, plans, designs, and so on. On That Day (the Hereafter), however, certainly not a single trace of such affairs will exist. Therefore, when people are asked: " Whose will be the Domination This Day ?...", they answer: "... that of Allah, the One, the Almighty!" (Sura Al-Mu'min, No. ۴۰, verse ۱۶). This is also an answer to those who reject the idea that when Allah is the Owner of everything why, ! then, He is called the Master of the Day of Judgement

Man, with no belief in the Hereafter and the Day of Reckoning, would have the potential to be the most immoral of beings, the biggest tyrant committing the worst and the most hideous crimes, for, in his view, there is not any one to question or punish him if he is clever enough not to get caught and, with such characteristics, sometimes, it would be so terrible or impossible for other fellow-creatures to continue

their lives in this world. Therefore, faith in life after death and the Day of Judgement, which is an essential part of Islam, like prayer, is very helpful in controlling men .against committing sins

Emphasizing the Ownership of Allah on the Day of Judgement has this effect, too, that it stands against the disbelief of disbelievers in the Hereafter. It is understood from the verses of the Holy Qur'an that Faith in Allah has been a common belief even among disbelievers in the Age of Ignorance. Sura Luqman, No. ٣١, verse ٢٥ says about them: " If thou ask them, who it is that created the heavens and the earth, they will certainly say: 'Allah…", while they did not accept the speech of the Prophet (p.b.u.h.) about the Resurrection: " The Unbelievers say (in ridicule): 'Shall we point to you a man that will tell you, when ye are all scattered to pieces in disintegration, that ye shall (then be raised) in a New creation ?"" Has he invented a falsehood against Allah, .(or has a spirit (seized) him ?…", (Sura Saba, No. ٣٤, verses ٧,٨

A tradition from Imam Sajjad (a.s.) says: " When All-ibn-il-Husayn (a.s.) began reciting Master of the Day of Judgement', he repeated it so many times that he was at the (point of losing his life".(١)

The phrase / yaum-id-din /, is repeated more than ten times in the Qur'an, exclusively with the meaning of the Hereafter': "And what makes you know what the Day of Reckoning is ? " " Again, what makes you know what the Day of Reckoning is ? " " The Day on which no soul shall have aught for (another) soul, and the command that Day .(shall be (wholly) Allah's " (Sura Al-Infitar, No. ٨٢, verses ١٧-١٩

The phrase yaum-id-din/ is used in the sense of the Day of Judgement', for "That Day' is the day of rewards; and /din/ in Arabic philology means: 'reward, recompensel. The most evident procedure fulfilled in the Hereafter is the procedure of paying rewards or inflicting punishments. On That Day, the curtains will be removed and the deeds of all will be reckoned, precisely, and everyone shall reap the fruit of his own actions, be .they good or evil

Imam Sadiq (a.s.) said in a tradition that the Day of Judgement is The Reckoning (Day!(٢)

It is also noteworthy to mention that some commentators believe that 'Resurrection' is called /yaum-ud-din/ because on That Day, everyone is recompensed for his own .religion, if he has followed it accordingly

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۱- Nür-uth-Thaqalayn, Commentary, vol. ۱. p. ۱۹

۲- Majma'-ul-Bayan, vol. ۱. p. ۲۴: and , Manhaj-us-Sadiqin, vol. ۱. p. ۲۴

ایاک نعبد وإیاک نستعین

.Thee (alone) do we worship and of Thee (only) do we seek help"

Commentary : Verse ۵

Man in the Presence of Allah

Here, this verse is a start for a servant to plea and ask his needs from Allah. In fact, from here on the tone of the statements changes, The former verses were the praise and attributes of Allah, and the statement of Faith in His Pure Unity, consisting of a confession to the belief in the Day of Resurrection. But, from this verse on, it seems that the servant, with that firm foundation of Belief in the knowledge of

Allah, sees himself in front of Him, the Pure Essence. He addresses Him and speaks, firstly, about his own worship for Him and, then, about His help which he seeks from :Him. Thus he says

".Thee (alone) do we worship and of Thee (only) do we seek help

In other words, when the concepts of the former verses settle in one's soul, and his entire entity is enlightened with the Light of Allah, the Cherisher of the Worlds, and when he recognizes His General Mercy' and 'Specific Mercy, the individual transforms into a complete person from the point of belief' and 'Faith'. The prime fruit of this deep belief in monotheism, for a person, in one respect, is to be a pure true servant of Allah, free from any idol and idolatry, far from tyrants and lusts; and, on the other hand, to .seek help only from His Pure Essence

In fact, the former verses state the Unity of Essence and Attributes, while, here, the .statement is regarding the Unity of Worship and Unity of Acts

Unity of Worship

Unity of Worship ' means that we acknowledge no person or thing worthy of worship other than Allah, Whose commands alone do we obey and Whose laws only do we

follow, avoiding any kind of servitude and submission to other than Him, the Pure .Essence

Unity of Acts

Unity of Acts' means that we clearly recognize Him as the only real' Author of Causes' in the world. It does not mean that we would

refuse the world of 'cause' and be neglectful of searching for the causes of things, but it means that we would believe that any effect from any cause is under His command. .It is He Who has given heat to fire, light to the sun, and vivacity to water

The outcome of this belief is that one relies on Allah alone, and knows that all authority and power are His only. In his view, other than Him is powerless, mortal and .perishable

Allah is the only Essence to be relied on and worshipped. It is only He Who is deserving .of man's reliance for everything

This kind of thought and belief sets man apart from anyone or any thing else and joins him only to Allah. He obeys Allah even when he pursues after the world of ways and .means ', i.e. he sees the Power of Allah, the Cause of causes, in control of the means

This belief elevates the soul of man so high and the scope of his thought so broad that it reaches eternity and becomes free from any limited circumstances, in so far as, Hadrat Amir-ul-Mu'mineen, the Master of the Virtuous, Ali (a.s.), regarding Allah, says: " I worship you neither for the fear of the Fire (of Your Hell) nor for the desire of Your (Paradise, but I found You fit for worshipping and I worshipped You."(١

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: Explanation

Allah: the Only Site of Reliance

According to the Arabic literature, when the object of the verb precedes its subject, in that language, the meaning of exclusiveness is understood, and, here, the word / iyyaka / Thou 'has preceded the words / na'bud / we worship and / nasta in /we seek help' which indicates exclusiveness in which its result is the very Unity of Worship and Unity of Acts that were explained before. Even in our own worship, we need His help for which we must ask Him. We may be involved in self-conceit, deviation, hypocrisy and similar things, which

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Bihar-ul-Anwar, vol. ۷۲, p. ۱۸۶ ۱ -۱

destroy our worshipping and servitude totally. Then, in all affairs and activities, our full .attention should be exclusively on Allah, the Exalted

In other words, this, in itself, is one of the stages of monotheism, a high stage of it, which is rendered into 'monotheism in speculation'. That is, one should always and in all circumstances, think of Allah only. He should rely exclusively on Allah. He should fear nothing but Allah; and he should trust Allah only. He should see nothing save Allah; he should want nothing save Allah; and he should love none save Allah. As the Qur'an says: " Allah has not made for any man two hearts in his (one) body..." (Sura Al-.(Ahzab, No. ٣٣, verse ۴

The Social Aspect of Worship

The pronoun 'we', which is in the plural form, used in terms ٧ na'bud /' we worship and / nasta in /we seek help, and in the next verses, shows that worship, especially prayer, .is based on plural' and community

The servant must consider himself among the community even when he is standing in .front of Allah for invocation, much less during his other daily activities

Thus, from the point of view of the Qur'an, any individualism, solitariness, and the like are not accepted in Islam. Particularly, the ritual prayer, from the prayer call: /hayya 'alas-salat/ 'hasten to the prayer', which is an invitation to initiate prayer, to Sura Al-Hamd at the beginning of the prayer, and the term /assalamu 'alaykum.../ 'peace be on you all...'at the end of the prayer, all are statements of verification to the concept that this worship basically has a social aspect; viz, it ought to be performed as a congregational prayer. It is true that the prayer performed individually is also .accepted in Islam, but personal worship is considered as the secondary degree

We Ask Allah for Help in Confronting Forces

We have to confront different forces in this world, both the forces in nature and our innate, or inborn natural forces. To be able to challenge with these destructive, misleading factors, we need to be helped. Hence, we shelter under the protective

umbrella of Allah. We

get up every morning and repeat the verse I'iyyaka na'budu wa 'iyyaka nasta'in / (Thee (alone) do we worship and of Thee (only) we seek help) to confess our servitude to Allah and to ask His Pure Essence help to make us successful in this great challenge. We do the same in the evening before we go to bed. We get up in the morning with His remembrance, and we go to bed in the evening with His remembrance, and each time we ask help from His Pure Essence. What an excellent state this is for the person who is in this stage of Faith! He never bows to any tyrant. He never loses himself for the attraction of material gain, and as the Qur'an reveals about the Prophet of Islam (p.b.u.h.), saying: "... Truly, my prayer and my service of sacrifice, my life and my death, are (all) for the Cherisher of the Worlds" (Sura Al-An'am No. ۶, verse ۱۶۲).

Therefore, the recitation of this Holy Sura may provide the solution to all problems in our lives. It has plenty of properties which can bring us to safety. An example is from a narration cited by one of the companions of the Prophet (p.b.u.h.). He said that in one of the battles, he was with the Messenger of Allah (p.b.u.h.). When the fight became difficult, he (p.b.u.h.) lifted his head and said: " O'Master of the Day of Judgement! Thee (alone) do we worship and of Thee (only) we seek help". At that moment the army of enemies was defeated and many of them) were killed while the Prophet (p.b.u.h.) and Muslims won.(۱)

It is stated in another narration:" When a difficulty arises for a believing servant, and he recites this Holy verse, it will become easy for him".(۲)

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اِهْـدِنـَا الصِّـراطَ الْمُسْتَقِـيـمْ

"Guide us (O Lord) in the straight path".

Commentary: Verse ۶

Point

After confessing his obedience and servitude to Allah and reaching

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۱ - ۱ Kanz-ul-Ummal, vol. ۴. p. ۳۶ (taken from Tafsir-i-Baqawi, and Amal-ul-Youm wal-Laylah

۲ - ۲ Manhaj-us-Sadiqin, Comentary, vol. ۱, p. ۱۱۴

the state of worship, and asking for help from Him, the first thing that

the path of the the servant seeks is His guidance to the Straight Path righteous, the path of Justice, and the path of Faith and good deeds. So, he asks the Lord, Who has .bestowed on him all of these bounties, to give him the bounty of guidance', too

Such a man, in the above stated condition, is a believing one who is acquainted with the Lordship of his Lord, but it is possible, too, that suddenly he would cease to receive this bounty because of some component of wickedness, and, consequently, he would .stray from the Right Path

Therefore, he must ask his Lord, at least ten times a day, to protect him from any kind .of aberration

Moreover, this Straight Path', which is the very Divine creed, has some stages. All people are not on the same level of spiritual preparedness necessary for attaining these stages. Whatever stages a person attains, there are still some higher stages .above them that a believing servant might ask Allah to guide him to reach

?Why must we always ask Allah for guidance

Here, a question arises: "Why must we always ask Allah for guidance to the Straight ."? Path', as if we are being misguided

Besides, supposing the statement is true about us, the ordinary believers, but what about the holy Prophet and sinless Imams (p.b.u.th.) who were the examples of :complete human beings? In answer to this question, we may say

Firstly, the fact is that Man is liable to deviate from the Right Path with each step that he takes as he is walking along the path of guidance. So, he should rely on Allah and .'ask Him to keep him firm on the 'Straight Path

We must not forget that our existence, our being, and all the bounties which always :come to us, are from His Origin. To clarify the matter, we cite a simple example

(Human beings resemble an electric lamp (from one point of view

All creatures, including human beings, (from one point of view) resemble an electric lamp. We see that the light of a lamp, when it is on, appears to be constant and monotonous. The reason is that the electrical current flows constantly from a generator to the lamp. The generator continuously produces some new electrical power, a part of which reaches the lamp by some connective wires. Our being is similar

to the lamp. Although it appears as a sustained being, it is, in fact, a continually renewed being that flows ceaselessly to us from the Original Being, the Bountiful .Creator

Therefore, as the continually new being reaches us, we need constant new guidance, too. It is natural that if something wrong or some barriers manifest themselves in our spiritual connective wires with

Allah; the vices, injustice, wrong doings, etc., will disrupt our connection with the .'Origin of guidance. At that moment, we may deviate from the Straight Path

We ask Allah that these barriers be removed and not obstruct our way that we may .'remain steadfast along the Straight Path

Secondly, receiving 'guidance' is the same as travelling the path of 'development' along which man can gradually promote from lower degrees to higher and higher .ones

We also know that the path of development is endless and continues towards ."infinity

So, it is no wonder that even the prophets and sinless Imams (p.b.u.th.) ask Allah to guide them to the 'Straight Path', because the Absolute Perfection is Allah and all of us, without any exception, are on the path of perfection, then it is acceptable that .they, too, ask Him for higher promotions

Do we not often send greetings to the holy Prophet (p.b.u.h.) by the special formula of Salawat'? Does Salawat' not have the meaning of requesting new blessings from Allah ? (.for Prophet Mohammad and his descendants (p.b.u.th

Is it not expressed in the Qur'an regarding the Prophet (p.b.u.h.) who used to say: "... ?(O' my Lord ! advance me in knowledge ", (Sura Taha, No. ۲۰, verse ۱۱۴

Does the Holy Qur'an not say: " And Allah doth advance in guidance those who seek guidance...",(Sura Maryam, No.۱۹, verse ۱۹) ? And, again, does it not say: " But to those

who receive guidance, He increases the light of) Guidance, and bestows on them their ? (piety and restraint (from evil) (Sura Muhammad, No. ۴۷, verse ۱۷

This explanation makes clear the answer to the question regarding the benediction which we recite for the Prophet and the sinless Imams (p.b.u.th.) by which we beseech Allah, in fact, for a higher and better

.(.position for them all (p.b.u.th

: Here are two traditions which make the above idea clearer

Amir-ul-Mu'mineen Ali (a.s.) commenting on the verse 'Guide us (O'Lord) on the Straight Path', says: " It means: '(O'Lord) continue bestowing Your blessings on us as You did during the days passed by which we succeeded to obey You, so that we can ,obey You in the future of our lives

(too'.(١

Imam Sadiq (a.s.) has said about the verse: " It means: '(O'Lord) show us the way which ends in Your love, leads us to Your Paradise, and prevents us from following our (destructive desires or our own wrong and destroying decisions".(٢

?'What is the Straight Path

According to what is understood from the verses of the Holy Qur'an, the 'Straight Path' is the same as the 'Monotheistic Creed'; the religion of Truth and the belief in the instructions of Allah, as Sura Al-'An'am, No. ۶, verse ۱۶۱ says: "Say: Verily, my Lord hath guided me to a way that is straight,- a religion of right, the path (trod) by "!Abraham the true in faith, and he (certainly) joined not gods with Allah

the belief aspect

Here, 'a religion of right' and 'the theistic path of Abraham (a.s.) as the true faith', in which he called on no god but Allah, are introduced as the Straight Path'. This shows .'the belief aspect

the practical aspect

But, Sura Yasin, No. ۳۶, verses ۶۰ and ۶۱ say: " Did I not enjoin on you, O'ye children of Adam, that ye should not worship Satan; for that he is to you an enemy avowed ?"" And that ye should worship Me, (for that) this is the Straight Way ?" These verses, here, point to the practical aspects of the 'religion of truth'. They urge us not to

.commit any Satanic deed or any wrong action

Clinging to Allah, the Qur'an says, is the key to reaching the 'Straight Path': "... Whoever holds firmly to Allah will be shown a way that is straight", (Sura 'Al-i-Imran, .(No. ٣, verse ١٠١

It is necessary to mention this point, that the Straight

Bibar-ul-Anwar, vol. ١٢, p. ٢٥۴; and, Tafsir uş-Şafi, vol. ١, p. ٧٢ ١ -١

Maani-ul-Akhbar. p. ۴٨۴ ٢ -٢

Path' is always only one way, not more than that, because the shortest distance .between two points is always only one straight line

Therefore, when the Qur'an says that the Straight Path' is the very true belief in the Divine religion with its moral and practical aspects, it is because it is the shortest route to a spiritual connection with Allah

And it is also for this same reason that 'the religion of truth' is not more than one:" The Religion before Allah is Islam (submission to His Will....", (Sura 'Al-j-Imran, No. ۶, verse .(۱۵۳

Later it will be made evident that 'Islam' has a vast meaning which envelops all the monotheistic religions that were lawful at their own times but were nullified by the new one. Thus, it clarifies that all different commentaries that commentators have .cited on the matter, i.e. the Straight Path', refer, indeed, to the same thing

Islam, the Pure Unity, Qur'an, the Prophet, and his vicegerents (p.b.u.th.), are some explications that commentators have offered for the meaning of the Straight Path'. All of the stated explications refer to the Divine religion in the aspects of Faith' and !practice

Also all of the various narrations and traditions cited on the subject in the Islamic sources, each of which points to a separate dimension of the question, in substance, :refer to one essence. Some examples are as follows

It is narrated from the holy Prophet (p.b.u.h.) who has said: "The "Straight Path'is the (path of prophets and they are those on whom Allah hath bestowed His Grace".(۱

Here are three traditions from Imam Sadiq (a.s.), who, when commenting on this (verse, said: "It is the 'way' and the 'cognizance' of Imamate ".(۲

Again, in another tradition, he (a.s.) says : " By Allah, we (Ahlul-Bait) are the Straight (Path' ".(۳

Another tradition from the same Imam (a.s.) says: "The Straight

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۱- ۱ Nur-uth-Thaqalayn, vol. ۱, p. ۲۰, tradition ۸۶

۲- ۲ Ibid. p. ۲۱, tradition ۸۸

۳- ۳ Ibid, tradition ۸۹

(Path 'is Amir-ul-Mu'mineen Ali (a.s.)". (١

Ahmad-ibn-Mohammad-ibn-Ibrahim Al-Tha'labi, a Sunni scholar, has narrated from Abu-Buraydah Al-Aslami, who was one of the companions of the holy Prophet (p.b.u.h.), that he said: " The Straight Path is the path of Mohammad and his (descendants ". (٢

This means that their path is based on the doctrine of Islam which consists of the belief in: 'Oneness of Allah', 'Justice', 'Prophethood', 'Imamate', and the 'Hereafter'. There is no doubt that the path of Ahlul-Bait (p.b.u.th.) is the Straight Path', and that adhering to it causes prosperity and salvation, while pursuing other than that leads to .loss and injury

Ibn-il-Maqazisi has narrated from the holy Prophet (p.b.u.h.) who has said: "The example of my household (Ahlul-Bait) is similar to the Ark of Noah. He who embarked it was rescued (from drowning and destruction), but, he who refused it drowned (and (perished)". (٣

Other traditions narrated from Ahlul-Bait (p.b.u.th.) also confirm the concept. In addition, the well-known tradition. Thaqalayn ' from the holy Prophet (p.b.u.h.), is another good clear witness to the matter, too. It says: " I leave behind me amidst you two Great things; should you be attached to these two, never, never shall you (become astray: the Book of Allah (the Holy Quran) and my progeny, my Ahlul-Bait."(٤

As was previously stated, it is certain that the holy Prophet (p.b.u.h.), Hadrat Ali-ibn-Abitalib (a.s.) and all of the other infallible Imams (a.s.) invited people to the theistic religion of Allah, an invitation to Faith and practice in truth, which elevates Man to the .climax of ability, guidance, dignity, and human excellences

By the way, it should not be neglected that there are two kinds of guidance:Divine .'Guidance' and 'Religious Guidance

Divine Guidance

Divine Guidance' is the human intelligence bestowed on a person by Allah, which'

recognizes the difference between: good and bad, right

p:۶۰

۱- ۱ Ibid, tradition ۹۴

۲- ۲ Bihar-ul-Anwar, vol. ۲۴, p. ۱۶ and Manhaj-us-Sadiqin, vol. ۱, p. ۱۱۶

۳- ۳ Bihar-ul-Anwar, vol. ۲۳, p. ۱۲۴, tradition ۵۰

۴- ۴ Ihqaq-ul-Haqq, vol. ۹, pp. ۳۰۹-۳۷۵

and wrong, gain and loss, felicity and wretchedness, virtue and vice, and so on. It is, in .fact, the inner messenger of a person

Religious Guidance

Religious Guidance means that Allah sends prophets, Divine Books and legislation to guide Man to all merits of this world and the next, as well as making him aware of the injuries and damages of the two worlds. Of course, when Man is guided by the above guidance and acts accordingly, he will be worthy of receiving the blessings of the next world; this is made possible through the development of the soul by acquiring knowledge, good habits, and commendable moral qualities in which state he will certainly attain the happiness of this world and that of the next, together with the .infinite grace of Allah

Intellect' is called a 'guide in that it enlightens man as to what is right and what is' wrong. The Prophets (p.b.u.th.), Imams (a.s.), and scholars are called 'Guides, too, because they guide the human race to the salvation and felicity in both worlds. But, really, Allah is the main Supreme Guide, and these are the means appointed for the .guidance of Man

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صراط الذين أنعمت عليهم غير المغضوب عليهم

ولاالضالين

The path of those upon whom Thou hast bestowed Thy bounties, not (the path) of" ,those inflicted with Thy wrath

".nor (of those) gone astray

Commentary : Verse ٧

Two Paths of Deviation

This verse is, indeed, a clear illustration of the Straight Path' which was dealt with in

the previous verse. It says that the person asks

Allah to guide him onto the path of those on whom He has blessed with many kinds of bounties; (such as the blessings of guidance, success, the leadership of people of truth, knowledge, good actions, holy

wars and martyrdom); not those who deserved His wrath because of their wrong doings, nor those who neglected the right path and went astray. "The path of those upon whom Thou hast bestowed Thy bounties, not (the path) of those inflicted with ".Thy wrath, nor (of those) gone astray

In fact, we are not familiar with the method of guidance, so the Lord's command, in this verse, is that we ask for the path of the prophets, good doers and all of those to .whom Allah has extended His bounties, blessings and favours

It also warns us that there are two deviated paths in front of us: the path of those .inflicted with His wrath, and the path of those gone astray

: Explanation

?'Who are those upon whom Allah has bestowed His bounties .۱

Sura An-Nisa, No. ۴, verse ۶۹ has introduced these people, thus: " All who obey Allah and the Apostle are in the company of those on whom is the Grace of Allah,- of the prophets (who teach), the Sincere (lovers of Truth), the Witnesses (who testify), and "! the Righteous (who do good): Ah ! What a beautiful Fellowship

As it demonstrates, this verse introduces the people on whom the bounties and Mercy of Allah are bestowed. They are four groups: the Prophets, the Sincere, the .Witnesses, and the Righteous

These four states may refer to an idea that: for the attainment of a sound, progressive and faithful society, prophets and Divine leaders should form the .foundation

After the prophets are the sincere truthful missionaries and preachers whose words attest to their actions by which they are able to extend the prophets' missions .throughout their societies

Following this period of the formation of these structural states, naturally, some evil-minded individuals, who serve as barriers on the path of truth, may appear in the way.

There should be some others to stand against them. In this struggle a few of these defenders of truth may be gifted with martyrdom, whose blood would then water the .tree of Theism

The fruit of these struggles and devotions is yielded as the Righteous' with whom the .society can be pure, efficient, and abounding with spirituality

Therefore, in the Holy Sura Al-Fatihah (The Opening), we are encouraged to repeatedly ask Allah, during the day and night, that we be led on the path of these previously mentioned four groups, and, obviously at each time, we must emphasize with sincere effort and endeavour, on one of these four states more than the others .in order to perform our duty and mission well

? Who are the Last Two Groups in this Verse .۲

Point

The separation of these two groups from each other indicates that each group has .some defining characteristics

:To make distinction between these two groups, there are three commentaries

Commentary A

A) From the application of these two words in the Qur'an, it is so understood that /magdubi 'alayhim/ those inflicted with Lis Wrath' are in a worse condition than /dallin/ those gone astray'. in Owc, words, 'those gone astray' are the ordinary misguided and /magdubi 'alayhim/ 'those inflicted with His Wrath' are the misguided who are obstinate or hypocritical. And, for these two very reasons, the Curse and Wrath of Allah have been cited towards them in frequent occurrences in the Qur'an. The : followings are some instances

But such as open their breast to Unbelief, - on them is Wrath from Allah, ...", (Sura ..." .(An-Nahl, No. ۱۶, verse ۱۰۶

And that He may punish the Hypocrites, men and women, and Polytheists, men and" women, who imagine an evil opinion of Allah. On them is a round of Evil; the Wrath of Allah is on them. He has cursed them and got Hell ready for them: and evil is it for a

.(destination ", (Sura Al-Fath No. ۴۸, verse ۶

However, this group, ie. 'those inflicted with His Wrath were those who, besides their unbelief, pursued the path of obstinacy and enmity against Allah, and whenever they could, they even injured the Divine leaders and prophets (p.b.u.th.). As Sura 'Al-۱-'Imran, No. ۳, verse ۱۱۲ says: "...They draw on themselves Wrath from Allah, and pitched over them is (the tent of destitution. This because they rejected the

Signs of Allah, and slew the Prophets in defiance of right; this because they rebelled ."and transgressed beyond bounds

Commentary B

B) Some of the commentators believe that /dallin/ 'those gone astray' refers to the misguided of the Christians; and /maqdabi 'alayhim/ 'those inflicted with His Wrath' .refers to the misguided of the Jews

This idea was formed because of the particular responses that these two groups showed in reply to the invitation to Islam. For, as the Qur'an has clearly pointed out in different verses, the misguided Jews used to show a special grudge and enmity against the invitation of Islam, though, at the beginning, their scholars and learned men were the bearers of the glad tidings of Islam. Very soon, though, under the effect of deviation of thought, belief and notion, and, also, because their financial gains were being endangered, they became the most obstinate enemies of Islam and they did whatever evil they could against the progression of Islam and Muslims. (Even today, Zionism and Zionists hold the same position regarding the manner in which they treat (.Islam and Muslims

Therefore, to render these people as 'those inflicted with His Wrath 'seems very .correct

But, the misguided of the Christians, who upon encountering with Islam were not so grudging, but were misled because of their misperception of the Divine religion and therefore refusing the Truth, were rendered into / dallin /' those gone astray. They believed in the Father, the Son, and the Holy Ghost instead of clinging to true Monotheism, the worship of Allah. This is, in itself, one of the greatest examples of ."astray' and 'aberration

In the Islamic traditions, too, / magdabi 'alayhim/' those inflicted with His Wrath are interpreted as the Jews, and / dallin /' those gone astray' as the misguided of the Christians. The foundation of this interpretation is the same as was mentioned in the

.above

Commentary C

C) It is also probable that /dallin/ 'those gone astray' refers to those who are misguided but do not insist on making others go astray, while / maqdabi 'alayhim/' those inflicted with His Wrath' refer to those who both 'go astray' and ' lead others .astray'. They try vigorously to change others to become like themselves

The references to this meaning are the verses that introduce the

persons who obstruct the way of guidance of others and are mentioned in the Holy Qur'an as 'those who would hinder (men) from the Path of Allah. Sura Ash-Shura, No. ۴۲. verse ۱۶ says: " But those who dispute concerning Allah after He has been accepted, - futile is their dispute in the sight of their Lord: on them is Wrath,and for them will be Penalty terrible."

Other traditions have also been cited concerning the matter, including a narration from Amir-ul-Mu'mineen Ali (a.s.). It says: "Everyone who has disbelieved in Allah, on him is Wrath, and he is astray

from His Path".(1)

In 'Ma'ani', a book of traditions, it is narrated from the Prophet (p.b.u.h.) who said: " Shi'ah (the followers) of Ali (a.s.) are those on whom Allah has bestowed the bounty of Wilāyat, love of Ali-ibn-Abutalib (a.s.); His Wrath is not on them, and they are not on the wrong path".(2)

Supplication:

O'Lord! Count us not among those inflicted with Your Wrath' and 'those gone astray', but consider us among true believers, the followers of the school of Ahlul-Bait (a.s).

O'Lord! Guide us on the Straight Path in our every circumstance and in all our affairs!

O'Lord! We thank you for this Divine blessing and say: "Praise belongs to Allah (alone) Who set us among those holding steadfast to the love of Ali-ibn-Abitalib and the other immaculate Imams (a.s.)."

The End

1- Tafsir-us-Sai, vol. ۱, p. ۷۴

2- Ma'ani-ul-Akhbar, p. ۳۲, tradition ۸; and, Tafsir Furat-ul-Kufi, vol. ۱. p. ۵۲

(Sura Al-Fatihah (The Opening

بِسْمِ اللّهِ الرَّحْمنِ الرَّحِيْم

In The Name of Allah, The Beneficent, The Merciful

Sura Al–Baqarah (The Cow) No.۲

Point

(Verses ۲۸۶)

Contents of the Sura

Point

This Sura contains ۲۸۶ verses, rendering it the longest Sura in the Holy Qur'ān. It is indisputable that this Sura was not revealed all at once, but partially and in increments as necessitated by the various Islamic social circumstances and conditions found at different times in Medina. But, the fact is that the inclusiveness of this Sura from the point of Islamic doctrine in Faith and many practical issues (social, political, economical, and religious) is not deniable, for, there are various subjects discussed in it, including the followings :

various subjects discussed

There are some discussions about Monotheism and gaining knowledge of Allah, .۱ especially by way of studying the mysteries of creation.

There are many statements about the Resurrection and life after death with a few .۲ tangible examples, like the story of Abraham (a.s.) and how the birds became restored to life, and the

story of Ezra.

There are some facts about the inimitability of the Qur'ān and the significance of .۳ this Heavenly Book.

۴. There are long discussions and explanations concerning the Jews and hypocrites and their peculiar positions against Islam and the Qur'ān, evidenced by their various mischievous hindrances

against them.

۵. There are some narrations about the history of the Great Prophets, including Abraham (a.s.) and Moses (a.s.) in particular.

۶. There are some passages that contain a few Islamic rules

related to varying subjects, such as : prayers, fasting, Holy War on the path of Allah, the pilgrimage to Mecca, the change of the Qiblah (the direction of prayer) from Jerusalem to Mecca, marriage and divorce,

commerce, debt, and a great many of the ordinances concerning usury. Donation for the sake of Allah, is abundantly discussed. The problem of retaliation, the banning of different kinds of forbidden meat, and also gambling and wine drinking are discussed, in addition to a few other ordinances related to the subjects of writing wills, testaments, and the like.

The appellation ` Al-Baqarah ' (the Cow), the title of this Sura, is taken from the story of the Israelites' Cow, mentioned in verses ۶۷ to ۷۳ of this Sura, whose description will be explained later in this very commentary (on pages ۲۰۸ to ۲۱۳).

The Virtue of Studying this Sura :

Point

There are some significant traditions and narrations on the virtue of studying this Sura, cited in Islamic literature, including the followings: The Late Ṭabarsī has so cited in Majma`-ul-Bayān that once the

Prophet (p.b.u.h.) was asked : " Which Sura of the Qur'ān is the best ? "He (p.b.u.h.) answered : " Al-Baqarah ". They asked : " Which verse of the Sura (is the best) ? " He replied : " 'Āyat-ul-Kursī, the ` Verse of the Throne ', (verse ۲۵۵)". (۱)

The superiority of this Holy Sura is, apparently, due to its comprehensiveness, and the preference of the ` Verse of the Throne ' (verse ۲۵۵) is because of its special monotheistic content, which will be dealt with later in this commentary. It is not contrary to the fact that some other Suras of the Qur'ān are considered superior in other aspects. All the Suras of the Qur'ān have been considered from different points of view. Again, it is narrated by Alī-ibn-il-Ḥusayn (a.s.) that the Prophet (p.b.u.h.) said : " He who recites the first four verses of Sura Al-Baqarah, the `Verse of Throne' (verse ۲۵۵) with its next two verses (۲۵۶,۲۵۷) together

Nur-uth-Thaqalayn, vol. ۱, p. ۲۶; and Majma'-ul-Bayan, vol. ۱, p. ۳۲ ۱ -۱

with the last three verses of the Sura, will not meet any trouble in himself, in his family members, and in his wealth; and Satan will not approach him, and he (having paid (attention to the Qur'ān in his life) will not forget the Qur'ān".(١)

(.Also, ` Ubayy-ibn-i-ka`b quotes from the holy Prophet (p.b.u.h

thus : " He who recites this Sura (Al-Baqarah) will be encompassed by the bounties of Allah and His Mercy; and He will reward him as much as that of a person who has (fought fearlessly on the path of Allah for one year". (٢)

Then, the Messenger of Allah (p.b.u.h.) added that Muslims should study this Sura, know it, and do it accordingly in order to be benefited by the Mercy of Allah in this .world and the next

Imam Ja`far Ṣādiq (a.s.) is narrated to have said : " He who recites Al-Baqarah and 'Āl-i-`Imrān, these two Suras will come above his head on the Day of Judgement like two clouds similar to two umbrellas, (and will protect him from the heat of That Day) (".(٣

Every Virtue Closely Corresponds with the Contents

Here, it is necessary to mention the important fact that those rewards, virtues and significant compensations that have been cited for studying the Qur'ān or some special Suras and verses of the Qur'ān never meant that one simply should be .contented with the fact that one has recited them as invocations

On the contrary, the recitation of the Qur'ān is for understanding, and understanding .is for contemplation, and contemplation is for action

As a matter of fact, every virtue, which is mentioned for a Sura or a verse, .corresponds very much with the contents of that Sura or verse

For example, among the virtues of reciting Sura An-Nūr, No. ٢۴, we see that it says that Allah may protect the person and his children from committing adultery and .slander when he perseveres in studying it

This consequence is because the contents of Sura An-Nūr contains some important instructions on resisting sexual deviations; i.e. the instructions advising single persons to hasten to marriage; the instructions about ` cover ' (ḥijāb); the instructions about refraining from ogling and desirous looks; the instruction that forbids spreading any

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۱- Thawab-ul-A'mal (according to the citation of Nur-uth-Thaqalayn vol. ۱, p. ۳۶۱).

۲- Manhaj-us-Sadiqin, vol. ۱, p. ۱۲۰; and Majma'-ul-Bayān, vol. ۱, p. ۳۲۲

۳- Al-Burhan Fi Tafsir-il-Qur'an, vol. ۱, p. ۵۲۳

rumours and accusations about others; and, finally, the instruction on executing the punishment for fornication and adultery upon any perpetrators : be they men or .women

It is obvious that when the content of this Sura be observed by the members of a society or a family, the iniquity of adultery will not appear therein. It is the same ,concerning the verses of Sura Al-Baqarah

mentioned above. They are all related to the subject of Monotheism, belief in ` Qayb ' (the Invisible), knowing Allah, and resisting evil temptations. So, if a person recites them and observes the instructions in them carefully and from the depths of his soul, .he will certainly obtain those virtues

It is certainly true, however, that the recitation of the Qur'ān deserves rewards, but, besides the original and essential rewards given by Allah, its effects on personal behavior will exist only when this

.recitation is a premise for contemplation and action

In The Name of Allah, The Beneficent, The Merciful

Sura Al–Baqarah (The Cow) No.۲

Verses ۱–۵), Arabic)

بِسْمِ اللّهِ الرَّحْمنِ الرَّحيمِ

۱ الم

۲ ذلِکَ الْکِتابُ لا رَیْبَ فیهِ هُدًی لِلْمُتَّقینَ

۳ الَّذینَ یُؤْمِنونَ بِالْغَیْبِ وَ یُقیمُونَ الصَّلوهَ وَ مِمّا رَزَقْناهُمْ یُنْفِقُونَ

۴ وَالَّذینَ یُؤْمِنونَ بِما اُنْزِلَ اِلَیْکَ وَ ما اُنْزِلَ مِنْ قَبْلِکَ وَبِالْاخِرهِ هُمْ یُوقِنُونَ

۵ اُول–ئِکَ عَلی هُدًی مِنْ رَبِّهِمْ وَ اُول–ئِکَ همُ الْمُفْلِحُونَ

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بِسْمِ اللّهِ الرَّحْمنِ الرَّحيْم

Sura Al-Baqarah

(The Cow)

English Translation

(No. ٢ (Verses ١-٥

In The Name of Allah, The Beneficent, The Merciful

".'Alif `A', Lām `L', Mīm `M' " .١

",This is the (True) Book wherein is no doubt, a guidance to the pious ones " .٢

Who believe in the Unseen and keep up prayer and spend(in charity) of what We " .٣
".have provided them

And who believe in what has been revealed to you (Muhammad), and what has " .۴
been sent down (to other apostles) before you; and of the Hereafter they are
".certain

They are on (true) guidance from their Lord; and they are the ones who are the " .۵
".successful

ال-م

".'Alif `A', Lām `L', Mīm `M' "

Commentary: Verse ١

The Abbreviated Letters of the Qur'ān

At the beginning of ٢٩ Suras of the Holy Qur'ān, there are several certain abbreviated letters, the Muqatta`āt, which seem separate from each other; i.e. they do not form an apparently meaningful word, but wherever they occur, in the Qur'ān, the Sura follows immediately with some expressions about the Qur'ān and its importance. This

in itself indicates that there is a relation between these letters and the origin of the Qur'ān. As an example, Sura An-Naml, No. ۲۷, verses ۱-۲ say:

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Ṭā. Sīn. These are verses of the Qur'ān, a Book that makes (things) clear." There are,"
.also, many other examples, similar to this one, in the Qur'ān

The abbreviated letters of the Holy Qur'ān have always been considered mysterious. In the words of scholars and commentators, the letters that are prefixes to some Suras, such as 'Alif `A', Lām `L', Mīm `M', and the like, are among the `metaphorical expressions' of the Qur'ān. They are secrets that none knows except the Prophet (p.b.u.h.) and, after him, his successors (a.s.) who have left some traditions and : narrations which testify to this very matter

Amir-ul-Mu'mineen Ali (a.s.) said : " Every book has an elite and the elite of this Book .۱ ((The Qur'ān) is the `abbreviated letters'. "(۱

It is narrated from Imam Ṣādiq (a.s.) who said : " 'Alif `A', Lām`L', Mīm `M', are the .۲ letters among the (whole) letters of the ` Exalted Name ' of Allah, which are separated and scattered in the Qur'ān and whenever the Prophet and the sinless (Imams (p.b.u.th.) call Allah by that `Exalted Name', their prayer will be accepted."(۲

It is narrated from Imam Ali-ibn-il-Ḥusayn (a.s.), thus : " The Quraysh and the Jews .۳ refuted the Qur'ān and said: ` It is mere magic and he has made it by himself '. So, Allah said: ` 'Alif, Lām, Mīm. This is the (True) Book...', i.e. ` O' Muhammad, this Book that is sent down to you, is made up of the abbreviated letters and 'Alif, Lām, Mīm are among them. They are the same as the letters of the alphabet that you (people) use in (your words. Bring similar to it if you are genuine '." (۳

It is narrated from Ibn-Abbas and `Akramah who have said that these letters are .۴ .the `letters of oath', as well as `the Name of Allah', by which He (s.w.t.) has sworn

The reason why Allah has sworn by these letters is, perhaps, for their importance and greatness through which the Glory and Highness of Allah and the secrets of the world of creation are stated. All sciences, from the beginning to the end, daily activities and arrangements of affairs in societies and their communications

Tafsir-us-Şafi, vol. ۱, p. ۷۸ ۱ -۱

Makhzan-ul-'Irfan, commentary, vol. ۱, p. ۶۶ ۲ -۲

Al-Burhan, commentary, vol. ۱, p. ۵۴ ۳ -۳

throughout the world, the development of industries, the trading and commercial activity between people, their marriages, the social laws, regulations, and the jurisprudence of the religions of human beings, all in all, depend on the letters of the alphabet. The transmission of ancient civilizations and cultures from old generations to the later ones has been possible only through transcribing and recording them essentially with the help of the bounty of alphabets. Even this very commentary book, which is the statement of the Divine laws and the description of the Qur'ānic concepts, is being published and distributed throughout the world in different languages including the English language, because of the existence of the letters of the alphabet. Furthermore, an oath is usually taken to an important and great subject. These abbreviated letters have such an importance and greatness. Hence, Allah, the Exalted, taking an oath to a letter of the alphabet, says : " Nūn. By the Pen and by the (Record) which (men) write," (Sura

.(Al-Qalam, No. ۶۸, verse ۱

However, there are more than one hundred other traditions on the abbreviated letters of the Qur'ān cited by Muslim scholars in many authentic commentary and tradition books. Another aspect is that some eminent men have said that these letters refer to the idea that this heavenly Book, with such splendour and reputation that it stirs wonder in the great speakers, both Arab and non-Arab, and that has made the men of letters and all others unable to challenge it, is composed of the sort of the very alphabetical letters that are within the reach of everyone. This fact shows that the Qur'ān has not been produced by the mind of Man, but it is an absolute revelation and, therefore, none can produce the like of it. Imam Ali-ibn-Musā-ar-Ridā (a.s.) is narrated to have said in a tradition : " Verily, Allah has sent down this Qur'ān narrated by the very letters that all Arabs apply ordinarily ". And, thus, Allah, Glory be to Him and Highly Exalted is He, says : " Say,`If the whole of mankind and Jinns were to gather together to produce the like of this Qur'ān, they could not produce the like thereof, even if they backed up each other with help and

.(support ", (Sura Al-Asrā' , No. ۱۷, verse ۸۸

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ذٰلِکَ الْکِتابُ لا رَیْبَ فیهِ هُدًی لِلْمُتَّقینَ

This is the (True) Book wherein is no doubt, a guidance "

",to the pious ones

Commentary : Verse ۲

Following the abbreviated letters, the Sura, referring to the importance of this :heavenly Book, says

This is the (True) Book wherein is no doubt, ..." This meaning may point to the idea " that Allah promised His prophet (p.b.u.h.) to send down to him a Book for the guidance of men and now it was done. For, it is a Book wherein is a source of guidance for all truth-seekers, and, these believers, in fact, have no doubt in it. The Qur'ān says that there is no doubt in this Book, and this statement is not a mere claim. It means that the content of the Qur'ān has such a style that it, in itself, attests to the authenticity of itself. In other words, the signs of truthfulness, greatness, and firmness together with the depth and synthesis of meanings, the sweetness and elegancy of the words and its stylistic form found in the statements are so evident that no doubt or temptation can interfere and every truth-seeker reaches the limits of certitude. It is interesting that over the course of time not only the freshness of the Holy Qur'ān does not decrease, but, with the progress of science and the secrets of created things being uncovered, the facts of the Holy Qur'ān become more manifest. As the international standards of development, science, and industry are raised, the luminosity and .resplendence of these verses become more evident

This is not only a claim but it is a reality that will be dealt with in this very commentary .book, Allah-Willing

: Explanation

? What is Guidance .۱

Point

The term ` guidance ' is utilized in many occurrences in the Qur'ān. In all these cases the root meaning of the word refers to two main guidances : Divine Guidance and .Religious Guidance

Divine Guidance

Point

A) Divine Guidance is the guidance that exists in all creatures of the world. (In other words, `Divine Guidance' means the leadership of Allah upon creatures under the regulation of creation governed by some definite laws and secrets of the world of existen

Characteristics of Two Groups Who Lack in Faith

It can also be said that those who are in lack of Faith are characterized in two groups. The members of the first group are those who generally seek for the truth and hold .enough piety in their souls so that wherever they confront the truth they accept it

The second group are some obstinate, fanatical, lustful people that not only do not seek for the truth but wherever they find it, they try to blow out its light. It is certain that the Qur'ān, or any other heavenly Book, has always been beneficial for the first group, but the second group does not take any advantage from it. Hence, the Qur'ān says : " And We send down (stage by stage) of the Qur'ān that which is healing and a mercy unto the believers, but it adds not to the unjust but perdition ", (Sura Al-Asrā', .(No. ۱۷, verse ۸۲

However, it is a fact that saline soil does not grow flowers such as hyacinth though it rains a thousand times on it. But, if the land is ploughed, fertilized and prepared for

.planting, the life-giving droplets of rain will be useful for it

The land of the self of man is similar to this parable. It should be empty of obstinacy and enmity, otherwise, the seed of guidance will not grow in it. So, Allah qualifies the ."Qur'ān as: "(The Qur'ān is) a guidance to the pious ones

Religious Guidance

B) ` Religious Guidance ' is introduced by prophets and Divine Books. It is through their teaching and training that men can progress on the path of development. The references to this fact are found abundantly in the Holy Qur'ān, including the verse that says : " And We made them Leaders guiding (men) by Our Command...", (Sura Al-Anbiyā, No. ٢١, verse ٧٣).

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Why is Guidance Particular to the Pious Ones ?

٢. Why is Guidance Particular to the Pious Ones ? It is certain that the Qur'ān was sent down for the guidance of all human beings. So, the question is that why the guidance is introduced as particular to the ` pious ones'.

The reason is that it is impossible for Man to take benefit from the guidance of the Divine Books unless he attains some degrees of submission and kindles the light of piety in his self.

Piety in Lexicon and Religion

The term / taqwā /, philologically, is derived from / wiqāyah / ` to protect from what harms '. Allah, the Exalted, says : "... save yourselves and your families from a fire...", (Sura At-Taḥrīm, No. ۶۶, verse ۶). Then, piety, in this sense, is ` the protection of oneself from what one fears'.

And, in religion, the pious are ` people who preserve their selves from what harms them in the Hereafter '.

The Stages of Piety

First Stage

There are some stages of piety.

The first stage is to avoid and restrain from committing sins and wrong doings; as it is narrated from the holy Prophet (p.b.u.h.) that none reaches (this stage of) piety unless he avoids unlawful things. (١)

In a tradition from the Prophet (p.b.u.h), deeds of people are divided into three kinds :

١) Those that are clearly lawful, whose

١- Makhzan-ul-Irfan,vol.١ p.٨١

lawfulness is vividly apparent. ٢) Those that are clearly unlawful, whose unlawfulness is certain. ٣) Some dubious things that are situated between these two. They are lawful but resemble the unlawful. The person who avoids even the dubious things will never approach the unlawful ones.(١)

Hadrat Amir-ul-Mu'mineen Ali (a.s) is narrated to have said : "A pious person is he whose deeds would not include anything shameful if they are put in a tray and displayed it around the world (to show them) ". (٢)

Second Stage

The second stage of piety is the full obedience to what is revealed to the Prophet (p.b.u.h.). Thus, piety consists of performing obligatory things (Wājibāt) and avoiding the unlawful things.

Third Stage

The third stage of piety is to rid the heart and soul of everything save Allah. In this sense, a pious person is one who strains out from his wishes, those that are not pleasing to Allah, and relies not on individuals but on Him only; viz, he forsakes from hoping in every other being and hopes only in Him; he focuses his view on observing the Beauty and Glory of His Lordship. This is real piety; so the Qur'ān says: " O' you who believe! Be careful of (your duty to) Allah with the care which is due to Him...", (Sura 'Āl-i-`Imrān, No. ٣, verse ١٠٢).

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١- ١ Bihar-ll-Anwar, vol. ٢, p. ٢٢١

٢- ٢ Makhzan-l-Ifan, vol. ١, p. ٨٢

الَّذينَ يُؤْمِنونَ بِالْغَيْبِ وَ يُقيمُونَ الصَّلوة وَ مِمّ–ا رَزَقْن–اهُمْ يُنْفِقُونَ

Who believe in the Unseen and keep up prayer and spend "

".in charity) of what We have provided them)

Commentary : Verse ٣

The Effects of Piety on Man's Spirit and Body

Regarding the Faith and practices in Islam, the Qur'ān, at the beginning of this Sura, :divides people into three different categories

.The pious ones (Muttaqīn), who accept Islam in all aspects .١

Unbelievers, who are in the exact opposite state as compared to the first group. .٢ They confess their infidelity and do not refrain from expressing hatred and acting .hostilely against Islam

The hypocrites, who portray contradictory features. They show themselves . ٣ Muslims when they are with Muslims, but they behave hostilely towards Muslims when they are with the enemies of Islam. Their main fundamental features are, in .fact, the very infidelity of theirs, but they simulate affection for Islam, too

Undoubtedly, the harm of this group, for Islam, is greater than the second group. Hence, the Qur'ān, concerning them, is more severe. This quality, of course, is found not only in Islam but also in all ideological schools of the world. Their members are either faithful to the doctrine of that school, or are clearly opposed to it, or they are conservative hypocrites. Furthermore, this proposition does not refer only to a .specific time, it has always existed in all ages of the human world

The Pious Ones, the First Group

Point

The verses under discussion deal with the first group. These verses explain the

special characteristics of the pious ones from the point of view of Faith and practice in five matters: Faith in the Unseen, establishment of prayer, spending in charity from all of the divine merits they possess, belief in the invitation of all prophets, and Faith in the

.Resurrection Day

: Faith in the Unseen .١

."...At first, the verse describes the pious ones as those : " Who believe in the Unseen

The world of the Unseen ' and ` the world of the senses ' are two concepts opposite ` each other. ` The world of the senses ' is the visible and physical world, while ` the world of the Unseen ' is a world beyond our senses. Therefore, the term /qayb/ is used ` for that which is concealed from us '. The Qur'ān says : "...the Knower of the unseen ,and the seen; He is the Beneficent, the Merciful", (Sura Al-Ḥashr, No. ۵۹

.(verse ۲۲

Faith in the Unseen ' is just the first characteristic that separates the believers from ` unbelievers. Thus, the believers in heavenly religions contrast with the deniers of God, revelation, and Resurrection. It is for this very reason that ` Faith in the Unseen ' has .'been mentioned as the first characteristic of ` the pious ones

The believers have cleft the limits of the world of ` materiality' and freed themselves from their restrictions. They have stepped into a quite vast open world and, with this broad scope of view that they have obtained, they have connected themselves with the realm of an extraordinary, bigger, and greater world. But, the contrary group insists on confining Man, as an animal, inside the walls of the world of materialism. They call this retrogression, which is a kind of life filled with lusts and excessive luxuries, an advanced civilized life. Comparing the concepts and doctrines of these two groups, we conclude that the ` pious ones' believe in ` the Unseen', a world very much wider and bigger than what can be seen or touched with the external senses in the world of existence. The Creator of this universe is Omniscient and Omnipotent, Who has infinite Glory and Insight. He is Eternal and has no end. He has planned the .world in a good, regular, and precise design

In the world of believing men, the spirit of Man has produced a great distance between humans and animals. For them, death does not mean an end. On the

contrary, it is one of the stages of progression

towards man's development. Death is an opening to a broader and greater world. Whereas, a materialist believes that the world of being is restricted to what we can see. He says that natural science has proved that the rules of nature are a chain of obligatory rules by which, without any designs or special programs, this world has been fashioned. They believe productive power of the world has no intellect even as little as that of a child. And, Man is a part of nature, i.e., when he dies everything ends. His corpse is decomposed in a few days and joins with nature again as a natural component. They conclude that there is no life after death for Man, and there is no .difference between Man and animal

Are these two people with these two different methods of thinking comparable with ? each other ? Are their actions and behaviours in the society the same

The first one cannot ignore that which is right, just and benevolent, and helping other fellow members. But the second does not see any reason for any of these matters. He cares for only what is effective and beneficial in his physical life at present or in the future. That is why that, in the lives of truthful believing people, there is purity, brotherhood, mutual understanding, and cooperation; while in the lives governed by materialism, colonialism, exploitation, plunder and murder are seen. Therefore, the Holy Qur'ān, in the above mentioned verses, considers ` Faith in the Unseen ' the first .stage of piety

Opinions are divided among the commentators as to whether Faith in the Unseen, here, points to Faith in Monotheism, or to a vast meaning that covers Faith in the world of revelation, Resurrection, angels and, in general, what is beyond the external .senses

We already pointed out that Faith in ` the world of beyond the external senses ' is the first phase of separation of the believers from unbelievers. This makes it clear that the term ` Unseen ', here, contains the same vast meaning as the term that was pointed out. Moreover, the application of the word in this verse is absolute and unrestricted. There is nothing included in the verse that would confine its meaning to .a specific one

In some traditions from Ahlul-Bait (a.s.) (١) , the term ` Unseen ', in the verse under discussion, is rendered to the `١٢th Imam (a.s.)', who, as we believe,is alive right now but is concealed from the eyes of people. This idea does not contrast with what was said in the above, because it is one of the aspects of ` Unseen ', too. And, in other words, ` Unseen ' is something which is not possible to be seen or heard by our external senses, such as sight or hearing or things outside the grasp of our other senses. The Existence of Allah is apparently hidden because of the limit of our external senses. The Hereafter, the status of the next world, is concealed from our eyes. In this gloomy time in which we live, the presence of prophets and our sinless Imams (p.b.u.th.) are necessary for us, but, even our Expected Imam (a.s.) whom we need to be our guide out in front of us, whose light of mastership, which would help us follow along this dim, murky, dangerous road that lies before us upon which we must travel until we reach the sound abode of ours, is absent from us. Apparently, he is out of our reach. Though, he, the esteemed one (a.s.), is never heedless of his true followers and he is always aware of their circumstances. (There will be a more comprehensive discussion concerning the ` ١٢th Imam (a.s.) ' later in the (.commentary

This statement shows that at this time, which is the worst of the ages, how high the position of the persons with complete Faith is! And, as it is narrated, there is reason for the holy Prophet (p.b.u.h.) to say about them : " How much I am eager to see my (brothers (who will come to being) in `the end of time'! ". (٢

We may consider that the Prophet (p.b.u.h.), with such high rank and glory, has expressed his eagerness for seeing the true believers of this time, and has introduced .'them as his `brothers

: Relationship with Allah .٢

Point

Another speciality of the `pious ones' mentioned in the Qur'ān is their prayers. Prayer, which is the key to communion with Allah, holds the

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۱- Nu-uth-Thaqalayn, vol.۱, p. ۳۱

۲- Makhzan-ul-Irfan, vol.۱, p.۹۹

believers in permanent and perpetual contact with that great Origin of Creation. They have found the way to the world beyond this world, viz, the world of the supernatural. They bow only to Allah and submit only to the Great Creator of the World of Being. That is why there is no place for submission or surrender to any tyrants and .oppressors in their agenda

Such a human feels that he has been promoted to a situation higher than that of all other creatures for that he has the honour of standing in front of Allah and is worthy .of speaking directly with Him. This status is the greatest factor necessary for training

The person who, with his whole heart and mind, stands in front of Allah, at least five times a day, and sincerely utters invocation, his thoughts, his actions and his speech altogether will become divine. How is it possible that a person like that could do ? anything against Allah's pleasure

The Excellence and Importance of Prayer

Prayer is the pillar of Faith, the means of attaining nearness to Allah, the expression of obedience to Him, the thanksgiving for His infinite Mercy, the imitation of the examples of the holy Prophet and immaculate Imams (p.b.u.th.), the strong link between a person and Allah, and the constant means of seeking and receiving His Guidance and Assistance and avoiding errors and evil. Prayer is the only way in which faith, that lives in the heart, can be made manifest in our actions, and can ensure admission to the realm of everlasting happiness in our life in this world as well as the .life in the next world

There are many verses in the Holy Qur'ān and plenty of traditions in Islamic literature on the importance and virtue of prayer. Intellectual and religious considerations .approve its excellence, too

words of the Late Ṣāḥib Jawāhir

Here, we narrate the words of the Late Ṣāḥib Jawāhir cited in ` Jawāhir-ul-Kalām ', vol. ٧, page ١. The words and ideas are based on the contents of the verses of the : Qur'ān and some authentic traditions

Prayer is an action that prevents the performance of hideous indecent deeds. This " status causes the Fire of Hell to extinguish, and any pure believer to be linked with ,Allah by which he can make, spiritually

p:۸۲

progress. Just as the water of a stream washes away dirt from the body, prayer washes away the sins of believers; and, its repetition five times a day is similar to washing the body in that stream repeatedly. Allah told Jesus (a.s.), and other prophets (p.b.u.th.) as well, to pray throughout their lives ". " However, prayer is the basis of Islam and it is the best deed and the best subject (which is legislated by the religion). It is the standard and criterion of other deeds of people. Thus, when a person has performed the prayer completely, the reward of all other of his deeds is complete, because all of his good deeds are accepted. Therefore, prayer, comparing with other religious practices, even the religion itself, is considered as a pillar similar to the central pole of a tent. For this reason the first deed of a mortal, which will be questioned about in the next life and will be discussed, is `prayer'. If prayer is accepted from a person, other (good) deeds of his lifetime will be evaluated and accepted from him. But, if it is refused, his other deeds will not be looked at and will be refused and returned to him. So, regarding this, it is not surprising if an abandoner of prayer is called an ` unbeliever '. Yes, it is certainly so when the reason of its abandonment is especially for the scorning of the religion. Prayer is something that Imam Ṣādiq (a.s.) did not know anything better or higher and more beloved than that with Allah. Even, he (a.s.) has said that these five daily canonical prayers are obligatory. He who establishes them and observes them at their proper times, will meet Allah on the Judgement Day, and He holds a covenant stating that because of this he will enter Paradise. But, he who does not keep up these obligatory prayers and does not observe them at their proper times, then, it will be up to Allah whether to forgive him or to punish him. And, the obligatory prayer is better than twenty Hajj-performances, each of which is better than a room full of gold that would completely be paid as donation in the way of Allah. Or, the obligatory prayer is better than one thousand Hajj-performances, every one of them being better than the whole world with all its contents. Verily, obedience to Allah is service to Him on the earth, and no service is comparable with prayer. That was why the angels called Zachariah (a.s.) while he was praying in his sanctuary. When a person is preparing for saying prayer, the Divine favours come down from heaven to him on the earth and some angels surround him. An angel proclaims that if this prayerful believer knew what existed in the prayer, he

"... would never neglect it

p:۸۳

Ḥadrat Riḍā, the ۸th holy Imam (a.s.), wrote as an answer to the problems of " Muhammad-ibn-Sanān that the reason of (the importance of) prayer is that it is the confession to the Lordship of Allah, Almighty and Glorious, and lack of attributing partners to Him. Prayer means to stand in front of the Almighty, Glory be to His ,Majesty, in a manner of humility

abasement and wretchness and to seek forgiveness for the sins committed. In prayer, a servant puts his head down on the soil several times a day in order to glorify Allah, Almighty and Glorious, and to furnish His remembrance all the time. To stand in the presence of Allah in prayer, causes a believing person to avoid evils, and it hinders (him from all kinds of sin and corruption."(۱

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: Relationship with People .۳

Besides the constant communion with Allah, the pious ones have a close and permanent relationship with people, the creatures of Allah. For this very reason, the Holy Qur'ān introduces their third characteristic in this verse as thus : "(They) spend ."(in charity) of what We have provided them

It is noteworthy that the Qur'ān does not say that ` They spend (in charity) of what they have ', but it says : `of what We have provided them'. In this manner, it generalizes the subject of `charity' so broadly that it includes all the material and .spiritual gifts of Allah

Therefore, the pious ones are those who donate not only from their material bounties but also from their spiritual gifts such as knowledge, science, intellect, physical power, or social abilities, and, in short, from all they have in their own possession. They donate from their own capital to those who are in need of them, and, in the meantime, .they do not expect any recompense from them

Another point is that the regulation of donation is a general regularity in the world of creation and, also, in the bodily system of every living creature. The heart of a man

does not beat for itself alone but it donates of whatever it has to all of the cells. The brain and the

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۱Jawahir-ul-Kalam, vol.۷, p.۱ -۱

lungs, as well as other organs of the body, continually donate the vital results of their active functions. And, generally speaking, social life with the lack of donation is .meaningless

Sincere coherence with human beings is, in fact, coherence and attachment to Allah. A person who is attached to Allah, and knows that all bounties and sustenance proceed from Him, not from himself, will not be displeased with giving charity but will be happy to donate His gifts to His servants on His way, and, as a consequence, he gains the physical and spiritual merits for doing it for himself. (For the importance of charity and its effects, refer to later explanations concerning Sura

Al-Baqarah, No.۲, verses ۲۶۱-۲۷۴). At any rate, this kind of thinking purifies the soul of man from miserliness and envy. It changes the world of ` struggle for existence ' to the world of ` humanity and civilization ', a world in which everybody bonds himself to sharing his bounties with all the needy in his environment and, like the sun, gives light .to his surroundings without expecting any favor in return or recompense

It is notable that on the meaning of the phrase : "(They) spend (in charity) of what We have provided them", a tradition from Imam Ṣādiq (a.s.) says : " It means that they share (and teach to those who need) the knowledge and science Allah has taught (them." (۱

It is obvious that this statement does not mean that donation is specific to knowledge but, since when speaking about charity almost all the attention is usually turned to monetary donations, Imam Ṣādiq (a.s.), by mentioning this kind of spiritual donation, .'wanted to clarify the broadness of the meaning of `donation

So therefore, this idea makes it very clear that the word `charity', referred to in the verse under discussion, is not restricted to the ` obligatory alms giving ' (Zakāt), but refers to alms in general, irrespective of obligatory or recommended ones; therefore, .it has a vast meaning which includes any kind of help given gratuitously

Majma'-ul-Bayan vol. ١, p. ٣٩; and Nur-uth-Thaqalayn, vol. ١, p. ٣٢ ١ -١

وَالَّذِينَ يُؤْمِنونَ بِمآ اُنْزِلَ اِلَيْکَ وَ مآ اُنْزِلَ مِنْ قَبْلِکَ وَبِالْآخِرهِ هُمْ يُوقِنُونَ

,(And who believe in what has been revealed to you (Muhammad "

and what has been sent down (to other apostles) before

".you; and of the Hereafter they are certain

Commentary : Verse ۴

Belief in Divine Revelations

Another characteristic of the pious ones is belief in all of the prophets and the Divine designs. The Qur'ān says that they are those who believe in what has been revealed to Prophet Muhammad (p.b.u.h.) (i.e. the Qur'ān) and what has been sent down (to other apostles preceding him like the Turah, the Evangel, the Psalms of David and the .(rest of the Divine Books

Therefore, not only they do not feel that there is any difference in the basis of the invitation of prophets, but they know all prophets to be similar truthful teachers and trainers who came, one after another, in this great school of the world of human beings to persuade people to pave the path of their development. Further, the pious ones not only do not consider the Divine religions the cause of dispersion and hypocrisy, but, regarding their fundamental unity, recognize them as a means of .relation and sincere communication among nations

Those who have this sort of concept and this point of view would cleanse their souls and minds from the dirt of obstinacy, and believe in all that the prophets of Allah have brought forth for the guidance and development of the human race. They would .'respect all the `guides' of the path of `Monotheism

Belief in the instructions of the prophets of the past (a.s.), of course, does not mean that they do not adapt their thoughts and deeds to the religion of the last prophet (p.b.u.h.), which is the last and completing link of the series of religions. If they do .anything other than that, they, in fact, regress on their path towards development

Faith in the Resurrection is an epithet which is mentioned as the

p:۸۶

last quality in this series of qualities for the pious ones. (1) It says : "... and of the Hereafter they are certain."

In the phrase /wa bil 'āxirati hum yūqinūn/ the word /yaqīn/ is the state of conviction and certainty reached through accepting undoubtable evidence or unquestionable proof in /muttaqīn/. One of the epithets of `the pious ones', / muttaqīn /, is having an unshakably firm conviction and certainty that the ultimate purpose of life here lies in the realm beyond it, in the direction towards the Absolute.

They are sure that Man is not created uselessly and purposelessly. The creation has defined a route for him which will never end with death, for, if everything came to a completion in this world, all of these statements and tremendous activities and movements in the universe would certainly be in vain if it was meant only for a brief temporary life.

He accepts that the Absolute Justice of Allah is waiting for all humankind and it is not so that our deeds in this world will be disregarded without having any reckoning and compensation.

This belief provides him with ease and tranquility. The stresses resulting from the fulfilment of responsibilities not only do not hurt him, but on the contrary he receives them willingly. He stands firmly in front of misfortunes. He does not resign to any unjust matter. He is sure that even the smallest action, good or evil, will be compensated; and, after death, he will be transferred to a more comprehensive world where no cruelty or oppression exists. But he will meet the infinite favour and Mercy of Allah, the Just.

Certainty of thr Hereafter

Belief in the Hereafter means cleaving the binding walls of materialism and reaching a happy realm, better and higher than that. The present world is like a school wherein Man should best prepare himself for the coming world. The present life is not the final goal but it is a preparation for the next life which will be eternal.

This Life Likened to the Prenatal Period of Feoetus

The life in this world is also similar to the prenatal period of a

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True Faith is, indeed, accompanied with /yaqin/'certainty'. This status in a person ۱-۱ may be defined from different scopes of view. The most important one of them is 'certainty of knowledge', which has been described as having three stages. More details are given on page ۲۰۸, vol. ۲, the current commentary.

foetus in the mother's womb. This period is not the purpose of the creation of man, of course, but it is an evolutional stage for the next period of life. Yet, if this foetus does not finish its course safely and without any defects or harm until the baby is born, it .will not be happy and prosperous in its next life

Profound Effect of Belief in the Hereafter

Belief in the Hereafter brings a profound effect in the behaviour of human beings. It gives them courage and bravery, because, `martyrdom' in the way of a Divine holy purpose, which is life's climax of honour and pride in this world, is the most beloved thing to a believing person. Since, to him, martyrdom is the beginning of an eternal .and everlasting life

Belief in the Hereafter controls man against sins. In other words, our sins have a reverse ratio with our Faith in Allah and the Hereafter. The more that Faith is firm and .decisive, the less the amount of sin is

One reference is the words of Allah where He commands David (a.s) : "... and do not follow desire, lest it should lead you astray from the path of Allah: (as for) those who go astray from the path of Allah, they shall surely have a severe punishment because .(they forgot the Day of Reckoning ", (Sura Ṣād, No. ۳۸, verse ۲۶

Yes, this forgetfulness of the `Day of Reckoning' in man is the origin of the kinds of disobedience, cruelty, and corruption which are the total source of grievous .punishment

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أُولـئِـکَ عَلـی هُـدًی مِـنْ رَبِّهِـمْ وَ أُولـئِکَ هُمُ الْمُفْلِحُونَ

They are on (true) guidance from their Lord; and they are "

".the ones who are the successful

Commentary : Verse ۵

Both guidance and success guaranteed to the pious ones by Allah

The last verse in the verses under discussion refers to the fruit and the destination of the pious ones who have acquired the above five attributes. It says:

They are on (true) guidance from their Lord; and they are the ones who are the " ".successful

In fact, both their guidance and their successfulness are guaranteed by Allah. So, it can be said that the only path towards felicity and salvation is the path of this group who, with these five special attributes, have received the guidance of Allah. The reason for the restriction, / 'ulā'ika / the pious ones only , is clear in that His guidance is always universal but only the people with such characteristics

who have chosen His narrow path, and none else, can be benefited by it, and will be .successful in their life-journey in this world and the next

It is worthy to note that the term / hidāyat / ` guidance ', as was stated before, has a vast meaning including many kinds of guidance, all of which originate from Him alone, such as : Divine Guidance, Religious Guidance, and Natural Guidance. Some details about ` guidance ' were discussed when commenting on verse ۶ from Sura Al-Fātiḥah.(۱)

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۱ - ۱ For further explanation about 'guidance' review pages ۵۵-۶۱ in this very commentary book. * By the way, imitating the style in Sura Al-Fatihah, these five beginning verses of the Sura, which were mentioned as a group at first, are

exceptionally repeated again one by one both in Arabic and English when commenting on each of them. The cause of this repetition was the length of their descriptions. But .from here on, only the English translations and the descriptions will be mentioned

۶ اِنَّ الَّذی–نَ کَفَ–رُوا سَ–واءٌ عَلَیْهِ–مْ ءَاَنْذَرْتَهُ–مْ اَمْ لَمْ تُنْذِرْهُ–مْ لا یُؤْمِنُ–ونَ

۷ خَتَمَ اللّهُ عَل–ی قُلُوبِهِ–مْ وَ عَل–ی سَمْعِهِ–مْ وَ عَل–ی اَبْصارِهِمْ غِش–اوَةٌ وَلَهُ–مْ عَ–ذابٌ عَظی–مٌ

۶. " Surely, (as for) those who reject Faith, it is the same to them

whether you have warned them or have not warned

them, they will not believe. "

۷. " Allah has set a seal on their hearts and on their hearing,

and over their eyes is a covering, and there awaits

them a great punishment. "

Commentary : Vesre ۶–۷

Disbelievers, the Second Group

Point

The followers of this group are just the opposite of `the pious

ones'. Their characteristics are concisely expressed in the above two

verses. In the first verse, it says:

" Surely, (as for) those who reject Faith, it is the same to them

whether you have warned them or have not warned

them, they will not believe. "

The first group, i.e., the pious ones, in all aspects and with all of their talents and faculties, are thoroughly ready to accept the truth and follow it when they receive it.

But this group, i.e. disbelievers, insist on their aberration so rigorously that they do not

agree to show any inclination towards the truth even when it becomes completely clear to them. The Qur'ān, which is a guide for the pious ones, is totally noneffective for this group. It makes no difference to them whether you describe for them or not, warn them or not, give good tidings to them or not. In principle, they are not spiritually .ready to follow the ` right path ' or submit to it

p:۹۰

The second verse refers to the reason behind the existence of this bigotry and stubbornness. It indicates that they have sunk into impiety, infidelity, and enmity so deeply that they have lost their power of distinction. It says:

"Allah has set a seal on their hearts and on their hearing, and over their eyes is a covering, ...".

And for that reason, a great penalty is appropriate for them as the consequence of their deeds, and they deserve it. As Allah warns: "... and there awaits them a great punishment ".

Thus, the eyes by which the pious ones see the signs of Allah, the ears through which they hear the words of right, and the hearts (and minds) wherein they conceive realities, are of no avail to the second group. They have minds, eyes, and ears but, when it comes to realities, they are not able to understand, to see, or to hear, indeed, because their disgraceful actions, their stubbornness, and their enmity, like curtains, have covered over these means of acknowledgement.

It is certain that man is worthy of being guided before he reaches this state, even if he is rather astray. But when he loses his sense of distinction, there will not be any way for him to attain felicity, because he does not have the means of acknowledgement. So, it is natural that `the great punishment awaits him'. This case is like the situation of a lazy student who, by his own mischoice, does not strive to study hard enough and consequently becomes involved in the torment of ignorance and lack of certification.

The important fact is that one should be careful of sins, and when he commits one, he should repent soon and wipe it out with doing good deeds, lest the sin will remain as a fast colour stain on his heart, that which would seal the heart (with sin). The turning of the mind and the heart from the ` real ' towards the `unreal', when it gets rigid is termed in the Holy Qur'ān as `sealing'.

A tradition from Imam Bāqir (a.s.) says : " There is not a believing servant but there is a white bright site on his heart. When he commits a sin, there appears a black dot in that site. If he repents, the black dot will disappear. But if he continues committing

sins, that black dot enlarges until it covers the white bright site completely. When this site is covered (with blackness) the holder of this heart will never return back to doing good

p:٩١

deeds. This is the meaning of the words of Allah, Almighty and Glorious, when He says : ` Nay! Rather what they used to do has put rust upon their hearts '.", (Sura (Mutaffifin, No ٨٣, verse ١۴). (١

Infidelity and its Meaning

Point

Philologically, the term /kufr/ means `to cover, to conceal'. In religion it means : `to deny the Grace or the Existence of Allah, His prophet, the prophecies of the apostles, and the Resurrection'. He who denies these principles of the religion, even only one of them, according to the consensus of Muslims, is out of the Circle of Islam and .becomes counted among the disbelievers

'Infidelity, `the corrupt tree

Anyhow, infidelity is `the corrupt tree' whose root is false ideas, its trunk is immorality, its branches and leaves are sins and vices, and its fruit is disgrace in this world and punishment in the coming world. But Faith is `the good tree' whose root is true conviction, its trunk is fair virtues, its branches and leaves are good deeds, and its fruit is the happiness and prosperity in this world and the next world which, itself, is .eternal salvation

'Faith, 'the Good Tree

Sura 'Ibrāhīm, No ١۴, verses ٢۴-٢۶ say : " Have you not considered how Allah sets forth a parable of a goodly word (being) like a goodly tree, whose root is firm and whose branches are in heaven," "Yielding its fruit in every season by the leave of its Lord ? And Allah sets forth parables for men that they may receive admonition ". " And the parable of an evil word is as an evil tree pulled up from the surface of the earth, it has ." no stability

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Usul-i-Kafi, vol.٢, p.٢٠٩, Tradition ٢٠ ١ -١

Verses ۸–۱۶; Arabic

(Sura Al-Baqarah No. ۲ (Verses ۸-۱۶

۸ وَمنَ النّاسِ مَنْ يَقُولُ امَنّا بِاللّهِ وَبِالْيَوْمِ الْآخِرِ وَم–اهُ–مْ بِمُ–ؤْمِنی–نَ

۹ يُخادِعُونَ اللّهَ وَالَّذينَ امَنوُا وَما يَخْدَعوُنَ اِلّا اَنْفُسَهُمْ وَما يَشْعُرُون

۱۰ فی قُلُوبِهِمْ مَرَضٌ فَزادَهُمُ اللّهُ مَرَض–ًا وَلَهُمْ عَذابٌ اَليمٌ بِما كان–ُوا يَكْذِب–ُونَ

۱۱ وَاِذا قيلَ لَهُمْ لا تُفْسِدُوا فِى الْاَرْضِ قال–ُوا اِنَّم–ا نَحْنُ مُصْلِحوُنَ

۱۲ اَلا اِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلكِنْ لا يَشْعُرُونَ

۱۳ وَاِذا قيلَ لَهُمْ امِنُوا كَما امَنَ النّاسُ قال–ُوا اَنُؤْمِنُ كَما امَنَ السُّفَهاءُ اَلا اِنَّهُمْ هُمُ السُّفَهاءُ وَل–كِنْ لا يَعْلَمُونَ

۱۴ وَاِذا لَقُوالَّذينَ امَنُوا قال–ُوا امَنّا وَاِذا خَلَوْا اِلى شَياطينِهِمْ قال–ُوا اِنّا مَعَكُمْ اِنَّما نَحْنُ مُسْتَهْزِؤُنَ

۱۵ اَللّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فی طُغْيانِهِمْ يَعْمَهُونَ

۱۶ اُول–ئِ–كَ الَّذی–نَ اشْتَ–رَوُا الضَّ–لالَ–ةَ بِالْهُ–دی فَما رَبِحَتْ تِجارَتُهُمْ وَما كانُوا مُهْتَدينَ

p:۹۳

English Translation

Sura Al-Baqarah

(The Cow)

(No. ٢ (Verses ٨-١۶

And of people there are some who say : ` We believe in Allah and the Last Day', " .٨
".but they do not really believe

They seek to deceive Allah and those who have Faith, but they deceive none save " .٩
".themselves, and they are not aware

In their hearts is a disease, so Allah has increased their disease and there awaits " .١٠
".them a painful punishment for that they were lying

And when it is said to them : `Do not make corruption in the earth', they say :" .١١
".'`Verily, we are only reformers

".Indeed, they themselves are the corruptors, but they are not aware " .١٢

And when it is said to them : `Believe as the people believe', they say : `Shall we " .١٣
believe as the fools believe ?' Beware! Truly, they themselves are the fools, but they
".do not know

And when they meet those who believe, they say : ` We believe (in what you " .١۴
: believe)', but when they are alone with their evil ones, they say

".'Verily, we are with you; we were only mocking`

Allah shall pay them back for their mockery, and He leaves them alone in their " .١۵
".inordinacy, blindly wandering on

These are they who have bought error (in exchange) for guidance, hence their " .١۶
".(transaction yields them no profit, nor are they guided (aright

Commentary : Verses ۸–۱۶

Hypocrites, the Third Group

Point

The above verses state a short but very expressive explanation on `hypocrites' and .their spiritual specialties and characteristics illustrated by their actions

Attention should be attracted to the fact that : In a special period of its sensitive historical course, Islam was faced with a specific group among the whole of the people, who neither had the courage to truly accept the invitation of Islam, nor had .the power and boldness to openly oppose it

This third group, whom the Qur'ān calls, in Arabic terminology, /munāfiqūn/ `hypocrites', are also termed the two-faced ones. They penetrate in the rows of true Muslim communities and become a great danger for Islam and Muslims. It is usually difficult for the faithful believers to recognize them, because they appear in the society with the same manner as other Muslims do. But the Qur'ān yields some clear exact signs and specialties about them which identify their hidden routines everywhere and in all centuries. These particular qualifications can provide good criteria for the real Muslims to recognize them. At the beginning, it gives an illustration : of hypocrisy itself, saying

And of the people there are some who say : `We believe in Allah and the Last Day', " ".but they do not really believe

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They imagine this action of theirs as a kind of cleverness or, so to speak, an advantageous policy. Therefore : " They seek to deceive Allah and those who have "...,Faith

It is not such as they think : "... but they deceive none save themselves, and they are not aware". Having deviated from the Straight Path, they spend their whole lives

misled. They apply their power and potentials in vanity where their gain is nothing but .failure, infamy, and a painful Divine penalty

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Hypocrites, a Disease

In the next verse, the Qur'ān points to the fact that hypocrisy is, indeed, a disease. A .safe and sound person does not have two faces

There is complete harmony ruling between his soul and his body, since outward and inward, as well as body and spirit, are complementary to each other. If a person is a believing one, his entire being cries Faith and indicates his conviction. And if he goes astray, his deviation is revealed both outwardly and inwardly. This dissimilarity of spirit and body possessed by the hypocrite is a new additional disease. It is a sort of .contradiction or duplicity or cleft that governs over the self of a man

"... ,Then, it says :"In their hearts is a disease

Hence, in the regularity of creation, everybody who choses a path and equips himself with the necessary means to pave it would go forth on that very path. Or, in other words, the abundancy of actions and imaginations of a man on his chosen route would make the above idea much more colourful and secure. Then, the verse :continues saying

"...so Allah has increased their disease ..."

The investment of the hypocrite is `lies'. They adjust the contradictions found in their lives, as much as they can; each lie with its own set of excuses. Therefore, at the end of the verse, it says : "... and there awaits them a painful punishment for that they ." were lying

'Hypocrites, Claim to be 'Reformers

Then, the Qur'ān refers to their specialties, the first of which is the claim of being : `reformers', while they are, in fact, mischief-mongers, saying

And when it is said to them : `Do not make corruption in the earth', they say : ` " ".' Verily, we are only reformers

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".Indeed, they themselves are the corruptors, but they are not aware "

Both their persistence on the path of hypocrisy and their accustomedness to these hideous disgraceful agenda have caused them to think, gradually, that their activities are useful and constructive. And, as it was mentioned previously, when sin is in excess and treads the limits, it seizes the sense of distinction, or even, it reverses the man's

.distinction. In this state, impurity and impiety prevail as his second nature

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Hypocrites, Think Themselves Wise

Another specialty of this group is that they think themselves wise and clever while they think the believers are some simple-minded and credulous fools; as the Qur'ān :says

:And when it is said to them : `Believe as the people believe', they say "

"...'?Shall we believe as the fools believe`

Thus, they accuse the truth-seeking, pure-hearted people of foolishness, for that these people, observing the signs of reality and rightfulness in the content of the invitation of the Prophet of Islam (p.b.u.h.), have humbly accepted it. The hypocrites consider corruption, duplicity, and hypocrisy signs of their cleverness and wisdom. .Yes, in their logic, intellect has changed its place with foolishness

So, the Qur'ān, answering them, says : "... Beware! Truly, they themselves are the ".fools, but they do not know

Is this not, within itself, a kind of foolishness, that a person does not specify his conviction, but changes colour according to whatever group or class of ideology he joins, and assumes duplicity or even multifariousness? Is it not silly for a person to spend his faculties and abilities in doing evil and making plots for destruction and, in ?the meantime, to count himself among the wise

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Hypocrites, Change colour everyday

The third specialty is that they change colour everyday, and choose the direction of

:every group they meet. As the Holy Qur'ān says

: And when they meet those who believe, they say"

."...'(We believe (in what you believe`

They tell the believers that they follow the same school of thought as theirs, that is, .they have accepted Islam eagerly and there is no difference between them

: but when they are alone with their evil ones, they say ..."

"... ;Verily, we are with you`

They tell their fellow men that they are mocking the believers when telling them that ".'they have believed : "... we were only mocking

They say to them that they are deceiving them and, actually, they are supporters of their fellow men whom they have taken friend with and, keep their secrets safe and .hidden

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:Then, the Qur'ān, with a beating and decisive tone says

Allah shall pay them back for their mockery, and He leaves them alone in their " ".inordinancy, blindly wandering on

The concluding verse, on this subject, expresses their final fate which is a very : grievous, inauspicious, and dark end, thus

These are they who have bought error (in exchange) for guidance, hence their " ".(transaction yields them no profit, nor are they guided (aright

For this very reason, their purchase not only is of no avail for them, but also they have .lost even their investment

: Explanations

The Appearance of Hypocrisy and its Roots

When a revolution takes place in a society, particularly a revolution like the Islamic Revolution which was founded on the virtues of Right and Justice, the interests of an oppressive, tyranical, and selfish group will be exposed and possibly placed in danger. At first, this group mock it, then they apply the power of guns, economic sanctions, and continuous social propagation in order to try to subvert it. But when the signs of triumph are made manifest for all of the forces and authorities of the region, some of the opponents change their practical style of opposition and apparently resign themselves, but, in fact, they organize a hidden antagonistic group against the revolution. These vicious individuals who are termed `hypocrites', because of their actual duplicity, are the most harmful enemies of the revolution, because their position is not quite clear so that the revolutionists can

recognize them and avoid them. They deceitfully imitate and join the faithful people and occupy some social positions in the rows of the pure, truthful believers. They .sometimes attain the sensitive posts, even

Until the time when the holy Prophet (p.b.u.h.) emigrated from Mecca to Medina, Muslims had not established a government. The prime essential basis of the Islamic government was founded when the holy Prophet (p.b.u.h.) arrived in Medina. This process was made more manifest with the occurrence of the triumph of Badr, viz., a .small but progressive government was formally organized

It was at that time that the profits of many authorities in Medina, particularly that of the Jews, who were respected by Arabs, were being threatened. The Jews were respected at that time, mostly because they were of ` the People of the Book '. (۱) They were fairly learned, and they were economically advanced. It was they who, before the advent of the prophet of Islam (p.b.u.h.) used to give the good news of his .coming

There were others, too, who were aspiring for the leadership of the people of Medina and were disappointed due to the migration of the Messenger of Allah. The cruel, selfish chieves of Medina and their plunderous adherents saw that people, even their relatives, were tending to Islam and abundantly believing in the Prophet (p.b.u.h.). They, after resisting for a short time, understood that they could not help but to accept Islam, though only outwardly. They realized that if they had opposed and stood against the new process, besides the damages of war and economical problems, they would have faced the danger of destruction; particularly because the total power of the Arab was his tribe, but their tribes had separated from them for the .most part

For this reason, they had developed a grudge in their hearts against the holy Prophet (p.b.u.h.) and his mission. So, they secretly planned to subvert Islam. Therefore, they selected a third way. They decided to accept the Prophet (p.b.u.h.) apparently, and to (follow their own plots hiddenly.(۲

.For the meaning of the People of the Book 'see p. ۲۰۲ ۱ -۱

This example also happened in the Islamic Revolution of Iran where they played ۲ -۲ the same role but, luckily, under the light of Allah's Grace and through the awareness .of this honourable nation, they failed

In short, the appearance of hypocrisy in a society is usually the effect of one of these two causes. The first is the triumph and power of the existing revolutionary school of thought in the society. The second cause is the spiritual weakness and the lack of .nobility and courage needed to challenge such a force

The Necessity of Knowing the Hypocrite

Point

Undoubtedly, hypocrisy and the hypocrite were not only particular to the time of the Prophet (p.b.u.h.); they are found in any society and at any time. They should be recognized, of course, according to the defined criteria that the Qur'ān has introduced .them with, in order to prevent their probable damages or harms

A few of their characteristics

There are various characteristics mentioned about the hypocrite in the former verses, as well as through Sura Al-Munāfiqūn, No. ۶۳, and, also, in numerous Islamic :traditions. Here are a few of these characteristics

Great public outbursts and high claims with lots of boasting, but little action making .۱ .their claims and actions unparallel

To swing to every side in any environment with any group; to speak among any .۲ society with the ideas of that society's school of thought, and to show themselves adherents in the society of true followers but, in the meantime, to cooperate with the .oppositional group

To separate their affairs from those of the people and to form secret hidden .۳ .societies with specific plans

.Characterized by tricks, deceit, lies, flattery, breach of promises, and treachery .۴

To act before others with self-aggrandizement and self-conceit, counting people .۵

.silly, simple, and foolish, while knowing themselves wise and clever

In short, duplicity of personality, or contrast between internal and external, which is the clear characteristic of the hypocrite, has different effects on their personal and .social behaviour, which can be easily figured out by the keen observer

How beautifully the Qur'ān puts it when it says : " In their hearts is

a disease, …". Which sickness can be worse than the sickness of duplicity of outward and inward character? What disease is more painful than the illness of self-aggrandizement or lack of courage for challenging the things that we do not believe in ?

However, the disease of hypocrisy, though it is hidden, is recognizeable by its different features. It is similar to heart disease which cannot be concealed wholly; although it is unseen, its signs and symptoms can be seen in one's face and limbs .quite vividly

Hypocrisy, in its specific meaning, is the condition of some faithless persons who are apparently counted among Muslims, but their hearts are actually pledged to infidelity. They are the most dangerous group, not only for Islam but also for any revolutionary progressive school of thought. The hypocrites penetrate into the communities of Muslims and misuse any chance or opportunity for hindering affairs. For this very hostile position that they have, they are the object of serious attacks in the Qur'ān. One complete Sura of the Qur'ān is revealed about their circumstances which is entitled ` Al-Munāfiqūn '. They have also been reproached and condemned very .(.strongly in the narrations of Ahlul-Bait (a.s

To introduce the hypocrite, a tradition from Imam Ṣādiq (a.s.) who has narrated from the Prophet (p.b.u.h.) says : "There are three specialities that when they are in a person, he/she is a hypocrite even the one who observes the fast, practices prayers and considers oneself a Muslim: he who is treacherous when he is trusted, when he (speaks he tells lies, and when he promises he fails it". (۱

Here, we attract your attention to the noble words of Imam Amir-ul-Mu'mineen Ali : (a.s.) about the hypocrites. He says

O' creatures of Allah! I advise you to fear, and I warn you against the hypocrites. " They themselves are misguided and they will misguide you. They are lost in the labyrinth of sins and vices and will make you lose your straight path in that tortuous maze. They change their colours to suit their surroundings, and their words always have double meanings. To convert you to their views and to win your sympathies they

will resort to every sort of fraud and pretence, will adopt varieties of artifices and

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Safinatul-Bihar, vol.۲, p.۶۰۵ -۱

pretexts and will apply all possible allurements and deceptions. They always lie in ambush to seduce you. They pretend to be sincere and honest but their hearts are full of hypocrisy and vileness. Their movements are very subtle. To mislead you they work so artfully and cunningly that you cannot easily find out their purpose. They poison your minds without your knowing it, like a disease spreading inside your body without your realizing the fact. They behave as if they are ministering cures to your ailments. They talk as if they really feel for your troubles, but the result of their .activities and their persuasions will affect you like an incurable disease

Happiness and prosperity of others make them jealous and unhappy. They will do their worst to drag others into difficulties, reverses, and troubles. They will exert themselves to convert hopes of others into disappointments and despairs. And they .have their victims in every walk of life

They know how to touch your heart and how to gain your ears. For your every sorrow they have crocodile tears to shed and for every pain they offer you a balm, ineffective or injurious. If they praise you, it is with the hope of getting louder praises out of you. If they want to get something out of you, they will pester you with their demands. If they wish to slander anybody they will expose him threadbare. If they pass judgments they always forsake equity and justice ".(۱)

Nahjul-Balaqah, Sermon ۱۹۴ Arabic print, and No. ۱۹۹, p. ۱۷۲ English version ۱ -۱

Sura Al-Baqarah

(The Cow)

Verses ١٧-٢٠), Arabic)

١٧ مَثَلُهُمْ كَمَثَلِ الَّذِى اسْتَوْقَدَ نارًا فَلَمّا اَضاءَتْ ما حَوْلَهُ ذَهَبَ اللّهُ بِنُورِهِمْ وَتَرَكَهُمْ فى ظُلُماتٍ لا يُبْصِرُونَ

١٨ صُمٌّ بُكْمٌ عُمْىٌ فَهُمْ لا يَرْجِعُونَ

١٩ اَوْ كَصَيِّبٍ مِنَ السَّماءِ فيهِ ظُلُماتٌ وَ رَعْدٌ وَ بَرْقٌ يَجْعَلُونَ اَصابِعَهُمْ فى اذانِهِمْ مِنَ الصَّواعِقِ حَذَرَالْمَوْتِ وَاللّهُ مُحيطٌ بِالْكافِرينَ

٢٠ يَكادُ الْبَرْقُ يَخْطَفُ اَبْصارَهُمْ كُلَّما اَضاءَلَهُمْ مَشَوْا فيهِ وَاِذا اَظْلَمَ عَلَيْهِمْ قامُوا وَلَوْشاءَ اللّهُ لَذَهَبَ بِسَمْعِهِمْ وَاَبْصارِهِمْ اِنَّ اللّهَ
عَلى كُلِّ شَىْءٍ قَديرٌ

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English Translation

Sura Al-Baqarah

(The Cow)

(Verses ١٧-٢٠)

The likeness of them is as the likeness of a man who kindled a fire, and when it lit" .١٧
".all about him Allah took away their light, and left them in darkness unseeing

".(They are) deaf, dumb, blind so they shall not return (to the right path)" .١٨

Or (their) likeness is as a rainstorm from heaven wherein is darkness, thunder and" .١٩
lightning. They put their fingers in their ears against the thunderclaps, fearful of
".death; thus Allah encompasses the infidels

The lightning well-nigh snatches away their sight, whensoever it gives them light," .٢٠
they walk therein, and when it darkens over them they stand still. Had Allah willed, He
would have taken away their hearing and their sight. Truly, Allah is All-powerful over
".all things

Commentary : Verses ١٧-٢٠

Two Interesting Parables Illustrating the Hypocrite

After stating the epithets and characteristics of the hypocrite, the Holy Qur'ān, in :order to illustrate their condition, likens them to two expressive parables

In the first parable, the idea is that they are similar to a person who kindles a fire (by .١
dark night) (to distinguish the right way from the false way under its light and reach
:the destination). It says

The likeness of them is as the likeness of a man who kindled a fire, and when it lit all " ."about him Allah took away their light, and left them in darkness unseeing

They think they can challenge against the darkness they are in

with a small little fire. But, it happens that suddenly a storm arrives, or a heavy rain falls, or their fuel runs out and the fire dies in coldness; so, they remain helpless, .wandering in the terrible darkness

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Then, it adds : "(They are) deaf, dumb, blind so they shall not return (to the right path)", because they no longer have the essential necessary means of grasping the .truth in their possession

Allah, the Exalted, stating the status of the hypocrites and unbelievers, informs His Messenger that they have totally lost their human innate potentialities. They, abusing it, have destroyed the talent which Allah has originally put in their created nature and they should revive it in order for it to be used correctly. They have entirely deprived themselves of the real function of the divine faculties of sight, hearing, and speech. .These sense organs are practically left useless and ineffective

.In the second parable, the scene of their life is illustrated in another way .٢

It is a dark fearful night, full of terror and danger. The rain is heavily falling and lightning flashes in the corner of the horizon every now and then. The horrible crashes of thunder seem to tear the eardrums. A defenceless person, amazed at the situation in this vast dark dangerous plain, gains no benefit. For this frightened person, whose back is wet from the rain, there is neither a safe and secure shelter to take refuge, .nor does the darkness let him step forth towards his destination

The Holy Qur'ān, in a short sentence, explains the situation of such a wandering passenger, thus : " Or (their) likeness is as a rainstorm from heaven wherein is "... .darkness, thunder and lightning

Then, it adds : "...They put their fingers in their ears against the thunderclaps, fearful "... ;of death

And, at the end of the verse, the Qur'ān points to a fact that wherever the disbelievers go, they are under the forceful control and watch of Allah. It says : "... thus Allah

".encompasses the infidels

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p:۱۰۵

.In this situation lightning brightens the expanse of the sky again and again

"... ,The lightning well-nigh snatches away their sight "

Whenever the lightning strikes and lightens the dark spread of the desert, they walk a few steps under that light, but, immediately after that, they find themselves in the same darkness they were in before :

whensoever it gives them light, they walk therein, and when it darkens over them..." "... .they stand still

Every moment, they feel the danger in front of them because there is nothing in this desert, such as a mountain, a tree, or anything else for them to seek refuge in order to protect themselves from the danger of the flash of lightning and thunderblot. At any moment they may be seized by the lightning as its prey and be laid in ashes in a !blink of an eye

There is even the danger of the sound of thunder tearing their eardrums and the sharp flash of lightning blinding their eyes. Yes, it is true : "... Had Allah willed, He would have taken away their hearing and

".their sight. Truly, Allah is All-powerful over all things

At the time of the holy Prophet (p.b.u.h.), the quick spread of Islam, like the lightning, dazzled their eyes, and the verses of the Qur'ān, which uncovered their secrets, surrounded them as quick as lightning. They thought that another verse might come down, too, and remove the curtains from some other secrets, so, they would become .publicly more disgraced

The Qur'ān also points to this very meaning where it says : " The Hypocrites are afraid lest a Sura should be sent down about them, showing them what is (really passing) in their hearts, say: `Mock you! But verily Allah will bring to light all that you fear (should .(be revealed)'." (Sura At-Taubah, No. ٩, verse ۶۴

Again, the Qur'ān, verifying that the hypocrites were always in terror and fear that,

with their secrets being manifested, Allah's command would come down for the Muslims to fight them, the worst

interior enemy of Islam, and destroy them, says : "Truly, if the Hypocrites, and those in whose hearts is a disease, and those who stir up sedition in the City, desist not, We shall certainly stir thee up against them: then will they not be able to stay in it as your neighbours for any length of time:" " They

shall have a curse on them: wherever they are found, they shall be siezed and slain .((without mercy)." (Sura Al-Aḥzāb, No. ٣٣, verses ۶٠ and ۶١

In the Islamic literature, as was mentioned before, the traditions and data narrated about the hypocrite are abundant. One of them is the tradition that Imam Ṣādiq (a.s.) quoted from his father and grandfathers who,in turn, had narrated from the Messenger of Allah (p.b.u.h.) who, addressing Hadrat Ali-ibn-Abītālib (a.s.), said : " There are three signs for a believer : prayer, fasting, and alms. There are also indications referring to a hypocrite : when he speaks he tells lies, when he promises, ,he breaks them

(and when he is entrusted with (something), he proves himself to be dishonest".(١)

Again, `Abdullāh `Umar narrates from the holy Prophet (p.b.u.h.) that there are four characteristics which are the signs of hypocrisy: lie in speech, excuse in promise, (wickedness in enmity, and dishonesty in deposit. (٢

Bihar-ul-Anwar, vol. ٧٧, p.۵٣, Tradition ٣ ١ -١

Musnad Ahmad-ibn-Hanbal, vol.٢ p. ١٩٨ ٢ -٢

۲۱ یا اَیُّهَا النّاسُ اعْبُدُوا رَبَّکَمُ الَّذی خَلَقَکَمْ وَالَّذینَ مِنْ قَبْلِکَمْ لَعَلَّکَمْ تَتَّقُونَ

۲۲ اَلَّذی جَعَلَ لَکُمُ الاَْرْضَ فِراش ًا وَالسَّماءَ بِناءً وَاَنْزَلَ مِنَ السَّماءِ ماءً فَاَخْرَجَ بِه مِنَ الثَّمَراتِ رِزْق ًا لَکُمْ فَلا تَجْعَلُوا لِلّهِ اَنْداداً وَاَنْتُمْ تَعْلَمُونَ

O'mankind! Worship your Lord Who created you, and those before you, so that " .۲۱ ",(you may guard yourselves (against evil

Who has spread out the earth as a resting place for you, and has made heaven as " .۲۲ a canopy, and has sent down water from heaven, wherewith He brings forth fruits for ".your sustenance; so do not set up rivals with Allah while you know

Commentary : Verses ۲۱-۲۲

!Do Worship Allah

In the former verses, Allah describes the statuses of three groups of people (the righteous, the disbelievers, and the hypocrites), by explaining that the righteous are inside the circle of the Divine Guidance and the Qur'ān guides them; while the hearts of the disbelievers are sealed with ignorance and, because of their own deeds, their eyes are covered with negligence which has taken away their sense of perception. And, the hypocrites are some ill-hearted people whose evil actions increase their .sickness

In the verses under discussion, after that vivid comparison, the path of felicity and salvation is specified as following the path of the first group, the righteous : " O' mankind! Worship your Lord Who created you, and those before you, so that you may .",(guard yourselves (against evil

? What is Servitude and Worship

The word `servitude' in lexicon means : `the condition of subjection, submissiveness and obedience of a slave to a master'. Worship is the utmost aspect of submissiveness to the One Who is at the highest degree of virtue, kindness, benevolence, and magnanimity. That is why He has distinctly commanded : "...That .(you worship none but Him, ..." (Sura Al-Asra, No. ١٧, verse ٢٣

The person who has a little understanding can apply his intellect to know himself and his own Lord. When he recognizes himself, the one who has been considered the most noble creature, he will know his own Lord and Cherisher, too. This is a popular tradition that the person who after knowing himself, would know his Lord and Cherisher by that recognition. Then, as it is said, the key to the recognition of Allah is the recognition of one's self. When he finds himself in his servitude and his Lord in His Divinity, he understands that he should concentrate his obedience, humility, submissiveness and servitude unto the One in Whose hand and Will is his soul and entity; the One from Whom (s.w.t.) he takes sustenance constantly. If the emanation of existence from the Absolute Bountiful Origin ceased from him even for a moment, .he would be deprived of the bounty of existence

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: Some Explanations

Regarding the above verses, there are some points, here, that

: should be paid attention to

The phrase /yā ayyu-han-nās/ ` O' mankind', which occurs twenty times in the Holy .١ Qur'ān, has a general and collective meaning that envelops all human beings of any race, tribe, or colour. This clearly shows that the Holy Qur'ān does not pertain exclusively to a special group of people, but it invites every single person to its invitation, in general. It persuades everybody to accept Monotheism and refuse any .idolatry and deviation from the path of theism

٢. To invoke the sense of people's thankfulness and to concentrate their attention on the worshipping of Allah, it begins from the greatest bounty, i.e., the bounty of the creation of all human beings.

It is a bounty that illustrates both the Power of Allah and His Knowledge, in addition to His `General Mercy' and `Specific Mercy', because in the creation of Man, the best creature in the world of existence, the signs of His infinite Knowledge and Power, .together with His vastly distributed bounties, are clearly seen

The reason that some do not bow before Allah and do not worship Him is mostly because they do not contemplate their own creation and the creation of those who came before them. They do not take into consideration that it is not right to attribute this magnificent creation to the blind and deaf causes of nature. We cannot think of these accurate, reliable and incomparable bounties, which are vividly seen in the body and the spirit of Man, from any origin except Allah, Who is the source of all knowledge and power. Therefore, the remembrance of these bounties is both a reason for .theology and a stimulus for thankfulness and worshipping, along the path of Allah

The fruit of this worshipping is piety and righteousness : "...so that you may guard .۳ ."،(yourselves (against evil

Thus, our worshippings and prayers do not add anything to the Dignity and Glory of Allah, just as the abandoning of them does not take anything from His Greatness and Beauty. These kinds of practices are some training classes to teach man piety, which is synonomous with having a sense of responsibility, and, the standard of measuring one's personality. Finally, it is worship that causes man to attain the epithet of being pious, a good mood in the spirit of man, that comes into being as a result of worship .and servitude unto Allah

The emphasis on the phrase : `Those before you', in the verse, may refer to the .۴ idea that if you agree with the custom of your ancestors that you should worship idols, Allah is the creator of both you and your ancestors. He is the Master and the Cherisher of you and your ancestors both. So, worshipping the idols, either done by you or by .your ancestors, is not anything but aberration

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The Sky and the Earth are Bounties

Point

The Sky and the Earth are Bounties In the next verse, it points to some other great bounties of Allah that can serve to motivate men to be thankful. At first, it refers to the creation of the Earth and its Creator:

"Who has spread out the earth as a resting place for you, ...".

The Earth

The earth is like a mount that carries you on its back. It continues moving at a wonderful speed in space. It has different movements but you feel no shaking at all. So the earth is one of Allah's great bounties.

The Gravity

Another bounty is the gravity of the earth which enables you to walk, rest, build houses and to prepare gardens, fields, and all kinds of vehicles, instruments, etc; for your usage. Have you ever thought that if the gravity of Earth did not exist, because of its rotation, all of us and all of our houses and furniture, or, in general, everything on the globe would be immediately thrown floating into space?

The term /firāŝ/ `a resting place' not only has the meaning of rest and tranquility, but also contains the concept of being pleasant and warm with a moderate temperature.

It is interesting that, commenting on this verse, Ali-ibn-il-Ḥusayn, the fourth Imam of the Shi`ah school (a.s.), has clearly explained this meaning, thus: " Allah has arranged the earth adapted to your nature and appropriate for your bodies. He made it neither very hot so that it roasts you, nor very cold so that it freezes you. He made it neither too aromatic so much so that its odor hurts your brains, nor too foul-smelling to cause your death. He planned it neither too soft so that you be drowned in it, like in water,

nor too rigid and stable to enable you to build houses and make graves to bury the corpses of your men (which cause many disasters when they remain unburied)... Yes, (it is for this reason that `He has spread out the earth as a resting place for you'."(۱)

The word /banā'/, considering the term /`alaykum/ `above you', refers to the meaning that the heaven is made up above you like a canopy. This idea is mentioned in another place in the Holy Qur'ān, saying: " And We have made the heaven as a canopy well guarded...", (Sura

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۱- Nur-uth-Thaqalayn, vol. ۱, p. ۴۱

.(Al-Anbiyā' , No. ۲۱, verse ۳۲

This statement may seem amazing to some of those who are acquainted with the intrinsic structure of the heaven and earth from the point of modern astronomy. They may ask where and how this canopy is. Does this idea not call to mind the Ptolemaic Theory which indicated that planets are set over each other in the sky like the layers of an onion? The subject will be made clear when the following explanation is .considered

The Sky

The term /samā'/ has been used in the Qur'ān in different places whose common meaning is something alongside the solution to the above problem. One of those meanings is referred to in this verse. It is the very atmosphere around the earth, that is, the thick aerial distance with a mass of gases that has surrounded the globe whose thickness, according to what specialists have said, is, roughly speaking, hundreds of .kilometers, though it is not distributed uniformly in the vertical direction

If we contemplate the essential and vital function of this mass of air, generally called the atmosphere, which has enveloped the whole earth, we will understand how this strong and stable canopy, or ceiling, is effective in protecting the lives of human .beings

This special amount of air which, as a crystal ceiling, has surrounded us, the inhabitants of the earth, is so strong and resisting that in comparison with a steel dam several meters thick, it is stronger; while it does not hinder the brilliant sunshine, .which has a vital, life- giving and pleasant ray, from reaching us

If this ceiling were not over us, the earth would be continuously beaten with showers of celestial meteorites, wherein human beings would have no peace and calmness. But this several hundred kilometer thick airy ceiling burns almost all the celestial meteorites before they reach the surface of the earth, except a few of them which can sometimes pass through it and fall somewhere on the ground to warn the earthly

living creatures as a ring of danger. This small number of stones has never succeeded to destroy the security of human lives yet; except on those occasions that Allah used them to destroy previous generations for their evil deeds.

The atmosphere, a vast and complicated physical system, has a

.basic environmental influence on plant, animal, and human life

One of the references which shows that one of meanings of the Arabic word /samā'/ as `the atmosphere of the earth', is a tradition cited by the sixth Imam, Imam Ṣādiq (a.s.) describing the colour of the sky for one of his followers, Mufaddal. He said : "O Mufaddal! Contemplate the colour of the sky which Allah has created so that it seems blue, a colour that is the most appropriate for the eyes, and looking at it strengthens (the vision."(١)

We all know today that the blue colour of the sky is nothing but the reflection of sunlight on the intense thick air around the earth. Therefore, the word /samā,/ `sky', (here, refers to the very `atmosphere of the earth'.(٢)

Sura An-Naḥl, No. ١۶, verse ٢٩ says : " Do they not look at the birds held poised in the midst of (the air and) the sky? " Then it refers to rain, thus : "...and has sent down ."...,water from heaven

But, what water! It is a life-giver, an essential producer of vital energy, and the origin .of all inhabited regions containing many material blessings

The Rain

The phrase : " and has sent down water from heaven ", confirms the fact, once more, that /samā'/, here, means the atmosphere of the earth. And we know that it is clouds that produce rain and clouds are the formation of water vapor floating in the air, .above the surface of the earth

Commenting on the bounty of rain coming down from the sky, Ali-ibn-il-Ḥusayn, : Imam Sajjād (a.s.), has cited an interesting narration which says

Allah has sent down rain from the sky to water the peaks of mountains, and hills, " ditches and, on the whole, all sites high or low (saturating them completely). He planned for it to rain continually and gently, with raindrops being individual and separated from each other; sometimes in the form of drizzles or mistlike, and

sometimes in the form of

p:۱۱۳

(Tauhid-i-Mufaddal (Theism), p. ۱, (Persian version ۱ -۱

Other meanings of the sky will be dealt with when discussing verse ۲۹ of the ۲ - ۲ current Sura. Explanation about the atmosphere, when commenting on verse ۲۲, is .helpful, too

(rainfall, in order to let it go down in the soil and saturate and fruits" .(۱

Then, the Qur'ān refers to the kinds of fruits and nutritious foods that are produced because of rain and awarded to men as their sustenance. It says : "...wherewith He ."...;brings forth fruits for your sustenance

This process of producing fruits is one of the most valuable proofs of His Existence. On one hand, it indicates the vast extent of Allah's Mercy unto all human creatures, and on the other hand, it specifies His Power by which, from colourless water, He can create thousands of colours in fruits and grains whose different properties are useful : for men, as well as other living creatures. Hence, immediately after that, it adds

."so do not set up rivals with Allah while you know..."

Verily, you know that these idols, or partners, which are the creations of your own fancy, have neither created you nor given you sustenance nor any of your bounties. Then, how do you go after those false gods? Do not adopt any equals for Allah and be .devoted to Him to translate His Will into a practical life

: Explanation

Idolatry in Different Forms

It is necessary to note that the false gods are not exclusively wooden or stone idols, or, for example, recognizing a man such as Jesus Christ (a.s.) as one of the trinity, but the concept has a broader scope of meaning. The false gods may be superstitions, self, or even some great or glorious things like rank, position, art, poetry, science, or, kinds of pride which can be the hidden forms of idolatry when they are set up as rivals to Allah. So, in general, knowing anything save Allah, effective in life is a kind of .idolatry

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Nur-uth-Thaqalayn, vol. ۱, p. ۴۱ -۱

The Qur'ānic term /samā'/ `sky', wherefrom the rain, for example, comes down, sometimes has the meaning of atmosphere, whose explanation according to some :encyclopedias is as follows

The `atmosphere' is the mass of `air' surrounding the earth to a distance of several hundred kilometers. It appears insubstantial but in reality it has enormous mass. It is not simply a formless mass of gases which can be divided into several layers on the basis of meteorological and electromagnetic considerations, but it consists, roughly, of three major layers which differ widely in their characteristics. These layers are: the troposphere, the stratosphere, and the ionosphere. The troposphere is the layer of air that lies next to and immediately above the earth's surface. The height of the troposphere varies from the poles of the earth to the Equator, being about four or five .miles at the poles and about ١٠ miles at the Equator

Stratosphere was the term formerly applied to the entire atmosphere above the troposphere. Later it was found that the temperature did vary significantly with the height and also that there existed various stratifications. Some scientists have introduced rather detailed terminology to describe various layers of increasing, decreasing, and constant temperature in the atmosphere and the Ozone layer. But here the distinction will be made between two layers only : the `stratosphere' extending upward from the tropopause to the ionosphere, and the ionosphere, whose .lowest ionized layer is found at a height of ٣٥ to ٤٠ miles

The standard pressure of the atmosphere (٧٦٠ millimeters) is very nearly equal to ١٠٠٠ ٠٠٠ dynes per square centimeter and is often referred to as the `bar'. The `millibar' is ١ ١٠٠٠ of this quantity, sanctioned by the International Meteorological Conferences as .the standard for the expression of barometric pressure

If the atmosphere were of uniform density at a standard pressure of ٧٦٠ millimeters of mercury and at a temperature of OC, its height could easily be calculated based on the weight of a cubic centimeter of air being ٠.٠٠١٢٩٢٨ grams. The height of such a uniform atmosphere is ٧.٩٩ kilometers (٤.٩٧ miles), and is known as the ` height of

.homogeneous atmosphere ' conveniently useful in certain physical computations

The actual height of the atmosphere is somewhat difficult to determine since it becomes very tenuous at great heights. We may, however, infer its extent from three sources : (۱) the duration of twilight which depends upon scattered sunlight from high atmospheric particles; (۲) the height at which meteors become luminous; and (۳) observation of auroral streamers. Twilight has been observed to exist until the sun is about ۱۸ below the horizon, which, at a latitude of ۴۵, indicates the existence of sufficient atmospheric particles to scatter sunlight at a height of over ۶۰ kilometers (۳۷ miles). Meteors have been observed to become luminous as high as ۳۰۰ kilometers (۱۸۶ miles). Auroral streamers have been seen to stretch upward to a height of ۱۱۰۰ kilometers (۶۸۰ miles). It is very difficult to assign an upper limit to the earth's atmosphere. Atmospheric gases in an exceedingly tenuous condition probably extend .hundreds if not thousands of miles above the earth's surface

This piece is extracted, here, from the Encyclopedia Americana, vol. ۲, p. ۵۰۸; and) .(Encyclopedia International, vol. ۲, p. ۱۶۵

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p:۱۱۶

۲۳ وَ اِنْ كُنْتُمْ فى رَيْبٍ مِمّا نَزَّلْنا عَلى عَبْدِنا فَأْتُوا بِسُورَةٍ مِنْ مِثْلِه وَادْعُوا شُهَداءَ كُمْ مِنْ دُونِ اللّهِ اِنْ كُنْتُمْ صادِقِينَ

۲۴ فَاِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النّارَ الَّتى وَقُودُهَا النّاسُ وَالْحِجارَةُ اُعِدَّتْ لِلْكافِرِينَ

And if you are in doubt of what We have sent down to Our (faithful) Servant" .۲۳ (Muhammad), then bring forth one Sura the like thereof, and call your witnesses other ".than Allah, if you are truthful

And if you do not do so, and you will never do it, then fear the Fire whose fuel is" .۲۴ ".People and Stones, prepared for the infidels

Commentary : Verses ۲۳-۲۴

Point

After Allah (s.w.t.) explains the state of the hypocrite and disbelievers, and, through the creation of the heaven and the earth, sending down rain and growing plants on the ground, proves the existence of the Creator and Cherisher of the universe, He begins to validate the rightfulness of the Holy Qur'ān and the truthfulness of His .Messenger

In order to show everyone the miraculousness of the Qur'ān with clear evidence, according to one's portion of wit and understanding, that the Qur'ān will be an argument for all, Allah confirms the prophethood of Prophet Muhammad (p.b.u.h.) and the authenticity of the Holy Qur'ān by suggesting a challenge, a direct confrontation, not only to all the contemporaries of the Prophet (p.b.u.h.) but also to men in all ages. " And if you are in doubt of what We have sent down to Our(faithful) Servant "...,((Muhammad

It addresses all the rejectors, with a concrete test, saying that if you imagine that the Qur'ān, which has been sent down from Pure Holiness to the chosen servant of Allah in the form of statements and

with the combination of ordinary alphabetical letters, is not from Him and it is the word of a human, then since outwardly you are in the same state from the point of being a human as the Prophet of Islam (p.b.u.h.) is, you should be able to produce a Sura like that of the Qur'ān and call your own witnesses that are like you, the disbelievers of the Qur'ān. You would compare your evidence with one of the Suras of the Qur'ān, even if it be a small one such as Sura Kauthar and the like. If those two were similar in comparison in all their qualities, merits and privileges, you could .rightfully reject the legitimacy of the Qur'ān

The disbelievers and pagan Arabs, who were the masters of literature and eloquence, refrained from accepting this challenge despite their pride and haughtiness in eloquence and avoided the competition. Therefore, inevitably, they turned the literary contest into a bloody battle. Thus, getting killed was easier for them than being disgraced and defeated in a literary contest. The Arab literature became helpless and meagre against the challenge of the Qur'ān. Neither those who lived at the time of the Qur'ān's revelation, nor the people born in the centuries after that could bring anything like this Holy Book, or could do anything against it, inspite of trying with their .utmost strength. They were thus forced to retreat after exerting utmost efforts

? Why is the Holy Qur'ān a Miracle and How

Being complete true revelation, the Qur'ān is itself a miracle. As it is authentically known and also was mentioned in the above, at the time of the Qur'ān's revelation the literary talent and eloquence of Arabs were at their peak, yet the miraculousness of the Qur'ān is not confined to its inimitable literary excellence and eloquence. It stands on its own innumerous different merits some of which are beyond the reach of the complete conception of the literary geniuses of the Arab world. It has such a rhetorical capacity and linguistic excellence that is able to express different views and knowledge in a manner that is understood and appreciated by every rational human being of any standard and accomplishment of all the ages. Then everybody in any time, once provided with the opportunity to become acquainted with the Holy Qur'ān, which offers information by which all of his/her arguments will

be completed, he/she can find himself or herself convinced by it. Such extensive knowledge and such power of expression is beyond the limitations of human ability. ,Even of the literate Arab people

as were previously referred to, especially at the time of the Qur'ān's revelation when the literature of the Arabic language had reached its climax, none dared to bring a Sura similar to even its shortest one. This very single point is the smallest miraculous .aspect of the Qur'ān

There is no doubt that if the Qur'ān were the word of a human and the Prophet (p.b.u.h.), himself, who was known to the world as an illiterate one, had produced it, they would bring many Qur'āns like

it and would prove that this is not the word of Allah revealed to him (p.b.u.h.). In that condition, the enemies of Islam would maintain their works which would be available everywhere and in any ages so that they could publish and distribute them, even now, .to defame the one genuine Qur'ān, but there is none

Apart from its inimitable literary excellence, the Holy Qur'ān with its other names such as `Furqān' and `Tibyān' referring to the abilities it has, presents to the human world definite prophecies fulfilled and yet to be fulfilled, and long after. It contains some facts about endowments in nature which the human knowledge of science as it progresses will have to understand, for its further advancement. The perfectness of such nature, naturally, will be the last word with regard to the ideas, religious and social laws, sciences, and many many other things that it contains and will remain for .ever, until the Hereafter

This universality of the truth expressed in the idea and beauty and the attractive force of the language is so divine that, as we said before, it is beyond the reach of the expressive power of any limited being. It is in this regard that the Holy Qur'ān claims to be not only the word of Allah, inimitable, but the Final Word in respect to truth and justice the better or even the like of it is impossible to be produced by any one. However, it is true to say simply and shortly that the Holy Qur'ān is a miracle with respect to its contents which is the source of all knowledge and science, as it itself

says : " Say : If the sea were ink (wherewith to write out) for the words of my Lord, the sea would surely be consumed before the words of my Lord are exhausted, though ,We were to bring the like of that (sea) to add thereto for its aid", (Sura Al-Kahf

.(No. ١٨, verse ١٠٩

Thus, this verse, by itself, is a vital piece of evidence regarding the correctness of the (above stated claim.(١

? Why do Prophets Need Miracles

We know that the Divine mission of prophethood is a great rank endowed upon some of the purified distingished members of the human race. Since the purpose of prophethood is the comprehensive guidance ruling over the body and spirit of individuals, and society, toward perfection and the laying down of a legal system and social order for mankind, the assumption of responsibility involved is necessarily heavy and taxing. So, it requires great capacity and energy. Allah, therefore, bestows the position of prophethood on those who have the ability and capacity to receive and follow through the light of revelation. This unique privilege and speciality of prophets is also shown in their miracles, which all of them had. And, to prevent some false, deceitful impostors from claiming the position, it is necessary that, besides the revelation, the real ones should have sufficient evidence to bear testimony to the truth of their declaration and prove the claim that they are sent by Allah. That is, a prophet should utter such words and exhibit such deeds which could not be uttered or performed by any natural means within the power of a finite being, such as : restoring the dead to life again, communicating with animals and inanimate bodies, and the .likes of them. These supernatural events are termed as miracles

The prophet who has a miracle should introduce it to people and invite them to challenge with it. If they can produce none similar to that, thus, by the means of his .miracle, he proves the truthfulness of his declaration

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O' dear respected reader of this book! Have you ever thought that when more ١ - ١ than two of the globe is covered with sea water and if we consider it twice as much when we use it entir as ink in order to write out the science and secrets of the Qur'an, i.e. the word of Allah so sooner would the doubled oceans of the globe be exhausted

than would the words of Allah, the science and secrets of the Qur'an? Then be careful
!when considering how magnificent the Glorious Qur'an is

! (.The Holy Qur'ān,The Everlasting Miracle of the Prophet of Islam (p.b.u.h

Amongst the miracles issued by the Prophet of Islam (p.b.u.h.), the Qur'ān is the best remaining evidence of his rightfulness. We know, of course, that, according to what the leading scholars of Islam have said, he (p.b.u.h.) had about ۴۴۴۰ miracles. But the Qur'ān is a Book beyond the thoughts and mind of a mortal being. None has been able .to bring one similar to it yet. It is a great heavenly miracle

The reason that amongst all the miracles of the Messenger of Allah (p.b.u.h.) the Qur'ān has been chosen as the greatest remaining evidence of legitimacy of the Prophet of Islam (p.b.u.h.) is that it is a miracle which is `expressive', `everlasting', .'`world-wide', and `spiritual

Each of the former prophets (a.s.) had to accompany his miracle to prove its inimitability when he used to invite his opponents for challenging and bringing the like of it. In fact, his miracle or miracles could not express themselves and it was the explanations of the prophet that would complete them. This statement is also true for .all the miracles of the Prophet of Islam (p.b.u.h.) except the Holy Qur'ān

The Qur'ān is a clear miracle which need not be introduced. It invites others to itself, demands the rejecters to challenge it while it defeats them, condemns them, and it always stands victorious. That is why it, after passing centuries, viz., since the departure of the Prophet (p.b.u.h.) up to the present, has been continuing its invitation the same as it did during his lifetime (p.b.u.h). It is both religion and miracle; law, and .the document of the law

The Holy Qur'ān, Global and Eternal

The reputation of the Holy Qur'ān cleft the bonds of time and distance and influenced beyond them. The miracles of the prophets before the Prophet of Islam (p.b.u.h.), and even his own miracles save the Qur'ān, happened in a special period of time, at a definite place and for a specific group of people. For example : the utterances of the holy little child of Virgin Mary, and raising the dead by Jesus (a.s.) were done at some definite times and places before the eyes of some particular

people. And we know that regarding the things that depend on time and place, the farther we move away from them correlatively the weaker they become. This is one .of the properties of affairs related to time

But, the Holy Qur'ān does not depend on time and place. Its brilliance and authority that illuminated the darkness of Arabia fourteen centuries ago continues unwaveringly to shine with its original splendor. Besides that, the passing of time, the advancement of science and the development of information have made it possible for us to understand it and take its advantages even more than the nations of former ages did. It is evident that what time and place cannot influence will continue to be everywhere in the world for eternity. It is also clear that a world-wide everlasting religion should have a world-wide everlasting document of legitimacy in its .possession

: Then we can discuss the Holy Qur'ān

;from the point of modern science

;and the scientific explorations

;and the rotation of the Earth

;and reproduction in the plant kingdom

;and general reproduction in all the particles of the world

;and general gravity

;and the surrendering of the Sun and the Moon

;and the secrets of the creation of mountains

;and the advent of the world

;and the existence of life on other planets

;and the winds, the pollinator of plants

(and the question of the roundness of the Earth; (1)

And many other scientific facts and knowledge about the world

.can be found in the Holy Qur'ān, too

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1- For details, refer to:'The Holy Quran and the Last Prophet(p.b.u.h)' p. 147, (Persian version)

۲۵ وَ بَشِّرِ الَّذینَ امَنُوا وَ عَمِلُوا الصّالِحاتِ اَنَّ لَهُمْ جَنّاتٍ تَجری مِنْ تَحْتِهَا الْاَنْهارُ کُلَّما رُزِقُوا مِنْها مِنْ ثَمَرَهٍ رِزْقًا قالُوا هذَا الَّذی
رُزِقْنا مِنْ قَبْلُ واُتُوا بِهِ مُتَشابِهًا وِ لَهُمْ فیها اَزْواجٌ مُطَهَّرَهٌ وَهُمْ فیها خالِدُونَ

And (O' Muhammad) give glad tidings to those who have Faith and do good deeds " .۲۵ .that for them are gardens beneath which rivers flow

Every time they are provided with fruits therefrom, they shall say : ` This is what we were provided with before! ' and they shall be given the like thereof, and there for ".them shall be spouses purified dwelling therein forever

Commentary : Verse ۲۵

The Specialties of the Bounties in Heaven

Bountiful Gardens

The Specialties of the Bounties in Heaven In the aforementioned verse, the infidels and the rejecters of the Qur'ān were severely threatened with a grave chastisement. Now, in this verse, to make the fact clear, by comparing the destinies of the two contradictory groups, as the style of the Qur'ān is, the destiny of the true believers is .referred to as the antithesis to the painful fate of the disbelievers

First, it says : " And (O' Muhammad) give glad tidings to those who have Faith and do " ... .good deeds that for them are gardens beneath whichrivers flow

We know that those gardens that have not a permanent source of water and need to be occasionally irrigated are not so bountiful and pleasant because of frequent difficulties concerning their upkeeping. The complete freshness is of those gardens which always have enough water easily available and within their reach. The water that belongs to them, making them self-sufficient, will never end. Then drought and shortage of water will never threaten them. The gardens of Heaven

.have such a condition

Then to point out the numerous kinds of fruit in those gardens, it says: "...Every time they are provided with fruits therefrom, they shall say: `This is what we were provided with before ! '..."

The commentators have cited some rather different commentaries concerning this :statement

Some of them have said that the objective meaning of this statement is that these blessings are for the good deeds they did formerly in the world. It was those deeds that were previously sent before them and the path was paved for them in the .Hereafter

The Fruits

Some others have asserted that when the Heavenly fruits are brought for them for the second time, they say that these fruits are the same as they had before, but when they eat them they sense a new taste and a fresh pleasure in them. Or, for example, when we eat grapes and apples in this world, every time we eat them or drink their juices they have basically the same tastes; but the fruits in Heaven will have a different taste every time they will be tasted, although they are apparently alike. This is one of the privileges of that world being as if there is no monotony in it !

Some have also said that it means that when they see the fruits of Heaven, they find them like the fruits in this world in order not to be odd and curious for them, but when .they eat them they sense the flavor quite newly-tasting and excellent

There is no controversy that the above statement refers to all these meanings and even to some other interpretations beyond them, because the words of the Qur'ān .sometimes bear several meanings

"...,Then it adds : "...and they shall be given the like thereof

That is, from the point of beauty and wholesomeness, all of the various Heavenly fruits are alike and they are at such a high standard that none of them can be preferred over others. They are not like the fruits in this world that some may be too ripe or aromatic while some others are, for example, too green or tasteless. The fruits in the gardens of Heaven, likening them with those of this world, are all pleasantly .fragrant, delicious, wholesome, and beautifully interesting

Purified Spouses

And finally, the last bounty, which is referred to in this verse, is` purified spouses ', :where it says

"...and there for them shall be spouses purified ..."

The spouses are purified and are free from all the dirt and taints, bodily and spiritually, which they may have in this world.

One of the problems that man is confronted with, concerning the bounties in this world, is that at the same time that he possesses a bounty he thinks of its perdition and is worried about the time he is going to be in lack of it. For this very reason, the bounties in this world can never produce real tranquility for him. But the bounties in Heaven are eternal. They have no end and no perdition or discontinuation. They are full, complete, soothing and calming. So, to confirm this meaning, at the end of the verse, it says about the believers:

"dwelling therein forever ...".

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Occasion of Revelation:

On the occasion of the revelation of this verse, the leading commentators have narrated from Ibn-Abbas as saying: " This verse has been revealed on the virtue of Hadrat Ali-ibn Abitālib (a.s.) and the true believers", (١) (since they have both `Faith' and `good deeds').

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Explanations:

1. Faith and Deeds

In many of the verses in the Qur'ān, `Faith' and `good deeds' are mentioned to be so closely together that they seem to be inseparable. True, it is so because Faith and practice are complementary to each other.

If Faith influences the depths of man's soul, its radiance will certainly reflect in his acts and cause his deeds to become `good deeds'. It is like a room wherein a bright light is

kindled whose beams radiate outside through all the doors and windows. The same is the bright light of the lamp of Faith when it is glowing inside a man's enlightened .heart

p:۱۲۵

Tafsir-us-Safi, vol. ۱, p. ۸۹, and Tafsir-i-Burhan, vol. ۱, p. ۷۰ -۱

If this occurs, the light of that brilliant lamp of Faith radiates from his eyes, ears, .tongue, hands and feet

Sura At-Ṭalāq, No. ۶۵, verse ۱۱ says: "... And those who believe in Allah and work righteousness, He will admit to Gardens beneath which rivers flow, to dwell therein "...for ever

Also, Sura An-Nur, No. ۲۴, verse ۵۵ says: " Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the "...(land, inheritance (of power

Fundamentally, `Faith' is as the root of a plant, and `good deeds' are its fruit. The existence of pleasant sweet fruit shows evidence to the soundness of the root which .causes that useful fruit to be produced

Some unbelieving persons may occasionally do some good deeds but that act will surely not be performed continuously. What is noble and certain to bring forth good deeds is the Faith that has penetrated the depths of man's soul and causes him/her to .have a feeling of responsibility

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The Purified Spouses .۲

It is interesting that the only epithet that is mentioned in this verse to qualify the Heavenly spouses is the attribute of `purified'. This is an indication to the idea that the first and the most important status of a spouse is `purity', and all good qualities other than that are totally outshown by its radiance. The well-known tradition that is narrated from the holy Prophet (p.b.u.h.) makes this fact even clearer. He has said : " Avoid the green plants grown over dunghill". The Messenger of Allah (p.b.u.h.) was asked what he meant by `the green plants grown over dunghill', and he answered : " (It is the beautiful women who have grown up among filthy family members."(۱

The word /azwāj/ in the plural means mates or wives which in the case of the female sex means husbands. This may mean the faithful wives of the faithful husbands i.e.,

women who had been true and faithful believers in the truth and who had been the wives of the men

p:۱۲۷

Wasa'il-ush-Shi'ah, vol. ۱۴, p. ۱۹ -۱

.who were also believers

However, the women in Heaven, whether they are `houri' (angels) or `human creatures', are purified and clean both from the point of outward dirt such as : blood, urine, feces, semen, menstruation, postpartal bleeding, excessive menstruation, dirtiness, and the like; and from the point of inward dirt such as : bad qualities of character, evil dispositions like : rancour, grudges, envy, habitual frowning, and the like of them; and also from the point of some hideous behaviours like : adultery, fornication, and all kinds of similar vices. They, having the total aspects and conditions .of purification, are clean from all sorts of corruption and possess purity in its entirity

Sa`īd-ibn-`Āmir has narrated a tradition from the holy Prophet (p.b.u.h.) which says : " If one of the women of Heaven looks once towards the earth the whole world will be full of perfume of musk and the radiance of her light will prevail over the light of the (sun and the moon". (١

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The Material and Spiritual Blessings in Heaven .٣

In many of the verses of the Qur'ān the words are about the blessings of Heaven, bounties such as : gardens beneath which rivers flow, castles, purified spouses, .numerous fruits, loyal and faithful companions, etc

But, besides these bounties, some other excellent blessings are also mentioned whose splendour and magnificence is impossible to be estimated with the worldly criteria that we have. For example, Sura At-Taubah, No. ٩, verse ٧٢ says : " Allah has promised to Believers, men and women, Gardens under which rivers flow, to dwell therein, and beautiful mansions in Gardens of everlasting bliss. But the greatest bliss ".is the Good Pleasure of Allah : that is the supreme felicity

And, in Sura Al-Bayyinah, No. ٩٨, verse ٨, after mentioning some material blessings in Heaven, it says : "...Allah is well-pleased with them and they are well-pleased with "...Him

Manhaj-us-Sadiqeen, vol. ۱ p. ۱۹۹ -۱

And truly, if a person reaches the position that he feels his Lord is pleased with him and he is also pleased with Him, he will dismiss all other pleasures. He will attach only to Him and will think of none else. This is a spiritual pleasure that cannot be described .with any words nor in any language

Finally, since the Resurrection has both `spiritual' and `physical' aspects, the bounties in bliss have both of those aspects, too, in order that their comprehensiveness be established and everyone, according to his/her worthiness and eligibility, will enjoy .them

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۲۶ اِنَّ اللّهَ لاـ یَسْتَحی اَنْ یَضْرِبَ مَثَلاًـ ما بَعُوضَةً فَما فَوْقَها فَاَمَّا الَّذینَ امَنُوا فَیَعْلَمُونَ اَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَاَمَّا الَّذینَ کَفَرُوا فَیَقُولُونَ ماذا اَرادَ اللّهُ بِهذا مَثَلًا یُضِلُّ بِهِ کَثیراً وَ یَهْدی بِهِ کَثیراً وَ ما یُضِلُّ بِهِ اِلَّا الْفاسِقینَ

۲۶. " Allah does not disdain to set forth the parable even of a gnat, or anything greater than that. As for those who have Faith, they know that it is the truth from their Lord.

And for those who reject Faith, they ask : ` What does Allah mean by this parable? '

Thereby He leads many astray and guides many, and He leads none astray save the transgressors."

Commentary : Verse ۲۶

Point

The purpose of a parable is to make the meaning of an abstract idea more clear and explicit with the help of a material thing in order to assist the mind in catching the idea through consideration. The more man's wisdom is dependent on his base understanding, the less vigorous strength he has to conceive the spirit and reality of things when his imagination interferes. That is why that in the Divine Book and in the words of the wise and men of letters, the essence of meanings are stated in the form of parables to make complicated concepts plain, hence through a logical thing find a way to the philosophical.

The Parable of the Gnat

A `gnat' is a small insect which is perceptible by the naked eye. Gnat is mentioned in this verse, perhaps, to show that striking a similitude between small things or beyond it is not inappropriate for the Glorious Dignity of the Essence of Allah, but to confirm that the proportion of His Sovereignty is the same over big or small, high or low and, in general, all are encompassed by His Power and are benefited by His endless Mercy and Grace. Furthermore, if we observe carefully, we will see that all the creatures, whether complex or simple, like a chain, are linked to one another. They are so interrelated and perform their

duties with such surprising harmony and regularity that it is as if they have formed a .single unit to take part in a general service

The term `gnat', in this verse, may refer to the greatness and fairness that is used in .the creation of a gnat, this very small creature

Concerning this meaning, there is a tradition from Imam Ṣādiq(a.s.) who said : " Verily, Allah (s.w.t.) has set forth a parable of a gnat because He has created `gnat', with that small size it has, consisting of all that He has created in `an elephant' with that bigness it possesses, and He has added two other limbs (for gnat) in order to stimulate (the attention of) the believers to notice the delicacy and frailness of His (creation and His wonderful production." (۱

In another occurrence in the Qur'ān, He (s.w.t.) has said: " Do they not look at camels, .(how they are created ? ", (Sura Al-Qāshiyah, No. ۸۸, verse ۱۷

Upon the importance of the intriguing creation of living creatures, Amir-ul-Mu'mineen :Ali (a.s.) in one of his sermons has said

How could it be ? Even if all the animals of the earth whether birds or beasts,..." stabled cattle or pasturing ones, of different origins and species, dull people and sagacious men all jointly try to create (even) `a gnat' they are not able to bring it into being and do not understand what is the way to its creation. Their wits are bewildered and wandering. Their powers fall short and fail, and they return disappointed and tired, knowing that they are defeated and admitting their inability to produce it, also "... .realizing that they are too weak (even) to destroy it

: The verse continues saying

"... .As for those who have Faith, they know that it is the truth from their Lord ..."

Those who have believed in Islam and accepted the Word of Allah know that these miraculous statements are issued from the Origin of revelation. They know quite well that these parables are vivid and appropriate and are revealed from their Lord. They conceive the fact in this way because their hearts are empty of envy,grudges and

.pride and their souls are the site of the light of illumination and knowledge

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Nur-uth-Thaqalayn- vol. ۱, p. ۴۶, Tradition ۶۵ ۱ -۱

?And for those who reject Faith, they ask : ` What does Allah mean by this parable..."
"...'

Those who have disbelieved and covered the light of Faith with the curtain of infidelity have ultimately blinded their own insight. They have made their ears, which were able to hearken to the Divine Words, deaf. They, ignorantly or mockingly, inquire that what was Allah's aim by giving this for a similitude that He causes many to err by it and .many He leads aright

In Tafsīr-ut-Tibyān, vol. ١, page ١٩, Shaykh Ṭūsī says : " It is like that a speaker asks what Allah means by this parable that thereby some may be led astray and some be guided. In answer to this question, Allah says that none will be led astray save the transgressors; but the way is open to the believers to reach the climax of ".understanding and conception with knowledge and true Faith

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Occasion of the Revelation

When the previous verses, i.e., the verses that say : " The likeness of them is as the likeness of a man who kindled a fire..." and " Or (their) likeness is as a rainstorm from the heaven...", (٢:١٧,١٩) were revealed, the hypocrites said that Allah is much exalted to : bring forth these parables. So, to refuse their guise and statements, it says

Allah does not disdain to set forth the parable even of a gnat or anything greater "
".than that

: Explanation

Some commentators have cited their ideas about the verse under discussion as : follows

The Arabic term /yudillu/ means : `misleading'. Wherever this word is used in the Qur'ān, relating to Allah, it means the withdrawal of His Grace and allowing the individual to have the way of his own choice as a punishment, consequent to the

individual's rejecting the

.Divine Guidance voluntarily offered to him

The Holy Qur'ān presents the justification to the frequent metaphorical expressions in the form of parables, to stimulate the human mind and heart. The result is obvious: that a healthy mind grasps the Truth whereas the perverted mind increases its doubts as to what Allah meant by the parable. Thus the one and the same expression has two opposite effects. The right impression is `guidance' /hidāyat/ which is assigned to ` the pious ' /muttaqīn/, and the wrong impression is /dalālat/ ` going astray ' which is allotted to the wrong-doers, and pointed out in the next verse. The two important characteristics of the wrong-doers are: the breach of the Covenant of Allah, after it has been confirmed and /qata`a mā amarallāh/ i.e., the severing of the relation or the connection with what Allah has commanded man to establish, and .doing things subversive and harmful to the harmonious life on earth

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۲۷ اَلَّذينَ يَنْقُضُونَ عَهْدَ اللّهِ مِنْ بَعْدِ ميثاقِهِ وَ يَقْطَعُونَ ما اَمَرَ اللّهُ بِه اَنْ يُوصَلَ وَيُفْسِدُونَ فِى الْاَرْضِ اُول-ئِكَ هُمُ الْخاسِرُونَ

۲۷. " Those who break the covenant of Allah after its confirmation and cut asunder what Allah has commanded to be joined, and they make corruption on the Earth; they are the losers".

Commentary : Verses ۲۷

The Real Losers!

In the aforementioned verse, the subject was partly based on the wrong-doers and their mischievous deeds. In this verse, these people are introduced clearly by three qualities:

Referring to the first quality it says:

" Those who break the covenant of Allah after its confirmation..."

Then, it refers to their second quality, saying : "... and cut asunder what Allah has commanded to be joined, ..."

Many of the commentators have pointed out that this verse refers especially to the desertion of kinsfolk and breaking off ties of relationship. But careful attention to the concept of the verse leads us to a broader and more general meaning, in which the desertion of kinsfolk is one of its examples. The evidence that supports the above idea is that the verse indicates that the makers of corruption cut the ties that Allah has commanded to remain fixed and firm. These joining ties cover the union of kindred, meeting of friends, social relationships, connections with the divine leaders, and relation with Allah. Therefore, we should not confine the meaning of the verse to a single idea alone.

In some Islamic narrations, however, the phrase : `What Allah has commanded to be joined' is rendered in connection with Amir-ul- Mu'mineen Imām Ali (a.s.) and the entire Ahlul-Bait, the immaculate,(a.s.).

The third quality of the makers of corruption on the earth, which is lastly referred to in "... ;this verse, is : "...and they make corruption on the Earth

It is, of course, evident that they have neglected the path of Allah and disobeyed Him. These disbelievers, who do not observe mercy even towards their relatives, certainly treat others with cruelty. They pursue their own pleasures and personal interests. It does not matter to them where the society may be led. Their central aim is to increase their profit and to obtain their desires. They do not care if they must do any wrong or commit any offense to reach their goals. It is obvious how destructive the result of .this kind of thinking and acting may be in the society

: The Qur'ān, at the end of this verse, says

".they are the losers ..."

Truly, it is so. What a greater loss than this that a man spends his entire physical and ! spiritual capital on the way to the destruction and disaster of his own life

What fate can they have save this dreadful one when some people step out of the circle of obedience to Allah's Command to the extent of the meaning of the term /fisq/ ? ' ` mischief

Mischief', in Islam, is one the most abhored crimes, as the Qur'ān says : " Mischief is` more grievous than murder ", (۲:۲۱۷). This is one of the many indications that Islam .stands for peace on earth and never tolerates anything which disturbs it

۲۸ کَیفَ تَکْفُرُونَ بِاللّهِ وَ کُنْتُمْ اَمْواتًا فَاَحْیاکُمْ ثُمَّ یُمیتُکَمْ ثُمَّ یُحْییکَمْ ثُمَّ اِلَیْهِ تُرْجَعُونَ

۲۹ هُوَ الَّذی خَلَقَ لَکُمْ ما فِی الْاَرْضِ جَمیعًا ثُمَّ اسْتَوی اِلَی السَّماءِ فَسَوّیهُنَّ سَبْعَ سَمواتٍ وَ هُوَ بِکُلِّ شیْ ءٍ عَلیمٌ

How can you deny Allah and you were dead and He gave you life, then He will " .۲۸ cause you to die, then again restore you to life, and unto Him you will be returned ? " (.(Therefore, neither your life nor your death is in your will; what you have is Allah's

It is He Who created for you all that is in the earth; then turned (His Will) to " .۲۹ ".heaven and fashioned it into seven heavens, for He is All-Knowing of all things

Commentary : Verses ۲۸-۲۹

! The Mysterious Bounty of Life

In these couple of verses, through a series of the Divine blessings and some of the marvelous phenomena of creation, the Holy Qur'ān attracts man's attention to the Lord of the world and His Magnificent Sovereignty. It very clearly completes the undisputable evidence set forth for the acknowledgment of Allah's Omnipotence, that .was previously cited in verses ۲۱ and ۲۲

It must be remembered that the correct conception of Allah is the basic need for proper faith. This faith serves as guidance from the main generative source (Allah) for the whole system of religion. The most practical method of acquiring this basic knowledge about the existence of the Essence of Allah is to carefully observe and thoughtfully reflect on the creation which is before our own eyes. This is a point that nobody can deny or express any doubt about. This method is repeatedly impressed and demanded in the Holy Qur'ān. The course adopted in the Holy Qur'ān to educate man is the most scientific

.and the most modern one, i.e. of proceeding from the concrete to the abstract

At first it inquires : " How can you deny Allah and you were dead and He gave you "…,life

The Qur'ān reminds all individuals that formerly they were inanimate like the pieces of stone, wood, and the like of them. The water of life had not been poured on you and the breeze of vitality had not blown through the garden of your being to open the .blossom of your lifetime in the realm of your entity

Now, you are gifted with the bounty of life and you are actually living. Numerous organs and limbs, and various integral systems of sensing to form conceptions are bestowed upon you. Who has given you this very blessing of life and being ? Did you yourself give it to your own self ? It is clear that every rational person will unhesitately confess that this blessing is not from his own origin, but it has come from a

knowing, mighty source, the One Who knows all its secrets and its complicated arrangements; and Who is able to design it totally. In this case there will arise the .question of why you deny the One Who has granted you life

Today, it has been proven by the scientists of the world that there is not anything more complicated than the phenomenom of life. Man has surprisingly gained a great deal of successful progress in

the field of science, in general, and experimental natural science, in particular, but the secret of the riddle of life has not been uncovered yet. This subject is so mysterious that it has remained inexplicable for millions of learned individuals whose thoughts and efforts have been left fruitless in conceiving it. Possibly, in the future, under the light of further scientific development, man will gradually become more acquainted with the secrets of life. But the main question is : Can anybody ascribe such an extraordinarily delicate and precise phenomenom, which is full of mysteries and is in need of superior knowledge and power for itself, to the irrational nature, which itself ? does not have `life' from its own

That is why we say the phenomenom of life, in the world of nature, is the greatest evidence for the affirmation of the existence of Allah about which abundant books have been compiled. The

.Qur'ān, in the above verse, emphasizes on the very matter, too

p:۱۳۶

After the citation of this bounty, it refers to another vivid example, i.e., the phenomenom of death. It says:

"…, then He will cause you to die…"

Everybody usually sees that his relatives, kinsfolk, acquaintances, companions, and friends die one after another, and their lifeless bodies are buried in the soil. This actual circumstance is also a station of contemplation : Who took their beings from them ? If their beings were theirs by themselves, they would be eternal. When it is taken from them, it is further proof that life is bestowed upon them by someone else.

True, the ` Bestower of life ' is the ` Bestower of death ', as the Qur'ān says : " He Who created Death and Life, that He may try which of you is best in deed …", (Sura Al-Mulk, No. ۶۷, verse ۲). The Qur'ān, after providing these two clear statements as proof for the Essence of Allah in order to make the soul of man disposed to grasp other problems, refers to the subject of Resurrection and being restored to life after death. It says : "…then again restore you to life, …"

This phenomena of life after death, indeed, is not so surprising because it is not unfamiliar and man has formerly seen the same situation in nature. Therefore, regarding the first statement, viz. `the enlivening of the inanimate', the acceptance of raising the dead after the decomposition of the body, it is not so difficult, but it is easier than the first time He created man; (although the easiness and hardness is meaningless for the Essence Whose Power is infinite).

It is odd that there have been some people who have been doubtful about man's life after death. They believe that the first life has originated from some inanimate things.

It is interesting that the above verse has made everything, from the beginning to the end, manifest before the eyes of man. In a short argument, it has expressed the advent of life to its last point in this world, death, and then the Resurrection is illustrated for him.

The objective meaning of the phrase " Unto Him you will be returned " is returning to

Allah's blessings; that is, you will return to the blessings of Allah in the Hereafter. The witness to this meaning is Sura Al-'An`am, No. ۶, verse ۳۶ which says : "... As to the ."dead, Allah will raise them up; then will they be turned unto Him

p:۱۳۷

The objective of " Unto Him you will be returned " may be a reality more delicate and fragile than that. It is to say that : all creatures, in the process of development, begin from the station of non-existence, the zero point, and go forth towards `infinite', which is the Pure Essence of Allah. Thus, the path of development does not end with death, but, in the Hereafter, man will continue his life again, miserably, or prosperously with a higher standard of living to pave the path of his further .development

:Conclusion

The Arabic term /kuntum/, (the second person plural), applied in the above verse, may address the human ego which was not as it is now as a conscious entity. The previous state is termed as `being dead', brought into the present conscious state, by Allah's means of `enlivening'. The departure of the conscious self from the body, is termed death appointed by Allah. The state of the human cognitive self, after its departure from the body, is termed as the `enlivening' and from that state proceeding to the other states, up to the Infinite point of the return to Allah. This shows that once our life begins, there is no reversion or regression. It is the continuous process from one state to the next, dying from the previous state and entering life into the succeeding one. Be the succeeding state pleasant or painful, it is the evolutionary consequence of .the preceding state

Also, this single verse alone denotes the continuous evolutionary transformation and the transcendence of a conscious human entity up to the communion with the Infinite, not in the sense of annihilation or the absorption of the finite into the infinite, but in the sense of the realization of the fact that nothing is real but the One, the Cause of all .causes : the Essence of Allah, the Exalted

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After mentioning the blessing of life and pointing to the ` Origin and End ', it refers to another Divine bounty from among the immense bounties of Allah. It says : " It is He "... ,Who created for you all that is in the earth

In this manner, it specifies the worthiness of the existence of man and his high mastership over all beings in the earth. It is just this very matter that clarifies for us that Allah has created Man for a very worthy and magnificent affair. It is so important, that everything in the world is created for him! What is he created for? Yes, he is the most excellent being in the world of existence and the worthiest of all. A partial explanation will also be provided when commenting on verses ٣٠-٣٣ of the current .Sura

It is not this verse alone that defines the majestic position of Man but there are also abundant verses in the Holy Qur'ān that reveal the same and introduce Man as the main goal of the whole world of creation; for example : " And He has subjected to you, as from Him, all that is in the heavens and on the earth : ...", (Sura Al-Jāthiyah, No. .(٤٥,verse ١٣

: Some further instances from the verses of the Holy Qur'ān are as follows

.(Who hath made the ships subject to you, ...", (١۴: ٣٢..."

.(And the rivers (also) hath He made subject to you...", (١۴: ٣٢..."

.(And the Night and the Day hath He also made subject to you." (١۴: ٣٣..."

.(It is Allah Who has subjected the sea to you, ...", (۴۵: ١٢ "

And He hath made subject to you the sun and the moon, ...", (Sura Ebrahīm, No. ١۴, " .(verse ٣٣

On this subject, we will have some explanations later, too, when commenting upon .Sura Ar-Ra`d, No. ١٣, verse ٢, and Sura Ebrāhīm No. ١۴, verses ٣٢ and ٣٣

Again, it turns to the concept of monotheism and says : "...then turned (His Will) to ".heaven and fashioned it into seven heavens; for He is All-knowing of all things

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:The Seven Firmaments

The word /samā'/, as oppose to /'ard/ `the earth', in the lexicon means : `to be lofty, upward'. This is a collective meaning which encompasses numerous concepts, in which some of the dimensions were formerly mentioned.(۱) But what is the objective meaning of the phrase `seven heavens' here? The Islamic scholars and the commentators of the Holy Qur'ān have offered different arguments on the subject, but the important idea which seems to be the most correct is that the purpose of .'`seven heavens' is its very actual meaning of `seven firmaments

Yet, from the verses of the Qur'ān, it is understoond that the whole of celestial bodies : planets and fixed stars that we can see, are totally in the first heaven, and there are six other heavens that are not visible to us and even our modern scientific equipment are not able to show them. Therefore, there are, on the whole, seven firmaments (which make up the very `seven heavens'. (۲

The evidence to this statement is the words of the Qur'ān where it says : "...And We .(adorned the lower heaven with lights,...", (Sura Al-Fuṣṣilat, No. ۴۱, verse ۱۲

In another occurrence it says : " We have indeed decked the lower heaven with .(beauty (in) the stars,...",(Sura Aṣ-Ṣāffāt, No. ۳۷, verse ۶

These verses clearly indicate that what we see in the sky, which are generally called stars, are completely located in the first heaven. Beyond this heaven, there are six .other heavens about whose details we do not have any exact data at present

The reason why we said that there are six other heavens which are unknown to us yet, and science may realize them in the future, is that human knowledge is still incomplete. The more developed it becomes, the more new surprising facts about the creation it discovers. For instance, the science of astronomy has now reached a point where earthly telescopes are incompetent and satellites equipped with

For the word /sama / in the sense of atmosphere, look at the commentary on ۱ - ۱ verse ۲۲ Sura Baqarah, this vol. , pp. ۱۱۳-۱۱۴

An imaginary, approximately similar meaning to this idea is seen in Milton, Pardise ۲ -۲ .Lost, iii ۵۶, ۴۸۱. The same imagery will be found in Dante

powerful radars and specific means for the purpose, are utilized instead. What the great astronomical observatories and the modern equipment with the help of spacecrafts and scientific excavations have discovered, in the Arc of Descent, is a distance as far as about one thousand million (a billion) light years away from us wherein they have discovered innumerable solar systems other than ours. The astronomers themselves have confessed that this is just the beginning of the way of the world, not the end of it, and the discovery of further such systems is yet expected with the successful invention of or the enhanced structure of stronger telescopes or more advanced means of celestial excavations. Therefore, there is no doubt that, in the future, with the further progress in astronomy and science, other galaxies and .firmaments, or the like, might be discovered

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۳۰ وَ اِذْ قالَ رَبُّکَ لِلْمَلٰئِکَهِ اِنّی جاعِلٌ فِی الْاَرْضِ خَلیفَهً قالُوا اَتَجْعَلُ فیها مَنْ یُفْسِدُ فیها وَیَسْفِکُ الدِّماءَ وَ نَحْنُ نُسَبِّحُ بِحَمْدِکَ وَ
نُقَدِّسُ لَکَ قالَ اِنّی اَعْلَمُ مالا تَعْلَمُونَ

۳۱ وَعَلَّمَ ادَمَ الْاَسْماءَ کُلَّها ثُمَّ عَرَضَهُمْ عَلَی الْمَلٰئِکَهِ فَقالَ اَنْبِؤُنی بِاَسْماءِ هؤُلاءِ اِنْ کُنْتُمْ صادِقینَ

۳۲ قالُوا سُبْحانَکَ لا عِلْمَ لَنا اِلّا ما عَلَّمْتَنا اِنَّکَ اَنْتَ الْعَلیمُ الْحَکیمُ

۳۳ قالَ یا ادَمُ اَنْبِئْهُمْ بِاَسمائِهِمْ فَلَمّا اَنْبَأَهُمْ بِاَسْمائِهِمْ قالَ اَلَمْ اَقُلْ لَکُمْ اِنّی اَعْلَمُ غَیْبَ السَّمواتِ وَ الْاَرْضِ وَ اَعْلَمُ ما تُبْدُونَ وَ ما
کُنْتُمْ تَکْتُمُونَ

۳۰. " When your Lord said to the angels : ` I am appointing on the earth a deputy', they said: ` Will you place therein one who will make mischief therein and shed blood, while we celebrate Your Praise and extol Your Holiness? ' He said: ` Assuredly I know what you know not'."

۳۱. " And He taught Adam all the names, then He presented them before the angels, and said: ` Tell Me the names of these if you are right'."

۳۲. " They said: ` Glory be to You! Of knowledge we have naught save what you have taught us. Surely, you (alone) are the All-Knowing, the All-Wise'."

۳۳. " He said: ` O' Adam, tell them their names'. And when he had

told them their names, He said: ` Did I not say unto you that I surely know the unseen things of the heavens and the earth, and (that) I know what you reveal and what you were hiding ?' "

Commentary : Verses ٣٠–٣٣

! Man, Allah's Deputy on Earth

Through the previous verses we have understood that Allah has created all the endowments on the earth for Man, whereas in these verses the leadership and vicegerency of Man is formally proclaimed. Thus, here, Man's spiritual rank and .worthiness of all these merits, are exposed

In these verses, which begin from verse No. ٣٠ and end with verse ٣٩, the creation of Adam (the first human) is referred to and the following three fundamental subjects :are set forth

١. Allah informs the angels about man's vicegerency on the earth and their .questioning of Him

٢. Angels are commanded to prostrate before the first human, Adam. This situation is referred to in numerous verses in the Holy Qur'ān concerning different .circumstances

٣. The illustration of the situation of Adam and his life in Heaven and the events causing him to be sent out from Heaven, and then, his repentance and the order that .he and his children were to live on the earth, are pointed out

The verses under discussion speak about the first stage. It was His Will, so He created a being on the earth to be His vicegerent. The attributes of this deputy would be a reflection from the rays of Allah's Attributes, and his position somehow higher than that of the angels. It was His Will that the earth and all its endowments, i.e. forces, .treasures, mines, and all its potentials be subjected to the will of such a human being

Such a being must have a vast share of wisdom, intelligence, conception and a special capacity so that he can undertake the leadership and mastership of the earthly .beings

:Therefore, in the first verse, it says

:When your Lord said to the angels "

"...,' I am appointing on the earth a deputy `

According to what the leading Islamic scholars and learned men, and experts in commentary, have said, the objective meaning of

khalīfah' (deputy) is the divine vicegerent on the earth, because the question which` the angels asked later, saying that the human race may make mischief and shed blood on the earth while they (the angels) celebrate His Praise, reinforces this very .meaning, that Allah's vicegerency on the earth is incompatible with these deeds

Also, teaching the names to Adam, whose explanation you will read in the following verses, is good evidence supporting this claim. Again, the angels' humility and veneration before Adam is

.another witness to this idea

However, Allah was pleased to create a being above all the creatures of the universe, the best creation, appropriate for being a Divine vicegerent, Allah's Deputy on the .Earth

Commenting on these verses, Imam Ṣādiq (a.s.) in a tradition has referred to the same meaning and said that the angels, after recognizing the position of Adam, realized that he and his children were deserving to be the deputies of Allah on the (earth and serve as His guidance among peoples.(١

Then, in the current verse, the angels put forth a question, in order to understand the : reality and not to protest, as it says

they said: `Will You place therein one who will make mischief therein and shed..." blood, ..." "...while we celebrate Your Praise and extol Your Holiness? '..." But, here in this verse, Allah's answer to them is a complicated reply whose details will be given in ".' later verses. "...He said: ` Assuredly I know what you know not

As it is realized from their words, the angels had comprehended that this human was not a docile one : he makes mischief, sheds blood, does wrong, etc. But how did they ?know it

It is sometimes said that Allah had previously told the angels the future of Man in brief, while some others have cited that maybe the angels had comprehended the idea themselves from the term /fil'ard/ (on the earth). They knew that Man would be

created from soil; and, because of the complexity of `matter' , naturally it is the center of conflict and difficulties. For, this limited world of matter cannot satiate

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Tafsir-i-Almizan, vol. ۱, p. ۱۲۱ ۱ -۱

the avaricious nature of human beings, even if the whole world were given to a single one, he would not be satisfied. This status can sometimes be the main cause of .mischief and bloodshed particularly when there is not enough sense of responsibility

Some of the other commentators believe that the predication of the angels resulted from the fact that Adam was not the first human creature on the earth, but, before him, there had also been some other humans who had lived on the earth and had committed corruption and shed blood. This bad record caused the angels' suspicion .about Adam and his descendants

These three commentaries are not so contradictory to one another; viz, they, comprehensively, may have caused the attention of the angels to be attracted towards this subject. And, incidentally, this fact that they expressed was never denied by their Lord in His answer to them, but, besides this fact, He pointed out that there were some other more important facts about man and his capabilities that the angels .did not know

They thought that if the purpose were only for worshipping and servitude, they would be the best examples, because they were always praising Him and were the most appropriate ones for being the vicegerents! They did not consider that when lusts, wrath and various desires have no chance to influence on their behaviours and selves, their worshipping is different from the servitude and worshipping of Man whose lusts and desires have surrounded him and Satan's temptations attack him from every side. What a long distance there is between the obedience of this feeble !being and the adoration of those holy and pure angels

They did not know that in the seed of Adam there would come such great prophets as Mohammad (p.b.u.h.), Abraham (a.s.), Noah (a.s.), Moses (a.s.), Jesus (a.s.), and some Imams as the twelve sinless Imams (Ahlul-Bait) (a.s.) in addition to many pious believers, martyrs, and a great many men and women who lovingly donated the whole of their properties in the way of Allah. There would be some offsprings of Adam whose one hour of contemplation is equal to years of worshipping of the angels. It is noteworthy that the angels emphasized on three aspects

about their characteristics: /tasbīḥ/ (glorification), /ḥamd/ (praise, eulogy) and /taqdīs/ (sanctification). Undoubtedly, both the first and the second mean : celebrating His Praises and knowing Him and His Glory absolutely pure and perfect, free from any impurity or imperfection or from anything derogatory. But what is the main objective meaning of /taqdīs/ `sanctification'? Some have considered it as the purification of Allah from any imperfection which is, in fact, an emphasis again on the very meaning .'of /tasbīḥ/ `glorification

Some others believe that the term /taqdīs/ is derived from the root /quds/ which means: ` to purify the earth from the wicked and corruptors', or ` to purify oneself from anything bad, evil and immoral in order to clarify the soul and body for the sake of Allah '. They have considered the term /laka/ (for you) in the phrase /nuqaddisu-laka/, ` we extol Your Holiness (for you) ', as its witness. The angels did not say: `we extol You', but they meant to say: `we purify ourselves and assist those who obey .'You, for You, or towards You

In fact, they wanted to say: if the purpose is obedience and servitude, they are obedient; and if it is worship, they are always busy doing it; and if the purpose is the purification of themselves or throughout the expanse of the earth, they are doing that too. But this matter-made human is both immoral, himself, and makes mischief on the .earth

To clarify the facts completely for the angels. He set them on trial in order that they themselves might confess that there was a great difference between them and .Adam

Angels on Trial

Adam, being given effective faculties by Divine favour, had an extraordinary receptive :potential for the facts of the world of being, and as the Qur'ān says

" ... ,And He taught Adam all the names "

The commentators, from the point of view of their various styles of commentary,

have delivered different ideas on the phrase `teaching names', but it is certain that its aim is not that of teaching some insignificant words or meaningless `names', because this could not be

p:۱۴۶

counted an honour for Adam. The aim is teaching the nature of these names and the .concepts and the things that they refer to

Of course, this acknowlegement of the nature and the facts of the world of creation and the secrets of the world of being with its different properties in different (creatures, was a great honour for Adam.(١

It is narrated in a tradition that Imam Ṣādiq (a.s.) was asked about the meaning of this verse and he (a.s.) said: " The purpose (of names) is: lands, mountains, valleys, riverbeds (and on the whole, all things). Then he looked at the rug under him and said ".that even that rug was among the things He taught Adam

Therefore `teaching names' has not been something like teaching words but it refers to the philosophy and secrets of the properties and qualities of things. He taught Adam this knowledge in order that he could use the merits and advantages of this .world alongside the path of his development towards perfection

He (s.w.t.) also taught him the capacity of language learning and the skill of writing with its proper application to be able to nominate objects and whenever he needs them, instead of showing them, he merely calls their names. This is a very great bounty of the Lord bestowed on man. We can comprehend the importance of this subject when we observe that what modern science and human beings have is under the shade of the existence of language and writing. All the scientific and cultural, historical ancient records have been kept and preserved as treasures in man's written collections generation after generation. If he could not use language and pen, it would be impossible for him to convey the knowledge and experimental data from old .generations to the recent nations and the coming ones

then He presented them before the angels, and said: `Tell Me the names of these if ..." ".'you are right

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But the angels, who were in lack of such knowledge, failed in that trial and could not

:pass the divine examination successfully. So, their response to Him was such

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Majma-ul-Bayan, vol. ۱, p. ۷۶ -۱

They said: ` Glory be to You ! Of knowledge we have naught save what You have " ."taught us. ..." "...Surely, You (alone) are the All-Knowing, the All-Wise

They said that they did not know anything regarding this matter and their question was simply because of their lack of knowledge. They were unaware of the capacity and wonderful power of Adam (a.s.), his God-given endowment. It was a great privilege to him above the angels. They accepted that Adam (a.s.) really deserved to be the vicegerent of Allah on the earth and in the world of all beings, where without .him, the whole creation would remain incomplete

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Then, it was Adam's turn, by the command of Allah and in the presence of angels to speak and explain the names and secrets of beings in His creation along with the insight to the knowledge of the realities or the latent properties or the hidden native .endowments in each of them

"... .' He said: ` O Adam, tell them their names "

And when he had told them their names, He said: `Did I not say unto you that I..." surely know the unseen things of heavens and the earth, and (that) I know what you " '? reveal and what you were hiding

Allah, having the knowledge of all the hidden things of the heavens and the earth, knew also what the angels did hide in their imaginations, which was that they deemed themselves more deserving of the high office of being the Deputy of Allah among His creation. This belief of the angels made them inquire into the Divine Will about Adam's .being the vicegerent

But when Adam (a.s.) spoke and the angels observed that surprising glory in him, they respected Adam for the vast knowledge and immense information and worthiness that radiated from him. Thus, it was made clear for them that it was only Adam (a.s.) .who was apt enough to be His Deputy on the Earth

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Verses ۳۴–۳۶; Arabic and English Translation

۳۴ وَ اِذْ قُلْنا لِلْمَلئِكَهِ اسْجُدُوا لِادَمَ فَسَجَدُوا اِلّا اِبْليسَ اَبى وَاسْتَكْبَرَ وَكانَ مِنَ الْكافِرينَ

۳۵ وَ قُلن–ا يـا ادَمُ اسْـكُـ–نْ اَنْ–تَ وَزَوْجُ–كَ الْجَنَّ–ةَ وَكُلا مِنْه–ا رَغَـداً حَيْـثُ شِـئْتُما وَلا تَقْرَبـا ه–ذِهِ الشَّجَ–رَةَ فَتَكُونـا مِنَ
الظّالِمى–نَ

۳۶ فَاَزَلَّهُمَ–ا الشَّيْطـانُ عَنْها فَاَخْرَجَهُما مِمّا كانا فى–هِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَ–دُوٌّ وَلَكُ–مْ فِى الْاَرْضِ مُسْتَقَ–رٌّ وَمَتاعٌ اِلى
حينٍ

۳۴. " And when We said to the angels: ` Prostrate yourselves before Adam.' They all prostrated themselves except Iblīs; he refused and was full of pride, and so he became one of the infidels."

۳۵. " And We said: ` O' Adam, dwell you and your spouse in the Garden and eat of the plentiful therein (both of you) wherever you desire, but do not approach this tree, lest you become one of the unjust.' "

۳۶. " But Satan caused them to fall therefrom, and brought them out from the state (of felicity) in which they had been. And We said: ` Get down all of you, and be enemies one of another, and for you on the earth will be your dwelling place and your means of livelihood for a time.' "

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Commentary : Verses ۳۴-۳۶

Adam in the Garden

In the former statements, the high rank and glory of Man was discussed. Now, in these verses, another aspect of the subject is dealt with. At first, to call upon our :minds, the Qur'ān says

:And when We said to the angels "

'.Prostrate yourselves before Adam `

;They all prostrated themsevles except Iblīs

"... ,he refused and was full of pride

Yes, he was proud and it was for this very pride that he became one of the :unbelievers

."and so he became one of the infidels..."

It should be noted that the above verse is the most valid piece of evidence and a vivid witness to the magnificence and nobility of Man whom, after his being created, all the angels were commissioned to make obeisance and pay homage to, and bow before that splendid creation. He was really appropriate for the position of being the divine deputy and His vicegerent on the earth. This one, who had such a high glorious rank, that was apt to bring up, from his seed, some refined and respectful children, some of .whom would be prophets, was worthy of such obeisance and honour

You may consider the position of an ordinary learned person who knows some definite formulas in a branch of science, and think of how immensely we respect him. Then, the position of Adam with all of his glory and vast knowledge about the world of .being, is obvious

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: Explanations

? Why did Iblis Disobey

We know that ` satan ' is a common noun that envelops both the first Satan and all other satans. But, ` Iblīs ' is a proper noun which refers to the same one that tempted Adam (a.s.). According to the

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verses of the Qur'ān, Iblīs was not of the same nature as the angels, but he was from a different genus i.e. of the Jinn, of the nature of matter, who had been assembled among the angels. One of the verses wherein Iblīs is spoken of as a Jinn is as follows:

"And when said We unto the angels: `Prostrate ye unto Adam': then they (all) prostrated but Iblis; he was of Jinn,...", (Sura Kahf, No. ١٨, verse ٥٠).

His motive in this disobedience was pride and a special bigotry which had dominated his behaviour. He imagined that he was superior to Adam (a.s.) and he should not have been ordered to prostrate himself before him (a.s.). He thought Adam should prostrate before him. The explanation of this idea will be discussed later, in comments referring to Sura Al-A`rāf, No. ٧, verse ١٢.

The cause of his blasphemy was also that he considered the wise command of Allah rather inappropriate. He not only disobeyed practically, but also protested theoretically. Thus, his pride and self-conceit annulled a life-time of his worshipping and rendered it worthless! Beware, pride has many effects of ` this kind '!

The phrase: "...so he became one of the infidels" shows that before this command, too, he had changed his path from the path of angels and obeying the command of Allah, and had had ideas resulting from pride in mind. Perhaps, he had told himself that if the order of obeisance were given to him, he would certainly never obey it. The phrase: "...what you conceal", in verse ٣٣, may hint to this meaning. This idea is also referred to in a tradition from Imam Hassan `Askarī, the eleventh Imam (a.s.), cited in Tafsīr-ul-Qummī.(١)

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Was the Prostration for Allah or for Adam?

There is no doubt that /sajdah/ or a formulated prostration with the purpose of worshipping is deserved by none but Allah alone and the meaning of ` Unity of Worship ' means the same: that we worship and make obeisance to none else other than Allah, or it will be `shirk',

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Tafsir Almizan, vol.۱, p.۱۲۶ -۱

i.e. associating the object with Allah). Therefore, it is beyond doubt that the infallible) beings like the angels prostrated themselves for Allah, but it was for the creation of such a splendid being, Adam, that they obeyed Him by prostrating. Or, if they prostrated for Adam, their prostration was a kind of `obeisance' not an act of .worshipping

In the book ` `Uyūn-ul-Akhbār ' by Shaykh Ṣadūq, it is cited that Imam Ali-ibn-Mūsa-r-Ridā (a.s.) said: " The angels' prostration was for the adoration of worshipping Allah, on one side, and for the obeisance and respect of Adam (a.s.), on the other side, (because we (Ahlul-Bait) were in his seed."(١

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?Why was Adam and his Spouse Originally Placed in the Garden

Realization of Responsibilities

However, after that episode with Iblīs and the trial of the angels, Adam was ordered :that he and his spouse ought to abide in Paradise

And We said: ` O' Adam, dwell you and your spouse in the "

(Garden and eat of the plentiful therein (both of you

,wherever you desire, but do not approach this tree

".' lest you become one of the unjust

It is understood from the verses of the Holy Qur'ān that Adam (a.s.) was created to live on the earth, this very terrestrial globe, but, at the beginning He had temporarily placed him (and his wife) in a beautiful and prosperous Garden, bountiful with .blessings and free from any trouble and incommodity

This arrangement occurred, maybe, because Adam was not acquainted with the process of living on the earth. It was difficult for him to tolerate immediately all the

troubles therein. Therefore, at first, he was to obtain some more information about the kind of life to expect on the earth, and hence, it stood to reason that he should remain for a length of time in the Garden and learn the necessary skills there in order to find out that life on earth is accompanied with accepting some responsibilities and performing some duties whose accomplishments would bring his felicity, development and continuity of blessings, whereas, their refusal would cause him to .be involved with pain and hardship

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Nur-uth-Thaqalayn, vol. ۱, p. ۵۸; Bibar-ul-Anwar, vol. ۱۱, p. ۱۳۹ -۱

Limits of Freedom

Also, he must know that although he has been created free, this freedom is limited. He cannot do whatever he wishes, but he must do without some of the things existing in this world for his own good. And again, he need know that it is not so that if he does a wrong or an err all the doors of felicity and happiness will be closed to him.

Understanding Repentance

He can return and repent and promise not to do anything against the order of Allah, and in such a case, when his repentance is accepted, he will return to the divine blessings.

Recognizing Friends and Enemies

Adam (a.s.) had to remain in that environment to gain some experience in order to be able to recognize his friend and his enemy, to learn how to live on the earth. Yes, there were a series of skills which were necessary for him to learn before stepping onto the earth. Those were the things that both Adam (a.s.) and his children needed for their future lives. Hence, the one who was created to be the vicegerent of Allah on the earth might stay in the Garden, perhaps, so that some instructions could be given to him for his information and practical use.

The following enlightening paragraph cited in Almizan upon the idea may also be mentioned here. " It should not be overlooked that even when Allah pardoned them (the couple) after their repentance, He did not return them to the Garden they were sent down to the earth to live therein. If their eating of the tree, the covering of their private parts and the life of this world were not a confirmed divine plan, and an irrevocable predetermined decree, they would have been returned to their place in the Garden as soon as they were forgiven for their mistake. In short, it was the divine plan that they should spend some time in the Garden to get them prepared for the life in this world; and their removal from the Garden, according to the causal relation

decreed by Allah, was caused by their eating from the forbidden tree and becoming aware of their nakedness, and this happened because they listened to the whispering of Satan."(1)

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1- English version (Almizan, vol. 1, p. 181)

Adam found himself in a position that it was best for him to follow the instruction of Allah about restraining from eating of the forbidden tree. The whisperer, Satan, had sworn to be busy whispering and making Adam (a.s.) and his children stray. As some other verses of the Qur'ān indicate, Satan assured Adam (a.s.) that if he and his wife ate from that tree they would become angels and would live in the Garden for ever. Satan even swore to them both that he was their sincere adviser: "...Most surely I am a sincere adviser to you", (Sura Al-A`rāf, No. ٧, verse ٢١).

But Satan caused them to fall therefrom, and brought them out from the state (of " felicity) in which they had been. ..."

Yes, they were removed from the Garden where they had been in ease and tranquility, far from any pain and trouble. This event took place as the direct result of the effect of Satan's deceit.

Then the Qur'ān says: "...And We said: ` Get down all of you, and be enemies one of another,...". In this enmity, Satan was on one side, and Adam (a.s.) and his wife were on the other side.

"...and for you on the earth will be your dwelling place and

your means of livelihood for a time '."

It was at this time that Adam (a.s.) realized that he had really done injustice to himself, because he was removed from the Garden for his submission to the whispers of Satan, and was to sojourn in a place

full of pain, toil, and trouble. True that Adam (a.s.) was a prophet and was immaculate, but, as we will discuss later, if a prophet commits an err, Allah will react severely towards him as if an ordinary person had committed it. It is the same for the ordinary people when they commit sins.

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The Heavy Forfeit Paid by Adam

Comments by the Late Allamah Tabatabaie

The Late Allamah Ṭabatabaie pointed out his point of view about this subject concerning Adam (a.s.) and his spouse as follows:

"The injustice or wrong that they had done was against their own selves; it was neither a sin (as this term is used in the Sharī`ah) nor an injustice against Allah. It shows that the prohibition was in the nature

p:۱۵۴

of advice, pointing out to them what was good for their own comfort; it did not have the force of an ordained law. Adam and his wife did wrong to themselves, because .their disregard for that divine advice caused their removal from the Garden

When a man commits a sin (i.e. offence, from the Sharī`ah point of view), he is given a punishment. Then if he repents and his repentance is accepted, the punishment is completely removed, and he is returned to his previous position as though he had not committed the sin at all. If Adam (a.s.) and his wife were guilty of such a sin, they should have been returned to their place in the Garden soon after their repentance was accepted. But it was not done. It clearly shows that the prohibition did not have the force of an ordained law; it was only advice. Even so, neglecting it had its natural effect on both of them and they had to leave the Garden. But this removal from the Garden was not a punishment for any sin or crime; it was the natural consequence of (the wrong they had done against their own selves.(١

For a more detailed explanation about the subject, an expressive narration from Ḥadrat Ridā, the eighth Imam (a.s.), mentioned in `Uyūn-ul-'Akhbār, p. ١٠٨ and ١٠٩ which is also referred to in Bihār-ul-Anwār, vol. ١١, pp. ٧٨ and ١٠۴, can be studied, as well as another one on p. ١۵۶ from Imam Bāqir (a.s.). Muhammad Jawād Muqniyyah, in his well-known commentary: At Tafsīr-ul-Kāshif, vol. ١, pp. ٨۴-٨۶ has also cited some considerable details upon the matter. All of these references can surely be helpful in .clarification of the meaning

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Almizan, vol. ١, pp. ١٨۵-١٨۶(English version -١

۳۷ فَتَلَقّی ادَمُ مِنْ رَبِّه کَلِماتٍ فَتابَ عَلَیْهِ اِنَّهُ هُوَ التَّوّابُ الرَّحیمُ

۳۸ قُلْنَا اهْبِطُوا مِنْها جَمیعًا فَاِمّا یَأْتِیَنَّکُمْ مِنّی هُدًی فَمَنْ تَبِ-عَ هُدایَ فَلا خَوْفٌ عَلَیْهِمْ وَلاهُمْ یَحْزَنُونَ

۳۹ وَالَّذینَ کَفَرُوا وَکَذَّبُوا بِایاتِنا اُولئِکَ اَصْحابُ النّارِهُمْ فیها خالِدُونَ

۳۷. " Then Adam received (certain) words from his Lord. And He turned towards him (mercifully). Truly He is Oft-Pardoning, the Most Merciful."

۳۸. " We said: ` Get you down from it, all together; until there shall come to you a guidance from Me, for whoever follows My guidance, no fear shall be upon them, nor shall they grieve.' "

۳۹. " But those who reject Faith and deny Our Signs, they are the inhabitants of the Fire, dwelling therein forever."

Commentary : Verses ۳۷-۳۹

Adam's Return to Allah

After the temptation of Iblīs and the removal of Adam from the Garden, Adam realized that he had truly done injustice to himself when he was removed from that quiet environment full of bounties as a result of the temptation of Iblis and was placed on the earth, a grievous environment full of toil and pain. At this time, Adam thought of compensation for his mistake and earnestly attended to the Lord with his whole heart and soul, but with a great deal of regret and penitence.

At the same time, the Mercy of Allah was bestowed on him with `some effective words' by the means of which Adam repented and He accepted his repentance mercifully; as the Qur'ān says:

" Then Adam received (certain) words from his Lord. ..."

"... .(And He turned towards him (mercifully ..."

".It did happen because: "...Truly He is Oft-Pardoning, the Most Merciful

The term /taubah/ originally means: ` to return '. In the statements of the Qur'ān, it means: `to return from sin'. This meaning is applied when it refers to a sinful person. But, sometimes, the term is used when concerning Allah. In this case, it means ` to return to His Mercy '; that is, the mercy which a person was deprived of because of committing sin. When a sinful one returns to the path of obedience and worship, He returns that Mercy to him/her, too. That is why the Lord is attributed as ` Oft-.Returning ', too

/The True Meaning of Repentance/taubah

By the way, it should be noted that the Arabic word /taubah/, which is generally understood as `repentance', does not imply the mere utterance of any verbal prayers. It demands a real and active change in the behavior as well as the active attitude of the individual towards the purity of his/her life. It demands a moral conversion with a strong and definite determination on the part of the repenting individual, never again to return to the mistake or the wrong that had been committed .before

In other words, the term /taubah/ `repentance' is a word commonly used both for Allah and His servants. When it is used for the servants of Allah, it means that ` they have returned to their Lord ', because any sinner, in fact, has abandoned his Lord, and .when the servant repents, he/she returns to Him

When servants fail to obey their Lord, it seems that they cause Him, also, to turn away from them. When Allah is attributed with /taubah/, it means that He returns His Mercy .and Favour to them

It is true that Adam, indeed, did not do any unlawful thing against the Lord, but that very mistake was counted as ` a comparative wrong ' regarding him. Adam (a.s.) immediately felt his condition and returned to his Lord. He repented by the means of

the `words' he received, and his repentance was accepted. But what the nature of the `words' was will be discussed separately under the title of ` Explanation.'

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Anyhow, Adam's repentance was accepted but not abstaining

p:۱۵۷

from the use of the fruit of the prohibited tree which had a potential innate effect ultimately resulted in the form of his settlement on the earth. This consequence :remained unchanged for the couple, as the above verses say

We said: ` Get you down from it, all together; until there shall come to you a " guidance from Me, for whoever follows My guidance, no fear shall be upon them, nor " .' shall they grieve

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But those who reject Faith and deny Our Signs, they are the inhabitants of the Fire, " ".dwelling therein forever

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: Explanation

The ` Words ' Adam (a.s.) Learnt from the Lord

Commentators have cited different ideas commenting on the quality and the meaning .(.of the ` words' that Allah taught Adam (a.s

Mere common sense suggests that what was bestowed upon Adam by the All-Knowing, All-Merciful Lord could not have been anything of an ordinary prayer. It must have been something very special or extraordinary which the All-Merciful Himself bestowed upon him by means of which Adam (a.s.) or anyone could unfailingly .invoke the Mercy of the Lord after having displeased Him

It is popularly accepted that the ` words' were the same words and meanings revealed in Sura Al-'A`rāf, No. ٧, verse ٢٣, thus: " They said: ` Our Lord! We have wronged our own souls: if Thou forgive us not and bestow not upon us Thy Mercy, we ".' shall certainly be lost

A group of commentators have said that the purpose of the ` words' might have been :this invocation

O' Lord! There is no deity but You! Glory be to You,and Yours is the Praise! O' my " Lord! I have indeed wronged my soul! Do Thou then forgive me! For Thou art the Best of those who forgive". Or, "...And have mercy upon me: for Thou art the Best of those who show mercy! " Or "...And turn unto me (in Mercy); for Thou art verily the Oft- ." !Returning, Most Merciful

,(.This idea has been cited in a tradition narrated from Imam Bāqir (a.s

p:۱۵۸

(the fifth Imam. (۱)

Some phrases similar to the above ones have occurred in the Qur'ān. For example, Jonah (Yūnus) (a.s.), asking Allah to forgive him, says: "...Glory to Thee: I was indeed wrong! ", (Sura Al-'Anbiyā , No. ۲۱, verse ۸۷). And, about Moses (a.s.), the Qur'ān says: "He prayed: ` O' my Lord! I have indeed wronged my soul! Do Thou then forgive me! ' .(So (Allah) forgave him...", (Sura Al-Qaṣaṣ, No. ۲۸, verse ۱۶

Many Islamic traditions narrated from Ahlul-Bait (a.s.), such as Tafsīr-i-Durrul-Manthūr, denote that the objective meaning of the ` words ' taught to Adam (a.s.) by Allah was the holy names of the Holy Five; viz: the holy Prophet Muhammad (p.b.u.h.), his cousin and son-in-law Hadrat Ali, his daughter Fatimah, and his sons (i.e. grandsons) Hassan and Husayn (a.s.). Adam (a.s.) relied on these `words' and asked .Him to forgive him. Then, Allah accepted it and forgave him

These three commentaries do not contradict one another since the entirity of the `words' might have been taught to Adam (a.s.) in order that, through their (the ` words ') reality, depth, and innate nature, he could obtained a pure perfect spiritual change in his heart and soul totally so that Allah would shower him with His Grace and .Guidance

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Majma-ul-Bayan, vol. ۱, p.۸۹ -۱

۴۰ یا بَنی اِسرائیلَ اذْكُرُوا نِعْمَتِیَ الَّتی اَنْعَمْتُ عَلَیْكُمْ وَاَوْفُوا بِعَهْدی اُوفِ بِعَهْدِكُمْ وَ اِیّایَ فَارْهَبُونِ

O' Children of Israel, remember My blessing wherewith I blessed you, and fulfil " .۴۰ ".My covenant and I shall fulfil your covenant, and have awe of none but Me

Commentary : Verse ۴۰

The Remembrance of the Favours of Allah

The Remembrance of the Favours of Allah In the previous verses we learnt about the commission of Adam's vicegerency on the earth, the respectful treatment of the angels towards him, Iblīs's reaction of pride, and the negligence of his covenant with Allah, and, consequently, his removal from the Garden and, thereafter, his penitence. Through these events, this fundamental principle was made clear that: in this world, there are two opposite forces, i.e. right and wrong, or just and unjust, which are always at odds with each other. He who, following the temptations of Satan, chooses the wrong path gets farther and farther away from felicity and salvation and involves .himself in toil and pain, the fruit of which is remorse and regret

But those who, heedless of the Satanic temptations and those of vicious fellows, choose the path of obedience of Allah will live a happy life, free from spiritual pain and .grief

There is a close similarity between the story of Adam (a.s.) and that of the Israelites when they were rescued from the clutches of Pharaoh before their vicegerency on the earth, and, after that, their negligence of their solemn promise to Allah which caused them to be involved in pain and misery. Their fate not only resembles that of Adam's, but it can also be considered as a subdivision of that general principle. Hence, in the above verse and several verses after that, Allah refers to some different aspects of the lives of the Children of Israel and their lamentable end to complete with .them the educative lesson which He started with the story of Adam's fate

,He addresses the Israelites and says: " O' Children of Israel

remember My blessing wherewith I blessed you, and fulfil My covenant and I shall ".fulfil your covenant, and have awe of none but Me

Those three instructions (the remembrance of the great blessings of Allah, being loyal .to His covenant, to be in awe of only Him) are, indeed, the basis of all Divine programs

The remembrance of the blessings of the Lord leads Man to the knowledge of Allah, and provokes a sense of gratitude in him. Then, believing that those bounties are not given unconditionally and He has taken a covenant for them, makes man aware of his duties and responsibilities. After this, not having awe of anybody or any power in the way of performing the Divine duties, causes Man to remove all the barriers and obstructions from his way and fulfil faithfully his responsibilities and promises, for, having awe of this and that, is one of the greatest obstacles on this way, especially in the case of the Israelites who were under the control of Pharaonic goverments and, .consequently, fear had become a part of their lives

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: Explanations

Jews in Medina

It is interesting that, according to what historians of the Qur'ān have cited, Sura Al-Baqarah is the first Sura that was revealed in Medina. This Sura talks mostly about Jews, because they were the most dominate group of the ` People of the Book ' there. Before the advent of the Prophet of Islam (p.b.u.h.), as their own religious books indicated, they were waiting for such an advent, and used to give its glad tidings to others. They were also in a very good economical condition at that time and, on the .whole, they had a deep influence on the social affairs of Medina

But, with the advent of Islam, many of them not only did not accept the invitation of Islam, but stood, hiddenly and openly, against it, because Islam hindered them from their unlawful interests and did not let them continue their evil social projects. Now, after the passing of more than fourteen centuries, this same hostility is still alive and

active

p:۱۶۱

.against Islam

It was at that time when the above verse and the verses after that were sent down which blamed them intensively and, by mentioning the sensitive aspects of their historical background, moved them so violently that those Jews, who had the least sense of justice and truth-seeking, awoke and accepted Islam. Besides that, this .admonishment was a comprehensive lesson for all the Muslim believers, too

In the discussions of the verses that will come later, we shall talk about some of the outstanding circumstances of these people such as their rescue from the grips of Pharaoh, the cleaving asunder of the sea and the drowning of Pharaoh and his horsemen, the appointing place of Moses (a.s.) on Mount Sinai (Toor), the calf (of gold) worshipped by the Israelites when Moses (a.s.) was not among them which caused them to receive the instruction of the bloody repentence and, thereafter, the special bounties of Allah were sent down for them, and some other events similar to these, .each of which contains a lesson or lessons to be learnt by all

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The Jews' Twelve Covenants with Allah

As it is understood from the verses of the Holy Qur'ān, the covenant mentioned in the above verse is the very covenant of worshipping Allah; to treat parents, kindred, orphans, and the needy with kindness; to have fair behaviour with people, to attend and be steadfast in ritual prayers; to pay alms; to avoid doing grievous wrongs, and to .avoid shedding blood

:The witness of this statement is Sura Al-Baqarah, No. ۲,verses ۸۳ and ۸۴

And (remember) when We made a covenant with the Children of "

Israel (instructing): ` You shall not worship any but Allah; and

,you shall do) good to (your) parents)

,and to the near of kin and to the orphans, and the needy

,and speak kind words to people, keep up the prayer

.' (and pay the poor-rates (zakāt

,Then you turned away, except a few of you

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".(and you backslide (even now

:And (remember) when We made a covenant with you "

You shall not shed your blood, nor expel one another from your `

".dwellings ', then you confirmed it while you bore witness

These two verses, in fact, refer to the ten different covenants that Allah had taken from the Jews. When we consider, and add, the two other covenants of Sura Al-Mā'idah, No. ٥, verse ١٢, which advises them to believe in the Divine prophets and help them respectfully, the fact is made clear that they had given numerous covenants to Allah for those great Divine blessings; and they had been promised by Allah to be settled in the Gardens of Heaven under whose trees and castles streams flow, if they :would have kept their promises, thus

Allah did aforetime take a Covenant from the Children of Israel,... and Allah said: `I " am with you: if ye (but) establish regular Prayers, practise regular Charity, believe in My apostles, honour and assist them,... And admit you to Gardens with rivers flowing "...,beneath

But, unfortunately, inspite of the long expectations of the Jews based upon the prophecies in their sacred scriptures, they, finally, observed none of those promises and they continued their most vehement and the most torturous opposition and persecution against Islam and Muslims not only at the advent of Islam but they have also been continuing it until the present time. The fruit of their evil actions was that they became vagrant, and this condition will always be seen in their lives till the time when they will be destroyed. If we see that, with the support of this or that, they flourish in their authorative existence for a short length of time, it cannot be counted a real reason for their final victory. We know it well that one day the true followers of Islam, free from any tribal or racial adherences, and only under the light of the Holy .Qur'ān, will rise and put an end to all these vanities

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!Allah will Fulfil His Covenant, too

The bounties of Allah have never been given unconditionally and every blessing is .accompanied by a responsibility or responsibilities

A tradition from Imam Ṣādiq (a.s.) says that the objective meaning

of the phrase: `I shall fulfil your covenant', mentioned in this verse, is that Allah will (fulfil His covenant in admitting them into Heaven.(١)

It is not surprising that, in this tradition, the belief in the mastership of Hadrat Ali (a.s.) is mentioned as a part of this covenant, because one of the items of the covenant of the Children of Israel was the acceptance of the prophecy of the Divine Apostles and the assisting of them. And it is evident that the acceptance of their vicegerents is also a part of the acceptance of that leadership and mastership, which should be established at any time appropriate with that age. At the time of Moses (a.s.), it was he who held that position; and at the time of Hadrat Muhammad (p.b.u.h.), he did, and .thereafter Hadrat Ali (a.s.) continued it

By the way, the phrase: "... and have awe of none but Me", referring to an awe of His punishment because of their disobedience of His command, is an emphasis on this subject that, in fulfilling their covenant with Allah, they should fear of no one and no .circumstance

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? Why are Jews Called the Children of Israel

Israel' was one of the titles of Jacob, Yūsuf's (Joseph) father. Both the well-known` commentators ` Ṭabarsī ' in his book: `Majma`ul-Bayān ' (vol. ١, p. ٩٢), and Shaykh-ut-Ṭā'ifah the Late Ṭoosī in his commentary book entitled: ` at-Tibyān Fī Tafsīr-il-Qur'ān ' (vol. ١, p. ١٨٠) have expressed: "Israel is the same as Jacob, the son of Issac (Ishāq) the son of Abraham (a.s.)...". These two great commentators believe that the word /isrā'īl/ is a combination of the term `Isr', /`abd/, with the meaning of `servant' .'and ` 'il ' with the meaning of `Allah

.Then, the word means `the servant of Allah'; and it is a `Hebraic' word

Nur-uth-Thaqalayn, vol. ١, p. ٧٣ -١

۴۱ وَ امِنُوا بِما اَنْزَلْتُ مُصَدِّقًا لِما مَعَكُمْ وَلا تَكُونُوا اَوَّلَ كافِرٍ بِهِ وَلا تَشْتَرُوا بِاياتى ثَمَنًا قَليلاً وَ اِيّاىَ فَاتَّقُونِ

۴۲ وَ لا تَلْبِسُوا الْحَقَّ بِالْبـ-اطِلِ وَتَكْتُمُوا الْحَقَّ وَ اَنْتُمْ تَعْلَمُونَ

۴۳ وَاَقيمُوا الصَّلوةَ وَ اتُوا الزَّكوةَ وَارْكَعُوا مَعَ الرَّاكِعينَ

۴۱. "And believe in what I have revealed (the Qur'ān), confirming that (Scripture) which is with you, and be not the first to reject Faith therein, and sell not My Signs for a miserable price; and be in awe of none but Me."

۴۲. "And confound not the truth with falsehood, nor conceal the truth while you know (it)."

۴۳. "And keep up the prayer, and pay the poor-rates (zakāt), and bow down in prayer with those who bow down (in congregation)."

Commentary : Verses ۴۱-۴۳

The Lord commands the Jews that they should believe in His revelation, the Qur'ān, and accept it because the acceptance of the Qur'ān is just the same as the acceptance of the Turah:

"And believe in what I have revealed (the Qur'ān) confirming that (Scripture) which is with you,..."

This statement indicates that the Turah, in which they believe, itself has pointed out the glad tidings of the advent of the promised Prophet, Hadrat Muhammad (p.b.u.h.), and the revelation of the Holy Qur'ān. Thus, the requisite belief in the content of the Turah is belief in the Qur'ān.

"...and be not the first to reject Faith therein,..."

The verse addresses the Jews and says that those people, who are of the " People of the Book " and among whom there are scholars and learned men who believe in God and have accepted the Divine prophets, should not be the first group to reject the Qur'ān and deny its

rightfulness. When their scholars do not accept the truth, many others also follow .them and reject it

"...;and sell not My Signs for a miserable price..."

Some authentic narrations denote that many of the scholars and Rabbis of the Jews used to sell the verses and some features of Hadrat Muhammad, the promised Prophet (p.b.u.h.), mentioned in the Scripture of old, the Turah, to some of the rich Jews at that time and perverted the verses of the Turah in exchange for taking money from them. Here, Allah scorns them and forbids them from doing this abominable action and directs them not to corrupt the Scripture for that little sum of money. The money they used to take was, of course, a large sum, but, in comparison with what they committed, it was very little. Allah's Signs are worth more than all their paltry considerations, and changing and perverting those Divine Signs is a very great sin so that gold and silver, howsoever much they may be, or even high social :positions, seem naught in comparison with it. So, He says

".and be in awe of none but Me ..."

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And confound not the truth with falsehood, nor conceal the truth while you know " ".((it

This verse provides another emphasis on the above meaning. The Jewish scholars are told, here, not to mix up the truth with falsehood by perverting the verses of the Turah and hiding its revelations about the Prophet of Islam (p.b.u.h.), when they are supposed to make them manifest, because they recognize them and, in connection to .this, know the difference between right and wrong very well

And keep up the prayer, and pay the poor-rates (zakāt), and bow down in prayer " ".(with those who bow down (in congregation

In Islam, next to the belief in Allah, His Messenger, and the Resurrection, prayer and alms (zakāt) are the two essential pillars of Faith without which the establishment and

.endurance of Faith is impossible

Prayer and poor-rates, as well as observing their proper times, are

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strictly and repeatedly emphasized in the concerning verses of the Holy Qur'ān and Islamic traditions and narrations. The excellence and importance of prayers are briefly pointed out in commenting on verse ٣, the current Sura on pages ٨٠-٨٣ in this .volume

: Explanation

Islam, the Means of discipline and training

Islam, as a religion, has revealed information with the perfection necessary to train mankind and to discipline the human race and to enable them to raise themselves from the depths of material degradation to the unlimited elevation of spiritual glory in order to qualify each individual as an adherent, as much as he or she personally desires, to rise towards the divinity in store for every sincere seeker of it. The curbing of the physical desires of a human being is sure to have the natural consequence of sublimating it by the resulting moral effect on the mind which can gradually put it well on the way to receiving the enlightenment of the higher meanings of life. A certain degree of piety and devotion is essential for a human being to be initiated into the realm of spiritual bliss. All the previous religions, particularly the creed of the Jews and the Christians, were limited to some extreme systems of optional ascetic hermitage of extremes which did not agree with the natural demands of the social life of the people. The imposition of such extremes, with the freedom to do it or not, could help only a few to follow the order, discarding completely their worthy life but the bulk of .the people had sunk deep into hypocritical observances and practices

Islam, as a practical and fully regulated religion, bases its foundation first on humbling the ego of man by making him conscious about his relation to his Creator and thus making him yield to the Lord, his God, in complete submission to Him by worshipping in a way suiting his humble position. By this, Islam brings man in the presence of his .Lord

The purpose of Prayer

The first cardinal doctrine or ordinance of Islam is `ṣalāt' or ` prayers ' which

develops in a human being the appropriate feeling in relation to God and puts the .individual in direct contact with the great qualities of the Absolute Divinity

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۴۴ اَتَأْمُرُونَ النّاسَ بِالْبِرِّ وَ تَنْسَوْنَ اَنْفُسَكُمْ وَ اَنْتُمْ تَتْلُونَ الْكِتابَ اَفَلا تَعْقِلُونَ

Do you enjoin righteousness upon people while you forget your own selves (to " .۴۴ " ?practice it)? And you read the Scripture? Have you then no sense

Commentary : Verse ۴۴

This verse is apparently addressing and scorning the scholars of the Jews who, before the Divine invitation of Hadrat Muhammad (p.b.u.h.), recommended people to embrace Islam. They enjoined them to pay charity and favour each other, but they did not do these good deeds themselves. They did not accept Islam in order to .continue their mastership, nor pay charity lest they might become poor

But, the verse, in fact, addresses and admonishes all those who habitually .recommend others to piety and neglect their own souls

Do you enjoin righteousness upon people while you forget your own selves (to " "... ?(practice it

It is not logical that a person enjoins his fellow men to help others and work righteousness but, he himself does not observe it. That is why, at the end of the verse, :it says

" ?And you read the Scripture? Have you then no sense ..."

It inquires, how you do not understand that you should enjoin righteousness on yourselves first and do accordingly to be as an example, then expect others to obey you and receive your recommendation, with their whole hearts. Experience has proved that words which are uttered only by the tongue, as simple statements, physically strike the ears and perish. But reasonable speech that arises from the soul .and reality, settles in souls firmly and affects hearts deeply

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۴۵ وَاسْتَعينُوا بِالصَّبْرِ وَالصَّلوهِ وَاِنَّها لَكَبيرَهٌ اِلاّ عَلَى الْخاشِعينَ

۴۶ اَلَّذينَ يَظُنُّونَ اَنَّهُمْ مُلاقُوا رَبِّهِمْ وَ اَنَّهُمْ اِلَيْهِ راجِعُونَ

۴۵. " And seek you help (from Allah) through patience and prayer; and most surely it is a hard thing, save upon the humble",

۴۶. " Those who bear in mind the certainty that they will meet their Lord and that verily unto Him shall they return".

Commentary : Verses ۴۵-۴۶

Point

To enable Man to overcome his latent low desires and to clean his mind from the love of position and rank, the Qur'ān says:

" And seek you help (from Allah) through patience and prayer; and most surely it is a hard thing, save upon the humble",

How to Overcome Difficulties

To overcome difficulties and solve problems demands two fundamental principles.

Patience and Prayer

The first principle is a strong inner will, and the second one is a firm outward refuge. These two principles are referred to in the above verse as ` patience ' and ` prayer '. Patience, here, has been rendered into ` fasting ' and ` perseverance ' during difficulties while prayer is a connection with Allah and a means of communication with this Helpful Refuge.

About the term /ṣabr/ ` patience ', one of the commentary books (۱) says that it is a natural phenomena well-known to every enlightened one that bodily mortification is to some extent necessary in disciplining the human ego accommodated in the physical framework, to lighten it by liberating it from the clutches of the desires and

passions of the material world otherwise it would sink deeply into its own devious personal

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The Holy Quran, with English Translation of the Arabic Text and Commentary, p. ١ -١ ٩٨

interest. This is essential to elevate it unto the heights of the spiritual realms. A religion merely consisting of some mere formal rituals and the offering of chanting or the recitation of some verbal prayers or charms without the demand on the individual for the practical control of the animal-self in him can hardly be worth anything. The truth endowed or the spiritual strength one gets through overcoming his selfish passions, is by itself a very vast subject to be dealt with in the brief notes meant to explain the particular aspects of the wordings of the Divine verses here. However, an Islamic tradition says that Imam Ṣādiq (a.s.) was once asked about the meaning of the word /ṣabr/ `patience ', mentioned in this verse, when he said: " Patience means (fasting." (١

Again, commenting on this verse, the leading commentators have cited that whenever any difficulty confronted the Prophet of Islam (p.b.u.h.), he used to resort to (` fasting ' and ` prayers ' to be helped with. (٢) Also, Hadrat Ali (a.s.) did the same.(٣

It is also narrated from Imam Ṣādiq (a.s.) who has said: " It does not matter that when one of you is involved in a grief out of the griefs of the world, you would make ablution and enter a mosque. Then, you would recite a prayer and offer a petition therein to Allah, because I know He has commanded: ` And seek you help (from Allah) through (patience and prayer'."(۴

Yes, verily prayer connects Man to an everlasting Power, to Allah, for Whom all the hard problems and complicated difficulties are easy. This very feeling causes man to .be calm, powerful, and steadfast against misadventures

And with prayer, what else can ever be imaginably more effective or successful than any individual in his helplessness approaching the All-Merciful, Almighty through ? prayers for help

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In the verse following the above one, the Holy Qur'ān introduces the humble ones, : thus

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Al-Burhan Fi Tafsiril Qur'an, vol. ۱, p. ۱۴ and Tafsir-uş-Şafi, vol. ۱, p. ۱۱۱ ۱ -۱

Majma'-ul-Bayan, vol. ۱, p. ۹۹ ۲ -۲

Ibid, p. ۱۰۰ ۳ -۳

Usuli-Kafi, vol. ۳, p. ۴۸۰ ۴ -۴

Those who bear in mind the certainty that they will meet their Lord and that verily " unto Him shall they return. "

So, it is narrated from Amir-ul Mu'mineen Ali (a.s.) who has said that one of the characteristics of the humble ones who are the same as the believers, is knowledge and certainty about their meeting with Allah which will take place in the Hereafter. (١)

What is ` Meeting with Allah ' ?

The idea of ` meeting with Allah ' has been mentioned repeatedly in the Qur'ān where it totally means ` Presence in the Hereafter '. It is obvious that the purpose of ` meeting with the Lord ' is not a physical meeting like the meeting of people with each other face to face. We also know that Allah is not a bodily substance to have colour or place, or to be seen with the eyes. Then, as some commentators have said, the purpose of the phrase may be the observation of the effects of His Power in the scene of the Hereafter, such as: His bounties, rewards, and punishments.

Or, it means an esoteric intuition in the heart or soul, because, sometimes, Man reaches a point that he sees the Lord in front of him by his heart's eye, and in that case no doubt will continue for him.

This state may come to being for some people in this world as a result of piety, worship, and purification of the carnal soul. The following explanation, cited in Nahjul Balāqah, attests to the idea:

One of the companions of Amir-ul Mu'mineen Ali (a.s.), Di`lib al-Yamānī, who was a learned man, once asked him (a.s.) whether Ali (a.s.) had seen Allah, his Lord, when he (a.s.) replied: " Do I worship the One Whom I have not seen? " Then the man asked him to explain it more and Ali (a.s.) added: " Eyes do not see Him face to face, but hearts (souls) perceive Him through the (light of) realities of Faith. ..." (٢)

However, in the Hereafter, all human beings will attain this esoteric intuition, since, therein, the effects of the Glory and Power of Allah will be so manifested that none can deny them, and all will have a decisive Faith in everything.

۱- Atyabul-Bayan, vol. ۲, p. ۲۱ ۱

۲- Nahjul-Balaqah, sermon ۱۷۹ ۲

۴۷ یا بَنی اِسْرائیلَ اذْکُرُوا نِعْمَتِیَ الَّتی اَنْعَمْتُ عَلَیْکَم وَ اَنّی فَضَّلْتُکَمْ عَلَی الْعالَمینَ

۴۸ وَاتَّقُوا یَوْمًا لا تَجْزی نَفْسٌ عَنْ نَفْسٍ شَیْئًا وَلا یُقْبَلُ مِنْها شَفاعَهٌ وَلا یُؤْخَذُ مِنْها عَدْلٌ وَلاهُمْ یُنْصَرُونَ

۴۷. " O' Children of Israel, call to mind My favour which I bestowed on you, and that I made you excel the nations (of that time)."

۴۸. " And guard yourselves against a day when no one in the least shall avail another, nor shall intercession be accepted from any one, nor shall any ransom be taken from any one, nor shall they be helped (from outside)."

Commentary : Verses ۴۷-۴۸

The Vain Imaginations of the Jews

In these verses, again, the Lord addresses the Children of Israel and reminds them of His bounties bestowed on them, thus:

" O' Children of Israel, call to mind My favours which I bestowed on you, ..."

These bounties were numerous consisting of Faith, Divine Guidance and their rescue from the grips of pharaohs which led them to regaining their splendour and independence.

Then, among these bounties He has pointed out the bounty of their being made to excel the nations of their time which in itself is a combination of different bounties. He continues and says: "... and that I made you excel the nations (of that time)."

Some may think that the objective meaning of the phrase, " I made you excel the nations ", is that He has made them excel the nations all over the world and for ever.

But, regarding other verses, the Qur'ān makes it clear that the application of the address ` you ' is meant for those immediately present

at that time and in their own locality, because in another occurrence the Qur'ān, addressing Muslims, says: " You are the best of peoples, evolved for mankind, ..." .((Sura 'Āli-` Imrān, No. ٣, verse ١١٠

Another verse about the Israelites says: " And We made a people, considered weak (and of no account), inheritors of lands in both East and West ...", (Sura Al-'A` rāf, No. ٧, verse ١٣٧). It is obvious that the Children of Israel did not inherit the world entirely at that time. So, it means that they inherited the east and the west of their own region. Therefore, their preference to other nations means preference to the other nations in .their environment at that time

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The Qur'ān rejects the vain considerations of the Jews. They thought that, on the Day of Judgement, their forefathers and ancestors, who were prophets of Allah, would make intercession for them; or they imagined that on that Day those prophets could give ransom for their sins the same as some of their people employ bribery in this .world

:The Qur'ān says

And guard yourselves against a day when no one in the least shall "

"... avail another

"...nor shall intercession be accepted from any one ..."

"... ,nor shall any ransom be taken from any one ..."

".(nor shall they be helped (from outside ..."

In brief, the ` Judge ' on that Day is He Who accepts, from the servants, only pure good actions done with true belief, as the Qur'ān says about it: " The Day whenon neither wealth nor sons will avail," " But only he (will prosper) that brings to Allah a .(sound heart ", (Sura Shu`arā, No. ٢۶, verses ٨٨ and ٨٩

The verse under discussion, in fact, is a hint to this reality that, in this world, saving a sinful person from punishment by applying all possible means is an ordinary custom. Sometimes someone undertakes the payment of another person's compensation and pays it. If this way fails, intercession may be resorted to and some respectable personalities who have power and influence may be brought forward to intercede for him. If intercession does not avail either, the person tries to save

himself by paying for the fine. And, if this, too, provides no results, he asks his friends and fellow men to help him somehow, so that he can escape from the grips of .punishment

There are different ways of fleeing from punishment in this world, but the Qur'ān says that the chastisements in the Hereafter are completely different from those in this world and none of these behaviours are acceptable there. The only way of rescue is to refuge under the shade of Faith and righteousness, and to ask help from Allah, the .Merciful

:Supplication

O' Lord, the Creator, the Cherisher! We humbly ask You to guide us so that, at the end, ".You will be pleased with us and we can be prosperous

Intercession in the Qur'ān and Traditions

The term /ŝafā`at/ ` intercession ', with all its derivations, has occurred about thirty .times in the Qur'ān. This status shows the depth of the importance of the matter

Undoubtedly, the punishments of the Lord, whether in this world or in the next, are not for revenging at all, but they are, in fact, to warrant the obedience of the Divine ordinances and, consequently, the development and progress of men. Therefore, everything that weakens this security should be avoided in order that people would .be less likely to commit sin and vice

On the other hand, the way of repentance and return to righteousness and improvement should not be completely closed to the sinners. They must have the opportunity and possibility of improving themselves which results in piety and .returning to the path of Allah

Thus, intercession means that, on the Day of Judgement, prophets, saints, and some special righteous ones will intercede with Allah's permission for those who have not cut their tie of Faith with Allah and preserved their spiritual relationship with Him and .His Messengers

In other words, intercession, in its proper meaning, exists for the preserving of this equilibrium. It is a means for the sinners and the wrong-doers to return from their .present way to the path of obedience and servitude

We may emphasize that the doctrine of intercession is quite natural, reasonable and logical. It is a natural, just, and merciful classification of souls according to the natural affinity and the bonds of love and sincere attachment which existed between the individual and the faithful servants of Allah, viz. the holy Prophet (p.b.u.h.) and the holy Ahlul-Bait (a.s.) whose purity of spirit, flawlessness of conduct and character, selfless services and matchless sacrifices for the cause of truth, are universal factors and whose goodliness is unreservedly acknowledged by the Muslims and even by the .non-Muslims as well

However, as it was mentioned before, there are numerous verses in the Qur'ān concerning ` intercession '. To understand these verses completely and correctly, all of them should be studied carefully and considered as a whole to follow the unity of .purpose they are meant for

It is absolutely wrong that for proving our claim we take only one verse from amongst the numerous verses on intercession and neglect the others. The errs that have come into being upon the subject of intercession, as well as upon some other rational subjects, are the effect of such wrong and imperfect investigations. This method, in which we take a single verse and refuse or neglect other verses that can be elucidative and frames of reference for that particular verse, is far from the right .manner of researching

Then, firstly, besides all the other arguments of the various expositions on the validity of intercession based upon the other verses of the Qur'ān, as was mentioned formerly, and with further assurance by the traditions of the holy Prophet (p.b.u.h.), it is a natural and logical conclusion, beyond all doubt, that on the Day of Judgement intercession cannot be but an undeniable fact. That is, Allah's regard for His holy and .faithful servants is accepted as a natural and logical necessary factor

Secondly, it is certain that the Holy Qur'ān in many places, some of which are

mentioned below, asserts the effectiveness of intercession under some conditions, on the Day of Judgement, when those

:authorized by the Lord shall have the right to do it. The Qur'ān says

On that Day shall no intercession avail except for those for whom permission has " been granted by (Allah) Most Gracious and whose word is acceptable to Him ", (Sura .(Ṭāhā, No. ٢٠, verse ١٠٩

No intercession can avail in His Presence, except for those for whom He has granted " .(permission...", (Sura Sabā, No. ٣۴, verse ٢٣

And those whom they invoke besides Allah have no power of intercession; only he " who bears witness to the Truth, and they know (him)", (Sura Az-Zukhruf, No. ۴٣, verse .(٨۶

For further elucidation on the doctrine of intercession some of the verses which can .also be referred to are: ٢۶: ١٠٠, ٢: ١٢٣ and ٢۵۵, ٧۴: ۴٨, ٢١: ٢٨, and ١٩: ٨٧

In the authentic literature of Muslims,both the Sunnite and Shī`ah schools, through some Islamic narrations, there are many implications to the existence of ` intercession ' in the Hearafter which are presented as explanatory statements for the .aforementioned verses on intercession

Some of these books are: Bihār-ul-Anwār, Majma`-ul-Bayān, Tafsīr-i-Almīzān, At-Tibyān fī Tafsīr-il-Qur'ān, Al-Burhān fī Tafsīr-il-Qur'ān, Al-Khiṣāl by Shaykh Ṣadūq, Usūl-i-Kāfī, Sunan-i-Ibn-Mājih, Musnad-i-Aḥmad, Muwatta'-i-Mālik, Sunan-i-Tarmazī, Sunan-i-Dārmī, Ṣaḥīḥ-i-Muslim, Ṣaḥiḥ-i-Bukhārī, ...

Out of the many traditions and narrations cited in the above mentioned books, a few :of them have been chosen here

.١ The holy Prophet (p.b.u.h.) has said: " I will be the first one who intercedes and the (first one whose intercession will be accepted (by Allah)." (١)

.٢ Hadrat Ali (a.s.) said: "...We will intercede and those who love (and follow) us will do (so, too. ..."(٢)

.٣ The holy Prophet (p.b.u.h.) also said: "...I have been bestowed on (five privileges: the

first is) ` intercession ' which I have kept for my followers(Ummah). Intercession is ((permitted) for the one who associates no partner with Allah ..."(۳)

۴. Again, the Messenger of Allah (p.b.u.h.) has said: "...The most

p:۱۷۶

۱- ۱ Sunan-i-Tarmazi, vol. ۵, p. ۲۴ and Sunan-i-Darmi, vol. ۱, p. ۲۶ and ۲۷

۲- ۲ Al-Khişal by Ṣaduq, p. ۶۲۴

۳- ۳ Musnad-i-Ahmad, vol. ۱, p. ۳۰۱ and Sunan-i-Nisa'i, vol. ۱, p. ۱۷۲

prosperous people by my intercession on the Day of Judgement will be those who have sincerely said from their deep hearts (souls): there is no god except Allah (i.e. sincerely believe in Allah)."(1)

5. The holy Prophet (p.b.u.h.) has also said: " My intercession is for all (true) Muslims."(2)

6. Firdous-ud-Diylamī, Abūhurayrah, narrates from the holy Prophet (p.b.u.h.) who has said: " The intercessors (in the Hereafter) are five: the Qur'ān, relationships, trust, your Messenger, and the people of the house (Ahlul-Bait) of your prophet."(3)

7. Imam Ṣādiq (a.s.) is narrated to have said: " There is none of (the people of) ancient times and (those of) the later times but needs Muhammad's intercession (p.b.u.h.) on the Day of Judgement. "(4)

8. In Usūl-i-Kāfī, it is also cited that Imam Ṣādiq (a.s.) has said in a tradition: " He who wishes to enjoy of intercession by the intercessors with Allah, should try to gain His pleasure." (5)

We hope that Allah, the Merciful, may bestow the success of obedience and servitude on His path upon all of us and may He save us from any err and sin in our deeds. May He deprive us not of the intercession of the holy Prophet (p.b.u.h.) and Ahlul-Bait (a.s.) on the Day of Reckoning. Amin, O' Lord of the Worlds!

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1- Şahih-i-Bukhāri, vol. 1, p. 36

2- Sunan-i-Ibn-Majih, vol. 2, p. 1444, tradition 4317

3- Bihar-ul-Anwar, vol. 8, p. 43

4- Bihar-ul-Anwār, vol. 8, p. 38, tradition 16

5- Usul-i-Kafi, vol. 8, p. 11 and Bihār-ul-Anwar, vol. 8, p. 53

۴۹ وَاِذْ نَجَّيْنـاكُمْ مِنْ الِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَـذابِ يُـذَبِّحُـونَ اَبْناءَكُمْ وَ يَسْـتَحْيُـونَ نِساءَكُـمْ وَ فى ذلِكُمْ بَلاءٌ مِنْ رَبِّكُمْ عَظيمٌ

And (remember) when We delivered you from the people of Pharaoh who had " .۴۹ afflicted you with evil torment, slaughtering your sons and sparing your women-folk, ".and in that was a great trial from your Lord

Commentary : Verse ۴۹

The Greatest Bounty Bestowed on the Children of Isreal

In this verse, the Qur'ān points to another great bounty out of the bounties He bestowed on the Children of Israel. This favour is the bounty of deliverance from the grips of those transgressors. This is the greatest bounty amongst the bounties of :Allah on them and He reminds them, saying

"...And (remember) when We delivered you from the people of Pharaoh "

"... ,who had afflicted you with evil torment... "

"... ,slaughtering your sons and sparing your women-folk... "

.They let your women-folk live as maid-servants and serve hard for them

".and in that was a great trial from your Lord..."

To illustrate the torments of Pharaoh upon the Israelites, the Qur'ān has particularly applied the term /yasūmūna/ in the future tense of the verb, which, in Arabic, indicates the duration and continuity of that evil torment. Thus, they saw for themselves that their innocent sons were slaughtered before their eyes and their daughters were taken away from them to serve in the Egyptians' houses as maid-servants. That conduct caused them to tolerate and experience torture permanently, too. They were considered as servants, workers, and slaves of the Coptic people in Egypt and of the .men of Pharaoh

It is a matter of importance that the Qur'ān counts this event as a great and grievous

trial for the Children of Israel and, of course, bearing all those bitter harsh afflictions had been a hard tremendous trial.

It is also probable that the term /balā'/ ` trial ', here, has been used with the meaning of ` punishment '. The reason is that before that event, Israelites had been enjoying an abundancy of bounties with great power and authority. But they became ungrateful and the Lord punished them.

Anyhow, the day when the Children of Israel were delivered from the tyrannical clutches of the Egyptian monarch, the Pharaoh, was a very important historical day in their lives on which the Holy Qur'ān has emphasized repeatedly.

Slavery of Females, Past and Present

In the history of the Israelites, their bondage in Egypt was indeed a tremendous trial for them. Even the Egyptians' wish to spare the lives of the Israelites' females when the males were slaughtered, as the Qur'ān declares, added to their bitterness. So, their rescue from that cruelty was really counted as a bounty.

It seems that the Qur'ān intends to warn all human beings that they should try to obtain their rightful freedom however hard it may be, and protect it.

Hadrat Ali (a.s.) has pointed out this matter in one of his sermons: "...Real death is in the life of subjugation while real life is in dying in the way of freedom..."(١)

But the modern world is different from that of the ancient in this manner. At that time, for example, Pharaoh, through his peculiar cruelty, slaughtered the men and the sons of the people who were his enemies and let their females remain alive to serve Egyptians. While, today, in this modern world, the spirit of manhood among males is often slaughtered under some other circumstances, and their females are mostly made slaves for the lustful pleasure of a group of filthy men. Sometimes, the Pharaohs of the Age have pity upon neither men nor women; neither sons nor daughters; neither adults nor infants. They have verified this statement in the massacres they have committed in some Islamic and non-Islamic countries by using chemical bombs and

Nahjul-Balaqah, sermon ۵۱ -۱

the likes of them. Their actions are often even worst than what the Pharaohs of Egypt .used to do

Now, why did Pharaoh decide to kill the Israeli boys and let their women-folk live ? Some of the commentators believe that the reason for that murderous decision was the dream that Pharaoh dreamed. A more appropriate answer to this question will be discussed when commenting on Sura Al-Qaṣaṣ No. ۲۸, verse ۴. Therein, you will come to know that the reason for that murder was not only Pharaoh's dream, but he and his clique also stood in awe of the increasing number of the Children of Israel and that they might become powerful and destroy the government of Pharaoh. This factor .helped them make that hostile decision

Some details about the miserable lot of the Israelites under the bondage of Pharaoh and how they were rescued, are also explained in Exodus the opening chapter of the .Bible i.e. Chapter ۱

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۵۰ وَ اِذْ فَرَقْنا بِکُمُ الْبَحْرَ فَاَنْجَیْناکُمْ وَ اَغْرَقْنا الَ فِرْعَوْنَ وَاَنْتُمْ تَنْظُرُونَ

۵۰. "And (remember) when We divided the sea for you, and delivered you and drowned Pharaoh's people while you were looking on."

Commentary : Verse ۵۰

The Rescue from Pharaoh!

Point

In the previous verse the miraculous rescue of the Israelites from the tyrannical grips of the Egyptian monarch, the Pharaoh, was briefly pointed out. The present verse is, in fact, an explanatory statement of that rescue, which itself is a sign of the great bounties of Allah upon the Children of Israel. It says:

"And (remember) when We divided the sea for you, ..."

"...and delivered you and drowned Pharaoh's people while

you were looking on."

The incident of the drowning of Pharaoh and his horsemen in the sea, and the rescue of the children of Israel from their cruel clutches is expressed in several Suras of the Qur'ān, including: Sura Al-'A`rāf, No. ۷, verse ۱۳۶ - Sura Al-'Anfāl, No. ۸, verse ۵۴ - Sura Al-'Asrā', No. ۱۷, verse ۱۰۳- Sura Ash-Shu`arā', No. ۲۶, verses ۶۳ and ۶۶ - Sura Az-Zukhruf, No. ۴۳, verse ۵۵- and Sura Ad-Dukhān, No. ۴۴, verses from ۱۷ on.

More or less all the details of that happening are stated in the above Suras, but by the verse under discussion the story is hinted at only from the point of the favour and grace of Allah upon the Children of Israel in order to attract them to the invitation of Islam, the new religion of salvation, and to invoke them to accept it.

As you will read the explanation of this subject in detail through the aforementioned Suras, Moses (a.s.), after a long time of preaching and inviting Pharaoh and his people

to the Divine Faith and showing them numerous miracles and receiving no positive response from them, was commissioned that he and the Children of Israel move from Egypt

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was commissioned that he and the Children of Israel move from Egypt at midnight. But when he reached the seashore, he realized that Pharaoh and his horsemen were closely pursuing them. The Israelites were terribly afraid.

They had the frightful sea in front of them and at their heels the forceful army of the Pharaoh, whom they could not challenge, threatened them. At that time Moses (a.s.) was commanded to strike the water of the sea with his Rod and he obeyed. Then several dry paths appeared in the sea on which Moses (a.s.) and his people passed. When they crossed the sea from between the walls of water and arrived on the other side of the sea safely, Pharaoh and his army, who were following them, entered the same paths. They reached the midst of the sea when the walls of water came together and all of them drowned. Their corpses were floating over the sea water as the Children of Israel were watching them and witnessing how helpless their enemies were in front of their eyes.

That terrible anxiety and the horrible fear they had compared with this miraculous rescue both deserved to be contemplated, and demanded that they express thanksgiving to Allah.

In this manner, the Qur'ān tells the Jews that Allah has granted them His Mercy so that they could rid themselves of that anxiety and awe; then why do they repudiate the Prophet of Islam, Allah's Messenger, and do not accept Islam?

By the way, this verse teaches the human race to rely on Allah and trust in that everlasting Power in their lives. They ought to try hard and not stop in their endeavours and seek His help, because He helps them even in their most grievous moments.

Detailed Account from the Bible

A detailed story of this miraculous event is given in the Bible, Exodus; Chapter ۱۴.

۱. And the Lord spake unto Moses, saying,

Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, .٢
between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by
.the sea

For Pharaoh will say of the children of Israel, They are entangled in the land, the .٣
.wilderness hath shut them in

And I will harden Pharaoh's heart, that he shall follow after them; and will be .۴
honoured upon Pharaoh, and upon all his host; that

.the Egyptians may know that I am the LORD. And they did so

And it was told the king of Egypt that the people fled: and the heart of Pharaoh and .۵
of his servants was turned against the people, and they said, Why have we done this
? that we have let Israel go from serving us

.And he made ready his chariot, and took his people with him .۶

And he took six hundred chosen chariots, and all the chariots of Egypt and captains .۷
.over every one of them

And the LORD hardened the heart of Pharaoh, King of Egypt, and he pursued after .۸
.the children of Israel and the children of Israel went out with an high hand

But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and .۹
his horsemen, and his army, and overtook them encamping by the sea, beside Pi-
.hahiroth, before Baal-zephon

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, .۱۰
behold, the Egyptians marched after them; and they were sore afraid: and the
.children of Israel cried out unto the LORD

And they said unto Moses, Because there were no graves in Egypt, hast thou taken .۱۱
us away to die in the wilderness wherefore hast thou dealt thus with us, to carry us
? forth out of Egypt

Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may .۱۲
serve the Egyptians ? For it had been better for us to serve the Egyptians, than that
.we should die in the wilderness

And Moses said unto the people, Fear ye not, stand still, and see the salvation of .۱۳
the LORD, which he will show to you today: for the Egyptians whom ye have seen
.today, ye shall see them again no more for ever

.The LORD shall fight for you, and ye shall hold your peace .۱۴

۱۵. And the LORD said unto Moses: Wherefore criest thou unto me? Speak unto the
children of Israel, that they go forward.

۱۶. But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and
the children of Israel shall go on dry ground through the midst of the sea.

۱۷. And I, behold, I will harden the hearts of the Egyptians, and they

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shall follow them: and I will get honour upon Pharaoh, upon all his host, upon his
.chariots and upon his horsemen

And the Egyptians shall know that I am the LORD, when I have gotten honour upon .۱۸
.Pharaoh, upon his chariots, and upon his horsemen

And the angel of God, which went before the camp of Israel, removed and went .۱۹
behind them; and the pillar of the cloud went from before their face, and stood behind
:them

And it came between the camp of the Egyptians and the camp of Israel; and it was .۲۰
a cloud and darkness to them, but it gave light by night to these: so that the one came
.not near the other all the night

And Moses stretched out his hand over the sea; and the LORD caused the sea to .۲۱
go back by a strong east wind all that night, and made the sea dry land, and the
.waters were divided

And the children of Israel went into the midst of the sea upon the dry ground: and .۲۲
.the waters were a wall unto them on their right hand and on their left

And the Egyptians pursued and went in after them to the midst of the sea, even all .۲۳
.Pharaoh's horses, his chariots, and his horsemen

And it came to pass that in the morning watch the LORD looked unto the host of .۲۴
the Egyptians through the pillar of the fire and of the cloud, and troubled the host of
.the Egyptians

And took off their chariot wheels, that they drave them heavily: so that the .۲۵
Egyptians said, let us flee from the face of Israel: for the LORD fighteth for them
.against the Egyptians

And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters .۲۶
.may come again upon the Egyptians, upon their chariots and upon their horsemen

And Moses stretched forth his hand over the sea and the sea returned to his .۲۷

strength when the morning appeared; and the Egyptians fled against it; and the .LORD over-threw the Egyptians in the midst of the sea

And the waters returned, and covered the chariots, and the horsemen, and all the .۲۸
host of Pharaoh that came into the sea after them; there remained not so much as .one of them

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۲۹. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

۳۰. Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

۳۱. And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

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The above text is exactly narrated from the Bible, published in London by the British and Foreign Bible Society, ۱۴۶ Queen Victoria Street. Then, if some signs and punctuations are not the same as those used in the present style of English writing, it should not be taken as being wrong or misused, but it is because of the method of writing in the original English translated Bible that we observed carefully, without making any changes in the text. The case is also true for page ۱۹۰ in this book.

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۵۱ وَ اِذْ واعَدْنا مُوسی اَرْبَعینَ لَیْلَهً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِه وَاَنْتُمْ ظالِمُونَ

۵۲ ثُمَّ عَفَوْنا عَنْکُمْ مِنْ بَعْدِ ذلِکَ لَعَلَّکُمْ تَشْکُرُونَ

۵۳ وَاِذْ اتَیْن-ا مُوسَ-ی الْکِت-ابَ وَالْفُ-رْق-انَ لَعَلَّکُ-مْ تَهْتَ-دُونَ

۵۴ وِ اِذْ قالَ مُوسی لِقَوْمِه یا قَوْمِ اِنَّکُمْ ظَلَمْتُمْ اَنْفُسَکُمْ بِاتِّخاذِکُمُ الْعِجْلَ فَتُ-وبُ-وا اِل-ی بارِئِکُ-مْ فَاقْتُلُ-وا اَنْفُسَکُمْ ذلِکُمْ خَیْرٌ
لَکُ-مْ عِنْدَ بارِئِکُمْ فَتابَ عَلَیْکُمْ اِنَّهُ هُوَ التَّوّابُ الرَّحیمُ

۵۱. " And (remember) when We appointed forty nights for Moses, and you then took the Calf (for worship) after him, and you were unjust (to yourselves)."

۵۲. " Then We pardoned you after that in order that you might be thankful."

۵۳. " And (remember) when We gave Moses the Book as a Criterion(between right and wrong) so that you might be guided (aright)."

۵۴. " And (remember) when Moses said to his people: ` O' my people, you have indeed wronged yourselves by worshipping the Calf; so turn (in repentance) to your Creator and slay yourselves (the wrong doers), that will be better for you with your Creator'. Then, He turned towards you (mercifully). Truly, He is the Oft-Pardoning, the Most Merciful."

Commentary : Verses ۵۱-۵۴

The Israelites' Greatest Deviation

In these four verses, the Qur'ān refers to another episode in the adventurous history of the Children of Israel and reminds the Jews of some shaking events of theirs.

These verses speak of their greatest deviation throughout the

history of their lives which was their aberration from the path of monotheism to the worshipping of the calf. The Qur'ān warns them that they had gone astray once in their history because of the temptations of the mischief makers. Now they should beware not to repeat that mistake. They should be attentive that the way of pure .monotheism, viz. the way of Islam and the Qur'ān, is open to them

: They must not detach from it. First the verse says

"... ,And (remember) when We appointed forty nights for Moses "

When he (Moses) departed from you and his thirty night appointment delayed for forty nights, "...and you then took the Calf (for worship) after him, and you were unjust ".to yourselves

This event will be scrutinized when commenting on Sura Al-'A`rāf, No. ۷, verse ۱۴۲ and .Sura Tāhā, No. ۲۰, verses ۸۶ on

:The story in brief is as follows

After the deliverance of the Children of Israel from the tyrannical grips of Pharaoh and his men, who drowned in the sea, Moses (a.s.) was commanded to leave for Mount Sinai to stay there for thirty days and nights in order to receive the Law or the Turah on the Tablets from the Lord. Subsequently, the term was extended by ten more days and nights for the trial of the people. The delay in the return of Moses (a.s.) to his people at the end of thirty days, owing to the extension of the time by ten days and nights, was sufficient to create in the minds of the Israelites doubt about the authenticity of Moses (a.s.) as a true Prophet, on one hand, and for fallacious seducive Sameri to make a golden Calf possessing a special sound in order to deceive the .Israelites, on the other hand. They, thereby, were deluded into calf-worship

The majority of the Children of Israel joined him. Aaron (a.s.), the deputy and brother of Moses (a.s.) with a minority of people remained faithful to their monotheistic creed. They tried very much to restrain others from that great deviation, but they failed .finally

When Moses (a.s.) returned from the Mount and observed the circumstances, he became angry about it and scorned them severely. They understood that they had done wrong and decided to repent. Moses (a.s.) on Allah's command suggested to them an important repentance, whose explanation will be presented in future verses.

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:In the next verse it says

".Then We pardoned you after that in order that you might be thankful "

****

Then, it continues mentioning the series of happenings that had occurred before, :saying

And (remember) when We gave Moses the Book as a Criterion (between right and " ".(wrong) so that you might be guided (aright

And (remember) when Moses said to his people: ` O' my people, you have indeed " "... ;wronged yourselves by worshipping the Calf

so turn (in repentance) to your Creator..." your repentance should be fulfilled in this..." definite form: "...and slay yourselves (the wrong doers), ...", in which the righteous had to kill the wrong doers. Of course, those who had not worshipped the calf were not condemned to death, but they were commissioned to slay those calf-worshippers among themselves, be they their own kith and kin, i.e. their own fellow menwhom they loved the most because they had associated a partner, the Calf, to the Lord, the "... .One True God.(١) "...that will be better for you with your Creator

Then, He turned toward you (mercifully). Truly, He is the..."

".Oft-Pardoning, the Most Merciful

'Their Punishment `you have indeed wronged yourselves

The phrase /innakum ẓalamtum anfusakum/ `you have indeed wronged yourselves', here, is also noteworthy because: in Islam, sin which a man or a woman commits, is done against the individual's own self. For, the first and the immediate effect of a sin committed is that the individual becomes degenerated and thus gets far away from .Divine Mercy

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Atyabul-Bayan, vol. ۲, p. ۳۴ ۱ -۱

۵۵ وَ اِذْ قُلْتُمْ یا مُوسی لَنْ نُؤْمِنَ لَکَ حَتّی نَرَی اللّهَ جَهْرَةً فَاَخَذَتْکُمُ الصّاعِقَةُ وَ اَنْتُمْ تَنْظُرُونَ

۵۶ ثُمَّ بَعَثْناکُمْ مِنْ بَعْدِ مَوْتِکُمْ لَعَلَّکُمْ تَشْکُرُونَ

۵۵. " And (remember) when you said: ` O' Moses! we will never believe in you until we see Allah manifestly', so the thunderbolt struck you while you looked on."

۵۶. " Then We raised you up after your death in order that haply you might be thankful."

Commentary : Verses ۵۵-۵۶

An Unjust Demand !

Point

These two verses remind the Children of Israel about another bounty amongst the great bounties that Allah bestowed upon them.

This illustrates how stubborn and obstinate those people were, and how the divine grievous torment encompassed them as a result of their unjust demand. But, thereafter, the Mercy of Allah blessed them again. It says:

" And (remember) when you said: ` O' Moses! we will never believe in you until we see Allah manifestly', ... "

Result of their Demand

This kind of demand might originate from their ` ignorance ', because the minds of ignorant ones usually cannot understand beyond the impressions of their senses. Their minds are not able to conceive anything invisible. So, they demanded to see the Lord openly with their own eyes.

Or, it originated haply from their stubbornness and their habit of seeking pretext which was one of the characteristics of those people.

At any rate, they frankly told Moses (a.s.) that they would never believe in him until .they saw the Lord manifestly and with their very eyes

Here, they insisted on seeing Him. This placed Moses (a.s.) in a

helpless predicament. So, they saw, instead, one of the creatures of Allah that they did not have the ability to look upon. This incident might have made them understand that the eyes of the head were not able to see even many of the creations of Allah, much less their ability to see His Pure Self, the Almighty. Then, a thunderbolt came down and struck the mountain. It issued an amazing light with a horrible sound and an awful earthquake so that everybody there, because of their intensive fear, fell down dead. So, the Qur'ān, following the above sentence says: "...so the thunderbolt struck ".you while you looked on

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Resurrection from the Dead

Moses (a.s.) was very worried about that event. Seventy persons from amongst the great leaders of the Israelites had died in that occurrence. It was a very crucial event for the Children of Israel to endure and they would make life hard for Moses (a.s.). Then he (a.s.) asked Allah to raise them up and let them live again. His supplication :was accepted, as the Qur'ān says

".Then We raised you up after your death in order that haply you might be thankful "

This short explanation of the above two verses is also expounded more comprehensively in Sura Al-'A`rāf, No. ٧, verse ١٥٥ and Sura Nisā, No. ۴, verse ١٥٣. Concerning seeing God, we have in Exod. ٣٣: ٢٠: " And He said: ` Thou canst see My ".' face: for there shall no man see Me and live

Biblical Account

:See the Bible, Exodus ١٩: ١۶ and ١٧, too, which is as follows

And it came to pass on the third day in the morning that there were thunders and .١۶ lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding .loud; so that all the people that was in the camp trembled

And Moses brought forth the people out of the camp to meet with God; and they .۱۷
.stood at the nether part of the mount

This story shows that while inviting the ignorant and stubborn people to the right path, the great prophets of Allah were involved in many complicated problems. Sometimes, the people asked for improvisatorial miracles from the prophets; and sometimes they went further and demanded of them to see the Lord openly with their

physical eyes. They said decisively that they would never believe in them unless their demand was actually performed. They insisted on their vain thoughts and put forth some new excuses even when they were faced with respective violent responses from the Lord. But, the Grace and Mercy of Allah assisted the prophets on their path, else it was impossible for them to resist and stand firm when receiving all those .excuses

This tendency of demanding extraordinary and silly manifestations as miracles had also been the habit of the opponents of the holy Prophet (p.b.u.h.), (the Holy Qur'ān ۴: ۱۵۳, and ۱۷: ۹۰-۹۶).

By the way, this verse is one of the verses that attests to the existence of the possibility of ` restoration of life ', in this world, because its occurrence in one respect .is evidence of its possibility in other respects, too

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۵۷ وَظَلَّلْنا عَلَيْكُمُ الْغَمامَ وَأَنْزَلْنا عَلَيْكُمُ الْمَنَّ وَالسَّلْوى كُلُوا مِنْ طَيِّباتِ ما رَزَقْناكُمْ وَ ما ظَلَمُونا وَلكِنْ كانُوا أَنْفُسَهُمْ يَظْلِمُونَ

۵۷. " And We outspread the clouds to shade you, and We sent down ` manna ' and ` quail ' upon you, (saying): ` Eat of the good things We have provided for you '. (But they rebelled); to Us they did no harm, but they were putting themselves to destruction."

Commentary : Verse ۵۷

Abundant Bounties !

As it is understood from Sura Al-Mā'idah, verses ۲۰ to ۲۲, when the Children of Israel were saved from the hostility of the Pharaoh and his army, Allah commanded them to move toward the Holy Land of Jerusalem and enter in it. But the Israelites did not obey the command saying: "...in this land are a people of exceeding strength: never shall we enter it until they leave it: if (once) they leave then shall we enter ", (the Holy Qur'ān ۵: ۲۲).

Those rebellious people's disobedience did not stop there. They even told Moses (a.s.): "...Go thou, and thy Lord, and fight ye two, while we sit here (and watch) ", (Sura Al-Mā'idah, No. ۵, verse ۲۴).

Moses became very displeased with their words and told the story of his grievance to the Lord. Finally, it was appointed that the Children of Israel wander through the desert (of Sinai) in distraction for forty years.

A group of those people regretted their wrong action and returned to the Lord repenting of that sin. Then, He bestowed His bounties on them again, a part of which is referred to in the verse under discussion, where it says:

" And We outspread the clouds to shade you, ... "

It is obvious how happy a wandering passenger, who has been walking under the hot sun in the desert that he has to pass through without any shelter from morning till evening, is when he receives the welcome shade of clouds!

True, it is probable that shady clouds sometimes appear in the sky of the deserts, but the verse clearly declares that the event was not an ordinary thing that occurred for the Children of Israel. It was the favour of Allah that often showered upon them and they enjoyed it.

At the same time, during that long span of time, the passengers in that hot dry desert needed food and sustenance. That problem was also solved for them by the Merciful Creator, as the verse continues saying:

"...and We sent down ` manna ' and ` quail ' upon you, ..."

"...(saying): ` Eat of the good things We have provided for you...' ",

in order that you may enjoy of the pure delicious nutritious sustenance and not disobey Him. Yet, they were not thankful to Him.

"...(But they rebelled); to Us they did no harm, but they were putting themselves to destruction."

The terms ` manna ' and ` salwa ' are differently interpreted by different philologists and commentators. However, the fact is: ` manna ' and ` salwa ' refer to the heavenly provisions the Israelites were provided with, without any strain or burden on their part.

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۵۸ وَ اِذْ قُلْنَا ادْخُلُوا هذِهِ الْقَرْيَهَ فَكُلُوا مِنْها حَيْثُ شِئْتُمْ رَغَداً وَادْخُلُوا الْبابَ سُجَّداً وَ قُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطاياكُمْ وَ سَنَزِيدُ الْمُحْسِنِينَ

۵۹ فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلاً غَيْرَ الَّذى قيلَ لَهُمْ فَاَنْزَلْنا عَلَى الَّذينَ ظَلَمُوا رِجْزاً مِنَ السَّماءِ بِما كانُوا يَفْسُقُونَ

۵۸. "And (remember) when We said, ` Enter this city (Jerusalem) and eat of the plentiful therein, wherever you desire, and enter the gate with humility and ask forgiveness, We shall forgive you your sins, and give more (the portion of) those who do good '."

۵۹. "But those who were unjust substituted a saying other than that which had been spoken unto them, so We sent down upon those who were unjust a torment from heaven for what they used to pervert."

Commentary : Verses ۵۸–۵۹

The Israelites' Intensive Obstinacy

Point

Here we are dealing with another aspect of the life of the Children of Israel concerning their entrance in the Holy Land. It says:

"And (remember) when We said: ` Enter this city (Jerusalem)..."

The term /qaryah/ in our ordinary speaking usually means: ` a village or a town ', but in the Qur'ān it is applied for any place where people are gathered to live in, whether it is a city, town, or village. The meaning, here, is Jerusalem and the Holy Land.

Then it adds:

"...and eat of the plentiful therein, wherever you desire, ..."

"...and enter the gate with humility and ask forgiveness, ..."

"...We shall forgive you your sins, and give more (the portion of) those who do good '."

It should be noted that the term /ḥittah/ philologically means: ` a putting down ', and, here, it means: ` a petition for the putting down of a heavy burden of sin from them '.and asking Allah to forgive their faults

The Lord commanded the Israelites to say that phrase with their whole hearts and spirits for the purpose of asking, thereby, for the putting down of their heavy burdens from them, because they needed to be put down from them before entering the Holy Land. And, they were promised that they would be forgiven their sins if they did perform the command accordingly. Maybe, it is for the same reason that one of the doors of Heaven is entitled ` Bāb-ul-Ḥittah ' (the door of forgiveness). Abū Ḥayyān Andulusī says that the objective meaning of /bāb/, here, is one of the doors of (Jerusalem which is known as ` Bāb-ul-Ḥittah '.(١

The verse finally proclaims that as for the doers of good, besides forgiving their sins, :there will be endowed some additional bounties and rewards upon them, too. It says

".and give more (the portion of) those who do good..."

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Refusal by some to repent

However, Allah ordered them to express this phrase sincerely as a sign of their repentance and request for forgiveness in order to show their humility unto Him. The Lord promised them that He would forgive them their sins if they followed through with the command. In that case, He would also increase His favour and reward for the .good doers among them along with the forgiveness of their faults

But, as we know and are acquainted with the stubbornness and obstinacy of the Children of Israel, some of them even refused to utter the phrase and mockingly they :said another incongruous word (Hinta) `wheat' instead of it. Then, the Qur'ān says

But those who were unjust substituted a saying other than that "

"… ,which had been spoken unto them

so We sent down upon those who were unjust a torment from heaven for what…" ".they used to pervert

Divine Punishment in some form or other awaits those who unwarrantedly and unjustly change the word of Allah and His covenant, to something other than the .original presented to them

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At-Tafsir-ul-Kashif, vol. ١, p. ١٠٩ ١ -١

۶۰ وَاِذِ اسْتَسْقی مُوسی لِقَوْمِه فَقُلْنَا اضْرِبْ بِعَصاکَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتا عَشْرَهَ عَیْنًا قَدْ عَلِمَ کُلَّ اُناسٍ مَشْرَبَهُمْ کُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللّهِ وَلا تَعْثَوْا فِی الْأَرْضِ مُفْسِدینَ

And (remember) when Moses sought water for his people, so We said: ` Strike " .۶۰ the rock with your staff. ' Then there gushed forth from it twelve springs. Each (group of) people knew their (respective) drinking-place. ` Eat and drink of Allah's provision, ".'and commit you not evil in the earth, doing corruption

Commentary : Verse ۶۰

!The Miracle of Water Gushing Forth in the Desert

Again in this verse, Allah has pointed out one of the important favours bestowed upon :the Children of Israel, saying

"... ,And (remember) when Moses sought water for his people "

When Moses (a.s.) prayed for water, Allah accepted his plea as the Qur'ān says: "...so "...'.We said: ` Strike the rock with your staff

"... .Then there gushed forth from it twelve springs..."

Each of those springs flowed for a definite tribe so that among all of the tribes of "... .Israelites: "... Each (group of) people knew their (respective) drinking place

There are a variety of ideas about what kind of stone that rock was and how Moses (a.s.) was supposed to strike that rock, and in what form the flow of water appeared from it. What the Qur'ān says is not more than that Moses (a.s.) struck the rock with .his staff and then twelve springs gushed forth therefrom

This incident is referred to in Exod ۱۷: ۱-۶, with the only difference being that the number of twelve springs that gushed forth

.from the rock is not mentioned

However, the Lord, on one hand, sent ` Manna ' and ` Salwa ' (quails) for them, and, on the other hand, provided them enough water, easily available, and told them: "...` Eat and drink of Allah's provision, and commit you not evil in the earth, doing ".' corruption

In fact, the Lord advises them, as a showing of gratitude for these great bounties, that at least they should lay stubbornness and obstinacy aside and stop hurting .(.prophets (a.s

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۶۱ وَاِذْ قُلْتُمْ یـا مُوسی لَنْ نَصْبِرَ عَلی طَعامٍ واحِدٍ فَادْعُ لَنا رَبَّکَ یُخْرِجْ لَنا مِمّا تُنْبِتُ الْاَرْضُ مِنْ بَقْلِها وَ قِثّائِها وَ فُومِها وَ عَدَسِها وَ
بَصَلِها قالَ اَتَسْتَبْدِلُونَ الَّذی هُوَ اَدْنی بِالَّذی هُوَ خَیْرٌ اِهْبِطُوا مِصْراً فَاِنَّ لَکُمْ ما سَاَلْتُمْ وَ ضُرِبَتْ عَلَیْهِمُ الذِّلَّهُ وَالْمَسْکَنَهُ وَ باؤُ بِغَضَبٍ
مِنَ اللّهِ ذلِکَ بِاَنَّهُمْ کانُوا یَکْفُرُونَ بِایاتِ اللّهِ وَ یَقْتُلُونَ النَّبِیّینَ بِغَیْرِ الْحَقِّ ذلِکَ بِما عَصَوْا وَ کانُوا یَعْتَدُونَ

۶۱. " (And (remember) when you said: ` O' Moses! never can we (always

endure one sort of food, so beseech your Lord for us,

to produce for us of what the earth groweth, its pot-herbs, and

cucumbers, garlic, lentils, and onions '. He (Moses) said:

` Would you have in exchange what is worse for what is better?

Enter a city, thus you shall get that which you demanded! '

Abasement and humiliation were stamped upon them

and they incurred wrath from Allah;

that was because they went on rejecting Allah's Signs

and slaying the prophets unjustly.

That was because they disobeyed, and went on transgressing. "

Commentary : Verse ۶۱

Demanding a Variety of Food

To continue the description mentioned in the former verses about the different bounties Allah bestowed on the Children of Israel, here in the verse under discussion, the unthankfulness and ingratitude of the Israelites for those great favours is illustrated.

The verse indicates how obstinate they were, so much so that

perhaps no people can be found in the history of the human race similar to them from .the point of being ungrateful for Divine favours

At first it says: " And (remember) when you said: ` O' Moses! never can we (always) "... ,endure one sort of food

so beseech your Lord for us, to produce for us of what the earth groweth, its pot-..." "... .'herbs, and cucumbers, garlic, lentils and onions

But in reply to them: " He (Moses) said: ` Would you have in exchange what is worse "...?for what is better

"...' !Now that it is so: "... Enter a city, thus you shall get that which you demanded

Then, the Qur'ān adds that: "... Abasement and humiliation were stamped upon them, "...;and they incurred wrath from Allah

that was because they went on rejecting Allah's Signs and slaying the prophets..." "... .unjustly

".That was because they disobeyed, and went on transgressing..."

? Why were the Israelites Stamped with Abasement and Humiliation

As the above verse indicates, they incurred humiliation and wretchedness because of two things : the first was because they went on disobeying the orders of Allah and .straying from the path of monotheism to that of infidelity

The second factor was that they used to kill the righteous and apostles of Allah. This hard-heartedness and heedlessness of the Divine laws and even against most human laws, that even today clearly continues among the Jews, might be the cause of that .humiliation and abasement

Right now, as we are writing these lines, the territory of Lebanon is being invaded savagely by this hard-hearted tribe where thousands of men and women, among whom are innocent, old persons, infant babies, hospital patients and the like, are

unjustly and tyrannically being slain in a pitiable way. Their bodies are lying lifelessly on the ground in wait of burial. We are sure that this tribe will certainly have to pay the .penalty for their cruelty in the future

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p:۱۹۹

۶۲ اِنَّ الَّذينَ امَنُوا وَالَّذينَ هادُوا وَالنَّصارى وَالصّابِئينَ مَنْ امَنَ بِاللّهِ وَالْيَوْمِ الْاخِرِ وَ عَمِلَ صالِحـًا فَلَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلا خَوْفٌ عَلَيْهِمْ وَلاهُمْ يَحْزَنُونَ

۶۲. " Verily those who believed (in the Prophet of Islam), and those of Jews and Christians and Sabians, whoever believed (truly) in Allah and the Last Day, and worked righteousness for them is their reward with their Lord, and no fear shall be upon them, nor shall they grieve. "

Commentary : Verse ۶۲

A General Principle for Salvation

The Qur'ān, here, points to a general and common principle when it proclaims that that which is worthy is ` truth ' and ` reality '. With Allah, only ` true Faith ' and ` good deeds ' are accepted.

" Verily, those who believed (in the Prophet of Islam) and those of Jews and Christians and Ṣabians, whoever believed (truly) in Allah and the Last Day, and worked righteousness for them is their reward with their Lord, ... "

Therefore, they will have no fear in the future nor any grief for their past:

"...and no fear shall be upon them, nor shall they grieve. "

This verse, with nearly the same form, has occurred in Sura Al-Mā'idah, No. ۵, verse ۶۹; and with a further variation on the same subject in Sura Al-Hajj, No. ۲۲, verse ۱۷.

A careful study over the verses cited after this verse in Sura Al-Mā'idah, makes it clear that the Jews and Christians boasted that their religions were better than other religions. They imagined that all of Heaven would be for them alone, exclusively.

That very pride, perhaps, was seen in the manner of some Muslims, too. The current verse denotes that superficial faith, especially

with the lack of doing good deeds, whether it proceeds from Muslims or Jews, Christians and Ṣabians, or the followers of any other religion, is worthless. Faith in Allah and the Last Day of Judgment is noted worthy by Allah when it is true, pure, and sincere, and accompanied with righteous deeds. Only this agendum deserves .rewards and causes peace, security, and salvation for a believer

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? Who are the Ṣabians

There are a variety of opinions as to who the Ṣabians are. Here you are introduced to a few of them which are usually referred to. For example, the description cited in: ` An :Arabic English Lexicon, Part ۴,' p. ۱۶۴۰, by Edward William Lame is, in brief, as follows

The term /ṣābi'ūn/ in the Kurān is said to mean: ` Those who depart from one religion to another ...[The Ṣabians,] said to worship the stars secretly, and openly to profess themselves to belong to the Christians: They are called /aṣ-ṣābi'ah/ and /aṣ-ṣābi'ūn/ : and they assert that they are of the religion of Ṣābi the son of Sheyth [or Sheth] the son of Adam: their appellation may also be pronounced /aṣ-ṣābiyūn/...or the Ṣābi'ūn are a certain class of the people who possess revealed scripture: or a people whose religion resembles that of the Christians, except that their Qiblah is towards the place where blows the [south, or southerly, wind called] Janūb... or according to some, their Qiblah is the Ka`bah: and they assert that they are of the religion of Noah. It is said that they are thus called in relation to Ṣābi the son of Lāmak [or Lamech], the brother of Noah. It is said that they are worshippers of angels: and it said that they are the worshippers of the stars: and that their appellation is Arabic; from /ṣaba'/ ` he departed from a religion '; or from /ṣaba/ ` he inclined ', because of their inclining from .Truth to falsehood

Another idea about ` Ṣabians ', the appellation mentioned in the Holy Qur'ān, is what the known scholar, Rāqib, cites in his book, ` Mufradāt '. He says: " They are a group of followers of Noah (a.s.), and their name mentioned along with the names of Believers, Jews, and Christians, is also an evidence that they have been a religious group of

people, believing in one of the heavenly religions who believed in God and the ".Hereafter, too

Some other commentators have said that the idea that some have called them pagans and star worshippers, or some others have considered them Zoroastrians, does not seem right, because Ṣabians believed that: first, the heavenly Holy Books were revealed to Adam (a.s.) and then to Noah (a.s.) and after him to Sām (a.s.), then to Rām (a.s.) and thereafter to Abraham (a.s.), then to Moses (a.s.) and after him to .John (a.s.) the son of Zachariah, all of which were sent rightfully and Divinely

? ' Who are the ` People of the Book

The Qur'ānic phrase / 'ahlul kitāb / ` the People of the Book ' has occurred in more than ۳۰ different verses of the Qur'ān where it mostly means both the Jews and the .Christians or either of them

The above mentioned Arabic-English Lexicon, part one, page ۱۲۱ explains the phrase / 'ahlul-kitāb / thus: ` (the people of the Scripture, or Bible; and) the readers, or reciters, '.of the Mosaic Law, and of the Gospel

Apparently, all the adherents of the prophets who had revealed Books, the clearest example of whom are Jews and Christians, may be called ` the People of the Book '. If so, we can also consider the Prophet's tradition when he was asked about the number of the Books Allah revealed and he (p.b.u.h.) replied: " One hundred and four books were revealed: ten books to Adam (a.s.), fifty books to Shīth, thirty books to Ukhnūkh (Enoch) and he is the first one who wrote by pen, ten books to Abraham, the Turah to Moses, the Ingeel to Jesus, Zabūr to David, and the Qur'ān to Muhammad (the (Prophet of Islam)."(۱)

Majm-ul-Bayan, vol. ۱۰, p. ۴۷۶ ۱ -۱

۶۳ وَاِذْ اَخَذْنا میثاقَکَمْ وَ رَفَعْنا فَوْقَکَمُ الطَّورَ خُذُوا ما اتَیْناکُمْ بِقُوَّهٍ وَاذْکُرُوا ما فیهِ لَعَلَّکَمْ تَتَّقُونَ

۶۴ ثُمَّ تَوَلَّیْتُمْ مِنْ بَعْدِ ذلِکَ فَلَوْلا فَضْلُ اللّهِ عَلَیْکُمْ وَ رَحْمَتُهُ لَکُنْتُمْ مِنَ الْخاسِرینَ

And (remember) when We made a covenant with you, and raised the Tūr " .۶۳ (Mountain) above you; (saying): ` Hold you fast that which We have given you with the strength, and remember all that is therein (to do accordingly); haply you shall guard ".'(yourselves (against evil

Thereafter, you turned back, and had it not been for the Grace and Mercy of Allah " .۶۴ ".on you, you had certainly been among the losers

Commentary : Verses ۶۳-۶۴

! Hold the Signs of Allah Firmly

In these verses, the subject of taking a covenant from the Children of Israel for the practicing of the contents of the Turah and, then, breaching that covenant, is pointed :out. At first it says

And (remember) when We made a covenant with you, and raised the Tūr (Mountain) " "... ;above you

"... ,saying): ` Hold you fast that which We have given you with the strength) ..."

and remember all that is therein (to do accordingly); haply you shall guard..." ".'(yourselves (against evil

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.But you people neglected your covenant

"... ,Thereafter, you turned back "

and had it not been for the Grace and Mercy of Allah on you, you had certainly been..." " .among the losers

The objective of the covenant, here, is the same that has been mentioned in verse ۴۰ of the current Sura and what is in verse ۸۳ and ۸۴, which will be discussed later. The items of that covenant are: worshipping only Allah; treating parents, relations, orphans, and those in need with kindness; speaking to and treating people fairly; attending and being steadfast in ritual prayers, paying alms, avoiding shedding blood, .the like of which had been mentioned in the Turah, too

Sura Al-Mā'idah, No. ۵, verse ۱۲, also denotes that Allah had taken a covenant from the Children of Israel to believe in all of the Divine prophets and help them, and practice regular charity in the way of Allah. Then, at the end of the same verse, Allah promises that if they keep this covenant and actually do it, they will be allowed to .abide in Paradise

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? How was the Mountain Raised over the Israelites' Heads

The leading famous commentator, the Late Ṭabarsī, has narrated from ` Abūzeyd ' that when Moses (a.s.) returned from Mount Sinai and brought the Turah with him, he told his people that he had brought a Divine Book consisting of some religious instructions and rules about lawful and unlawful things. He told them to take the instructions that Allah had ordained and practically observe them in their lives.(۱)

But the Jews, with the excuse that he (a.s.) had brought them difficult duties to perform, disobeyed and exceeded the limits. The Lord commanded the angels to raise .a great big rock from Tūr Mountain above them

At that moment Moses (a.s.) announced that if they promised to perform the orders of Allah and repented for their disobedience, that punishment would be removed from .over them, else they would be destroyed

The Jews, who expected that the Mountain would fall on them at any moment, submitted and accepted the Turah and prostrated for Allah. Then, finally, that chastisement was warded off because of their

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Majm-ul-Bayan, vol. ۱, p. ۱۲۸ ۱ -۱

.repentance

This very occurrence, with a little difference, is mentioned in verse ۹۳ of the current Sura; and in Sura An-Nisā', No. ۴, verse ۱۰۴; and in Sura Al-A`rāf, No. ۷, verse ۱۷۱. It is necessary to note, here, that as for the suspending mountain and as to how it could stand high above as a covering overhead for the Israelites, some commentators believe that it was by the command of Allah that Tūr Mount was shaken and taken up from its place and, then, suspended above them as a canopy.(۱) A more detailed .explanation will be referred to when commenting on Sura Al-'A`rāf, No. ۷, verse ۱۷۱

The above mentioned event as described in the Qur'ān was quite known by the Jews, who had these original statements in the Turah about it with them. Besides that, this event is also recorded in Talmud Aboda Sara. ۱: ۲ which says: ` I will cover you with .the mountain like a roof '. Talmud

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Majma`-ul-Bayān, vol. ۱, p.۱۲۸ ۱ -۱

۶۵ وَلَقَدْ عَلِمْتُمُ الَّذینَ اعْتَدَوْا مِنْکُمْ فِی السَّبْتِ فَقُلْنا لَهُمْ کُونُوا قِرَدَةً خاسِئینَ

۶۶ فَجَعَلْناها نَکالاً لِما بَیْنَ یَدَیْها وَما خَلْفَها وَ مَوْعِظَةً لِلْمُتَّقینَ

۶۵. " And certainly you have known those among you who exceeded the limits on the Sabbath, so We said to them: ` Be you (as) apes despised and rejected '. "

۶۶. " So We made it an exemplary punishment to those who witnessed it and to their posterity and an admonishment to the pious ones. "

Commentary : Verses ۶۵-۶۶

Those Who Exceeded on the Sabbath!

These two verses, like the previous verses, point out the disobedience and transgression dominating the souls of the Jews, and their intensive interest in economic gain.

At first, it says: " And certainly you have known those among you who exceeded the limits on the Sabbath, ... "

And, also, you have known that: "... so We said to them: ` Be you (as) apes, despised and rejected '."

Some may think that the present state of the Israelites and their apparent progress, after the first and the second World Wars or after their unlawful occupation of the Holy Land does not tally with this but yet they are hated by most nations and they have no rest in the real sense of the term, and the term ` a Jew ' has passed into a proverb for a niggardly, miserly person this is due to their own vanities and their hatred towards the others which, for example, they have shown in many places such as Palestine and Lebanon, both openly and hiddenly, during these recent years.

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" So We made it an exemplary punishment to those who witnessed it

"...and to their posterity

p:۲۰۶

".and an admonishment to the pious ones..."

It is worthy to note that Imam Bāqir (a.s.) and Imam Ṣādiq (a.s.) are narrated from, who, on the meaning of this verse, have said: " The purpose of the phrase /mā bayna yadayha/ ` those who witnessed it ' is the generation of that time, and the objective of the phrase /mā xalfahā/ ` their posterity ' is about us Muslims."(۱) . That is, that exemplary lesson was not exclusive to the Israelites alone, but it was meant for all of us, the Muslims, too; or, all who come after them until the Day of Judgement and who .do the same as they did

: Explanation

(.Divine Miracles of Moses (a.s

Whenever an apostle of Allah wanted to introduce himself to his people as a true, authentic Messenger of Allah, he would prove his claim by performing some miracles .given by Him

Here, it must be remembered that the following wonderful events wrought by divine and supernatural phenomena are counted in the Holy Qur'ān as the miracles given to Moses (a.s.) as the proof of his prophethood, each of which will be discussed in its .appropriate place

:They are as follows

(The Rod of Moses (a.s.) becoming a serpent. (۷: ۱۰۷, ۲۶: ۳۲ .۱

(The Palm of Moses (a.s.) shining brightly. (۷: ۱۰۸, ۲۶: ۳۳ .۲

(The dividing of the sea. (۲: ۵۰ .۳

(The gushing of water from the rock. (۲: ۶۰, ۲: ۷۴ .۴

(The shower of manna and quails from heaven. (۲:۵۷ .۵

(The shadowing of the cloud over the Israelites' heads. (۲: ۵۷, ۲: ۹۳ .۶

۷. (۲: ۵۶, ۲: ۷۳) The raising of the dead to life.

۸. (۲: ۶۳) The suspension of the mount above the heads of the people.

۹. (۲: ۶۵, ۷: ۱۶۶). The transformation of the transgressors into despised apes:

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p:۲۰۷

۱- Majma`-ul-Bayān, vol. ۱, p. ۱۳۰

Verses ۶۷–۷۴; Arabic

۶۷ وَ اِذْ قالَ مُوسى لِقَوْمِه اِنَّ اللّهَ يَأْمُرُكُمْ اَنْ تَذْبَحُوا بَقَرَةً قالُوا اَتَتَّخِذُنا هُزُواً قالَ اَعُوذُ بِاللّهِ اَنْ اَكُونَ مِنَ الْجاهِلينَ

۶۸ قالُوا ادْعُ لَنا رَبَّكَ يُبَيِّنْ لَنا ما هِىَ قالَ اِنَّهُ يَقُولُ اِنَّها بَقَرَةٌ لا فارِضٌ وَلا بِكْرٌ عَوانٌ بَيْنَ ذلِكَ فَافْعَلُوا ما تُؤْمَرُونَ

۶۹ قالُوا ادْعُ لَنا رَبَّكَ يُبَيِّنْ لَنا ما لَوْنُها قالَ اِنَّهُ يَقُولُ اِنَّها بَقَرَةٌ صَفْراءُ فاقِعٌ لَوْنُها تَسُرُّ النّاظِرينَ

۷۰ قالُوا ادْعُ لَنا رَبَّكَ يُبَيِّنْ لَنا ما هِىَ اِنَّ الْبَقَرَ تَشابَهَ عَلَيْنا وَ اِنّا اِنْ شاءَ اللّهُ لَمُهْتَدُونَ

۷۱ قالَ اِنَّهُ يَقُولُ اِنَّها بَقَرَةٌ لا ذَلُولٌ تُثيرُ الْاَرْضَ وَلا تَسْقِى الْحَرْثَ مُسَلَّمَةٌ لا شِيَةَ فيها قالُوا الْأن جِئْتَ بِالْحَقِّ فَذَبَحُوها وَ ما كادُوا
يَفْعَلُونَ

۷۲ وَ اِذْ قَتَلْتُمْ نَفْساً فَادّارَءْتُمْ فيها وَاللّهُ مُخْرِجٌ ما كُنْتُمْ تَكْتُمُونَ

۷۳ فَقُلْنَا اضْرِبُوهُ بِبَعْضِها كَذلِكَ يُحْيِ اللّهُ الْمَوْتى وَيُريكُمْ اياتِه لَعَلَّكُمْ تَعْقِلُونَ

۷۴ ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذلِكَ فَهِىَ كَالْحِجارَةِ اَوْ اَشَدُّ قَسْوَةً وَ اِنَّ مِنَ الْحِجارَةِ لَما يَتَفَجَّرُ مِنْهُ الْاَنْهارُ وَ اِنَّ مِنْها لَما يَشَّقَّقُ
فَيَخْرُجُ مِنْهُ الْماءُ وَ اِنَّ مِنْها لَما يَهْبِطُ مِنْ خَشْيَةِ اللّهِ وَ مَا اللّهُ بِغافِلٍ عَمّا تَعْمَلُونَ

And (remember) when Moses said to his people : ` Surely, Allah commands you " .۶۷
that you should sacrifice a cow '. They said : ` Do you mock us ?' He said : ` I take
" ' !refuge with Allah from being one of the ignorant

They said ` Ask your Lord for us to make it clear to us what she is.' Moses said : ` " .۶۸
He says : Surely she is a cow neither old nor young, but of middle age; so do what you
".' are commanded

They said : ` Ask your Lord for us to make it clear to us what colour she should " .۶۹
be.' Moses replied : ` He says she should be a yellow cow, bright in colour, giving
".' delight to the beholders

They said : ` Ask your Lord for us to make it clear to us what kind of cow must it " .۷۰
be, for surely to us the cows are all alike, and, if Allah wills, we shall surely be guided
" '.aright

Moses) said: ` Verily, He says : Verily, she is a cow not (yet) trained to till the soil)" .۷۱
or to water the fields; sound and without blemish. ' They said : ` Now you have
brought the truth.' Then they offered her in sacrifice, though they had not the mind to
".(do (it

And (remember) when you killed a man and disputed thereon : but Allah was to " .۷۲
".bring forth what you were hiding

So, We said : ` Strike him (the corpse) with a part of it (the sacrificed cow) '. Thus, " .۷۳
".Allah gives life to the dead and shows you of His signs, so that you might understand

Then your hearts hardened after that as stones or even worse in hardness; for " .۷۴
verily, among stones there are some from which rivers gush forth, and others that
split asunder and water issues out of them, and others tumble down through fear of
".Allah, and Allah is not heedless of what you do

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Commentary : Verses ۶۷-۷۴

The Story of the Israelites' Cow

Among what we have already studied about the Children of Israel in Sura Al-Baqarah, all of the facts were mentioned shortly and briefly.

The event of the Israelites' Cow which is referred to in the above verses, in contrast to all of the previous incidents, is explained in detail and comprehensively. This is so, perhaps, for the reason that this story is mentioned in the Qur'ān only once.

Besides that, there are many instructive subjects involved in it which requires such an extensive explication. One of these subjects which is vividly seen throughout the story, is the persistency of the Israelites in seeking for excuses. It also illustrates their level of faith in the revelations brought forth by Moses (a.s.). Most important of all is that the story provides clear emphatic evidence to the possibility of the Resurrection.

As it is understood from the Holy Qur'ān and its commentaries, the incident was described that one of the Israelites was murdered in a mysterious way, in which his murderer was not at all known.

So, there arose a dispute among the different tribes and divisions of the people as to who murdered the man. Every tribe accused the members of another tribe of the crime and announced that the members of its own tribe were innocent. For its judgement and solution, the problem was brought to the Apostle Moses (a.s.). One one hand, that crime was committed hiddenly and the murderer of the man could not be found by any ordinary means employed at that time. On the other hand, that dispute might have led to a great complicated disturbance among the Children of Israel. Then, finally Moses (a.s.), by the help of the Grace and Guidance of Allah and through a miraculous way, whose explanation will come later, solved the problem.

The Qur'ān begins the description of the event as thus:

"And (remember) when Moses said to his people:

"... .' Surely, Allah commands you that you should sacrifice a cow `

"...' ? They said : ` Do you mock us ..."

".' !He said : ` I take refuge with Allah from being one of the ignorant ..."

p:۲۱۰

That is, causing division and mocking others are acts of the

.ignorant and never is a prophet of Allah of such people

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When the Israelites realized that it was not a mockery and the matter was serious, " "...',They said : ` Ask your Lord for us to make it clear to us what she is

The phrase : ` Ask your Lord ' which is repeated several times in their demands, carries a kind of hidden impoliteness and ridicule in itself. It seems that they considered the Lord of Moses (a.s.) a different

.Lord from their own Lord

: However, as a reply to their demand

Moses said : ` He says: Surely she is a cow neither old nor young, but of middle... " "...' ;age

In order to stop them from prolonging the matter by bringing new excuses forth to postpone that fulfillment of the command of Allah, at the end of the statement, it has : been added

".' so do what you are commanded ..."

.But, they still continued their insistence and obstinacy

"...'.They said : ` Ask your Lord for us to make it clear to us what colour she should be "

Moses replied : ` He says she should be a yellow cow, bright in colour, giving delight ..." ".' to the beholders

.Anyhow, this cow should be very good and interesting in colour

The colour should be so bright and beautiful that any beholder wonders and becomes .delighted when looking at it

It is amazing that they were not satisfied with that and went on seeking for excuses .by which, every time, they made the fulfillment of their duty more difficult

A tradition says that Imam Ridā (a.s.) has said that any cow would have been sufficient, but they imposed the particulars upon themselves, and the more they did so, the more did Allah impose the restrictions as a punishment for their persistent demands for unnecessary details. All

this, while Moses (a.s.) acting under inspiration, was driving them to purchase a particular cow belonging to a particular man who was very holy and pious and deserved to be favoured. They had to pay him an enormous price for this cow which .was the only one then available

(Hence they were very near to not doing it. (١

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They said : ` Ask your Lord for us to make it clear to us what kind of a cow must it " "...,be

for surely to us the cows are all alike, ..." "... and, if Allah wills, we shall surely be ..." ".'guided aright

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(Again, "(Moses) said :` Verily, He says: Verily, she is a cow not (yet

"...'.trained to till the soil or to water the fields; sound and without blemish

They said : ` Now you have brought the truth.'..." So, they tried with much effort to ..." .find that particular cow, and, finally,they found it

".(Then they offered her in sacrifice, though they had not the mind to do (it ..."

****

After describing this story in detail, again the Qur'ān retells it briefly, and generally : through the following two verses, thus

And (remember) when you killed a man and disputed thereon : but Allah was to bring " ".forth what you were hiding

"...'.(So, We said : ` Strike him (the corpse) with a part of it (the sacrificed cow "

"...Thus, Allah gives life to the dead ..."

".and shows you of His signs, so that you might understand ..."

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p:۲۱۲

Nu-uth-Thaqalayn, vol. ۱, p. ۸۸-۸۹ ۱ -۱

In the last verse of the verses under discussion, the hardness of the hearts of the Israelites is referred to. It points out that after witnessing all these events and observing the Signs of Allah and the miraculous evidence that Moses (a.s.) prepared for them, yet their hearts became hard, even harder than stone, because, there are some rocks that bring forth water, or shatter and fall down for the fear of Allah. It :says

"... ;Then your hearts hardened after that as stones or even worse in hardness "

"...,for verily, among stones there are some from which rivers gush forth ..."

"...,and others that split asunder and water issues out of them ..."

."... ,and others tumble down through fear of Allah ..."

So, your hearts are even harder than these rocks, because neither a spring of passion, love, or knowledge flows out of them nor tremble they from the fear of Allah. :Then in the last sentence of the verse, it says

".and Allah is not heedless of what you do ..."

This is a subtle threat against this group of Israelites and all others who behave like .them or do the same as they did

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Verses ۷۵-۷۷

۷۵ اَفَتَطْمَعُونَ اَنْ یُؤْمِنُوا لَكُمْ وَ قَدْ كانَ فَریقٌ مِنْهُمْ یَسْمَعُونَ كَلامَ اللّهِ ثُمَّ یُحَرِّفُونَهُ مِنْ بَعْدِ ما عَقَلُوهُ وَ هُمْ یَعْلَمُونَ

۷۶ وَ اِذا لَقُوا الَّذینَ امَنُوا قالُوا امَنّا وَ اِذا خَلا بَعْضُهُمْ اِلی بَعْضٍ قالُوا اَتُحَدِّثُونَهُمْ بِما فَتَحَ اللّهُ عَلَیْكُمْ لِیُحاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ اَفَلا تَعْقِلُونَ

۷۷ اَوَلا یَعْلَمُونَ اَنَّ اللّهَ یَعْلَمُ ما یُسِرُّونَ وَ ما یُعْلِنُونَ

Do you then hope that they would believe in you (in Faith), and a party among " ۷۵ them indeed used to hear the Word of Allah, then perverted it after they had " ? (understood it, and they know (this

And when they meet those who have Faith, they say : ` We believe ', but when " .۷۶ they are alone with one another, they say : ` Do you speak to them of what Allah has revealed to you, that they may thereby dispute with you about this before your Lord ? " ' ? Have you then no sense

What ! Do they not know that Allah knows what they hide and what they make " .۷۷ " ? known

: Occasion of Revelation

Upon the occasion of the revelation of these first two verses, some of the commentators have narrated from Imam Bāqir (a.s.) who has said: "A group of the Jews, who had not enmity with the truth, when they met the Muslims they would tell them of what had been mentioned in the Turah about the specialties of Prophet Muhammad (p.b.u.h.). The leaders of the Jews understood the matter and told them to avoid informing Muslims of what was cited in the Turah about the epithets of Prophet Muhammad(p.b.u.h.) lest they would argue with the Jews about

(it before their Lord. Then this verse was revealed." (1)

: Commentary

! A Futile Expectation

Point

As noted from these verses, the Qur'ān has discontinued the story of the Israelites and, with an instructive conclusion, has turned to the Muslim believers, saying : " Do you then hope that they would believe in you (in Faith), and a party among them indeed used to hear the Word of Allah, then perverted it after they had understood it, "?(and they know (this

Therefore, when you see that they reject the inspiring words of the Qur'ān and the miracles of the holy Prophet of Islam (p.b.u.h.), you should not be annoyed. They are the children of the same people who, as the elected members of the tribe, went to Mount Sinai, heard the words of Allah, and understood His instructions, but when they .returned they altered them

It is perceived from the phrase : ` ... and a party among them indeed...", that not all of them but a party, who probably formed the majority in them, were of those who .perverted Allah's Words

It is cited in ` Asbāb-un-Nuzūl ' that when some of the Jews returned from Mount Sinai, they told their people : " We heard that Allah ordered Moses, ` Whenever you can do My instructions do them, but when you cannot, leave them ", and this was the .first perversion

However, at the advent of the Prophet of Islam (p.b.u.h.), it was expected that the Jews would accept this religion before others embraced it, because they were the followers of the Book, whereas the pagans were not. Besides that, they had learnt the epithets of the Prophet of Islam (p.b.u.h.) from their own books. But the Holy Qur'ān says that, considering their previous bad reputation, your hope is of no avail. The

reason is that some deviated characteristics which dominated the spirits of this group, caused them to separate from truth, though it was well within the realm of their ability .to embrace it

The next verse uncovers another bitter fact about this deceitful

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Majma`-ul-Bayān, vol. ۱, p. ۱۴۲ ۱ -۱

: hypocritical group. It says

?What Allah has revealed to you

"...,'And when they meet those who have Faith, they say: ` We believe "

:but when they are alone with one another, they say ..."

"... ,Do you speak to them of what Allah has revealed to you `

that they may thereby dispute with you about this ..."

" ' ? before your Lord ? Have you then no sense

In commenting on this very verse, this probability also exists that the initial words of the verse are about the hypocritical Jews who pretended to be believers in the presence of the Muslims but in their absence they denied it. They even scorned those .pure-hearted Jews who had conveyed the secrets of the Turah to the Muslims

At any rate, this is a confirmation to what was said in the previous verse that a group .with such attributes governing their spirits should not be expected to become faithful

The phrase : / fataḥallāhu `alaykum / ` what Allah has revealed to you ' may mean : ` the Divine command which was in the authority of the Children of Israel '. Or, the phrase may refer to the idea that Allah had opened the doors of the divine secrets .and the prophecies about the coming religion unto them

It is noteworthy that this verse clearly shows that the Faith of this hypocritical group in Allah was so weak and hollow that they considered Him as an ordinary person and imagined that if they could conceal a fact from the Muslims, it would be concealed .from Allah, too

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Then, in the next verse, it frankly says : " What ! Do they not know

" ? that Allah knows what they hide and what they make known

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Verses ۷۸–۷۹

۷۸ وَ مِنْهُمْ اُمِّيُّونَ لا يَعْلَمُونَ الْكِتابَ اِلاّ اَمانِيَّ وَ اِنْ هُمْ اِلاّ يَظُنُّونَ

۷۹ فَوَيْلٌ لِلَّذينَ يَكْتُبُونَ الْكِتابَ بِاَيْديهِمْ ثُمَّ يَقُولُونَ هذا مِنْ عِنْدِاللّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَليلاً فَوَيْلٌ لَهُمْ مِمّا كَتَبَتْ اَيْديهِمْ وَ وَيْلٌ لَهُمْ مِمّا يَكْسِبُونَ

And there are among them illiterates, who know not the Book, but only fancies " .۷۸ and mere conjectures. "

So, woe to those who write the Book with their hands and then say:` This is from " .۷۹ Allah,' so that they may sell it for a little price, so, woe to them for what their hands have written and woe to them for what they earn."

: Occasion of Revelation

A group of the learned men of the Jews altered the epithets of the holy Prophet (p.b.u.h.) mentioned in the Turah. This perversion was contrived to protect their social positions and benefits which they used to obtain from their common people over the years.

When the Prophet of Islam (p.b.u.h.) announced his mission and they recognized his epithets coincided with what was mentioned in the Turah, they were afraid that their profits would be endangered if the fact became evident. Therefore, they wrote some epithets completely different from what was actually cited in the Turah.

The ordinary Jews, who had heard the true epithets of the Prophet of Islam (p.b.u.h.), more or less, asked their scholars frequently whether this Prophet was the same promised prophet whose advent they had given them glad tidings of. Then the Jewish savants and scholars decided to recite some perverted verses from the Turah to them in order to make them content thereby.

The Jewish Learned Men's Plots of Oppression Against the Laymen

Following the previous description about the vicious deeds of the Jews, these verses divide them into two definite groups : the laymen and the deceitful learned men. A few of the Jewish scholars, of course, accepted the truth and believed in Islam and joined the community of Muslims. It says :

"And there are among them illiterates, who know not the Book, but only fancies and mere conjectures."

The phrase /ummīyūn/ ` the illiterates ' is the plural form of the term /ummī/ which, here, means an illiterate person who remains the same in his native endowments as he was when he was born without any external education or training from anyone whosoever; and this state is ordinarily known as illiteracy. Or, this case also occurs because some mothers, because of their naive motherly love for their children, ignorantly do not let their children separate from them and go to schools to study.

The term /'amānīyy/ is the plural form of /'amnīyyah/ ` conjecture ', and, here, it may refer to the privileges, vain desires, wishful thinking and mere conjectures of the Jews that they considered for themselves.

The second group was the Jewish priests and savants who often altered the facts for their own benefit, as the Qur'ān says :

"So, woe to those who write the Book with their hands and then say:

` This is from Allah; ' ,..."

"... so that they may sell it for a little price,..."

"... so, woe to them for what their hands have written..."

"... and woe to them for what they earn."

From the last meanings of the verse, it is well understood that they had used impious .means and had come up with an incorrect conclusion

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۸۰ وَقالُوا لَنْ تَمَسَّنَا النّارُ اِلاّ اَیّاماً مَعْدُودَهً قُلْ اَتَّخَذْتُمْ عِنْدَاللّهِ عَهْداً فَلَنْ یُخْلِفَ اللّهُ عَهْدَهُ اَمْ تَقُولُونَ عَلَی اللّهِ ما لا تَعْلَمُونَ

۸۱ بَلی مَنْ کَسَبَ سَیِّئَهً وَ اَحاطَتْ بِهِ خَطیئَتُهُ فَاُولئِکَ اَصْحابُ النّارِهُمْ فیها خالِدُونَ

۸۲ وَالَّذینَ امَنُوا وَ عَمِلُوا الصّالِحاتِ اُولـئِکَ اَصْحابُ الْجَنَّهِ هُمْ فیها خالِدُونَ

۸۰. " And they said : ` The Fire shall not touch us but for a few days '. Say: ` Have you taken such a promise from Allah, for He never fails in His promise ? Or do you speak against Allah what you do not know ? ' "

۸۱. " Yea! whoever earns evil and is encompassed by his sins, these are the inhabitants of the Fire, therein shall they abide forever. "

۸۲. " And those who have Faith and do deeds of righteousness they are the inhabitants of Paradise, therein shall they abide forever. "

Commentary : Verses ۸۰-۸۲

The Qur'ān, here, points to one of the false statements of the Jews of which they were proud and that very pride was the origin of part of their deviation. Thus the Qur'ān responds to it:

" And they said: ` The Fire shall not touch us but for a few days '..."

"... Say: ` Have you taken such a promise from Allah, for He never fails in His promise? Or do you speak against Allah what you do not know?' "

One of the most obvious reasons for the stubbornness and egoism of this group is their belief in the ` preference of the Jewish race over all other races, and that they are different from other nations, and that their sinners will have to tolerate the Fire only for a few days as their punishment and, therefore, Paradise will be theirs exclusively forever. '

This claim of privileges is not logical in any aspect, because, before Allah, there is no difference between the members of the human race from the point of rewards or .punishments for their deeds

Can they support the expectation to their claim of being exceptional among nations and therefore receiving special treatment regarding the general law of penalties by ? describing something they have done to deserve it

However, the above verse with a logical statement, refuses their vain imaginations and denotes that their claims depict one of these two conditions : they should either have taken a particular promise from Allah on the matter that they have not or, they .tell lies and calumniate against Him

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The next verse expresses a common and universal law which is logical from any point :of view. It says

Yea! whoever earns evil and is encompassed by his sins, these are the inhabitants of " ".the Fire, therein shall they abide forever

This is a general rule for the sinners belonging to any sect, nation, in any locality, and .at any time

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There is also a universal, general law for the pious believers, which the next verse : announces

And those who have Faith and do deeds of righteousness they are the inhabitants of " ".Paradise, therein shall they abide forever

****

: Explanation

Earning Sin

The Arabic term /kasb/ and /'iktisāb/ both mean: ` to earn or gain something willingly .' and consciously

Earnings are received in return for something done to profit one's self. This is quite different from merely falling into evil. It is to selfishly seek one's own gain that is evil. One sin leads to another sin

p:٢٢٠

and thus the conscience of the individual gradually becomes deadened until sinning becomes natural and normal for that person and he is totally abandoned to evil and attempts to justify his actions and to deny that he deserves eternal punishment. The law of cause and effect works in its natural order in the case of evil as in the case of virtue. Those who devote themselves wholly to evil, must naturally find themselves beset on every side by the consequent evil effects of the causative evil factors wrought by the individual. But those who struggle against evil, however long it may take for them to overcome it, the inclination towards the evil, cannot be considered equivalent to those who are out to earn evil. Those who struggle to overcome evil hate and detest it and the individual's earnest and sincere effort to overcome evil, naturally ends in the triumph of good in the human nature. With this endeavour of good against evil, the natural consequence of the struggle strengthens the nobility in the individual's personality. But, purposefully yeilding to evil with a selfish motive for any selfish gains, gradually erects a fortress of evil for the individual so that the access of good becomes more and more difficult and ultimately renders the individual's approach to any goodness as impossible. As the individual is totally lost, for all times, to evil, he convicts himself to the perpetual consequences of the evil all around him for ever.

These kind of people are those who are referred to, later, in Sura ۲:۸۶ which says:

"Those are they who have bought the life of this world at the price of the Hereafter, for them the punishment shall not be lightened, nor shall they be helped."

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Verses ۸۳–۸۶; Arabic

۸۳ وَاِذْ اَخَذْنا ميثاقَ بَنى اِسْرائ‍ِلَ لا تَعْبُدُونَ اِلَّا اللّهَ وَ بِالْوالِدَيْنِ اِحْسانًا وَ ذِى الْقُرْبى وَ الْيَتامى وَالْمَساكينِ وَ قُولُوا لِلنّاسِ حُسْنًا وَ
اَقيمُوا الصَّلوةَ وَ اتُوا الزَّكوةَ ثُمَّ تَوَلَّيْتُمْ اِلّا قَليلًا مِنْكُمْ وَ اَنْتُمْ مُعْرِضُونَ

۸۴ وَاِذْ اَخَذْنا ميثاقَكُمْ لا تَسْفِكُونَ دِماءَكُمْ وَلا تُخْرِجُونَ اَنْفُسَكُمْ مِنْ دِيارِكُمْ ثُمَّ اَقْرَرْتُمْ وَ اَنْتُمْ تَشْهَدُونَ

۸۵ ثُمَّ اَنْتُمْ هؤُلاءِ تَقْتُلُونَ اَنْفُسَكُمْ وَ تُخْرِجُونَ فَريقًا مِنْكُمْ مِنْ دِيارِهِمْ تَظاهَرُونَ عَلَيْهِمْ بِالْاِثْمِ وَالْعُدْوانِ وَ اِنْ يَأْتُوكُمْ اُسارى
تُفادُوهُمْ وَ هُوَ مُحَرَّمٌ عَلَيْكُمْ اِخْراجُهُمْ

اَفَتُؤْمِنُونَ بِبَعْضِ الْكِتابِ وَ تَكْفُرُونَ بِبَعْضٍ فَما جَزاءُ مَنْ يَفْعَلُ ذلِكَ مِنْكُمْ اِلّا خِزْىٌ فِى الْحَيوةِ الدُّنْيا وَ يَوْمَ الْقِيمَهِ يُرَدُّونَ اِلى اَشَدِّ
الْعَذابِ وَ مَا اللّهُ بِغافِلٍ عَمّا تَعْمَلُونَ

۸۶ اُولئِكَ الَّذينَ اشْتَرَوُا الْحَيوةَ الدُّنْيا بِالْاخِرَهِ فَلا يُخَفَّفُ عَنْهُمُ الْعَذابُ وَلاهُمْ يُنْصَرُونَ

English Translation

Sura Al-Baqarah

(The Cow)

(No. ۲ (Verses ۸۳-۸۶

And (remember) when We made a covenant with the Children of Israel " .۸۳ (instructing): ` You shall not worship any but Allah; and (you shall do) good to (your) parents, and to the near of kin and to the orphans, and the needy, and speak kind .' (words to people, keep up the prayer, and pay the poor-rates (zakāt

".(Then you turned away, except a few of you, and you backslide (even now

:And (remember) when We made a covenant with you " .۸۴

You shall not shed your blood, nor expel one another from your dwellings ', then you ` ".confirmed it while you bore witness

Yet you kill one another and expel a group of your people from their dwellings, " .۸۵ helping others against them in sin and enmity, and if they come to you as captives, .you ransom them yet their very expulsion was forbidden for you

? Do you then believe in part of the Book, and disbelieve in (another) part

What shall be the recompense of those of you who do that, but disgrace, in the life of this world, and on the Day of Resurrection to be consigned to the most terrible ".punishment ? And Allah is not heedless of what you do

Those are they who have bought the life of this world at the price of the " .۸۶ ".Hereafter, for them the punishment shall not be lightened, nor shall they be helped

****

Commentary : Verses ۸۳-۸۶

! The Breachers of the Covenant

In a few of the verses mentioned before, the covenant of the Children of Israel was .hinted at, but no details were given about it

Through the verses under discussion, Allah reminds them of some of the items of this covenant. Most of these items or all of them should be counted as the fundamental principles and permanent laws of the Divine religions, because this same covenant and these instructions, in some form or other, are comprehensively found in every .religion

In these verses, the Qur'ān severely scorns and blames the Jews because they broke their covenant, and threatens them with disgrace in the life of this world and the most .grievous punishment in the Hereafter

This covenant, that the Children of Israel were witnesses of and confessed to, :contains the following items

.۱ :Monotheism and worshipping Allah, as the verse says

And (remember) when We made a covenant with the Children of Israel "

"... ;instructing): ` You shall not worship any but Allah)

.۲ "... ,and (you shall do) good to (your) parents ..."

.۳ "... ,and to the near of kin and to the orphans, and the needy ..."

.۴ "...,and speak kind words to people ..."

.۵ "...,keep up the prayer ..."

.۶ "...'.(and pay the poor-rates (zakāt ..."

Then you turned away, except a few of you, and you ..."

".(backslide (even now

****

:And (remember) when We made a covenant with you " .۷

"...,You shall not shed your blood `

"... ,'nor expel one another from your dwellings ..." .۸

".then you confirmed it while you bore witness ..." .۹

: This item of the covenant is perceived from the sentence)

("?Do you then believe in part of the Book, and disbelieve in (another) part "

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.But you disregarded many of these aspects of your covenant with Allah

"... ,Yet you kill one another and expel a group of your people from their dwellings "

"... ,helping others against them in sin and enmity ..."

.All of these deeds you did are a breach of the covenant you had taken with Allah

"... and if they come to you as captives, you ransom them ..."

"... .yet their very expulsion was forbidden for you ..."

It is surprising that you, in paying ransom, and setting your captives free, comply with :the ordinances of the Turah and the Divine Covenant

"...? Do you then believe in part of the Book, and disbelieve in (another) part ..."

What shall be the recompense of those of you who do that, but disgrace, in the life ..." "... ,of this world

and on the Day of Resurrection to be consigned to the most terrible punishment ..." "...?

".And Allah is not heedless of what you do ..."

Then, He, the Just, will take all of them into account and will judge upon you according .to your deeds in the Divine Court of Justice

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The last of the verses under discussion, in fact, states their main motive for doing : these contradictory actions. It says

,Those are they who have bought the life of this world at the price of the Hereafter " "...

For this reason : "... for them the punishment shall not be lightened, nor shall they be ".helped

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Explanation

The Best Strategy for the Survival of Nations

These verses have been revealed about the Children of Israel, but they contain a series of universal laws for the whole human race throughout the world. These laws consist of some advice for those nations who wish to survive and to exist successfully, .as well as the secrets of failure and destruction

From the view point of the Qur'ān, nations will be happy and able to continue living when the individuals of that nation, avoiding sins, attach themselves to the greatest Power and rely on that Everlasting Source for help in all conditions. It is obvious that this Origin can be none but Allah, the Exalted. Therefore, they should obey Allah and bow only to Him, i.e. being sincere unto Him alone in obedience. If nations follow this law, they will be afraid of none. Genuine sincerity and perfect intentions of a believer in the way of Allah, do not tolerate the yielding of himself, in any regard, to anything or anybody else other than the One and Only True God, Allah. For it will mean the individual's surrender to his self which is nothing more than surrender to Satan which .is the equivalent of worshipping him

As it was already pointed out, the means of salvation, i.e. for a nation to survive and endure successfully, is firm adherence of its members to the Divine Covenant and their faithful and loyal attachment to the divinely commissioned guides. It is obvious that misdeeds or sins weaken faith, adherence, and the love of goodness, and the excess of it may result in the total severance of the Holy connection, and in the individuals becoming totally lost in the darkness of infidelity, hence eternal punishment and no salvation in either this world or the coming world will be the result .for such a nation

These verses of the Holy Qur'ān, if studied properly and judged dispassionately almost suffice to illustrate what is meant by the religion Islam and what kind of life Islam invites its believers, or all nations to live. And if the members of nations act upon these commandments, how peaceful, pleasant, and enjoyable will be the life here on

.earth

These are on one side, but on the other side, the secret of the

p:۲۲۶

failure and defeat of nations, which finally leads to their destruction and abolishment, lies in the existence of hate and enmity between them and between the members inside each nation, i.e. being heedless to the above mentioned commandments. Such a nation will soon perish because of disregarding Allah's covenant by not relying on Him, by not respecting and helping their parents, family members, kindreds, neighbours, and all fellow men, by shedding blood and by not observing the rights of others by expelling them out of their houses or lands in order to occupy their :properties

"... ,You shall not shed your blood, nor expel one another from your dwellings ..."

And, finally, one of the factors of the destruction of nations is unjust discrimination in the execution of laws, i.e. when they observe those laws which protect their personal .profits but neglect what is beneficial for the society

"... ?Do you then believe in part of the Book, and disbelieve in (another) part ..."

And these are some of the causes of either the development or failure of nations from .the view point of the Qur'ān

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۸۷ وَ لَقَدْ اتَيْنا مُوسَى الْكِتابَ وَ قَفَّيْنا مِنْ بَعْدِهِ بِالرُّسُلِ وَ اتَيْنا عيسَى ابْنَ مَرْيَمَ الْبَيِّناتِ وَ اَيَّدْناهُ بِرُوحِ الْقُدُسِ اَفَكُلَّما جاءَكُمْ رَسُولٌ
بِما لا تَهْوى اَنْفُسُكُمُ اسْتَكْبَرْتُمْ فَفَريقًا كَذَّبْتُمْ وَ فَريقًا تَقْتُلُونَ

۸۸ وَ قالُوا قُلُوبُنا غُلْفٌ بَلْ لَعَنَهُمُ اللّهُ بِكُفْرِهِمْ فَقَليلاً ما يُؤْمِنُونَ

۸۷. "And We gave Moses the Book, and after him sent Messengers in succession; and We gave Jesus, son of Mary, clear Signs, and confirmed him with the Holy Spirit. Is it that whensoever (thereafter) there came to you a Messenger, with what your selves desire not, you became arrogant? Some you denied, and others you slay."

۸۸. "And they said: ` Our hearts are covered '. Nay! Allah has cursed them for their disbelief. Little is that which they believe."

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Commentary : Verses ۸۷-۸۸

Their Covered Hearts

In these verses, again, the Children of Israel are addressed. Yet the concepts and criteria mentioned in them are universal and apply to all.

At first, it says: " And We gave Moses the Book,..."

"and after him sent Messengers in succession; ..."

There came Messengers such as David, Solomon, Joshua, Zacharia and John.

"... and We gave Jesus, son of Mary, clear Signs, and confirmed him with the Holy Spirit. ..."

****

Is it that whensoever (thereafter) there came to you a Messenger, with what your..." "... ? selves desire not, you became arrogant

:This domination of desire on you was so intense that from among those prophets

".Some you denied, and others you slay ..."

This verse makes a fact clear that the Divine apostles, when communicating their prophecies, on the path of Allah, were heedless of the oppositions of the materialists. And, it must be so, because a correct sincere leadership is not anything save that. If prophets tend to follow the unconditioned desires of people and adapt themselves to people's selfish inclinations, they will be the followers of ` the misled ' rather than .being a divine leader for the followers of the path of truth

" ...'.And they said: ` Our hearts are covered "

"... .Nay! Allah has cursed them for their disbelief ..."

".And it is for the same reason that: "... Little is that which they believe

The above sentence may be about the Jews who either rejected the prophets (p.b.u.h.) or killed them. It is also probable that it refers to the Jews who were comtemporary with the holy Prophet (p.b.u.h.) and used to inflexibly oppose him with obstinacy and enmity. However, it states the fact that Man, following his desires, may reach a point that he be cursed by Allah and be deprived of His Mercy. It is in this case that his heart is enclosed in a covering so tight that the truth can rarely penetrate into .it

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٨٩ وَلَمّا جآءَهُمْ كِتابٌ مِنْ عِنْدِ اللّهِ مُصَدِّقٌ لِما مَعَهُمْ وَ كانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذينَ كَفَرُوا فَلَمّا جاءَهُمْ ما عَرَفُوا كَفَرُوا بِهِ فَلَعْنَهُ اللّهِ عَلَى الْكافِرينَ

٩٠ بِئْسَمَا اشْتَرَوْا بِهِ اَنْفُسَهُمْ اَنْ يَكْفُرُوا بِما اَنْزَلَ اللّهُ بَغْياً اَنْ يُنَزِّلَ اللّهُ مِنْ فَضْلِهِ عَلى مَنْ يَشاءُ مِنْ عِبادِهِ فَباؤُ بِغَضَبٍ عَلى غَضَبٍ وَ لِلْكافِرينَ عَذابٌ مُهينٌ

.٨٩ "When there came to them a Book from Allah, confirming what was with them and, from before, they had been praying for victory over those who rejected the Truth when there came to them that which they recognized (to be Truth), they disbelieved in it. So Allah's curse is on the disbelievers. "

.٩٠ "Evil is the thing they have sold themselves for, denying in what Allah has sent down, out of envy that Allah should send down of His grace on whomever He wills of His servants, and they have incurred Wrath upon Wrath, and for the disbelievers awaits a humiliating punishment."

Commentary: Verses ٨٩-٩٠

A Religious Adherent and an Infidel!

The words in these verses are again about the Jews and their lives. They formerly had an ardent love and were desirous for the advent of Islam and Prophet Muhammad (p.b.u.h.) for which they had settled in Medina waiting to see the signs of the new Prophet (p.b.u.h.) about which they had studied in their heavenly Book, the Turah.

From before, they usually gave each other the happy tidings of the advent of such a

Prophet (p.b.u.h.) and they hoped that his appearance would help them to be able to defeat their enemies. But when they received a Book from Allah, the Qur'ān, which contained the same message that the Jews had had with them, in the Turah, they .rejected it

When there came to them a Book from Allah, confirming what was with them and," from before, they had been praying for victory over those who rejected the Truth when there came to them that which they recognized (to be Truth), they disbelieved "... .in it

".So Allah's curse is on the disbelievers ..."

Yet, it sometimes happens that a person eagerly pursues a certain fact, but when he reaches it and finds it opposite to his personal interests, he, being affected by his low .desires, refuses it and abandons it, or even sometimes he stands against it

In fact, the Jews have willingly acquired defeat. Those people who, with the purpose of accepting and following the promised Prophet (p.b.u.h.) had emigrated from their own homes and, with many difficulties, had settled in Medina in order to attain their goal, ultimately joined the camp of the pagans and hostile disbelievers. Therefore, the :Qur'ān says

"...,Evil is the thing they have sold themselves for "

denying what Allah has sent down, out of envy that Allah should send down of His ..." "... ,grace on whomever He wills of His servants

It seemed they expected that the promised prophet (p.b.u.h.) would be one from among the Children of Israel. They were displeased of the Qur'ān having been sent down to someone else. Then they, surrendering themselves to infidelity and disbelief in the Truth, showed their envy to the holy Prophet Muhammad (p.b.u.h.). Therefore, :at the end of the verse, it says

and they have incurred Wrath upon Wrath, and for the disbelievers awaits a ..." ".humiliating punishment

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Verses ۹۱-۹۳

۹۱ وَ اِذا قيـلَ لَهُمْ امِنُوا بِمـا اَنْزَلَ اللّهُ قـالُوا نُؤْمِنُ بِمـا اُنْزِلَ عَلَيْنـا وَ يَكْفُـرُونَ بِما وَراءَهُ وَ هُوَ الْحَـقُّ مُصَـدِّقـًا لِما مَعَهُمْ قُلْ فَلِمَ
تَقْتُلُونَ اَنْبِياءَ اللّهِ مِنْ قَبْلُ اِنْ كُنْتُمْ مُؤْمِنينَ

۹۲ وَ لَقَدْ جاءَكُمْ مُوسى بِالْبَيِّناتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَ اَنْتُمْ ظالِمُونَ

۹۳ وَ اِذْ اَخَـذْنا ميثـاقَكُمْ وَ رَفَعْنـا فَوْقَكُمُ الطُّورَ خُـذُوا مـا اتَيْنـاكُمْ بِقُوَّةٍ وَاسْـمَعُوا قالُوا سَـمِعْنا وَ عَصَـيْنا وَ اُشْـرِبُوا فى قُلُوبِهِمُ الْعِجْلَ
بِكُفْرِهِمْ قُلْ بِئْسَما يَأْمُرُكُـمْ بِـه ايمانُكُـمْ اِنْ كُنْـتُـمْ مُـؤْمِنيــنَ

۹۱. " When it is said to them: ` Believe in what Allah has sent down ',

(they said: ` We believe (only) in what was sent down to us (before).'

But they disbelieve in what is beyond that, while it is the Truth confirming what is with them. Say:

` Why then were you slaying the Prophets of Allah in former times, if you were (indeed) faithful?' "

۹۲. " And, also, Moses came to you with clear signs; yet you took to worship of the Calf after him (in his absence) and you were (willful) wrongdoers. "

۹۳. " And (remember) when We made a covenant with you, and raised the Mount, above you, (saying):

` Hold you fast that which We have given you with the strength, and hear (Our commandments) '. They said:

` We hear and disobey '; and they were made to imbibe (the love of) the Calf into their hearts because of their disbelief.

Say: ` Evil is what your faith bids you if you be, indeed, faithful.' "

Racial Bigotries of the Jews

In commenting on the previous verses, it was said that the Jews tolerated a lot of trouble and toil on the path of reaching the Prophet (p.b.u.h.) that the Turah had promised, but when he (p.b.u.h.) came, they did not believe in him, because of envy, or for the reason that this prophet (p.b.u.h.) was not from the Children of Israel, or .because their personal interests were in danger

Now, through the verses under discussion, the Qur'ān refers to the racial bigotries of :the Jews by which they are known throughout the world. It says

When it is said to them:` Believe in what Allah has sent down ', they said:` We " believe (only) in what was sent down to us (before) '. But they disbelieve in what is "... ,beyond that

The Jews believed neither in the Evangel (Ingīl) nor in the Qur'ān, but they paid .attention only to the racial aspects and their personal benefits

The Jews said that they believed in what had been revealed to them, i.e. to the Israeli prophets (a.s.) and they would not believe in anything revealed to a non-Israeli prophet (i.e. the holy Prophet Mohammad (p.b.u.h.)). The reply to this arrogance is given in this verse saying that that which has been sent down to the holy Prophet (p.b.u.h.) is truth verifying that which is in the Book with them, referring to the :prophecy proclaimed in Duet. ۱۸: ۱۵-۱۸. And, now, the Qur'ān says

"... .while it is the Truth confirming what is with them ..."

Then, the Holy Qur'ān uncovers their falsehood and says that their excuse for their : disbelief is that Prophet Muhammad (p.b.u.h.) is not from among them

Say: ` Why then were you slaying the Prophets of Allah in former times, if you were... " " ' ? (indeed) faithful

If they truly believed in the Turah, the Divine Book in which murder is considered a

.major sin, they would not slay the great prophets of Allah

Furthermore, this statement that they say: " We believe (only) in

what was sent down to us (before) ", is a clear deviation from the path of Monotheism, or, in other words, it is, in itself, blasphemy. This is a kind of arrogance .and selfishness whether it be in the form of a personal issue or racial one

The purpose of Monotheism is to eradicate these disgraceful habits from the unity of human beings so that they accept Allah's commandments merely because they are .issued from that Origin

In other words, if the acceptance of the Divine instructions is only on the condition that they be sent down to us, it is, in fact, ` disbelief ' rather than ` belief ', or it is infidelity rather than ` faithfulness ' in Islam. The acceptance of such instructions is .not at all true evidence of Faith

It is worthy to note that when the above verse says: " When it is said to them: ` Believe in what Allah has sent down,'... " it refers neither to Muhammad (p.b.u.h.) nor :to Moses (a.s.) nor to Jesus (a.s.). It merely says

".Believe in what Allah has sent down "

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To make their falsehood clearer, in the next verse, the Quraān provides further :evidence against them. It says

And, also, Moses came to you with clear signs; yet you took to worship of the Calf " " .after him (in his absence) and you were (willful) wrongdoers

The Qur'ān tells the Jews that if you are true and you believe in your prophet, why did you worship the Calf after those clear signs and that monotheistic evidence ? What kind of faith is it that when Moses (a.s.) goes to the Mount, in his absence, it escapes from your hearts and immediately infidelity is substituted therein; or the Calf takes ? the place of Monotheism

Yes, with this wrong action, you committed an injustice both to yourselves and your .society, and to your coming generations

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In the subsequent verse, the Holy Qur'ān cites another example

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proving the meagreness of their claim. It refers to the covenant of Mount Sinai and :says

And (remember) when We made a covenant with you, and raised the Mount, above " :(you, (saying

Hold you fast that which We have given you with the strength, and hear (Our ` :commandments) '. They said

"... ;' We hear and disobey `

and they were made to imbibe (the love of) the Calf into their hearts because of ..." "... .their disbelief

Yes, blasphemy and mammonism, whose symbol was the love of the golden Samaritan Calf, had influenced their hearts and took root throughout their souls. That .was why they forgot their Lord

Strange! What sort of Faith is it that condones both the slaying of prophets and the ? worshipping of the Calf, but neglects the observance of firm Divine Covenants

".' Yes, "... Say: ` Evil is what your faith bids you if you be, indeed, faithful

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Verses ۹۴–۱۰۱; Arabic

۹۴ قُلْ اِنْ کانَتْ لَکُمُ الدّارُ الْاٰخِرَهُ عِنْدَاللّهِ خالِصَهً مِنْ دُونِ النّاسِ فَتَمَنَّوُا الْمَوْتَ اِنْ کُنْتُمْ صادِقِینَ

۹۵ وَلَنْ یَتَمَنَّوْهُ اَبَداً بِما قَدَّمَتْ اَیْدیهِمْ وَاللّهُ عَلیمٌ بِالظّالِمینَ

۹۶ وَلَتَجِدَنَّهُمْ اَحْرَصَ النّاسِ عَلی حَیوهٍ وَ مِنَ الَّذینَ اَشْرَکُوا یَوَدُّ اَحَدُهُمْ لَوْ یُعَمَّرُ اَلْفَ سَنَهٍ وَ ما هُوَ بِمُزَحْزِحِه مِنَ الْعَذابِ اَنْ یُعَمَّرَ وَاللّهُ بَصیرٌ بِما یَعْمَلُونَ

۹۷ قُلْ مَنْ کانَ عَدُوّاً لِجِبْریلَ فَاِنَّهُ نَزَّلَهُ عَلی قَلْبِکَ بِاِذْنِ اللّهِ مُصَدِّقًا لِما بَیْنَ یَدَیْهِ وَ هُدیً وَ بُشْری لِلْمُؤْمِنینَ

۹۸ مَنْ کانَ عَدُوّاً لِلّهِ وَ مَلٰئِکَتِه وَ رُسُلِه وَ جِبْریلَ وَ میکائیلَ فَاِنَّ اللّهَ عَدُوٌّ لِلْکافِرینَ

۹۹ وَ لَقَدْ اَنْزَلْنا اِلَیْکَ ایاتٍ بَیِّناتٍ وَ ما یَکْفُرُ بِها اِلَّا الْفاسِقُونَ

۱۰۰ اَوَکُلَّما عاهَدُوا عَهْداً نَبَذَهُ فَریقٌ مِنْهُمْ بَلْ اَکْثَرُهُمْ لا یُؤْمِنُونَ

۱۰۱ وَ لَمّا جاءَهُمْ رَسُولٌ مِنْ عِنْدِاللّهِ مُصَدِّقٌ لِما مَعَهُمْ نَبَذَ فَریقٌ مِنَ الَّذینَ اُوتُوا الْکِتابَ کِتابَ اللّهِ وَراءَ ظُهُورِهِمْ کَاَنَّهُمْ لا یَعْلَمُونَ

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p:۲۳۶

English Translation

Sura Al-Baqarah

(The Cow)

(No. ٢ (Verses ٩٤-١٠١

Say: ` If the Last Abode with Allah is yours exclusively and not for other people, " .٩٤
" .' then long for death if you are truthful

But never will they long for death, because of what their hands have sent forth; " .٩٥
" .for Allah well knows the unjust

Indeed, you will find them the greediest of people for life, even more than those " .٩٦
who associate partners (to Allah); each one of them is covetous to live (even) a thousand years, yet the prolongation of his life shall not remove him further away " .from the punishment. Allah sees what they do

Say (O' Muhammad): ` Whoever is an enemy to Gabriel, who brought down (the " .٩٧
Qur'ān) upon your heart by Allah's leave, confirming what was before it, and a " ; ' guidance and glad tidings for the believers

And whoever is an enemy to Allah, His angels, His Messengers, Gabriel and " .٩٨
" .Michael (should know that) Allah is surely an enemy to the infidels

Verily, We have sent down to you clear Signs, and none denies them except the " .٩٩
" .transgressors

What! Whenever they made a covenant, a group of them cast it aside ? Nay, " .١٠٠
" .most of them do not (truly) believe

And when there came to them a Messenger from Allah, confirming what was " .١٠١
with them, a part of them who were given the Book cast the Book of Allah behind their " !backs, as though they knew (it) not

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Commentary : Verses ۹۴– ۱۰۱

The Jew's Claim on Heaven

"... ,Say: ` If the Last Abode with Allah is yours exclusively and not for other people "

From the former verses, it was understood that the Jews claimed that they would not be touched by the Fire but for a few days when they worshipped the Calf, saying: " The Fire shall not touch us but for a few days ". Also, when they were told to believe in Allah's revelation, they replied that they would believe only in their Book, the Turah: " We believe (only) in what was sent down to us (before). " They imagined that they were the only people who would be qualified for salvation and felicity, while other nations would be punished and receive eternal destruction in the Hereafter. Then, to cancel this kind of idea and to verify that the case is not as they considered, it is told :them

".' then long for death if you are truthful ..."

The Messenger of Allah is commanded to tell them that if the abode of the Hereafter and the blessings of Heaven are exclusively theirs, they must strive to reach such bliss and invoke for death in order to get rid of the disasters and miseries of this world. It is in this situation that they would attain eternal happiness which they falsely think .belongs to them alone

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Allah Challenges the Jews' Claim

" ... ;But never will they long for death, because of what their hands have sent forth "

".for Allah well knows the unjust ..."

:And in another occurrence, as a protest to them, the Qur'ān says

If you think that you are friends to Allah, to the exclusion of (other) men, then ..." .(invoke your desire for death if you are truthful! ", (Sura Al-Jumu`ah, No. ۶۲, verse ۶

Yes, a sincere friend desires to be with his friend, someone in love wishes to see one's love, and a seeker of a particular thing is anxious and desirous to obtain that which .one is seeking

Worldly affairs and materialism often stand as a curtain or barrier between Allah and His servants. They usually do not let one approach Him and be acquainted with his / ,her Creator deservingly. Therefore

the true sincerity towards Him is the desire of death. Then, here, to unvail the falsehood of the statement of the Jews, Allah announces that if they truly believe that the future abode with Allah is exclusively theirs and think that only they are those who are the favoured people of Allah, not any other people, they must invoke death with .their tongues, hearts, and actions to reach Him without any natural barrier

Indeed, you will find them the greediest of people for life, even more than those who " "...;(associate partners (to Allah

But they never invoke death because they are the greediest of all people for the life of this world. They love the long life of this world even much more than pagans and .idolators

"... ,each one of them is covetous to live (even) a thousand years ..."

Besides their hideous deeds and that they do not seek death in order to meet the .Lord, each of them would like to live one thousand years

The figure ` one thousand years ' metaphorically refers to the idea that they wish to live a long life. This is evidence to their lie and they know that neither the Last Abode with Allah is theirs, nor are they the friends of Allah. They arrogantly state these things, based on bigotry, in order to tell the Muslims that both the Jews and their .ancestral religion are right, and Muslims are wrong and their religion is untrue

Then Allah, by this clear evidence, made their falsehood manifest by stating that the .friends of Allah are those who are desirous of death to attain their goal

yet the prolongation of his life shall not remove him further away from the ..." "... .punishment

" .Allah sees what they do ..."

That is, the Jews will never long for death, then how can they desire a long life when it does not save them from the punishment ? Yet, they are the greediest people for the low life of this world which can be a barrier obstructing entrance into the everlasting

felicity of the life in the coming world. Furthermore, the members of this group having belief in the Hereafter and the life after death, are greedier for the life of this world than pagans and blasphemers, who wrongly believe that Man will be destroyed and .perish after death

"... ,Say (O' Muhammad): ` Whoever is an enemy to Gabriel "

Occasion of Revelation

The commentators believe that as `Abdullah-ibn-Abbas cites, the occasion of :revelation of this verse was as follows

One of the scholars of the Jews by the name of Ibn-Ṣūriyā, with a group of Jewish people from Fadak, was attending the holy Prophet (p.b.u.h.) when he put forth some .questions to test his gift of prophecy

Thereby being convinced that Muhammad (p.b.u.h.) was a true prophet of Allah, he asked as to which of Allah's angels had conveyed the

.Divine messages to him, and he (p.b.u.h.) answered that Gabriel had

The Jew said he would not believe, as Gabriel was the enemy of his people and he is the angel of punishment, annoyance, displeasure, indignation, and execution; while Michael was not, and if Michael would have been the one who came down to the Prophet (p.b.u.h.), then they would believe in him (p.b.u.h.). So, Allah (s.w.t.) sent down this verse and told the holy Prophet (p.b.u.h.) to say that he who is the enemy of :Gabriel, is the enemy of the one

"... ,who brought down (the Qur'ān) upon your heart by Allah's leave ..."

" ; ' confirming what was before it, and a guidance and glad tidings for the believers ..."

Thus, the Qur'ān attests to the rightfulness of all the heavenly Books such as the Turah, the Evangil, Psalms of David, the Written Sheets (Scriptures), and what Allah .(.had sent to other prophets (a.s

The word /hudan/ ` a guidance ' here, may refer to the guidance of the Qur'ān for all of the believing members of the Jinn and humans. The guidance is apportioned to the believers perhaps for the reason that it is only the believers who are benefited by the .Qur'ān, so therefore, the glad tidings are given to them

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Now, this verse reiterates the subject matter of the previous verse but with more :emphasis and accompanied with a threat. It says

And whoever is an enemy to Allah, His angels, His Messengers, Gabriel and Michael " " .(should know that) Allah is surely an enemy to the infidels

This statement is an indication to the meaning that these instances

This statement is an indication to the meaning that these instances are not separable. The Essence of Allah, angels, all His Messengers, Gabriel and Michael or any other angels, from this point of view, are all the same and to have enmity with one of them .is, in fact, having enmity with the others

In other words, Allah's ordinances, which are helpful on the path to development of the human race, have been revealed from His Origin unto prophets (p.b.u.th.) by means of angels. And if there be any difference between their missions, it is a difference of the division of responsibilities, not a contrast in missions. They are all alongside the path of the same goal. So, being an enemy against one of them is .showing enmity against Allah

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Upon the occasion of revelation of verse ۹۹, there is a narration from Ibn-Abbas who said: " Ibn-Ṣūriyā, a Jewish scholar, told the Prophet (p.b.u.h.): ` O Muhammad, you have not brought anything for us that we understand it, and also the Lord has not sent a clear sign to you so that we follow you thereby '. Then, Allah sent down this verse (which was a frank vivid answer to that statement.(۱)

! None Denies Divine Signs Save the Transgressors

Through this verse, the Qur'ān points to the fact that Allah has given the Prophet of Islam (p.b.u.h.) enough evidence and sufficient

Signs all of which are so clear that nobody can deny them. Hence, those who deny them, indeed, have recognized the rightfulness of his invitation, but, because of their .special evil intentions, they oppose it

Verily, We have sent down to you clear Signs, and none denies them except the " " .transgressors

Contemplation over the verses of the Qur'ān makes the way clear for any pure-hearted truth-seeker. By reciting these verses, the reality and truthfulness of the invitation of the Prophet of Islam (p.b.u.h.), as well as the greatness of the Qur'ān, can

be understood. But, only those can understand this meaning that their hearts have not been darkened

p:۲۴۱

Majm-ul-Bayan, vol. ۱, p .۱۶۸ ۱ -۱

as a result of committing sin. Thus, it is not surprising that transgressors and those who have stained themselves with sins by disobeying the commands of Allah, never .believe in Islam

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?What! Whenever they made a covenant, a group of them cast it aside "

" .Nay, most of them do not (truly) believe

With reference to the previous verses, this verse is also a protest against the Jews as to why some of these people neglect and breach their covenant that they make with Allah. They not only break their covenant but also have no faith at all. It may refer to this idea that if they believed in Allah and His prophets (a.s.), they would never break .their covenant or never fail in their promise

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And when there came to them a Messenger from Allah, confirming what was with " " ... ,them

The purpose of the term ` Messenger ', here, may be the Last Prophet (p.b.u.h.), or it may refer to all those prophets (a.s.) who came after Moses (a.s.), because, according to the previous verses, the Qur'ān protests against the Jews for rejecting all of the great prophets after Moses (a.s.). These prophets (a.s.), with their Divine commissions, abrogated Moses' religion whereas, in the meantime, they confirmed the rightfulness of what the Jews had in their hands the Turah yet, some of them (the :Jews) put the Book of Allah behind their backs

,a part of them who were given the Book cast the Book of Allah behind their backs ..." "...

Some of the learned men of the Jews put the Book of Allah, the Turah, which attested to the prophethood of the Last Messenger of Allah, Prophet Muhammad (p.b.u.h.), " behind their backs " and, by neglecting his specific description which was recorded in

:the Turah, they abandoned it totally

" ! as though they knew (it) not ..."

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Verses ۱۰۲–۱۰۳; Arabic

Sura Al-Baqarah

(The Cow)

(No. ۲ (Verses ۱۰۲ and ۱۰۳

۱۰۲ وَاتَّبَعُوا مـا تَتْلُوا الشَّيـاطينُ عَلى مُلْـكِ سُـلَيْمنَ وَ مـا كَفَرَ سُـلَيْمنُ وَلكِنَّ الشَّيـاطينَ كَفَرُوا يُعَلِّمُونَ النّـاسَ السِّحْرَ وَ ما اُنْزِلَ عَلَى
الْمَلَكَيْنِ بِبابِلَ هارُوتَ وَ مارُوتَ وَ ما يُعَلِّمانِ مِنْ اَحَـدٍ حَتّى يَقُولا اِنَّما نَحْنُ فِتْنَهٌ فَلا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُما ما يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَ
زَوْجِهِ وَ مـا هُمْ بِضـارّينَ بِهِ مِنْ اَحَـدٍ اِلاّ بِـاِذْنِ اللّهِ وَ يَتَعَلَّمُونَ ما يَضُـرُّهُمْ وَلا يَنْفَعُهُمْ وَ لَقَـدْ عَلِمُوا لَمَنِ اشْتَرَبهُ ما لَهُ فِى الْاخِرَهِ مِنْ
خَلاقٍ وَ لَبِئْسَ ما شَرَوْا بِهِ اَنْفُسَهُمْ لَوْ كانُوا يَعْلَمُونَ

۱۰۳ وَلَوْ اَنَّهُمْ امَنُوا وَاتَّقَوْا لَمَثُوبَهٌ مِنْ عِنْدِاللّهِ خَيْرٌ لَوْ كانُوا يَعْلَمُونَ

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p:۲۴۳

English Translation

Sura Al-Baqarah

(The Cow)

(No. ٢ (Verses ١٠٢ and ١٠٣

And they followed what the Shaitans chanted of sorcery in the reign of Solomon; " .١٠٢ and Solomon disbelieved not, but the Shaitans disbelieved by teaching people sorcery; and that which was sent down to the two angels, Hārūt and Mārūt, in Babylon. Even though they (the two) never taught anyone without saying: ` We are .'only a trial for you, therefore do not disbelieve

So they learned from these two (magic spells) by which they might cause separation between a man and his wife, though they cannot hurt anyone (thereby) but by Allah's .leave

They learn what harms them and profits them not; and they surely knew that the buyers of it would have no share of happiness in the Hereafter. And vile was the price " !(for which they sold their own selves, had they but known (this

Yet, had they believed (in Allah), and guarded themselves (against evil) a reward " .١٠٣ " !(from Allah would have been better, had they but known (this

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Commentary: Verses ۱۰۲–۱۰۳

Solomon (a.s.) and the Sorcerers in Babylon

Solomon Accused of Being a Sorcerer

It is understood from the Islamic literature that, at the time of Solomon (a.s.), some of his fellow countrymen used to practice the art of sorcery. Solomon (a.s.) ordered that their records and related materials be gathered and kept locked in a safe place. (Their preservation was, perhaps, for the purpose that there may have been some pieces of paper among them helpful for breaking the spells of the sorcerers' magic.)

After the departure of Solomon (a.s.), a group of people took them out and began spreading and teaching others sorcery. Some, taking advantage of this opportunity, said that Solomon (a.s.) was not a prophet at all, and the wonderful power that he had over the realms of nature was through witchcraft; so it was with the help of those magic tricks that he could dominate his country and do extraordinary things.

By following this group, some of the Israelites were severely engaged in the art of sorcery; so intensively that they put the Turah aside.

When the Prophet of Islam (p.b.u.h.) announced his invitation and, through the verses of the Qur'ān, proclaimed that Solomon (a.s.) had been one of the apostles of Allah, some of the Jewish rabbis told their people: ` Are you not surprised that Muhammad says Solomon was an apostle while he was a sorcerer? '

This statement by those Jews was counted a great accusation against this Divine prophet (a.s.), because when they said he was a sorcerer it insinuated that he was a lier and not a true prophet. This action caused him to be considered a blasphemer. Then, the above verse responded to their false accusation.

However, the first verse of this group of verses illustrates another dimension of the hineous actions of the Jews : that they accused the apostle of Allah, Solomon (a.s.), of sorcery and witchcraft. It says:

"... ;And they followed what the Shaitans chanted of sorcery in the reign of Solomon "

The pronoun ` they ', existing in the Arabic word /wattaba`ū/, `they

p:۲۴۵

followed ', may refer to the Jews contemporary with the Prophet of Islam (p.b.u.h.) or .those contemporary with Solomon (a.s.) or all of them

The objective meaning of the term /šayātīn/ may be the evil people, or devils of the .Jinn, or both of them

:Then, after stating the above idea, the Qur'ān adds

"... ,and Solomon disbelieved not ..."

Solomon (a.s.) never did practice sorcery, and he did not take any advantage from it in :attaining his goals

"... ;but the Shaitans disbelieved by teaching people sorcery ..."

"... .and that which was sent down to the two angels, Hārūt and Mārūt, in Babylon ..."

: Yes, they stretched their hands toward sorcery from two sides

one, from the side of sorcery which was taught by the Shaitans during the time of Solomon (a.s.); and the other side was the instructions that Hārūt and Mārūt taught .people for the purpose of breaking the spells of sorcery

: Even though they (the two) never taught anyone without saying ..."

"... .' We are only a trial for you, therefore do not disbelieve `

The Story of the two Angels, Harut and Marut

In short, when these two angels appeared in the society, sorcery was in fashion among those people and a popular item in their marketplace. At that time, most of the people were captured in the grips of sorcerers. The two angels taught people the ways in which they could counter the effects of such wicked practices (the witchcraft) of the sorcerers as an art of self-defense. But learning this art demanded, firstly, that they learn about the magic itself. So, in order to be able to negate sorcery, they initially had to learn sorcery itself, and the ways in which it might work effectively, as

.good skillful magicians

The spread of sorcery

But Jewish mischief mongers took this matter as a means for spreading sorcery more and more. They expanded it so vastly that they accused the Divine prophet, Solomon (a.s.), of sorcery and said that if nature, or even Jinns and humans, obeyed him (a.s.), it was merely the effect of sorcery. Yes, this is the common habit of the vicious: to .accuse the great men as being their followers to justify their own school of thought

,At any rate, they could not pass this Divine trial successfully and

p:۲۴۶

.consequently, failed in keeping the right path, the true Faith

So they learned from these two (magic spells) by which they might cause …"
"… ,separation between a man and his wife

.But the Power of Allah is above all these abilities

"… .though they cannot hurt anyone (thereby) but by Allah's leave …"

"… ;They learn what harms them and profits them not …"

Yes, they altered this divine constructive training. Instead of utilizing it on the path of improving their society and using it as a means of defense against the witchcraft of .the sorcerers, they applied it to doing evil

and they surely knew that the buyers of it would have no share of happiness in the …"
"… .Hereafter

And vile was the price for which they sold their own selves, had they but known …"
" !((this

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Sorcery—A whirlpool of Blasphemy

They were heedless of their own happiness and of that of the society they belonged .to, and were drowned in the whirlpool of blasphemy

Yet, had they believed (in Allah), and guarded themselves (against evil) a reward "
" !(from Allah would have been better, had they but known (this

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Verses ۱۰۴-۱۰۵

۱۰۴ يا اَيُّهَا الَّذينَ امَنُوا لا تَقُولُوا راعِنا وَ قُولُوا انْظُرْنا وَاسْمَعُوا وَ لِلْكافِرينَ عَذابٌ اَليمٌ

۱۰۵ ما يَوَدُّ الَّذينَ كَفَرُوا مِنْ اَهْلِ الْكِتابِ وَ لاَ الْمُشْرِكينَ اَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَ اللّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشاءُ واللّهُ ذُو الْفَضْلِ الْعَظيمِ

۱۰۴. " O' you who have Faith! Do not say (to the Prophet) ` rā`inā ' but say ` unẓurnā '; and hearken (unto him) and for unbelievers awaits a painful punishment. "

۱۰۵. " Neither those who reject Faith from among the people of the (earlier) Book, nor those who take partners to Allah, wish that any good should be sent down upon you from your Lord, and Allah chooses especially whom He pleases for His Mercy and Allah is the Lord of Mighty Grace. "

Occasion of Revelation:

Ibn Abbas, the leading commentator, is narrated to have said that the early Muslims, when the Prophet (p.b.u.h.) was speaking and teaching them the divine verses and commandments, often asked him to speak slowly so that they could comprehend the material well and could have opportunity enough to ask their questions. For this purpose, then, they applied the phrase /rā`inā/ derived from the root /ar-ra`ā/ ` to give respite ', which means: ` give us respite, wait for us '.(۱) But the Jews took the same word from the Arabic root /ar-ra`ūnah/ used with the meaning of ` foolhardiness, thoughtlessness, foolishness ', which means: ` make foolish of us ' and suggests an insult.(۲)

Here, the Jews had found something by which they could ridicule

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۱- ۱ Aa-Durr-ul-Manthur, vol. ۱, pp. ۲۵۲-۲۵۳

۲- ۲ Jami-ul-Bayan, by Muhammad-ibn-Jarir Tabari, vol. ۱, pp.۴۶۹-۴۷۳

.and make fun of the Prophet (p.b.u.h.) and the Muslims

The first verse of the above verses was revealed to prevent this derisive usage of the word by the Jews. It commanded the believers to use /unẓurnā/ instead of /rā`inā/ which had the same meaning, but was plain and unambiguous. Thus, the enemies .could not misuse it

Some other commentators have said that the phrase /ra`inā/ was employed by some Jews in whose language it had an uncomplimentary meaning. They repeated it again .and again

Some others of the commentators have also said that the Jews pronounced /rā`īnā/ instead of saying /rā`inā/ and, addressing the Prophet (p.b.u.h.) with that term which .meant ` our cattle-tender, shepherd ', ridiculed him

These occasions of revelation do not contrast with each other, so that all of them may .be right

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:Commentary

! Leave No Pretext for Enemies

Regarding what was said about the occasion of revelation, the first verse of the :verses under discussion says

"... ;' O' you who have Faith! Do not say (to the Prophet) ` rā'inā ' but say ` unẓurnā "

".and hearken (unto him), and for unbelievers awaits a painful punishment ..."

It is well understood from this verse that the Muslims, should be careful to avoid giving their enemies any pretext, because they may misuse even one short sentence against them. The Qur'ān advises the Muslims to avoid uttering even the smallest common word which they might transform into a term of reproach in order to weaken the spirits of the Muslims. They should be careful not to select words which have

multiple or ambiguous meanings that may be misused by the enemies to mock them thereby but rather should choose appropriate, unambiguous words. They must guard themselves against the cynical trick of using

.words which sound complimentary to the ear but have a hidden barb in them

When Islam is so meticulous that it does not let Muslims give their enemies pretext for these little things, the duty of Muslims is clear for greater and more important .subjects, both concerning their interior affairs and international matters

It is also noteworthy that the phrase /rā`inā/, besides what was stated before, is not free from impoliteness in meaning, because this term may also be derived from the word /murā`āt/, which means that `you should observe us and we will observe you likewise '. Then, the Qur'ān has bidden the Muslims not to use it anymore, since it .contains a sense of impoliteness, besides the abusing of it by the Jews

A Precise Meaning

The honorific and enlivening sentence /yā 'ayyuhallaīna 'āmanū/ ` O' you who have Faith ', addressed to the believers, has occurred ٨٠ times in the Qur'ān. The above .verse is the first one which contains this phrase

It is interesting that this phrase has occurred only in the verses that have been revealed in Medina, viz. it is not seen in the Meccan verses. It may be for the reason that with the emigration of the Prophet (p.b.u.h.) to Medina, Muslims gathered together and it was then that the situation of Muslims became stabilized, especially when they formed a strong, powerful government. Hence, Allah (s.w.t.) addressed :them with this phrase

" !O' you who have Faith "

This phrase conveys another meaning, too. It indicates that now that you have Faith and have submitted to the truth, i.e. you have taken a covenant with Allah, you should obey Him according to the commandments that have come along with it. In other .words, your Faith necessitates that you follow these instructions accordingly

It is also notable that in many references of Islamic literature, including the ones of :the Sunnite, the holy Prophet (p.b.u.h.) is narrated to have said

No verse has Allah revealed with ` O' you who have Faith ' save that Ali is at its top " (and is its chief. "(1)

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The curtain on the enmity and grudge

In the next verse, the Qur'ān pulls back the curtain on the enmity and grudge of the pagans and the People of the Book towards the believers. It says:

" Neither those who reject Faith from among the people of the (earlier) Book, nor those who take partners to Allah, wish that any good should be sent down upon you from your Lord, ... "

But this is not but a bare wish for them, because:

"... and Allah chooses especially whom He pleases for His Mercy ..."

"... and Allah is the Lord of Mighty Grace."

Because of their envy and enmity, the enemies of Islam did not want to be witnesses to this honour and glory given to Muslims, and they could not adapt to the fact that a great Prophet with a Divine Book from Allah could be appointed for them (Muslims). But, it was impossible for those hostile enemies to hinder the Mercy and Grace of Allah.

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۱ - ۱ Tafsir-i-Furat-ul-Kufi, p. ۴۹, Tradition ۷; and Taikh-i-Damishq, Ibn Asakir, vol. ۲, p. ۴۲۸

۱۰۶ ما نَنْسَخْ مِنْ ايَهٍ اَوْ نُنْسِها نَأْتِ بِخَيْرٍ مِنْها اَوْ مِثْلِها اَلَمْ تَعْلَمْ اَنَّ اللّهَ عَلى كُلِّ شَیْ ءٍ قَديرٌ

۱۰۷ اَلَمْ تَعْلَمْ اَنَّ اللّهَ لَهُ مُلْكُ السَّمواتِ وَالْاَرْضِ وَ ما لَكُمْ مِنْ دُونِ اللّهِ مِنْ وَلِیٍّ وَ لا نَصيرٍ

۱۰۶. " Whatever We abrogate of a verse or cause it to be forgotten, We bring a better or the like of it. Do you not know that Allah has power over all things ? "

۱۰۷. " Do you not know that to Allah belongs the dominion of the heavens and the earth and that, besides Allah, you have neither guardian nor helper? "

Commentary: Verses ۱۰۶-۱۰۷

Purpose of Abrogation

The central meaning of these verses, is again the Jewish evil propaganda against the Muslims.

The Jews occasionally said that the true religion was the religion of the Jews and the real Qiblah was the direction that they used for their prayers. The evidence supporting their idea was that the Prophet of Islam (p.b.u.h.) used to pray toward their Qiblah (Jerusalem). But when the command for changing the Qiblah from Jerusalem to the Ka`bah came down and, according to verse ۱۴۴ from this very Sura, Muslims had to pray toward the direction of Mecca (Ka`bah), this pretext was taken away from the Jews. Therefore, they tried to assert a new pretext and said that if the first Qiblah was right, then what was the second instruction for ? And, if the second instruction was correct, then the Muslims' previous religious actions performed towards Jerusalem would be considered invalid.

The Qur'ān replies to their objections through these verses and, thereby, enlightens the hearts of the believers. It says:

Whatever We abrogate of a verse or cause it to be forgotten, We bring a better or " "... .the like of it

:And it is easy for Allah, of course

" ? Do you not know that Allah has power over all things ..."

"...Do you not know that to Allah belongs the dominion of the heavens and the earth "

Allah has the right to change His ordinances in any form He pleases and He is the .most knowledgable of all as to the welfare of His servants

" ? and that, besides Allah, you have neither guardian nor helper ..."

In fact, the first part of this verse denotes the absolute sovereignty of Allah in religious ordinances and that He is able to recognize and has the required knowledge to decide what is good for His creatures. Then, believers should not hearken to the vain words of some self-centered fellows who have doubt in the abrogations of the .Divine Ordinances

And the second part of the verse is a warning to those who choose refuge and .support in other than Allah, because there is no real support in the world save Allah

It should also be noted that the term /nasx/ ` abrogation ' in philology means: ` to abolish, destroy ', and from the point of view of religion it means: `to nullify a rule and substitute another in its place'. The detailed explanation about this subject will be .discussed later

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Verse: ۱۰۸

۱۰۸ اَمْ تُريدُونَ اَنْ تَسْئَلُوا رَسُولَكُمْ كَما سُئِلَ مُوسى مِنْ قَبْلُ وَ مَنْ يَتَبَدَّلِ الْكُفْرَ بِالْاَيمانِ فَقَدْ ضَلَّ سَواءَ السَّبيلِ

۱۰۸. " Or do you desire to question your Messenger (Muhammad) as Moses was questioned aforetime ? And he who exchanges Faith for infidelity, he has surely strayed from the right way."

Occasion of Revelation:

In the commentary books you may find some apparently different occasions of revelation for this verse, but their conclusions are nearly the same. A few of them are as follows:

One of the occasions of revelation upon the above verse has been narrated by Ibn Abbas. It is stated that once Wahab-ibn-Zayd and Rāfi`-ibn-Ḥarmalah came to the holy Prophet (p.b.u.h.) and asked him to bring a letter from Allah for them to read and then they might believe. Or, it happened that he (p.b.u.h.) was asked to make some streams appear and flow for them so that they might follow him.

Some other commentators have said that a group of Arabs wanted from the Prophet of Islam (p.b.u.h.) the same things that the Jews wanted from Moses (a.s.). They asked him to show the Lord clearly so that they could see Him with their own eyes and then they would believe.

As a response to them for their demand, the above verse was revealed.

Commentary :

Some Futile Pretexts

The addressees, in this verse, are some Muslims whose Faith was feeble, or the pagans. The Jews are not mentioned directly in this verse but, as we will explain later, it is not far removed from the story of the Jews.

It was, perhaps, after the event of the change of the Qiblah that some of Muslims and pagans, affected by the temptations of the Jews, requested some vain and futile demands from the holy Prophet (p.b.u.h.), the examples of which were cited in the above. Allah, the Almighty, forbade them to ask such questions. The Qur'ān says:

"Or do you desire to question your Messenger (Muhammad) as Moses was questioned aforetime ? …" But you have decided, indeed, to evade believing by the acceptance of these vain pretexts.

In view of the fact that this action is a way of exchanging Faith for blasphemy, at the end of the verse it adds:

"… And he who exchanges Faith for infidelity, he has surely strayed from the right way."

It should be noted that Islam has never prevented people from asking scientific or logical questions, as well as asking the Prophet (p.b.u.h.) to perform miracles in order to prove the Divine rightfulness of his prophecy, because the means of gaining understanding and Faith are the same. But there were some people who asked some futile questions and demanded some irrational pretexts in order to shirk the invitation of the holy Prophet (p.b.u.h.).

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۱۰۹ وَدَّ كَثيرٌ مِنْ اَهْلِ الْكِتابِ لَوْ يَرُدُّونَكَمْ مِنْ بَعْـدِ ايمانِكَمْ كُفّاراً حَسَـداً مِـنْ عِنْـدِ اَنْفُسِهِـمْ مِـنْ بَعْـدِ ما تَبَيَّـنَ لَهُـمُ الْحَـقَّ
فَاعْفُوا وَاصْفَحُوا حَتّى يَأْتِـىَ اللّهُ بِاَمْـرِه اِنَّ اللّهَ عَلى كُلِّ شَئْ ءٍ قَدى ـرٌ

۱۱۰ وَاَقيمُوا الصَّلوةَ وَ اتُوا الزَّكوهَ وَ ما تُقَدِّمُوا لِاَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللّهِ اِنَّ اللّهَ بِما تَعْمَلُونَ بَصيرٌ

۱۰۹. "Many of the people of the (earlier) Book wish they could turn you back to be infidels, after you have believed, out of their own envy, even after the truth was manifest to them.

(Nevertheless) forgive and overlook till Allah brings about His command, truly Allah has power over all things."

۱۱۰. "And keep up the prayer, and pay the poor-rates; whatever good you shall forward for yourselves, you shall find it with Allah; surely Allah sees what you do."

Commentary: Verses ۱۰۹–۱۱۰

Envy and Obstinacy

There were many members of the People of the Book, especially those of the Jews, who not only disbelieved in Islam but they also urged the believers to abandon their Faith. Their motive, for this action, was nothing but envy.

Through the above mentioned verses, the Qur'ān addresses this matter by saying:

"Many of the people of the (earlier) Book wish they could turn you back to be infidels, after you have believed, out of their own envy, even after the truth was manifest to them. ..."

Here, the Qur'ān bids the believers to forgive them their evil

:endeavours aiming at the destruction of Faith until Allah sends His command

Nevertheless) forgive and overlook till Allah brings about His command, truly Allah) ..." ".has power over all things

This is, in fact, a tactical instruction given to Muslims that they should stand firm before the intense pressure of the enemies; and in this particular circumstance utilize the weapon of forgiveness while they focus their abilities upon constructing .themselves and their Islamic society, and wait for the command of Allah

As a great many of the commentators have said, the purpose of ` the command of Allah ', here, is ` the command for the Holy War ' which at that time had not been revealed yet. The reason for the delay may have been that their conditions were not completely appropriate for that command. That was why, according to many of the commentators, the idea in this verse was changed by the subsequent verses .regarding ` the Holy War ', which will be referred to later

Prayer and Alms-giving

The verse following the above one bids the believers to perform two great constructive commands. One of them is about ` prayer ' which establishes a firm relationship between the servant and his Lord. The second is alms-giving which is the secret of cohensiveness among the members of societies. These two are necessary :for defeating enemies. It says

" ... ;And keep up the prayer, and pay the poor-rates "

.By these two deeds you may strengthen both your spirit and body

Then, it adds that you should not think that the good deeds you do and the material :wealth you pay as poor-rates in the way of Allah will be lost totally. It is not so, but

"... ;whatever good you shall forward for yourselves, you shall find it with Allah ..."

".surely Allah sees what you do ..."

Thus, He definitely knows which deeds you have done for His sake and which ones for the sake of other than Him.

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p:۲۵۷

۱۱۱ وَ قالُوا لَنْ يَدْخُلَ الْجَنَّهَ اِلاّ مَنْ كانَ هُوداً اَوْ نَصارى تِلْكَ اَمانِيُّهُمْ قُلْ هاتُوا بُرْهانَكُمْ اِنْ كُنْتُمْ صادِقِينَ

۱۱۲ بَلى مَنْ اَسْلَمَ وَجْهَهُ لِلّهِ وَ هُوَ مُحْسِنٌ فَلَهُ اَجْرُهُ عِنْدَ رَبِّهِ وَلا خَوْفٌ عَلَيْهِمْ وَلاهُمْ يَحْزَنُونَ

۱۱۱. "And they said: ` None shall enter Paradise except one who is a Jew or a Christian.' Such are their fancies. Say: ` Bring your proof, if you are truthful.'"

۱۱۲. "Yes! Whoever submits himself entirely to Allah, and he is a doer of good, his reward is with his Lord; no fear shall be upon them, nor shall they grieve."

Commentary: Verses ۱۱۱-۱۱۲

Point

In the above verses, the Qur'ān has referred to one of the other vain, inappropriate statements of a group of the Jews and the Christians, and then, it has responded to them with a knockdown answer. It is as thus:

"And they said: ` None shall enter Paradise except one who is a Jew or a Christian.' ..."

In reply to them, at first, it says:

"... Such are their fancies. ...", and they will never reach such

wishes. Then, addressing the Prophet (p.b.u.h.) it says:

"... Say: ` Bring your proof, if you are truthful.' "

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Every claim needs its own proof for verification. When the fact became clear that they had not any proof for their claim and that their insistence that Paradise was exclusively theirs, which was merely a bare desire of theirs, the essential basic criterion for entering Paradise was given, as a general law in this verse, as it says:

Yes! Whoever submits himself entirely to Allah, and he is a doer of good, his reward " "... ;is with his Lord

".Therefore, "...no fear shall be upon them, nor shall they grieve

In short, the fact is that entering Paradise, the reward of Allah, and attaining felicity and salvation in the coming eternal life is exclusive to no tribe or particular race, but :these merits belong to the ones who have the following two attributes

The first attribute is that the person should submit himself wholly to the commands of Allah, and obey all of His commandments without considering any difference between this ordinance or that one. It should not be so that he accepts those commandments that are compatible with what he considers his benefit and puts aside those that are .opposite to that which he desires. Yes, such ones are entirely submitted to Allah's Will

The second attribute is that the effect of Faith is illustrated in their deeds in the form .of good actions. These people are good to all human beings in all of their affairs

The Quran Nullifies Racial Bigotry

By this statement, in fact, the Qur'ān, as a general rule, nullifies the inappropriate racial bigotries, and absolutely dismisses true salvation and happiness from the confinement of a special tribe. To sum it up, the verse distinguishes Faith and good .deeds as criterion for true felicity

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Verse ۱۱۳

۱۱۳ وَ قالَتِ الْيَهُودُ لَيْسَتِ النَّصارى عَلى شَىْ ءٍ وَ قالَتِ النَّصارى لَيْسَتِ الْيَهُودُ عَلى شَىْ ءٍ وَ هُمْ يَتْلُونَ الْكِتابَ كَذلِكَ قالَ الَّذينَ لا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيمَهِ فيما كانُوا فيهِ يَخْتَلِفُونَ

:The Jews said: ` The Christians rest on naught ', and the Christians said " .۱۱۳

The Jews rest on naught '; yet they (both) recite the (same) Book. Even so, similar to ` their sayings, spoke those who know not. Allah will judge between them on the Day of ".Judgement in what they differ

: Occasion of Revelation

Some of the commentators have narrated from Ibn Abbas that when a group of Christians who were from Najrān were attending a gathering of the Prophet's (p.b.u.h.), some of the Jewish scholars were there, too. These two groups began disputing with each other before the Prophet (p.b.u.h.). Rafi`-ibn-Ḥarmalah, one of the Jews, turned to the Christians and said that their religion was based on naught. .Thus, he was rejecting the prophethood of Jesus (a.s.) and his Divine Book

Then, a man from among the Christians from Najrān, too, replied to him with a similar expression and said that the religion of the Jews was based on naught. Thus, he also rejected both the prophethood of Moses (a.s.) and the Turah. It was at that time that the above verse was revealed and reproached both groups for their fabricated (statements.(۱

:Commentary

Exclusivity, the Fruit of Ignorance

In the previous verse, we became acquainted with a portion of the proofless claims of a group of the Jews and the Christians. The verse

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Majm-ul-Bayan, vol. ۱, p. ۱۸۸, and Tafsir Ghartabi and Tafsir Almanar ۱ -۱

under discussion indicates that when a proofless claim comes forth, it results in .exclusivity and then leads to contradiction

:The Jews said: ` The Christians rest on naught ' , and Christians said "

"... ;' The Jews rest on naught `

The phrase: ` rest on naught ' may mean that they have no rank and honour with .Allah; or their belief is not a thing worthwhile

:Then, to complete the above idea, it adds

"... .yet they (both) recite the (same) Book..."

That is, with the Divine Book that they have in their hands which can guide them toward the right path concerning these problems, it is surprising that they say such .words which originate from nowhere except prejudice and enmity

:Then the Qur'ān continues saying

".Even so, similar to their sayings, spoke those who know not..."

(.Although these are the People of the Book and those are pagans or idolaters)

This verse introduces ignorance as the origin of bigotry and prejudice, because ignorant people are always shut in their own worlds and do not accept other than that which they know. They seriously believe only in the Faith that they have been acquainted with from their early childhood, even if it is false or superstitious. .Therefore, they put aside everything other than that which they believe

:At the end of the verse, it says

".Allah will judge between them on the Day of Judgement in what they differ..."

It is in the Hereafter where the facts will be entirely evident and the proof and references of all things will become perfectly manifest. None will be able to deny what is right and, thus, there will remain no dispute. Yes, one of the special characteristics

.of the Resurrection Day is that all disagreements will come to an end

By the way, the above verse reminds Muslims that although the followers of these religions have stood against them and rejected Islam, therefore, they need not be worried because the Jews and Christians do not verify even themselves. Each of them nullifies the other and, in principle, ignorance is the origin of bigotry and bigotry is the .source of exclusivity

Verse ۱۱۴

۱۱۴ وَ مَنْ اَظْلَمُ مِمَّنْ مَنَعَ مَساجِدَ اللّهِ اَنْ یُذْكَرَ فیهَا اسْمُهُ وَ سَعی فی خَرابِها اُولئِكَ ما كانَ لَهُمْ اَنْ یَدْخُلُوها اِلاّ خائِفینَ لَهُمْ فِی الدُّنْیا خِزْیٌ وَ لَهُمْ فِی الْاخِرَهِ عَذابٌ عَظیمٌ

And who is more unjust than he who prevents the mosques of Allah of His Name " .۱۱۴ being remembered therein and strives for their ruin? Such (people) might never enter them, save in fear. For them is disgrace in this world, and in the Hereafter a great ".punishment

: Occasion of Revelation

It has been narrated from Ibn Abbas, cited in the book ` Asbāb-un-Nuzūl ', that this verse was revealed about Fatlus-ur-Rūmī, a Roman, and his friends. They fought against the Children of Israel and burnt the Turah. In that war, Jewish children were (made captives, and Jerusalem was ruined and filled with corpses.(۱

The Late Ṭabarsī, a great commentator, narrates from Ibn Abbas, in his book ` Majma`ul-Bayān ', that this strive for the destruction of Jerusalem was continued (until when that Holy Land was conquered by Muslims. ...(۲

A tradition from Imam Ṣādiq (a.s.) says that this verse was revealed about the Quraysh when they prevented the holy Prophet (p.b.u.h.) from entering Mecca and the (Ka`bah.(۳

Also, a third occasion of revelation is cited for this verse. It says the verse is referring to the sites in Mecca where Muslims used to pray at, which pagans destroyed totally after the emigration of the Prophet

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Asbab-un-Nuzul, p. ۲۲, Arabic version ۱ -۱

Majma`-ul-Bayān, vol. ۱, p. ۱۸۹ ۲ -۲

Ibid ۳ -۳

(p.b.u.h.) from that City.(1)

There is no discrepancy in saying that all three of these occasions of revelation refer to their own individual incidents. Therefore, each of them illustrates one of the dimensions of the subject.

Commentary :

The Most Unjust Ones !

When dealing with the occasions of revelation of the above mentioned verse, it is understood that the words are about all three groups: the Jews, the Christians and the pagans, while the words in the previous verses were mostly about the Jews and sometimes about the Christians.

At any rate, the Jews, creating mischief about the Qiblah, tried to return the direction of the prayers of Muslims toward Jerusalem in order to appear to have, by that manner, a kind of superiority in the eyes of the community of Muslims and also weaken the lustre and elegance of the Sacred Mosque and the Ka`bah.(2)

The pagans of Mecca, having prevented the holy Prophet (p.b.u.h.) and Muslims from visiting and pilgrimaging to the Sacred House, the Ka`bah, practically stepped forth toward the desolation of this Holy Structure.

The Christians, too, having conquered Jerusalem and having performed actions which gave rise to what was said to be the occasion of revelation of this verse, as narrated by Ibn Abbas, tried to ruin it.

The Qur'ān, warning these three groups and all others who pave a similar way, says:

"And who is more unjust than he who prevents the mosques of Allah of His Name being remembered therein and strives for their ruin? ..."

Thus, the Qur'ān considers this prevention unjust and introduces contrivers of it as 'the most unjust people'. Indeed, what greater ` unjust

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.Maima-u-Bayan, Vol.۱, p. ۱۸۹ Almizan, the commentary of the verse ۱ -۱

Tatsir Fakhri-Razi, vol. ۴, p.۹ ۲ -۲

could be committed than that they strive to ruin the Monotheistic centers and prevent people from remembering the Name of their Providence, whose consequence would !be the spread of polytheism and corruption in the society

:Then, the verse continues saying

"... .Such (people) might never enter them, save in fear ..."

That is, Muslims and monotheists of the world should stand so firm against these transgressors that their hands be curtailed from these sacred sites so that none of .them can freely and without fear enter therein

In commenting on the above verse, a possible meaning is that these kind of unjust people with these kind of actions will never truly succeed in taking these Holy shrines and places of worship under their own control. The final circumstance will be such that they will not be able to enter them save in fear. They will be subject to just the same .fate and fortune that the pagans of Mecca had regarding the Sacred Mosque

Finally, through the concluding words of the verse and with a shocking statement, the Qur'ān has referred to the penalty of those transgressors both in the present world :and the coming world. It says

" .For them is disgrace in this world, and in the Hereafter a great punishment ..."

.And this is the end of those who want to separate servants from their Providence

Explanation

Mosques and the Ways of their Desolation

There is no doubt that the above verse has a vast meaning which is not confined to a particular time or place. The verse, from this point of view, is like other verses of the Qur'ān which have been revealed in relation to a specific condition or circumstance referred to as the occasion of revelation, but their ordinances are valid in all ages. Therefore, anyone or any group who strive in any form to ruin the mosques of Allah, or prevent the Name of Allah from being

remembered and adored therein, will be faced with the same disgrace and great .punishment which have been pointed out in this verse

It is also necessary to pay attention to this fact that the prevention of worshippers from entering into the Sacred Mosque and the barring of the remembrance of the Name of Allah and His adoration along with striving for ruining it, does not only refer to the mosque being destroyed by shovel and pick, but involves any actions that .cause mosques to be ruined or seem dull and lustreless

As it will be explained when commenting on Sura Al-Taubah, No. ۹, verse ۱۸, the purpose of the Qur'ānic phrase /ya`muru masājid/, mentioned in the verse, according to the clear meanings of some Islamic narrations and traditions, is not merely ` to build or to mend the mosques '. Attending these holy shrines and remembering the Name of Allah and adoring Him therein not only is a means of maintaining them but .also is counted as their most important form of maintenance

Therefore, in the opposite case, whatever causes people to neglect the remembrance of the Name of Allah and keeps them apart from the mosques, is a very grand .injustice

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: Supplication

!O' Lord ! Guard us from, and against, any deviation and corruption

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Verse ۱۱۵

۱۱۵ وَ لِلّهِ الْمَشْرِقُ وَ الْمَغْرِبُ فَاَيْنَما تُوَلّوا فَثَمَّ وَجْهُ اللّهِ اِنَّ اللّهَ واسِعٌ عَليمٌ

۱۱۵. "And to Allah belong the East and the West, wherever you turn, there is the Presence of Allah. Surely Allah is All-Embracing, All-Knowing."

Occasion of Revelation:

There are different narrations cited on the cause of the occasion of revelation of this verse.

Ibn Abbas says that this verse concerns the change of the Qiblah. When Muslims' Qiblah was changed from Jerusalem to the Ka`bah, the Jews tried to reject it by objecting to the Muslims and demanding of them how the Qiblah could be changed. This verse was revealed and replied to their objection that the East and the West of the world belong to Allah.(۱)

Another tradition indicates that this verse has been revealed regarding ` the recommended prayers '. It refers to this meaning that one can pray his supererogatory prayers in any direction that his mount moves towards, even if he is facing opposite to the Qiblah.(۲)

Some others have narrated from Jābir who said that the Prophet (p.b.u.h.) once sent some of the Muslims to fight in a war. When the dark of night fell and they wanted to pray their night prayer they could not confirm the correct direction of the Qiblah. Then, every one used an approximate direction towards the Qiblah and offered his prayers. At the break of dawn they found out that they had prayed towards a direction other than the Qiblah. They informed the holy Prophet (p.b.u.h.) about it and the above verse was revealed declaring that their prayers were all correct in such a condition.(۳)

۱- ۱ Majma'-ul-Bayān, vol. ۱, p. ۱۹۱

Manhaj-us Sadiqin, vol. ۱, p. ۳۴۸, and AbulfuTuh-Rāzi, vol. ۱, p. ۳۰۲ ۲ -۲

Tafsir-ut-Tibyān, vol. ۱, p. ۴۲۴ and Tafsir Nimūnah, vol. ۱, p. ۴۱۳ ۳ -۳

This religious creed, of course, has some conditions that should be studied in)
(.jurisprudent books

It is realistic that all of the above occasions of revelation are correct for this verse. That is, the verse refers to the idea of the change of the Qiblah as well as reciting the supererogatory prayer when riding on a mount, and the obligatory prayers performed when the correct direction of the Qiblah is not recognizable. Besides, no verse, in principle, is allocated exclusively to its occasion of revelation, but its content should be considered as a general ordinance; and, sometimes, what a great number .of different ordinances can be derived from it

: Commentary

Allah, the Omnipresent

The previous verse was about the oppressors who prevented worship in the mosques of Allah, and strived for the destruction of them. The verse under discussion is a :continuation of the same idea. It says

And to Allah belong the East and the West, wherever you turn, there is the Presence "
"... .of Allah

It is not such that if they prevent you from entering the mosques of Allah and attending the monotheistic centers, the path of adoring Allah would be entirely closed to you. The East and the West of the world belong to Him. Whithersoever you turn, He is there. Also, the change of the Qiblah, which was ordained because of some particular circumstances, has not the least effect on our worship. Can any place be found where Allah is not there. In principle, Allah has no limited place. (A further .(explanation can be studied on page ٣٢٢

:That is why at the end of the verse, it says

".Surely Allah is All-Embracing, All-Knowing ..."

The point noteworthy here is that the East and the West mentioned in the verse

should not be taken as confined to the directions where the sun rises or sets, as they are only relative expressions. The emphasis on the East and the West may be because the first directions that man is able to recognize are these two directions, and the other

p:۲۶۷

.directions can be figured out by determining them

The Qur'ān, concerning these directions, also says: " And We made a people, considered weak (and of no account), inheritors in both East and West, ...", (Sura .('A`rāf, No. ٧, verse ١٣٧

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Philosophy of the Qiblah

Point

The first question that arises here is that if ` wherever we turn, there is the Presence ? of Allah ', then why is it necessary that we observe the direction of the Qiblah

As we will explain later, observing the Qiblah does not mean to confine the Presence of Allah to a particular direction. Since man is a creature dependent on material and concrete thought, he should pray towards whatever direction the commandment has mandated. All should pray towards a single direction in order to unite all Muslims in .single rows, and to avoid dispersion and disorder

Imagine how disgraceful it would be if every individual prayed toward a separate .direction or in dispersive rows

By the way, the direction which is appointed as the Qiblah (the direction towards the Ka`bah) is a holy place and it is the most ancient sacred site of monotheism whose .consideration evokes monotheistic remembrance

The phrase / wajhullah / does not mean ` the face of Allah ', as some have rendered, .' but it means, here, ` the Unity or Presence of Allah

As it was stated before, in the occasion of revelation, and many Islamic narrations attest to, this verse has been taken as the basic reference to certify the validity of the prayers offered by those who would pray toward a direction other than the direction of the Ka`bah by mistake or because of lack of the capability of verification. This very

verse is also referred to for the validity of reciting prayers when riding on a moving mount. (For more details concerning this subject, refer to the jurisprudential books ` (.' Wasā'il-ush-Shī`ah ', ` Kitāb-uṣ-Ṣalāt ', and `Abwāb-ul-Qiblah

p:۲۶۸

Three authentic traditions

Here, we attract your attention to three authentic traditions about the term / wajhullah / and its meaning:

1. It is cited in the book ` Al-Tauḥīd ' from Salmān Fārsī, through a tradition known as Jāthlīq, who asked Amir-ul-Mu'mineen Ali (a.s.) some questions which were comprehensively replied to. One of them was that he asked him (a.s.) which direction his Lord's presence was. Hadrat Ali (a.s.) told Ibn Abbas to have some firewood fetched for him (a.s.). The firewood was brought and was kindled. When the fire was flaming, Ḥadrat Ali (a.s.) asked the man which direction the face of the fire was, and the Christian answered that its face was on every side.

Ali-ibn-Abītalib (a.s.) said: " This fire which is a material, is not recognized by its face, then Allah, its Creator, is not like that. ` To Allah belong the East and the West, wherever you turn, there is the Presence of Allah.' ..."(1)

2. Again, keeping in mind that the commands given by the Holy Messenger (p.b.u.h.) are those that he has received from Allah, it is narrated from Amir-ul-Mu'mineen Ali (a.s.) who said that the manifestation of Allah (s.w.t.) is Ahlul-Bait (a.s.) who are the guides and Imams for people whose obedience to them has been enjoined by Him the same as it has been enjoined to Him and His Messenger (p.b.u.h.). That is, the only way to the cognizance of / wajhullah / ` the Presence of Allah ' and the Divine Majesty is through Ahlul-Bait (a.s.), who are His witnesses. (2) That is, haply, why they (Imams) have said: " It is through us that people know Allah, and through us (with our guidance) they worship Allah."(3)

3. Ṭāriq-ibn-Shahāb has narrated in a tradition from Ḥadrat Amir-ul-Mu'mineen Ali (a.s.) who said: " O Ṭāriq ! Imām is the Word of Allah, the Proof of Allah, the Presence of Allah, the Light of Allah..."(4)

There are some other expressive narrations on the subject cited in Biḥārul-Anwār, vol. 93, p. 228, which can be referred to, too.

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At-Tauhid, by Shaykh Şaduq, p. ۱۸۲ ۱ -۱

Bihār-ul-Anwar, vol. ۹۳, p. ۱۱۸, and Al-Ihtijaj by Tabarsi ۲ -۲

Bihar-ul-Anwar, vol. ۲۳, p. ۱۰۲, Tradition ۱ ۳ -۳

Bihar-ut-Anwār, vol. ۲۵, p. ۱۶۸ ۴ -۴

۱۱۶ وَ قالُوا اتَّخَذَ اللّهُ وَلَداً سُبْحانَهُ بَلْ لَهُ ما فِی السَّمواتِ وَالاْرْضِ کُلّ لَهُ قانِتُونَ

۱۱۷ بَدیعُ السَّمواتِ وَالاَْرْضِ وَ اِذا قَضی اَمْراً فَاِنَّما یَقُولُ لَهُ کُنْ فَیَکُونُ

۱۱۶. " They said: ` Allah has taken to Himself a son '. Glory be to Him! Nay, to Him belongs all that is in the heavens and on the earth: all are obedient to Him."

۱۱۷. " Originator (is He) of the heavens and the earth; and when He decrees a matter to be, He only says to it ` Be ' and it is."

Commentary : Verses ۱۱۶-۱۱۷

The Jews, Christians, and Pagans and their Superstitions

The superstitious belief that Allah has got a child is accepted by the Christians, a group of the Jews, and some pagans. All of them believe that He has chosen a child for Himself.

Sura At-Taubah, No. ۹, verse ۳۰ says: " The Jews call ` Uzair (Ezra) a son of Allah, and the Christians call Christ the son of Allah. That is a saying from their mouth; (in this) they but imitate what the Unbelievers of old used to say. Allah's curse be on them: how they are deluded away from the Truth! "

Also, about the pagans, Sura Yūnus, No. ۱۰, verse ۶۸ says:

"They say: ` Allah has begotten a son! ' Glory be to Him! He is Self-Sufficient! ..."

There are many other verses in the Holy Qur'ān that refer to this inappropriate idea of theirs.

To condemn this superstition, the first verse of the verses under discussion says:

" They said: ` Allah has taken to Himself a son '. Glory be to Him! ..."

Why would Allah need to take a son for Himself? Is He in need of one? Is He limited? ?Does He need to be helped? Or, is it necessary for Him to have any descendants

"... ;Nay, to Him belongs all that is in the heavens and on the earth..."

".all are obedient to Him ..."

He is not only the Possessor of all things and creatures in the world of existence, but "... ;also, " Originator (is He) of the heavens and the earth

And He has created all of them without any previous design, preparation, or without .being in need of any pre-existing material

What necessity is He forced by to have a child while everything is immediately ready ?for Him

".and when He decrees a matter to be, He only says to it ` Be ' and it is ..."

Explanation

Besides the above verse, the phrase / kun fayakūn / ` Be! and it is ' has occurred in :several verses of the Qur'ān, including the followings

Sura 'Al-i-`Imran, No. ٣, verse ۴٧ .١

Sura 'Al-i-`Imran, No. ٣, verse ۵٩ .٢

Sura Al-An`ām, No. ۶, verse ٧٣ .٣

Sura An-Naḥl, No. ١۶, verse ۴٠ .۴

Sura Maryam, No. ١٩, verse ٣۵ .۵

Sura Yāsīn, No. ٣۶, verse ٨٢ .۶

Sura Qāfir, No. ۴٠, verse ۶٨ .٧

This phrase is about the Will of Allah and His Absolute Sovereignty on the subject of

.creation

To understand this well, we should know the meaning of the Unity of Acts and the creation of all created beings by Allah's Will. Precisely, Unity of Acts, in terms of His acts, does not need any help or helper from outside Himself. Should He use any means for that purpose, the means itself is created by Him and used by Him. It is not

that He needs some help from outside Himself which is not connected to Him, and to be brought from somewhere else, or if so Allah would not be able to do whatever He wants to. No, it is not like that at all. Allah's Acts need none but Himself and His Will .alone

The explanation is that the objective meaning of the phrase / kun fayakūn / (` Be! ' and it is ) is not that Allah issues a verbal command with the word ` Be ', but the reality is that when He wills something to exist it exists. There will be no time between that Will .and its existence, not even a moment

In other words, the phrase / kun fayakūn / (` Be! ' and it is) is only to bring home to the human mind the Omnipotent Will which, properly speaking, can never be translated .into any verbal expression

Amir-ul-Mu'mineen Ali ibn-AbīṬālib (a.s.), of whom the holy Prophet (p.b.u.h.) had declared: ` I (i.e. the holy Prophet himself) am the City of knowledge and Ali is its Gate ', in referring to the phrase mentioned in this verse; regarding the Divine :Omnipotence and the execution of His Will says

Not by sound uttered, nor by voice heard, His Word, blessed be He, is Action " (proceeding from Him ".(١)

There is a similar idea in a tradition from Ḥadrat Musa-ibn-Ja`far, the seventh Imam ((a.s.), cited in Al-Kāfī as well as in Touḥid Ṣadūq. (٢)

This meaning, with a slightly different explanation, is also mentioned in Tafsīr-Burhān, .vol. ١, p. ١۴۶

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Nahjul-Balaqah, Arabic version by Subh-i-Salih, p. ٢٧۴ ١ -١

Tafsir-us-Ṣafi, vol. ١, p. ١۶٧ ٢ -٢

۱۱۸ وَ قالَ الَّذی‌نَ لا یَعْلَمُونَ لَوْ لا یُکَلِّمُنَا اللّهُ اَوْ تَأْتینا ایَةٌ کَذلِکَ قالَ الَّذینَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشابَهَتْ قُلُوبُهُمْ قَدْ بَیَّنَّا الْایاتِ لِقَوْمٍ یُوقِنُونَ

۱۱۹ اِنّا اَرْسَلْناکَ بِالْحَقِّ بَشیراً وَ نَذیراً وَ لا تُسْئَلُ عَنْ اَصْحابِ الْجَحیمِ

۱۱۸. " And the ignorant said: ` Why does Allah not speak to us or a Sign comes not to us? ' Even thus said those before them, the like of what they say; their hearts are all alike.

Indeed We have made clear the Signs to people who are sure."

۱۱۹. " Verily, We have sent you (O' Muhammad) with the truth as a bearer of glad tidings and a warner and you shall not be questioned about the inhabitants of the Blazing Fire."

Commentary : Verses ۱۱۸-۱۱۹

Another Pretext

Similar to the pretexts of the Jews, in the initial verses of the above group of verses, another party of pretext-seekers are referred to, whom, apparently, were the Arab pagans. It says:

" And the ignorant said: ` Why does Allah not speak to us or a Sign comes not to us?' ..."

This group of unbelieving people, whom the Qur'ān has referred to as / alla…īna lā ya`lamūna / ` the ignorant ' had, indeed, two illogical demands:

۱. Why does Allah not speak to them ?

۲. Why does a Sign not come to them ?

In answer to these selfish demands, the Qur'ān says:

"... Even thus said those before them, the like of what they say;

their hearts are all alike. Indeed We have made clear the Signs to people who are ".sure

If they truly intend to understand the Truth, these very verses revealed to the Prophet (p.b.u.h.) are clear Signs to the rightfulness of his Call. Why should some verses be independently and directly revealed to each individual separately? And, ?what does it mean that a person insists that Allah must speak to him, himself, directly

A similar idea to this is also stated in Sura Al-Muddaththir, No. ٧۴, verse ۵٢, thus: " " !Forsooth, each one of them wants to be given scrolls (of revelation) spread out

This manner, in principle, besides that it is not necessary, contrasts with Divine Wisdom, because firstly, the rightfulness of the prophethood of prophets has been proved to all peoples by way of the verses which were revealed to them themselves. Secondly, it is not possible for verses and miracles to be revealed to every individual, for this needs a special kind of eligibility, preparation, and purity of soul. It closely resembles to a situation in which all the wires of the vast electrical system of a city (the strong thick wires and the very thin ones) be expected to receive the same extraordinarily high amount of electricity that immediately arrives into the initial thick wires directly from the main generator. This expectation is certainly a vain, incorrect expectation. The engineer who has arranged these various wires for different purposes has calculated the capability of each wire. Some of them convey the electricity directly and immediately from the generator, while some others do it by .means of some intermediary wires and with a variety of voltages

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The Prophet's (p.b.u.h) Duty Defined in Regard to their Pretext

The next verse addresses the holy Prophet (p.b.u.h.) and defines his duty regarding :their demands for miracles and other pretexts. It says

Verily, We have sent you (O' Muhammad) with the truth as a bearer of glad tidings " "... and a warner

That is, O' Muhammad (p.b.u.h.) your responsibility is that you proclaim Our commandments to all people, to illustrate the miracles, and to express the facts logically and with clear statements. This action

should coincide with persuading the good doers and warning the evil doers. This is .your duty

".and you shall not be questioned about the inhabitants of the Blazing Fire ..."

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: Explanation

! Their Hearts are All Alike

In the above verses we learnt that the Qur'ān declares: " Even thus said those before ".them, the like of what they say; their hearts are all alike

This idea points to the fact that the passing of time and the instructions of prophets (p.b.u.h.) should have had such an effect that the later generations could gain a larger portion of knowledge so that they would put aside vain statements which are a sign of ignorance. But unfortunately, this group of people usually have no share in the process of development. They are always retrogressive so that it seems as if they belonged to thousands of years ago, and the passing of time has not affected the .least change in their minds

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Two Instructive Principles

Point

Glad tidings ' and ` warning ' or ` encouragement ' and ` threat ' form a great part ` of the motives of educational and social affairs. A person should be both encouraged for his good deeds and punished for his wrong actions, in order to be prepared for .paving the first path and avoiding the second route

Mere encouragement is not enough for the attainment of improvement in an individual or a society, because in this condition the individual is sure that committing

.sin does not harm him

Mistaken Belief in 'Ransom' for Sins

The present followers of Christ (a.s.), for example, believe in `ransom'. They think that Jesus (a.s.) has been sacrificed for their sins. Even their clergymen sometimes promise them Heaven, and forgiveness

for their sins on behalf of the Lord. It is evident that such a group of people may easily .commit sins

In a Guide to Christian Workers of the New American Standard Version Bible (pg. ۱۲۹۵), :(.it is cited about Christ (a.s

".He tasted death for me, thus He bore the supreme penalty of my sins "

Surely this incorrect idea makes its followers bold in committing wrongs and .corruption

In short, those who think mere encouragement is enough in training men (irrespective of children or adults) and threats, punishment and revenge have no place and should be completely put aside, are completely wrong. On the other hand, those who, neglecting the encouraging aspect, think that training is based only on .threats and terror are on a wrong path as well

These two groups have a mistaken conception of Man, because they do not have this fact in mind: that Man is made up of a combination of hope and fear, love of living and .hatred of destruction. His nature is to attract gain and to repel loss

Observing the parallel between encouragement and punishment for training people

Observing the parallel between these two principles is particularly essential since if encouragement and hope goes beyond limits, it results in boldness and negligence. And when threats and punishment is abundant, it produces despair and extinguishes .the flames of love and vitality

For the exact same reason, in the verses of the Qur'ān, the terms ` glad tidings ' and ` warning ' have occurred in conjunction with each other. It has happened that the term ` glad tidings ' has sometimes preceded the term ` warning ', like in the verse under discussion; and sometimes it is vice versa, as in Sura Al-A`rāf, No. ۷, verse ۱۸۸, which :says

".I am a warner and a bringer of glad tidings to those who have Faith ..."

In fact, in the majority of these verses of the Qur'ān, `glad tidings ' has preceded ` warning '. This may be because, in general, the Mercy and Grace of Allah have preceded His Wrath and punishment, as we call Him in supplications: " O' He Whose ".Mercy precedes His Wrath

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Verses ۱۲۰–۱۲۱

۱۲۰ وَلَنْ تَرْضى عَنْكَ الْيَهُودُ وَ لاَـ النَّصـارى حَـتّى تَتَّبِـعَ مِلَّتَهُمْ قُـلْ اِنَّ هُـدَى اللّهِ هُوَ الْهُـدى وَ لَئِنِ اتَّبَعْتَ اَهْواءَهُمْ بَعْـدَ الَّذى
جاءَكَ مِنَ الْعِلْمِ ما لَكَ مِنَ اللّهِ مِنْ وَلِيٍّ وَلا نَصيرِ

۱۲۱ اَلَّذينَ اتَيْناهُمُ الْكِتابَ يَتْلُونَهُ حَقَّ تِلاوَتِه اُول-ئِكَ يُؤْمِنُونَ بِه وَ مَنْ يَكْفُرْ بِه فَاُول-ئِكَ هُمُ الْخاسِرُونَ

For, never will the Jews be pleased with you nor the Christians unless you follow " .۱۲۰ :their religion. Say

'.Behold Allah's guidance is the only (true) guidance `

And verily if you follow their desires after the knowledge has come to you, you shall ".have from Allah neither protector nor helper

Those to whom We have given the Book read it as it ought to be read, they are " .۱۲۱ the ones that truly believe in it, and whoever disbelieves in it, they shall (surely) be the ".losers

: Occasion of Revelation

On the occasion of revelation of the first of the above verses, it is narrated from Ibn Abbas that the Jews in Medina and the Christians from Najrān expected that the Prophet of Islam (p.b.u.h.) would traditionally accept the same Qiblah as they had. When Allah altered the Qiblah from Jerusalem to the Ka`bah, they became disheartened with the Prophet of Islam (p.b.u.h.). (Perhaps, some of the Muslim believers, too, criticized that they should not do anything that would offend the Jews .(and the Christians

The above verse was revealed and informed the Prophet (p.b.u.h.) that that group of Jews and Christians would be satisfied with him neither by coming into agreement upon the Qiblah nor by anything else

(except that he would follow their creeds.(1)

Some others have narrated that the Prophet (p.b.u.h.) insisted very much on convincing them to accept Islam. The above verse was revealed telling him (p.b.u.h.) to disregard that idea because never would they be pleased with him unless he (followed their religion.(2)

There are also various narrations upon the occasion of revelation of the second of the above verses. Some of the commentators believe that this verse was revealed about those people who came with Ja`far-ibn-AbīṬālib from Abyssina to Medina. They had joined Islam and accompanied him when he left there. They were ۴۰ men, thirty-two of whom were from Abyssina and eight men were from the monks of Syria among (whom there was a famous Christian monk by the name of Baḥīrā.(3)

Some other commentators believe that the verse was revealed about some people from among the Jews such as Abdillāh-ibn-Salām, Shu`bat-ibn-`Amru, Tamām-ibn-Yahūdā, and so on who accepted the invitation of Prophet Muhammad (p.b.u.h.) and (became true believers.(4)

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: Commentary

! Two Unsatisfiable Groups

The previous verse relieves Hadrat Muhammad (p.b.u.h.) of any responsibility concerning those stubborn misguided people. Now, this verse, elaborating on the :same idea, informs the Prophet (p.b.u.h.) of the reason why it is so

For, never will the Jews be pleased with you nor the Christians unless you follow " "... .their religion

"... .'Say: ` Behold Allah's guidance is the only (true) guidance ..."

Abul-Futuh Rāzi, Commentary, vol. ١, p. ٣٠٨ ١ -١

Majma'-ul-Bayān, vol. , p. ١٩٧ ٢ -٢

Majma'-ul-Bayān, vol. ١, p. ١٩٨ ٣ -٣

Ibid, and Tafsir Abul-Futūh Rāzi, vol. ١, p. ٣١٠ ۴ -۴

Allah's guidance is a guidance which is not adulterated with superstitions and wrong .thoughts of ignorant people. Yes, such pure noble guidance should be followed

:Then, it adds

And verily if you follow their desires after the knowledge has come to you, you shall ..." ".have from Allah neither protector nor helper

****

But, since some of the Jewish and Christian truth-seekers accepted the invitation of the Prophet of Islam (p.b.u.h.) and embraced Islam, the Holy Qur'ān, after scorning :the aforementioned group, commemorates this group well by saying

Those to whom We have given the Book read it as it ought to be read, they are the " "... ,ones that truly believe in it

".and whoever disbelieves in it, they shall (surely) be the losers ..."

These people were those who truly read their Divine Book as it ought to be read and followed it accordingly. This manner of striving resulted in their being guided. Therein, they had studied the glad tidings of the advent of the promised prophet and they found those attributes congruous with Muhammad, the Prophet of Islam (p.b.u.h.), so .thereby they submitted, and Allah, therefore, appreciated them

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: Explanation

Point

The phrase / wa la 'initaba`ta 'ahwā'ahum /, ` and verily if you follow their desires ', may prompt the readers of the verse to ask this question: Was it possible that Muhammad (p.b.u.h.) would, with his inerrant position of prophethood, follow the ?desires of those misguided Jews

In answer to this question we say that these statements, which are frequently cited in the verses of the Qur'ān, do not contradict with the state of inerrancy of prophets (p.b.u.th.), because on one hand, it is a conditional sentence, therefore the mentioning of the protasis does not

.mean that the action will definitely be performed

On the other hand, the state of being immune from sin does not refute the capability of committing sin and err by prophets (p.b.u.th.). Although prophets and Imams (p.b.u.th.) are able to commit sin and their free will is not taken away from them, they would never contaminate themselves with corruption or even taint their souls with a single sin. In other words, they can commit sins but their belief, knowledge, and virtue is so intense that they never draw near to any sin. Therefore, such admonishments as .the above are completely appropriate for them

Thirdly, this statement, although addressing the holy Prophet (p.b.u.h.), may envelop .all believers entirely

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Pleasing Enemies has its Limits

It is true that one should attract the enemies' attention towards his invitation with the magnetic power of excellent ethics and superior character, but there are some who never accept the truth. They are not worth worrying about. They will never believe in .the true path, hence, endeavouring to attract their attention is a waste of time

****

Allah's Guidance is the Only True Guidance

This fact is also understood from the above verses that the only law which can lead man towards salvation and happiness is the law and guidance of Allah, because to whatever extent the knowledge of man progresses, it is still interwoven with ignorance, doubt and deficiency from the points of view of various aspects. Hence, the guidance which comes forth under the shade of such incomplete knowledge cannot be considered an absolute guidance. The only One Who can provide `Absolute ,' Guidance ' is the One Who possesses ` Absolute Knowledge

.without any ignorance or imperfection. This Attribute applies only to Allah

?How Should the Book be Read

Point

This meaning is an expressive one which defines a clear path for us regarding the Holy Qur'ān, the Divine Book. Now, those who read the verses of the Qur'ān are :defined in several groups

Three Groups of Readers Defined

One of these groups emphasize on the forms of pronunciation and articulation of the phonemes and morphemes and also the overall intonation of the verses of the Qur'ān with their own proper Arabic points of articulation. They always think of linguistical regulations for the Arabic pronunciation of the signs and sounds, pauses and extensions, and, finally, for observing the special letters in the Qur'ān known as /yarmalūn/. They usually are not particularly concerned with the meaning and the content of the verses they read. When they disregard the meaning of the Qur'ān, their actions accordingly are obvious. The example of this kind of people is depicted in the Qur'ān saying: "...is as the likeness of the ass bearing books...", (Sura Al-Jumu`ah, .(No. ۶۲, verse ۵

The second group are those who, in addition to the verbal utterances, pay close attention to the meanings of the verses and contemplate over the elegancies and .exquisite points of the Qur'ān

They try to understand the sciences described therein, but they do not actually .comply with its ordinances

The third group are those true believers who accept the Qur'ān as a mandate of action and use it as a comprehensive program for their lives. They consider the recitation of this great Book, contemplation over its meanings, and conception of its purposes as preliminary for their actions. That is why whenever they recite the Qur'ān, a fresh and pleasing state encompasses their souls allowing them to make

new decisions with vigorous intention and a strong inner feeling of preparedness for their actions. This is, perhaps, the privilege granted for reading the Book in the way in .which it ought to be read

A tradition from Imam Ṣādiq (a.s.), commenting on this verse, says: " They recite its verses slowly, and understand it, and act according to its orders, and hope for its promises, and are afraid of its threats, and take lessons from its stories, and obey its commandments, and desist from what it prohibits. By God, it does not mean ,memorizing its verses

and studying its letters, and reciting its chapters, and learning its one-tenths and one-fifths. They remembered its words and neglected its boundaries. And what it means is meditating on its verses and acting according to its orders. Allah, the High, has said: `(It is) a Book We have sent down to you abounding in good, so that they may ponder (over its verses'…", (۳۸: ۲۹), (Irshādul-Qulūb, ad-Daylamī).(۱)

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p:۲۸۲

۱- (English version (Al-Mizān, commentary, vol. ۲, p. ۷۰

۱۲۲ یا بَنی اِسْرائ-لَ اذْکُرُوا نِعْمَتِیَ الَّتی اَنْعَمْتُ عَلَیْکَمْ وَ اَنّی فَضَّلْتُکَمْ عَلَی الْعالَمینَ

۱۲۳ وَاتَّقُوا یَوْمًا لا تَجْزی نَفْسٌ عَنْ نَفْسٍ شَیْئًا وَ لا یُقْبَلُ مِنْها عَدْلٌ وَ لا تَنْفَعُها شَفاعَهٌ وَلاهُمْ یُنْصَرُونَ

۱۲۲. " O' Children of Israel ! call to mind My favour which I bestowed on you and that I made you excel all the nations (of that time)."

۱۲۳. " And guard yourselves against a day when no one in the least shall avail another, neither shall any ransom be accepted from any one, nor shall intercession profit any one, nor shall they be helped (from outside)."

Commentary: Verses ۱۲۲-۱۲۳

Point

Once again, in these verses, Allah addresses the Children of Israel and reminds them of His favours bestowed on them; particularly that He preferred them to all other nations of their time.

" O' Children of Israel ! call to mind My favour which I bestowed on you and that I made you excel all the nations (of that time)."

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Blessings Come with Responsibilities

But, since every blessing is followed by a corresponding responsibility, and, therefore, Allah gives man a duty or a responsibility to undertake for each bounty which is given him, in the next verse He threatens him by saying:

" And guard yourselves against a day when no one in the least shall avail another, ..."

"... neither shall any ransom be accepted from any one, ..."

"... nor shall intercession profit any one, ..."

And, if you think that anyone can help others that day, save Allah, you are mistaken,

:because He says

".(nor shall they be helped (from outside..."

Therefore, none of the means of rescue that they would grope for in this world to save themselves, will be available there. There will be only one way open to them .which is the path of Faith, good action, repentance of sins, and self-improvement

Intercession

These two verses are quite similar to verses ۴۷ and ۴۸ of the current Sura, where we explained the idea of intercession in detail. Here, it is referred to, again, reminding that the warning, i.e. that `intercession shall not be of any avail ', does not at all mean that the intercession by the holy Prophet (p.b.u.h.) or any other of his divine allies will also be ineffective on the Day of Judgement. It is a warning against the disbelievers who, as a figment of their own fanciful imaginations, think that their guardian deities, gods or goddesses will come to their aid, or to those of the Jews and Christians who stubbornly claim the intercession of Moses (a.s.), or that Christ's (a.s.) blood has been paid as a ransom for the sins of his followers. This verse clearly denies any such ransom for sins or intercession for the sinners who do not believe in the divinely promised Last Apostle of Allah, Muhammad Mustafā (p.b.u.h.), and reject faith in the truth which he preached. But, as it was mentioned before, the intercession of the holy Prophet (p.b.u.h.) or the other holy ones (a.s.) will be accepted by the leave of Allah .(.(s.w.t

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۱۲۴ وَ اِذِ ابْتَلی ابْرٰهیمَ رَبُّهُ بِکَلِماتٍ فَاَتَمَّهُنَّ قالَ اِنّی جاعِلُکَ لِلنّاسِ اِمامًا قالَ وَ مِنْ ذُرِّیَّتی قالَ لایَنالُ عَهْدِی الظّالِمینَ

And (remember) when his Lord tested Abraham with words (of command) which " .۱۲۴ :he fulfilled. He said

'.Verily, I have appointed you an Imam (leader) for mankind `

' ?(Abraham) pleaded: ` And of my offspring (as well)

".' He, (Allah) said: ` My covenant does not include the unjust

Commentary : Verse ۱۲۴

Imāmat, the Climax of Abraham's (a.s.) Honour

From this verse on, the topics of discussion are Abraham (a.s.), the honourable prophet of Allah and the hero of Monotheism, the structure of the Ka`bah, the sacred site of worship, and the importance of this great monotheistic center. These subjects are referred to in the next eighteen verses. Three main ideas were the objectives of :these verses

The first aim was that they might provide people with the necessary preparation for the change of the direction of the Qiblah and to inform Muslims that the Ka`bah is a legacy of Abraham (a.s.), the idol-breaker. If pagans and idol-worshippers used it as an idol temple, it was only temporarily and it did not decrease the glorious high rank of .the Ka`bah at all

The second goal was to address the problem of the Jews and Christians who were claiming to be the heirs of Abraham (a.s.) and his religion. These verses, reflecting back on the numerous former verses about the Jews, clarify how very unfamiliar they .(.were with the creed of Abraham (a.s

The third purpose was that Arab pagans believed in a special incessant ancestral link ,between them and Abraham (a.s.). They, too

had to be made to understand that their belief systems and codes of behavior had no .similarity with that of Abraham (a.s.), the iconoclastic prophet

:In this verse, at first, it says

And (remember) when his Lord tested Abraham with words (of command) which he " "... .fulfilled

Yes, this verse speaks about the important occurrences in Abraham's life, i.e. his great tests and how he passed them successfully, which illustrates his high rank and .superior personality and manifests the worthiness of his being

When Abraham (a.s.) passed these trials successfully, Allah saw fit to give him a gift as :a prize. Therefore, addressing him

"...'.He said:` Verily, I have appointed you an Imam (leader) for mankind..."

In order that this Divine gift would continue in his seed, and prophethood and ` :Imāmat ' would not come to an end with his death

"...' ?Abraham) pleaded: ` And of my offspring) ..."

: The answer to this question was

".' He (Allah) said: ` My covenant does not include the unjust..."

That is, I accepted your plea, but only for those of your offspring who are doers of .righteous deeds and are pure and sinless i.e. those who are worthy of this rank

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: Explanation

? What does ` Words ' Mean

Studying the verses of the Qur'ān and noting the great and important deeds that Abraham (a.s.) fulfilled and, hence, being appointed to the position of Imāmat by Allah,

leads us to the conclusion that the term / kalimāt / meaning ` words ', or the Divine commandments by which Abraham (a.s.) was tried, were not those of the usual sort. It clearly indicates that the tests were not connected with matters of ordinary reasoning or faith. They can never be considered ordinary tests. The purpose of the ` words ' was a series of heavy, hard, laborious, grave duties which were given to Abraham, the sincere pure

prophet (a.s.), and he was the only one who had the qualifications to successfully complete them. Some of those commandments were such as the followings:

One trial was concerning the steadfastness of his faith in Allah.

Abraham (a.s.) was commanded through a vision in a dream to slay his son Ishmael. When he awoke, he unhesitatingly acted as he was bidden, (۳۷: ۱۰۵-۱۰۸). This indicates that Abraham (a.s.) already knew that he was Allah's prophet and what he saw in the vision was no other than Allah's command. With such a certainty in his mind, he was willing to do, by Allah's command, something that no other loving or sensible father possibly could slay his own son.

In another incident, by Allah's command, he took and left his wife and his infant son to an area of dry land, where no food and water or any inhabitants could be found.

He also stood against the idol-worshippers of Babylon and very bravely defended Monotheism in his historical trial after he had broken their idols. He miraculously held firm in faith and patience when he was thrown into the midst of fire.

Recalcitrating, he emigrated from the land of idol-worshippers, and went to a faraway region in order to proclaim his prophecy.

He did many things similar to those mentioned above and each of those trials was, indeed, heavy and difficult for a man to undertake, but he, with the power of Faith, was able to perform them successfully thereby proving himself worthy of the position of ` Imāmat ', Divine leadership.

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Eligibility for Imāmat

Point

Precisely speaking, it is understood from the above mentioned verse that the position and rank of Imāmat which was bestowed upon Abraham (a.s.), only after successfully

enduring those frequent difficult trials, was above and beyond the rank of .prophethood

?Imam–What Does it Mean

The primary sense of meaning of the term / imām / is that of being foremost, but it :also has other different meanings including

p:۲۸۷

A) Leadership in the worldly social affairs of people, (as the Sunnite school of thought .(believes

B) Authority over the religious affairs of people in this world (as some others of them .(have interpreted

C) Responsibility of bringing religious duties into action, whether it is through the establishment of government in its vast meaning or performing the commandments and ordinances of Allah, and the execution of social justice along with the training of souls, both outwardly and inwardly. The rank of Imāmat is higher than the rank of prophethood, because prophethood and messengership is only a matter of receiving some commandments from Allah and preaching them as glad tidings and warnings. All of these are true in the case of Imāmat, in addition to practicing the Divine ordinances and training the souls of individuals, outwardly and inwardly. (It is clear, of course, (.that many of the prophets had had the rank of Imāmat, too

Imāmat, in fact, is the position of presenting the aims of religion practically, and .' guidance is ` attaining the ideal ' not merely ` showing the way

Besides that, Imāmat includes ` Divine Guidance ', too. It means the innate quality of the Imam's spiritual influence and the attracting glow of his pureness encompassing, deeply touching, and truly effecting the realm of receptive people's hearts which .results in their spiritual guidance

From this point of view, an Imam is just like the sun that, with its life-giving light, fosters and gives vitality to all living creatures. The function of an Imam in spiritual .aspects is the same as the physical function of the sun

The Holy Qur'ān says: " He it is Who sends blessings on you, as do His angels, that He may bring you out from the depths of Darkness into Light: and He is Full of Mercy to .(the Believers ", (Sura Al-Aḥzāb, No. ٣٣, verse ٤٣

It is well understood from this verse that the special mercies of Allah and the hidden aid given by His angels can lead the believers and those who trust in Him to come out

.' from ` darkness ' into ` light

This is also true about an Imam. The innate authority of an Imam and the great prophets (a.s.) who had also possessed the rank of Imāmat

p:۲۸۸

as well as their vicegerents, had a deep effect on receptive individuals by which they could train them and therefore bring them from the depths of ignorance and error .into the light of guidance

There is no doubt that the purpose of Imāmat in this verse is the third meaning, because it is understood from many of the verses of the Qur'ān that the concept of ` :guidance ' lies within the meaning of Imāmat, as Sura As-Sajdah, No. ٣٢, verse ٢۴ says

And We appointed, from among them, leaders, giving guidance under Our " Command, so long as they persevered with patience and continued to have Faith in ".Our Signs

This guidance does not mean merely ` showing the way ', because, in principle, Abraham (a.s.) had the rank of prophethood and Messengership for giving guidance in .the sense of ` showing the way ' before becoming an Imam

(Imamate Bestowed on Abraham (a.s

However, the Qur'ān clearly attests to this fact that Imāmat was bestowed on Abraham (a.s.) when he persevered with patience in tolerating the difficulties which he encountered as he paved the path of certitude alongside his Faith, and passed his various great tests successfully. This rank was above and beyond the rank of .guidance with the meaning of preaching glad tidings and warning people

Therefore, guidance within the concept of Imāmat is nothing save ` attaining the ideal ', cherishing the soul of religion and bringing forth training programmes for the .individuals who are prepared to grasp them

This meaning is cited in an expressive tradition from Imam Ṣādiq (a.s.) which says: " Verily, Allah, the Blessed, the Sublime, took Abraham (a.s.) as His slave before He took him as a prophet. And verily Allah took him as His prophet before He took him as a messenger. And Allah took him as His messenger before He made him a confident (khalil). Allah took him as a confident before He appointed him as an Imam. When He had brought all these things together in him: He (Allah) said: ` Verily, I have appointed

".'you an Imam (leader) for mankind

The Imam (a.s.) continued: " Since this was something very great in the eyes of Abrahām, he said: ` And of my offspring (as well)? ' He (Allah) said: ` My covenant ".' does not include the unjust

The Imam (a.s.) concluded: " A stupid person cannot be the Imām

p:۲۸۹

of the pious." This means that only those seed of Abraham (a.s.) who were pure and .infallible were worthy of being Imām

Prophethood, Messengership, Imāmat and their Differences

As it is understood from the verses of the Qur'ān and various ideas existing in traditions and Islamic literature, those who were commissioned by Allah had different .ranks

A. Prophethood means the ability to receive revelation from Allah. Then, a prophet is one on whom the Divine revelation comes down and whatever he receives by .revelation he delivers to people

B. Messengership means to preach the Divine revelation, to spread the ordinances of Allah, and to train the souls and minds of individuals through education and acknowledgement. Therefore, a Messenger is he who is commissioned, by effort and endeavour and utilizing any acceptable and proper means available to him, to invite people unto Allah and His commandments in order to elicit an ideological, convictional, .educational and mental transformation in them

C. Imāmat, means to guide and lead people. In fact, an Imam is he who tries to execute, actually, Allah's ordinances by acquiring the power necessary to organize a godly government; and if he is not able to organize a formal government, he does his .best in carrying out the ordinances of Allah, both personally and socially

In other words, an Imam is commissioned to execute Allah's commandments and assure their performance, while a Messenger is commissioned to preach those commandments. Again, in other words, a Messenger shows the path but an Imam, besides his other heavy responsibilities which were pointed out before, paves the .' path for ` attaining the ideal

,Let it not remain unsaid that it is clear that many of the prophets

.like the Prophet of Islam (p.b.u.h.), were possessors of all three ranks

They had Divine revelation bestowed upon them. They preached the commandments of Allah, and endeavoured in organizing godly governments for executing His ordinances, while they were training the souls of people according to their own .religions

:In brief, Imāmat is the essence of leadership in all aspects

materially and spiritually, physically and theologically, apparently and hiddenly. Imam is the chief of government as well as the leader of the society, a guide in religious .affairs, and a teacher of ethics to train people both inwardly and outwardly

It is the Imam who, with his mysterious spiritual strength, guides receptive persons forward along the path of inner development, instructs the ignorant ones with his ability and knowledge, and, by means of his government or other executive resources .enforces the principles of Justice

(.Imāmat, the Climactical Rank of Abraham (a.s

In defining the reality of Imāmat, it was made clear that a person may become a prophet or a Messenger while he has not been appointed as an Imam. This position demands special eligibility in all aspects. It is the same position that Abraham (a.s.) attained after successfully passing many difficult tests and proving his genuine .worthiness; this being the last step of his development to qualify for that rank

Some may imagine that the qualifications of an Imam is only that a person ` be worthy and a model '. They do not consider the fact that this condition existed in Abraham from the very beginning of his prophethood. Furthermore, not only Abraham, but also all prophets and Messengers, had had this epithet from the onset of their calling. It is for this reason that a prophet should be sinless since his deeds are considered as models. Therefore, Abraham (a.s.), who was a prophet and Messenger of Allah, was gifted the rank of Imāmat by Allah after he passed his trials successfully .and proved that he was worthy of it

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? Who is Unjust

The objective meaning of the Arabic word ` the unjust ' mentioned in this verse: " My covenant does not include the unjust " is not only ` being unjust to others '. But the term ` unjust ' (in contrast with the philosophical meaning of ` justice ' which means to set everything in its own proper place), here, is used with its broad sense of .meaning

Thus, committing an ` unjust ' act means that ` a person, an action, or a thing has .' been arranged in a situation which is not appropriate

Since the position of Imāmat and the outward and inward leadership of people is an extraordinarily splendid position with many responsibilities, the committing of the .slightest sin or disobedience disqualifies a person from attaining this rank

So, in the traditions of Ahlul-Bait (a.s.) we see that, for proving the vicegerency of Hadrat Ali (a.s.) immediately after the holy Prophet (p.b.u.h.), they have quoted this very verse as justification, indicating that others had been idol-worshippers before Islam, in the age of ignorance, and the only person who did not prostrate before an idol, besides Prophet Muhammad (p.b.u.h.), even for a moment was Ali-ibn-Abitālib (a.s.). What unjust act is greater than that a person performs idol-worshipping! Did !Luqmān not tell his son: " O my son

Join not in worship (others) with Allah: for false worship is indeed the highest wrong-.(doing " ? (Sura Luqmān, No. ٣١, verse ١٣

Hishām-ibn-Sālim, as an example, narrates from Imam Ṣādiq (a.s.) who said: " Surely, Abraham was a prophet but he was not an Imam until when Allah said: ` Verily, I have appointed you an Imam (leader) for mankind '. Abraham pleaded: ` And of my offspring (as well)? ' He (Allah) answered: ` My covenant does not include the unjust '. (Those who have worshipped an idol, they will not be an Imam (leader)."(١)

In another tradition, `Abdillah-ibn-Mas`ūd narrates from the holy Prophet (p.b.u.h.) who said: " Allah told Abraham: ` I do not give you My covenant (of Imāmat) for the

unjust of your children.' Abraham said: `Who are these unjust whom Your covenant ' ?does not include of my offspring

Allah said: ` Whoever prostrated before an idol, leaving Me, I will never

p:۲۹۲

.Usul-Kafi, vol. ۱, chapter: prophets and Messengers, Tradition ۱ ۱ -۱

(make him an Imam ', and he is not worthy of being an Imam ..."(1)

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An Imam, by Allah's Commission

It is also understood from the current verse that an Imam (a sinless comprehensive leader of people) should be appointed by Allah. The reason is that: firstly, Imāmat is a kind of covenant from Allah and it is evident that such a person should be ordained by Him, the One Who is the Maker of the covenant.

Secondly, the persons who have even tainted their lives with iniquity, even as small as a dark spot, whether it is against themselves or against others, or if there is a sign of idol-worshipping even for a short period of time in their lives, they are not eligible for Imāmat. They should be perfectly sinless throughout their whole lives in order to become an Imam.

It is Allah who knows the hearts and minds of men and has given us criteria by which to evaluate them. This point will be discussed more comprehensively at a later time.

If we want to recognize the vicegerent of the Prophet (p.b.u.h.), according to the above criterion, there would not be any one save Amir-ul-Mu'mineen Ali (a.s.).

It is noteworthy that the writer of Al-Manār narrates from Abū-Ḥanīfah that he believed the government of the time was exclusively suitable for the Alawites. That was why he approved rebellion against their ruling government (which was headed by Mansūr of the Abbasides). And it was also for the same reason that he did not agree, himself, to be in charge of the position of Supreme Court Judge in the government of the Abbasides.

Then, the writer of Al-Manār adds that the four kalifs of the Sunnite school of thought all did not agree with the governments of their time, whom they did not approve as worthy chiefs of the Muslims,

Al-Amali, by Shaykh Tusi, published in ۱۴۱۴, p. ۳۷۹ ۱ -۱

(because the governors were some cruel unjust ones.(1)

It is ironical that, in our time, some of the Sunnite scholars approve and support the tyrannical governments whose relations with the enemies of Islam are certain and definite, and their mischief and unjust acts are clear to all. But, this is insignificant compared to the fact that, they also consider them / 'ulul'amr / ` political and religious .' chieves' and / wājib ul 'itā`ah / ` necessary to be obeyed

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Two Questions

This fact should also be noted that the concept of Imāmat does not necessarily mean that an Imam forcedly leads all people to the Truth; but it means that people having their own free will, together with their potential for receptiveness and their eligibility, can take advantage of and use the Imam's quality of effectiveness in outward and .inward leadership in order to be guided

It is just like we stated earlier, that the sun has been created to furnish light, heat and energy for all living creatures which have the potential to receive these bounties and .are capable of development

Another question that may be proposed is that according to the above commentary it seems that, every Imam previously must have been a prophet or a Messenger and then be appointed as an Imam, whereas the sinless vicegerents of the holy Prophet .(p.b.u.h.) were not in such a position

As an answer, we say that it is not necessary that the Imam, himself, be previously a prophet or a Messenger and then reach that position. When his predecessor had the rank of prophethood, Messengership and Imāmat, (such as the Prophet of Islam (p.b.u.h.)), the eligible vicegerent can continue executing the duties of Imāmat as an Imam. This situation occurs when a new Messenger is not needed, like after the .Prophet of Islam (p.b.u.h.), who is the seal of the prophets

In other words, if the process of receiving Divine revelation and

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Al-Manar, vol. ۱, pp. ۴۵۷-۴۵۸ ۱ -۱

communicating all the ordinance have been formerly performed and only the stage of their execution remains, the true successors of the prophet can continue the prophet's line of execution, and it does not necessitate that he, himself, be a prophet .or a Messenger

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(.The Distinguished Personality of Abraham (a.s

Abraham's (a.s.) name is mentioned in the Holy Qur'ān in ۶۹ occurrences which are gathered in ۲۵ Suras. In these verses, this great prophet (a.s.), whose worthy epithets are mentioned therein, is highly praised and appreciated by Allah from all aspects. He .was a prototype, an example, of a complete human being

The supremeness of his knowledge about Allah, his clear logical statements against idol-worshippers, his intense efforts and endeavours in challenging with the tyrants of his time, his dedication and forbearance in obeying the commands of Allah, and his unique perseverance against the storms of adventures and grievous trials, are all good examples for Muslims, and those who pave the path towards Allah, to take and .follow in their lives as their models

As the Qur'ān says about Abraham (a.s.), he was of the elect and good, (۱) in the ranks of the Righteous,(۲) a model,(۳) a man of truth,(۴) most tender-hearted, and forbearing.(۵) Furthermore, he was incomparably brave and extraordinarily generous .as well

Allah Willing, we will offer a more detailed explanation concerning this matter later when commenting on some of the verses of Sura Ibrāhīm, No. ۱۴, especially the last .part of the Sura

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Sura ṣad, No. ۳۸, verse ۴۷ ۱ -۱

Sura Nahl, No. ۱۶, verse ۱۲۲ ۲ -۲

Ibid. verse ۱۲۰ ۳ -۳

Sura Maryam, No. ۱۹, verse ۴۱ ۴ -۴

Sura Al-Taubah, No. ۹, verse ۱۱۴ ۵ -۵

۱۲۵ وَ اِذْ جَعَلْنَا الْبَيْتَ مَثابَةً لِلنّاسِ وَ اَمْنًا وَاتَّخِذُوا مِنْ مَقامِ اِبْرهيمَ مُصَلًّى وَ عَهِدْنا اِلى اِبْرهيمَ وَ اِسْمعيلَ اَنْ طَهِّرا بَيْتِىَ لِلطّائِفينَ وَالْعاكِفينَ وَالرُّكَّعِ السُّجُودِ

۱۲۵. " And (remember) when We made the House (the Ka`bah in Mecca) a resort and a secure sanctuary for the people, (saying):

` Take to yourselves Abraham's Station for a place of prayer '.

(And We enjoined Abraham and Ismail (saying):

` Sanctify My House for those who go around it, for those who abide in it and pay devotion, and to those who bow down and prostrate themselves '."

Commentary : Verse ۱۲۵

The Magnificence of the Ka`bah

After explaining the high rank of Abraham (a.s.) stated in the previous verse, the Qur'ān, in this verse, directs attention towards the magnificence of the House, the Ka`bah in Mecca, which was built by Abraham and his son (a.s.). It says:

" And (remember) when We made the House (the Ka`bah in Mecca) a resort and a secure sanctuary for the people, ..."

Since the term / maābah /, originally based on / aub /, means ` a place to which people return ' or ` a place where people assemble ', and the Ka`bah has been a center where monotheists gather every year, then, by this assembly, believers, not only bodily but also spiritually, return to Divine Unity and to their intrinsic nature. So, that may be why the term / maābah / (a resort, an abode, a house) has been used for this Sacred House. And, since a man's house is the continuous returning site of its inhabitants who, after having completed their affairs, can experience rest and tranquility therein, there lies this sense of

resting and tranquility in the meaning of the term / maābah /. This emphasizes the concept of its next word / amnan / ` secure sanctuary ' especially with the word ` people ', which indicates that this secure center is a common refuge for all people of .the world

This is, in fact, the acceptance by Allah of one of the requests that Abraham (a.s.) (.sought. (We will discuss this subject on page ٣٠٠

:Then, it adds

"...'.saying): ` Take to yourselves Abraham's Station for a place of prayer) ..."

The opinions of the commentators are divided as to what` Abraham's Station ' is. Some of them have said that the whole Hajj is Abraham's Station. Some others have rendered it to / `arafah / ` the Mount of Recognition ', / maš`arul ḥarām / ` Sacred Monument ', and /jamarāt/ ` lapidations '; while others believe that the entire sacred .' premises of Mecca is considered the ` Station

But, as many Islamic narrations denote, and many of the commentators have said, too, the verse apparently refers to the very standing-place of Abraham which is located close to the Ka`bah where pilgrims offer their circumambulatory prayer after performing their ritual circumambulation of the Ka`bah. Thus, the purpose of the .term /muṣallā/, mentioned in the verse, is ` the place of prayer ', too

Then, it refers to the covenant that He made with Abraham (a.s.) and Ismail (a.s.) :about the purification of the Ka`bah, where it says

:(And We enjoined Abraham and Ismail (saying ..."

Sanctify My House for those who go around it, for those who abide in it and pay ` ".' devotion, and to those who bow down and prostrate themselves

What is the meaning of sanctification here? Some have said that the meaning of .sanctification here is purification from the existence of idols

Some others have said that the purpose is purification from outward dirt like blood

and the contents of animals' stomachs which people sacrificed therein, because there were some ignorant persons who thoughtlessly did such deeds as leaving these .remains behind

Furthermore, some believe that sanctification, here, means ` purity of intent ' when .building this House of Monotheism

p:۲۹۷

There is no reason for us to confine the meaning of sanctification

here. Its purpose is purification of this ` House of Monotheism ' from

.any dirt, physically and spiritually

It is for this reason that in some traditions we read that this verse

has been rendered into sanctification from pagans and in some others

.into washing and purifying the body from dirt

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: Explanation

The Secure Refuge, its Social and Educational Effects

According to the above verse, ` the House of Ka`bah ' has been chosen and proclaimed as ` a secure refuge ' by Allah. We know that there are resolute rules in Islam instructing every believer to avoid any quarrel, war, fight and bloodshed within the limits of this Holy land, Mecca. It is so that not only the members of humankind, regardless of nationality, race, gender, group, or condition, should be safe and secure there, but also animals and birds are protected there, in that nobody is allowed to hurt .them

In this world, where fighting and wars are always within the overall scene, the existence of such a peaceful center can function as a special helpful fortress within which the problems of many nations can be solved. The security of this region lets different peoples, with all their differences and enmities that they may have, gather together therein, sitting, speaking, and solving their difficulties. Thus, one of the most important problems which usually exists, initiating face to face oral communications .about dismissing or decreasing enmities between nations, can be solved

It frequently happens that the two sides of a conflict or the opposing governments in the world are willing to put an end to their antagonism and have parley for this

purpose, but they cannot find a secure and respectable place wherein both sides can feel free to speak therein peacefully and securely. This case has been anticipated in Islam, and Mecca is introduced as such a center.

Now that most of the Muslims of the world are unfortunately involved in some hostile conflicts, they can make use of this sacred secure land, and, under its banner of holiness and special spirituality which enlightens the hearts, begin speaking with each .other to solve their problems

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? Why the ` House ' of Ka`bah

In the above verse, the Ka`bah is referred to by the Lord as ` My House ', while it is clear that neither is Allah bodily substance nor does He need a House. The purpose, here, is to honour and glorify the Ka`bah by stating its honour and lofty status, and, .' therefore, it is called /baytullah / ` the House of Allah

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۱۲۶ وَ اِذْ قالَ اِبْرهيمُ رَبِّ اجْعَلْ هذا بَلَداً امِنًا وَارْزُقْ اَهْلَهُ مِنَ الثَّمَراتِ مَنْ امَنَ مِنْهُمْ بِاللّهِ وَالْيَوْمِ الْاخِرِ قالَ وَمَنْ كَفَرَ فَاُمَتِّعُهُ قَليلاً ثُمَّ
اَضْطَرُّهُ اِلى عَذابِ النّارِ وَ بِئْسَ الْمَصيرُ

And (remember) when Abraham said: ` My Lord, make this a secure City and " .۱۲۶ provide its people with fruits such of them that believe in Allah and the Last Day.' He :said

And whoever disbelieves, I shall let him enjoy himself for a little while, then I shall ` " ' ! drive him to the Punishment of Fire and an evil destination it is

Commentary : Verse ۱۲۶

! Abraham's (a.s.) Petition to Allah

In this verse Abraham (a.s.) asks Allah two great requests in favour of the inhabitants :of this Holy land, one of which was referred to in the previous verse. The Qur'ān says

"... And (remember) when Abraham said: ` My Lord, make this a secure City "

As it was pointed out in the previous verse, Allah accepted this invocation from Abraham (a.s.) and set this Holy land as a secure center, both outward and inward .security

:His second petition was thus

and provide its people with fruits such of them that believe in Allah and the Last ..." "...'.Day

It is interesting that Abraham (a.s.) requested ` security ' first, and then he asked for material gifts which itself is a reference to the fact that a safe and sound economic .status is not possible unless there exists security in a town or country

The opinions are divided amongst the commentators as to the

meaning of the term ` fruits ' here. On the whole, it seems that the word has a vast meaning, so broad that it includes any material bounty whether it is fruits or other .nutritious substances, as well as spiritual bounties

Concerning the meaning of this term in the above verse, Imam Ṣādiq (a.s.) in a tradition has said: " It is the fruits of hearts."(١) This indicates that Allah attracts the .attention and affection of human beings to the people of this Holy land

This is also noteworthy, that Abraham (a.s.) invocates this petition only for the believers in Allah, the only True God, and the Last Day, because he might have realized from the statement: " My covenant does not include the unjust," cited in the former verse, the fact that some groups of his future offspring would follow the path of polytheism and injustice; then, to show reverence in a courteous

Allah's answer

.manner, here, he did not include them in his petition

:However, Allah's answer to this invocation of Abraham (a.s.) was

"... ,He said: ` And whoever disbelieves, I shall let him enjoy himself for a little while ..."

" ' ! then I shall drive him to the Punishment of Fire and an evil destination it is..."

This is, in fact, the same ` General Mercy ' of Allah by which His unlimited bounties are available to all creatures so that good doers and evildoers equally enjoy from His vast bountiful Table in this world, but in the next world, where His ` Specific Mercy ' comes forth, wrongdoers will have no share of it and also they will have no way to rescue .themselves

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Bihar-ul-Anwar, vol. ١٢, pp.٨۶ and ١٠٠ ١ -١

۱۲۷ وَ اِذْ يَرْفَعُ اِبْرهيمُ الْقَواعِدَ مِنَ الْبَيْتِ وَ اِسْمعيلُ رَبَّنا تَقَبَّلْ مِنّا اِنَّکَ اَنْتَ السَّميعُ الْعَليمُ

۱۲۸ رَبَّنا وَاجْعَلْنا مُسْلِمَيْنِ لَکَ وَ مِنْ ذُرِّيَّتِنا اُمَّهً مُسْلِمَهً لَکَ وَ اَرِنا مَناسِکَنا وَتُبْ عَلَيْنآ اِنَّ-کَ اَنْتَ التَّ-وّابُ ال-رَّحى--مُ

۱۲۹ رَبَّنا وَابْعَثْ فيهِمْ رَسُولاً مِنْهُمْ يَتْلُوا عَلَيْهِمْ اياتِکَ وَ يُعَلِّمُهُمُ الْکِتابَ وَ الْحِکْمَهَ وَ يُزَکّيهِمْ اِنَّکَ اَنْتَ الْعَزيزُ الْحَکيمُ

۱۲۷. "And (remember) when Abraham and Ismail raised up the foundations of the House; (saying): ` Our Lord, accept (this service) from us; for surely You are All-Hearing, All-Knowing'."

۱۲۸. " ` Our Lord, make us submissive (Muslims) to You, and of our progeny an Ummah (a nation) submissive to You, and show us our ways of worship, and turn to us (mercifully); for surely You are the Oft-Returning, the Most Merciful'."

۱۲۹. " ` Our Lord, send amongst them an Apostle of their own who shall recite unto them Your revelations, teach them the Book and the Wisdom, and purify them; for surely You are Almighty, All-Wise'."

Commentary : Verses ۱۲۷-۱۲۹

The Structure of the House of Ka`bah

It is clearly understood from the numerous verses of the Qur'ān, the Islamic traditions, and some historical records that the House of Ka`bah had been founded before Abraham (a.s.) and that it had been

established at the time of Adam (a.s.). Sura Ibrāhīm, No. ١۴, verse

quoting from the tongue of Abraham (a.s.), says: " Our Lord ! Surely I have settled a ,٣٧ part of my offspring in a valley unproductive (of fruit) near Your Sacred House, ... "

This verse confirms that when Abraham (a.s.) with his wife and his infant son Ismail arrived at the Holy land of Mecca, there was no sign of the Ka`bah seen therein, but he was guided there by Divine inspiration.

Another verse says: " The first House (of worship) appointed for men was that at Bakka: full of blessing..." (Sura 'Āl-i-`Imrān, No. ٣, verse٩۶).

It is certain that the worshipping of Allah and the structure of the center of adoration did not begin from the time of Abraham (a.s.).

It had started before that and was established at the time of Adam (a.s.).

The idea mentioned in the verse under discussion indicates the same meaning, too. It says:

" And (remember) when Abraham and Ismail raised up the foundations of the House; (saying): ` Our Lord, accept (this service) from us; for surely You are All-Hearing, All-Knowing'."

This statement refers to the concept that the foundations of the Ka`bah had existed from before, and Abraham (a.s.) and Ismail (a.s.) raised them up.

Hadrat Amir-ul-Mu'mineen Ali (a.s.) in one of his sermons known as Qāṣi`ah also says: " Do you not see that Allah, the Glorified, has tried all the people among those who came before, beginning with Adam, up to the last ones in this world with stones... He made those stones into His Sacred House... Then He commanded Adam and his sons to turn their attention towards it. ..."(١)

The Ka`bah originally built by Adam (a.s.).

In short, the verses of the Qur'ān and the Islamic narrations confirm this historical

fact that the House of Ka`bah was originally built by Adam (a.s.). Then during the Flood at the time of Noah, it fell down. Then, later, it was rebuilt by the hands of .(.Abraham (a.s.) with the aid of his son Ismail (a.s

The second of the above two verses attests to the fact that Abraham (a.s.) and his son Ismail (a.s.) sought from Allah five

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Nahjul-Balaqah, Sermon ۱۹۲ ۱ -۱

important invocations. These prayers, which were offered when they were busy building the Ka`bah, are so exact and consistent with all the necessities of material and spiritual life, that they can lead man to the recognition of the magnificence of the .souls of these two great Apostles of Allah

Abraham (a.s) and Ismail's (a.s) Invocations

:At first, Abraham (a.s.) prays

"... ,Our Lord, make us submissive (Muslims) to You ` "

"... ,Then he invocates: "...and of our progeny an Ummah (a nation) submissive to You

He continues saying: "... and show us our ways of worship, ..." (so that we can adore .(You in a way worthy of Your Highness

:After that, he (a.s.) seeks Allah for repentance, thus

and turn to us (mercifully); for surely You are the Oft-Returning, the Most Merciful ..." ".'

****

The fifth invocation, which was sought from Allah at the time of constructing the Holy :Ka`bah by Abraham and Ismail (a.s.), is this

"... Our Lord, send amongst them an Apostle of their own ` "

who shall recite unto them Your revelations, teach them the Book and the Wisdom, ..." "... ;and purify them

".for surely You are Almighty, All-Wise..."

****

۱۳۰ وَ مَنْ يَرْغَبُ عَنْ مِلَّهِ اِبْرهيمَ اِلاّ مَنْ سَفِهَ نَفْسَهُ وَ لَقَ-دِ اصْطَفَيْن-اهُ فِ-ى الدُّنْي-ا وَ اِنَّ-هُ فِ-ى الاْخِ-رَهِ لَمِ-نَ الصّالِحي-نَ

۱۳۱ اِذْ قالَ لَ-هُ رَبُّ-هُ اَسْلِمْ قالَ اَسْلَمْتُ لِ-رَبِّ الْعالَمي-نَ

۱۳۲ وَ وَصّى بِها اِبْرهيمُ بَنيهِ وَ يَعْقُوبُ يا بَنِيَّ اِنَّ اللّهَ اصْطَفى لَكُمُ الدّينَ فَلا تَمُوتُنَّ اِلاّ وَ اَنْتُمْ مُسْلِمُونَ

۱۳۰. " And who turns away from Abraham's creed but he who makes a fool of himself ? Indeed, We chose him in this world, and in the Hereafter surely he shall be among the righteous."

۱۳۱. " When his Lord said to him, ` Submit ', he said,

` I have submitted to the Lord of all worlds'."

۱۳۲. " And this did Abraham bequeath to his sons, and (so did) Jacob, ` My children, Allah has chosen for you the Faith, therefore die not unless you are Muslims '."

Commentary : Verses ۱۳۰-۱۳۲

Abraham (a.s.), a Human Prototype

In the former verses, Abraham's personality was partly introduced.

Some of his services and quite a few of his comprehensive invocations, which included material and spiritual aspects, were discussed.

From the totality of these words, it is concluded that this great Apostle can be a good model for all the truth-seekers throughout the world, and his school of thought can be an instruction guideline for all human beings.

Based on this very matter, in the first verse of the above verses, it says:

" And who turns away from Abraham's creed but he who makes a fool of himself? ..."

Is this not foolishness that one forsakes such a pure brilliant creed

and goes astray along the misleading paths of polytheism, blasphemy, and corruption? This is a religion which is appropriate for and coinciding with the soul and nature of man. It is a process that parallels wisdom and logic. This creed is beneficial .for man both in the present world and the next world

Then, it adds: "... Indeed, We chose him in this world, and in the Hereafter surely he ".will be among the righteous

Yes, Abraham (a.s.) is chosen by Allah, and he is among the ranks of the righteous and .that is why he should be chosen as a model

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Abraham's (a.s) Submission

The next verse, as an emphasis, refers to one of the other outstanding qualities which .is, in fact, the origin of the rest of his qualities

,When his Lord said to him, ` Submit ', he said "

".'I have submitted to the Lord of all worlds `

Yes, it is when Abraham (a.s.), that pure true believer and self-sacrificer, hearkens to the call of his innate nature that the Lord enjoins him ` Submit ', and he submits .himself totally to His command

Abraham (a.s.) sees that the stars, the moon, and the sun, all in all, have precise settings. Then he, with his mind and perception finds out that they are subject to the regulations of creation. Therefore, he proclaims that none of them can be his Lord, and he says: " For me, I have set my face firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to God." (Sura Al-An`ām, .(No. ۶, verse ۷۹

Worthiness, the Byproduct of Purity and Sincerity

In fact, the first step to attaining worthiness for a person is through purity and

sincerity, and it was owing to this same quality in Abraham (a.s.) that he was able to submit exclusively to the command of Allah, therefore He was pleased with him and chose him, and for this same reason He selected him to introduce His religion.

The entirety of Abraham's (a.s.) deeds, throughout his life, from beginning up to the end, were unique. One of his expressions of faith was through his challenge with idol worshippers and star worshippers. Another was when, while in the midst of fire, he showed such strength

of faith that his hostile enemy, Nimrod, was so affected by him that he unwillingly said: " If a person wants to take a god, he should take one similar to the God of Abraham (a.s.)." (١)

Also, bringing his wife and suckling son to that hot dry land, i.e. the Holy land, building the House of Ka`bah, and taking his beloved son into the place of sacrifice, each was an example of the resoluteness of his manner.

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Abraham's (a.s.) bequest to his children

Abraham's (a.s.) bequest to his children at the last moments of his life was also a model, as the last verse of the verses under discussion says:

" And this did Abraham bequeath to his sons, and (so did) Jacob, ..."

Each of them told their sons: "... ` My children, Allah has chosen for you the Faith, therefore die not unless you are Muslims.' "

It seems that the Qur'ān by stating the bequest of Abraham (a.s.) intends to reiterate the fact that you human beings are not only responsible for your children while they are with you but you are responsible for their futures, too. When you are on your deathbed, do not think of only your financial affairs and that of your children after your death; you had better think about their spiritual life, too.

Not only did Abraham (a.s.) bequeath such a testament, but also his grandson, Jacob (a.s.), imitated Abraham's same manner and at the last moments of his life enjoined his children to attain the secret of victory, success and happiness via this short phrase: ` Submit to the Lord of the worlds.'

The mentioning of Jacob from among all prophets, here in this verse, is perhaps with the aim of telling the Jews and Christians, who each in their own way used to join themselves to Jacob, that the blasphemic creeds which they followed and the lack of pure submission in the Truth that they showed by their actions, did not coincide with

.the manner of the one whom they joined themselves to

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Al-Kafi, vol. ۸, p. ۳۶۸, narration ۵۵۹ ۱ -۱

Verses ۱۳۳–۱۳۴

۱۳۳ اَمْ كُنْتُمْ شُـهَداءَ اِذْ حَضَـرَيَعْقُوبَ الْمَوْتُ اِذْ قالَ لِبَنِيهِ ما تَعْبُـدُونَ مِنْ بَعْـدى قالُوا نَعْبُـدُ اِلهَكَ وَ اِلهَ ابائِكَ اِبْرهيمَ وَ اِسْـمعيلَ وَ اِسْحقَ اِلهـًا واحِداً وَ نَحْنُ لَهُ مُسْلِمُونَ

۱۳۴ تِلْكَ اُمَّةٌ قَدْ خَلَتْ لَها ما كَسَبَتْ وَ لَكُمْ ما كَسَبْتُمْ وَ لا تُسْئَلُونَ عَمّا كانُوا يَعْمَلُونَ

۱۳۳. " Nay, were you witnesses when death approached Jacob ?

When he said to his sons:

` What will you worship after me ? ' They said:

` We will worship your God and the God of your forefathers Abraham, Ismail and Isaac, the One (true) God (alone) and to Him we do submit '. "

۱۳۴. " That is a nation that has passed away; theirs is that which they have earned, and yours is what you have earned; you shall not be questioned for what they had been doing. "

Occasion of Revelation

A group of the Jews believed that when Jacob (a.s) was on his deathbed, he enjoined on his children the same religion which the Jews currently believe in (with all its corruption of the scriptures). For the nullification of their belief, Allah sent down this verse.

Commentary:

Everyone is Responsible for his Own Deeds

Point

As it is also understood from the apparent meaning of the verse,

there were some rejectors of Islam who falsely charged Jacob (a.s.), the prophet of Allah, regarding this matter. (The matter was mentioned in the description of the (.occasion of revelation

:To reject this false claim, the Qur'ān says

:"...? Nay, were you witnesses when death approached Jacob "

?Were you there when he frankly questioned his children the way he did

.Yes, that which you (Jews) charge Jacob (a.s.) with is not true

:The factual account which occurred was that

"...' ? When he said to his sons: ` What will you worship after me..."

They said: ` We will worship your God and the God of your forefathers Abraham,..." ".' Ismail and Isaac, the One (true) God (alone) and to Him we do submit

Yes, he did not enjoined them with anything but to believe in monotheism and to submit to the command of Allah, which is the root of submission to all the Divine .ordinances

It can be deduced from this verse that when Jacob was on his deathbed, a feeling of anxiety and worry existed in him about the future of his children. Finally he expressed his anxiety and asked his sons what they would worship after him. He especially asked ` what (thing) ' and he did not ask ` whom ', because there were some idol-worshippers in the locale who used to prostrate before some particular ` things '. Jacob wanted to know whether there was any tendency towards those beliefs in the depths of their hearts. But when he heard his children's answer, he found, again, his .peace of mind

This is also noteworthy that Ismail (a.s.) was not Jacob's father or forefather, but he was Jacob's uncle, whereas in the verse under discussion, the term / 'ābā' / which is the plural of the word / 'ab / (father) has been applied. This makes it clear that, in the Arabic language, this word was sometimes used for ` uncle '. Hence, we say that if

this word has been used regarding 'Āzar in the Qur'ān, it does not negate the fact that 'Āzar was Abraham's uncle, not his father.

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The last of the above verses mentioned is an answer to one of the delusions of the Jews. They emphasized very much on their ancestors

.and the honour and glory they ascribed themselves in relation to Allah

They imagined that even when they tainted themselves with sin, they could be :rescued under the comforting shade of such ancestors. Then, the Qur'ān says

That is a nation that has passed away; theirs is that which they have earned, and " "...;yours is what you have earned

,And, in the same way that they are not responsible for your deeds, also

".you shall not be questioned for what they had been doing ..."

Improve your own Faith and deeds

Therefore, instead of expending all your energy trying to prove that you, by right of ancestry, deserve the honour and high position that your pure ancestors enjoyed, you .should try to improve your own Faith and deeds

The addressees in this verse are apparently the Jews and ` the People of the Book ', but it is evident that this statement is not specifically referring to them alone, in that .this basic principle, pertains to us Muslims, too

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Verses ۱۳۵-۱۳۷

۱۳۵ وَ قالُوا كُونُوا هُودًا اَوْ نَصارى تَهْتَدُوا قُلْ بَلْ مِلَّهَ اِبْرهيمَ حَنيفًا وَ ما كانَ مِنَ الْمُشْرِكينَ

۱۳۶ قُولُوا امَنّا بِاللّهِ وَ ما اُنْزِلَ اِلَيْنا وَ ما اُنْزِلَ اِلى اِبْرهيمَ وَ اِسْمعيلَ وَ اِسْحقَ وَ يَعْقُوبَ وَ الْاَسْباطِ وَ ما اُوتِىَ مُوسى و عيسى وَ ما
اُوتِىَ النَّبِيُّونَ مِنْ رَبِّهِمْ لا نُفَرِّقُ بَيْنَ اَحَدٍ مِنْهُمْ وَ نَحْنُ لَهُ مُسْلِمُونَ

۱۳۷ فَاِنْ امَنُوا بِمِثْلِ ما امَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا وَ اِنْ تَوَلَّوْا فَاِنَّماهُمْ فى شِقاقٍ فَسَيَكْفيكَهُمُ اللّهُ وَ هُوَ السَّميعُ الْعَلى-مُ

.' And they said: ` Be Jews or Christians, you shall be guided aright " .۱۳۵

;Say: ` Nay ! Rather the creed of Abraham, the upright

".' and he was not of those who associate partners to Allah

Say: ` We have believed in Allah and that which has been sent down " .۱۳۶

to us, and (in) what was sent down to

;Abraham, Ismail, Isaac, Jacob and the tribes

and (in) that which was given to Moses and Jesus

.and (in) that which was given to all prophets from their Lord

".' We make no distinction between any of them, and to Him do we submit

,If then they believe in what you believe " .۱۳۷

,they indeed are guided (aright); but if they turn away

;then they are clearly in schism; Allah will suffice you against them

".He is the All-Hearing, the All-Knowing

Occasion of Revelation

Upon the occasion of revelation of these verses it is narrated fromIbn Abbas that some of the Jewish scholars and some Christians from

Najrān were disputing with the Muslims. Each of these two groups considered their own creed more superior than the other's regarding the Truth, then they negated each other. The Jews said that their prophet, Moses (a.s.), was superior and their Book, the Turah, was the best. The Christians, on the other hand, had the same claim. They said Jesus (a.s.) was the best guide and the Evangel was the best among the heavenly Books. Even though they could not settle their own disputes between themselves, the followers of both creeds invited the Muslims to their own religion. The .above verses were revealed and answered them both

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: Commentary

! Only Our Creed is True

Point

Egoism and self-conceit usually cause one to think that Truth is exclusively his own and therefore, he considers others wrong. This very person, consequently, tries to divert others to his own way of seeing things, as the Qur'ān through the first verse of :the above verses says

"... .'And they said: ` Be Jews or Christians, you shall be guided aright "

:Tell them that distorted religions can never be the source of guidance, but

Say: ` Nay ! Rather the creed of Abraham, the upright; and he was not of those ..." ".' who associate partners to Allah

How to recognize the Pure Religion

The true believers in pure Faith are those who follow the pure Monotheistic creed, i.e. the Monotheism which has never been tainted with any form of polytheism. The most important basic principle for recognizing the pure religion from the corrupted ones is

.by keeping in mind this very perfect creed of Monotheism

Islam instructs us not to make distinction between the divine prophets and to respect their religions totally because the fundamental principles of all Divine religions are entirely the same. Moses (a.s.) and Jesus (a.s.) reinstituted the pure (ḥanīf) doctrine of ,(.Abraham (a.s

which is to live and die with faith in the One True God. They believed in the non-polytheistic creed of Abraham (a.s.), the pure Monotheist, although their religions were later contaminated with polytheism by their ignorant followers. The Jews, though they taught Unity, went after false gods, and the Christians invented the trinity or borrowed it from pagans. (Of course, if they search for the pureness of truth, they will realize that there is no difference between what their prophets preached and what was brought forth by Islam and that they, in performing their duties today, should follow the divine creed of Islam which has come down from the direction of Allah for this Age).

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Concerning the statements of the Muslims' opponents, the next verse enjoins the followers of Islam thus:

"Say: ` We have believed in Allah and that which has been sent down

to us, and (in) what was sent down to Abraham, Ismail, Isaac,

Jacob and the tribes; and (in) that which was given

to Moses and Jesus and (in) that which was given

to all prophets from their Lord. ..."

"...We make no distinction between any of them, and to Him do we submit '."

Accepting All Prophets of Allah

Self-conceit and tribal or racial prejudices should never lie at the root of our accepting some of the prophets and rejecting the others. They were all Divine teachers who spent their lives training and guiding people in different eras of time. Their aim was only to guide human beings towards pure Unity, Truth, and Justice, although each of them had some particular duties and special qualifications related to their own specific periods of time.

****

: Then it adds

"... ;(If then they believe in what you believe, they indeed are guided (aright "

"...;but if they turn away, then they are clearly in schism ..."

If they do not mix their racial and tribal problems, and the likes of them, with the religion, and formally accept all the prophets, they are also guided, otherwise they have put away the truth and followed the wrong.

The term / šiqāq / originally means ` cleft, conflict, and fight ' and, here, it has been rendered into ` blasphemy ', and sometimes into `misleading ', or ` separation from Truth and tending to falsehood ', all of which, in fact, basically point back to the same fact.

Some of the commentators have cited that when the former verse was revealed whereby Jesus (a.s.) was mentioned in a row with some other prophets, some of the Christians said that they did not agree with that statement because Jesus (a.s.) was not like other prophets; he was the son of God. The last verse of the above verses was sent down(١) and warned them that they were misguided and they were in schism.

However, at the end of the verse, it encourages the Muslims not to be afraid of the plots of enemies; saying:

"... Allah will suffice you against them; He is the All-Hearing, the All-Knowing."

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Explanation :

The Oneness of the Prophets' Invitation

In several occasions, the Holy Qur'ān points out that there is no difference between the prophets of Allah because all of them had received the revelation from one single Source and pursued one goal. Therefore, the Qur'ān enjoins the Muslims to respect all of the Divine prophets equally. But, as it was stated before, this exhortation does not conflict with the idea that every new religion sent down from Allah abrogates the former religions and Islam is the last religion in the world.

Of course, no religion on earth, except Islam, has ever demanded of its adherents to

believe equally in the truthfulness and flawless godliness, sinless purity of conduct and character of the other apostles

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Majma`-ul-Bayān, vol. ۱, p. ۲۱۸ ۱ -۱

of Allah and in the other sacred scripts as the revealed Word of Allah. This command in Islam was given because the Divine Apostles were like some teachers and every one of them instructed the human race as one class. It is evident that when the period and the course of one class finishes, the trainees will be promoted to another teacher, to a class of a higher degree. Therefore, all nations are to fulfill the requirements given by the last prophet of their times, which is the last stage of the development of the religion in their period of time. This statement will never contrast the rightfulness .of the invitations of other prophets

? ' Who were ` Asbāt

The term / sebt / originally means: ` stretching, or expanding of something easily '. A tree is sometimes called ` sabat ' because its branches expand freely. The leading lexicologists expressly declare that / sebt / the plural of which is / asbāt / includes sons' (children and daughters' children.(١

The meaning of the term / asbāt /, here, is the groups and tribes of Israelites who came forth from Jacob's twelve sons, and, since there were some prophets among them, in the above verse they are counted among those upon whom the Divine .verses have been sent down

So, the objective meaning of the term, here, is the tribe of Israelites or the tribes of Jacob's children who consisted of some prophets, not all the children of Jacob. Some of those children were not entirely eligible to be prophets because they committed sin .in their dealings with their own brother

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/ The meaning of / ḥanīf

The Arabic term / ḥanīf / is based on / ḥanaf / with the meaning ` orthodox, true ', or ` inclined from misguidance to right opinion '. So, those pure monotheists who turn away from polytheism and incline to

Arabic-English Lexicon, parl ۴, p. ۱۲۹۴, by: E.W.Lane ۱ -۱

.' this basic principle, are called ` Ḥanīf

.' It is also for this reason that one of the meanings of / ḥanīf / is ` true, straight

This explanation makes it clear that the meaning offered by the commentators for the term / ḥanīf / such as Hajj, the pilgrimage to the Ka`bah, adhering to truth, following Abraham (a.s.), and the pureness of deeds, are all reflections of that inclusive .meaning and each of them is an example of it

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Verses ۱۳۸–۱۴۱; Arabic and English Translation

۱۳۸ صِبْغَهَ اللّهِ وَ مَنْ اَحْسَنُ مِنَ اللّهِ صِبْغَهً وَ نَحْنُ لَهُ عابِدُونَ

۱۳۹ قُلْ اَتُحاجُّونَنا فِی اللّهِ وَ هُوَ رَبُّنا وَ رَبُّکُمْ وَ لَنا اَعْمالُنا وَ لَکُمْ اَعْمالُکُمْ وَ نَحْنُ لَهُ مُخْلِصُونَ

۱۴۰ اَمْ تَقُولُونَ اِنَّ اِبْرهیمَ وَ اِسْمعیلَ وَ اِسْحقَ وَ یَعْقُوبَ وَ الْاَسْباطَ کانُوا هُودًا اَوْ نَصاری قُلْ ءَاَنْتُمْ اَعْلَمُ اَمِ اللّهُ وَ مَنْ اَظْلَمُ مِمَّنْ کَتَمَ شَهادَهً عِنْدَهُ مِنَ اللّهِ وَ مَا اللّهُ بِغافِلٍ عَمّا تَعْمَلُونَ

۱۴۱ تِلْکَ اُمَّهٌ قَدْ خَلَتْ لَها ما کَسَبَتْ وَ لَکُمْ ما کَسَبْتُمْ وَ لا تُسْئَلُونَ عَمّا کانُوا یَعْمَلُونَ

۱۳۸. " (Receive) the baptism of Allah and who is better than Allah in baptizing? And Him do we worship."

۱۳۹. " Say (to the Jews and Christians): ` Would you dispute with us concerning Allah Who is our Lord and your Lord? For us are our deeds and for you are your deeds: and we are sincere to Him '."

۱۴۰. " Or do you claim that Abraham, Ismail, Isaac, Jacob, and the tribes were Jews or Christians? Say: ` Who then knows best, you or Allah? ' Who is more unjust than he who conceals testimony received from Allah? And Allah is not heedless of what you do."

۱۴۱. " That is a nation that has passed away; theirs is that which they have earned and yours is what you earned; you shall not be questioned for what they had been doing."

p:۳۱۷

: Commentary

The Baptism of Allah

Following the invitation, in the former verses, to the adherents of all religions to accept the Divine messages of all prophets, in the first verse of this group of verses, it :commands them all to

"... Receive) the baptism of Allah) "

Which is the same as the purification by Faith and true monotheism resulting in the :manifestation of one true colour. Then, it adds

".and who is better than Allah in baptizing? And Him do we worship ..."

Thus, the Qur'ān commands that all racial, tribal and other separative colours be put .aside and that every one take on (symbolically) the colour of Allah

Some commentators have recorded that it was a custom among the Christians to baptize their new-born children in baptismal water which was mixed with dye or a colour, signifying that the baptized person received new colour in life. They said that this baptism, especially with this particular colour, caused the person to be cleaned .(.from the original sin that he had inherited from Adam (a.s

The Qur'ān rejects this baseless logic and tells them that in order to purify their souls and minds from any stain of sin instead of using colours of rituals, superstitions and .dispersiveness, they had better accept the colour of truthfulness and godliness

Truly, what a delicate and beautiful sentence it is! How nice it would be if all people accepted the godly colour, i.e. the colour of unity, purity and virtue! Viz the colour of colourlessness, the colour of justice, equality, patience and perseverance. Under the light of the colour of unity and sincerity, all conflicts and fights can be put to an end .and the main weed of polytheism and dispersion might be rooted out

.This is, in fact, that very colournessless, or in other words, pulling away of all colours

In several traditions, commenting on this verse, it is narrated from Imam Ṣādiq (a.s.) who has said that the objective meaning of /ṣibqatallah / ` the baptism of Allah ' is the pure creed of Islam.(۱) This idea is also a reference to what was said in the above.

p:۳۱۸

۱- Nu-uth-Thaqalayn, vol. ۱, p. ۱۳۲

Some of the Jews, and some others, occasionally disputed with the Muslims claiming that all the prophets were chosen from among them and their religion was the oldest of all religions, and their book was the most ancient of Divine Books. They said that if Muhammad (p.b.u.h.) had really been a prophet, he would have been appointed from among them. They sometimes said that their race was superior to the Arab race, for the acceptance of creeds, and they were more receptive to revelation than Arabs, .because they had practically been idol-worshippers while the Jews were not

The Jews considered themselves the sons of God, the ones who claimed Heaven exclusively theirs. The Qur'ān refuses all of these false imaginations. At first, it tells :(.the Prophet (p.b.u.h

Say (to the Jews and Christians): ` Would you dispute with us concerning Allah Who " "... ?is our Lord and your Lord

This Lord is not exclusively for one particular tribe or a certain race. He is the Lord of .all human beings and all creatures in the world of existence

Addressing them, it adds that they should also know that: there are no privileges for :anyone except for those attained by a person's good deeds

"... :For us are our deeds and for you are your deeds ..."

But there is a difference between those deeds. We serve Him sincerely and associate :(none with Him, (while most of you have poluted Unity with polytheism

".' and we are sincere to Him..."

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Prophets before Moses (a.s), neither Jews nor Christians

:The next verse replies to some other vain claims of theirs. It says

Or do you claim that Abraham, Ismail, Isaac, Jacob, and the tribes were Jews or " "...?Christians

"...' ?Say: ` Who then knows best, you or Allah ..."

.Allah knows best of all that they were neither Jewish nor Christian

You also know, whether you admit it or not, that many of those prophets came in to this world before Moses (a.s.) and Jesus (a.s.), and

p:۳۱۹

if you do not know it, then you have ignorantly charged them with such a belie which :in itself, is a great sin and an attempt at hiding the true fact. Thus

"... ?Who is more unjust than he who conceals testimony received from Allah ..."

".And Allah is not heedless of what you do ..."

What a wonder! When it happens that a person's mind is dominated by obstinacy and prejudice, he denies even the well-known facts of history. For instance, the Jews counted the prophets such as Abraham (a.s.), Isaac (a.s.) and Jacob (a.s.), who came into the world and passed away before Moses and Jesus, as being from among the followers of Moses (a.s.) and Jesus (a.s.). They denied the above mentioned fact which is pertinent to the fate of their people and defines their Faith and religion. It may be for this very reason that the Qur'ān introduces them as the most unjust. There is no unjust action worst than that some persons intentionally deny some facts in order to .misguide people so that they wander aimlessly in that misguidance

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Thrive on Your Own Excellencies

In the last of the verses under discussion, which is also the last verse of the first part (out of the thirty parts) of the Holy Qur'ān, the Qur'ān answers them in another style :indicating that supposing all these claims were correct, then, this is the answer

"...That is a nation that has passed away; theirs is that which they have earned "

and yours is what you earned; you shall not be questioned for what they had been..." ".doing

In conclusion, a nation should rely upon its own deeds, not on its past history. As a .person should thrive on his own excellencies, not on those of his ancestors

The End Part One

The End Part One

Beginning of Part Two

(Part Two (۱

۱۴۲ سَ‍یَقُولُ السُّفَهاءُ مِنَ النّاسِ ما وَلّ‍بهُمْ عَنْ قِبْلَتِهِمُ الَّتی کانُوا عَلَیْها قُلْ لِلّهِ الْمَشْرِقُ وَ الْمَغْرِبُ یَهْ-دی مَ-نْ یَش-اءُ اِل-ی صِ-
راطٍ مُسْتَقی-مٍ

The fools among the people will say: ` What has turned them from their Qiblah " .۱۴۲
'.(direction of prayer) which they were facing at

;Say: ` Allah's is the East and the West

".' He guides whoever He pleases to a straight way

Commentary : Verse ۱۴۲

Occasion of the Change of Qiblah

This verse together with a few verses following it refers to one of the great happenings in the history of Islam which caused a huge wave of excitement among the people of that time. The explanation for the occurrence is that the Prophet of Islam (p.b.u.h.), under divine direction, prayed towards the direction of Jerusalem for thirteen years in Mecca after proclaiming his mission and then, also, for several months in Medina after his migration. But again, under divine direction, the Qiblah (i.e. the direction of prayer) was changed and Muslims were commissioned to pray .towards the Ka`bah

The commentators are divided as to the length of time that Muslims worshipped facing towards Jerusalem in Medina. The duration of this ritual situation has been cited from seven to seventeen months. However, during this period, Muslims were always entangled with the reproaches of the Jews, because Jerusalem was originally the Jewish

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The commentary of the First Part of the Holy Qur'an ended on the previous page, -۱

but verses about the theme of Qiblah in the Qur'an is still continued. Hence, to complete the idea, we had to add some verses of Part ٢, here, at the end of this .volume

Qiblah. Since the Muslims used to pray towards the direction of Jerusalem, the Jewish Qiblah, during that time, they blamed that their (Muslims) acceptance of their (Jewish) Qiblah proved, as they thought, that the Jews were right in their creed and Muslims, .who were not independent for themselves in the direction of prayer, were not

These statements were difficult for the Prophet of Islam (p.b.u.h.) and Muslims to bear. They were, on one hand, showing obedience to the command of Allah, and, on the other hand, the ceaseless sarcasm of the Jews was intolerable. It was for this reason that by night Prophet Muhammad (p.b.u.h.) occasionally turned his face towards the heavens in a way that showed he was expecting to receive Divine .revelation

After some time of waiting, finally the command for changing the Qiblah was revealed. It was while the Prophet (p.b.u.h.) was praying the noon prayer and he had already performed only two rak`ats of the prayer in Banī-Sālim Mosque towards the direction of Jerusalem when Gabriel was commissioned by Allah to take the arm of .the Prophet (p.b.u.h.) and turn his face towards the direction of the Ka`bah

The Jews were annoyed with this occurrence and according to their old traditional style, they began seeking pretexts. Aforetime, they used to say that they were superior to Muslims because Muslims were dependent on the Jews regarding their Qiblah. But, when the command of changing the Qiblah was sent down by the Lord, a :party of the Jews protested; as the Qur'ān says

The fools among the people will say: ` What has turned them from their Qiblah " "...' ? (direction of prayer) which they were facing at

The Jews disputed about why the Muslims altered the former prophets' Qiblah that day. They said if the first Qiblah was correct, then why the change? And, if the second one was right, then why had they been praying towards the direction of Jerusalem for ?more than thirteen years

:The Lord ordered His Apostle thus

Say: ` Allah's is the East and the West; He guides whoever He pleases to a straight..."
".' way

Similar to this circumstance the words East and West, besides the verse under :discussion, have occured in four other verses of the Qur'ān

There is a short explanation about their .۹ :۷۳ ,۲۸ :۲۶ ,۱۷۷ :۲ ,۱۱۵ :۲

p:۳۲۲

objective meaning when commenting on verse ۱۱۵ (pg. ۲۶۷ this vol.). The content meaning of these terms refers to the Omnipresence of Allah as the Absolute Reality, the hold of which penetrates the universe in its every part and particle as well as its whole, meaning both the rise of the light in the East and its setting in the West are the various aspects of manifestation of Allah's Mighty and Glory i.e., whichever direction .the mind turns there is this aspect of His

This verse was a decisive clear reasonable answer for those who sought pretext by letting them know that Jerusalem, the Ka`bah and all other places belong to Allah, and, intrinsically, Allah has no house and no place; He is the Omnipresent. The main principle here is that we servants should submit to His command and whatever direction He appoints for prayer, that direction is sacred and respectable and that direction should be prayed towards. Without His commission, no place has excellence .or preference in its own essence

And, the change of the Qiblah, in fact, is one stage of the many different stages of trial and development, each of which is an example of Divine Guidance. It is He Who .' guides people to the ` Straight Path

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۱۴۳ وَ كَذلِكَ جَعَلْناكُمْ اُمَّةً وَسَطـًا لِتَكُونُوا شُـهَداءَ عَلَى النّاسِ وَ يَكُونَ الرَّسُولُ عَلَيْكُمْ شَـهيداً وَ ما جَعَلْنَا الْقِبْلَةَ الَّتى كُنْتَ عَلَيْها
اِلاّ لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلى عَقِبَيْهِ وَ اِنْ كانَتْ لَكَبيرَةً اِلاّ عَلَى الَّذينَ هَـدَى اللّهُ وَ ما كانَ اللّهُ لِيُضـيعَ ايمانَكُمْ اِنَّ اللّهَ
بِالنّاسِ لَرَؤُفٌ رَحيمٌ

۱۴۳. " And thus have We made you an Ummat of middling stand that you may be witnesses over mankind, and the Messenger may be (a) witness over you. We did not make the (former) Qiblah (direction of prayer) towards which you were facing at, except that We might distinguish him who follows the Messenger from him who turns back upon his heels; it was indeed hard except for those whom Allah has guided. Allah would never let your Faith be wasted truly Allah is to mankind Most Affectionate, Most Merciful."

Commentary : Verse ۱۴۳

An Ummat of Middle Standing

In this verse a part of the philosophy and secret of the change of the Qiblah is referred to.

At first it says:

" And thus have We made you an Ummat of middling stand..."

A nation that is a medium one from any aspect, viz. it is in a state that is neither in excess nor defect and can be brought forth as an example.

But, why is the Muslims' Qiblah a middle one? Haply, it is

because most of the Christians were living in countries west of their Qiblah. In order to stand towards the direction of the birthplace of Jesus which was located in Jerusalem they had to stand nearly towards the direction of the East. Therefore the East was considered the direction of their Qiblah. The Jews, who mostly were living in Syria, Babylon and the like, prayed towards Jerusalem which was located nearly in the West for them. Hence, the West was considered the direction of their Qiblah. But, for the Muslims of that time (Muslims in Medina), the Ka`bah was located in the South, .between the East and the West which, thereby, was considered a middle ground

All of those meanings, in fact, are understood from the phrase /wakaôālika/ ` and thus ' stated in the verse. The Qur'ān, however, apparently, may intend to refer to the position of all Islamic programs and that not only the Muslims' Qiblah is middle .standing but also in all other aspects they have this specialty

:Then, it adds

that you may be witnesses over mankind, and the Messenger may be (a) witness..." "... .over you

The expression of the Muslims being ` witnesses ' over the people of the world, and the Prophet (p.b.u.h.) bearing ` witness ' over the Muslims may be an insinuation to ` being as a model ', since witnesses are always chosen from the eligible ones. Thus, the purpose might be that you (Muslims), with these instructions and this creed, are a .model nation, as the Prophet (p.b.u.h.) is a model among you

You, by your deeds and behaviour bear witness that a man can be both a man of action and a man of religion while he is living in this very world. He, being sociable, can quite properly protect the limits of his spiritual and moral aspects. Portraying these thoughts and activities, you bear witness that not only there is no contradictions between religion and science, or the present world and the coming world, but they .serve one another

Then, the Qur'ān has pointed to one of the secrets of the change of the Qiblah when it :says

(We did not make the (former) Qiblah (direction of prayer..."

,towards which you were facing at

except that We might distinguish him who

p:۳۲۵

"... ;follows the Messenger from him who turns back upon his heels

It is interesting that the Qur'ān does not say: ` him who follows you ' but it says: ` him who follows the Messenger ' which confirms the fact that you (Muhammad) are commissioned by the Lord and you are a guide. So, they must be obedient to your command in all things. In this relation, the change of the Qiblah is simple; if the command were beyond that, it should be obeyed and their seeking pretext in it is a .sign of their holding on to the customs of the age of paganism and idol worshipping

" The Qurānic phrase " from him who turns back upon his heels

which originally means ` to turn on ones heel ' is a hint to a kind of retrograde manner .or retrogression

"... .it was indeed hard except for those whom Allah has guided ..."

Yes, the soul of absolute submission to the command of Allah will not come to being unless there is Divine Guidance. This is an important matter, that one ought to be so submissive that he does not feel in his self even the slightest heaviness for the execution of such commandments; on the contrary, because it is from Allah, he .embraces it willingly and eagerly

Since the seductive enemies or the ignorant friends thought that with the change of the Qiblah our services would become futile and our reward be wasted, at the end of :the verse it says

Allah would never let your Faith be wasted truly Allah is to mankind Most..." ".Affectionate, Most Merciful

Allah's commandments are issued as prescriptions for the purpose of our remedy; then one day this one is useful and the next, something else. Each of them in its proper place is the best to provide our felicity, prosperity, and development. Thus, the change of the Qiblah should not create any anxiety for you about your former prayers and worshippings nor those in the future, because all of them have been right and .proper

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۴۴۱ قَدْ نَری تَقَلُّبَ وَجْهِـکَ فِی السَّماءِ فَلَنُوَلِّیَنَّکَ قِبْلَهً تَرْضـبها فَوَلِّ وَجْهَکَ شَـطْرَ الْمَسْـجِدِ الْحَرام وَ حَیْـثُ ما کُنْتُـمْ فَوَلُّـوا وُجُوهَکُـمْ شَطْـرَهُ وَ اِنَّ الَّذینَ اُوتُوا الْکِتابَ لَیَعْلَمُونَ اَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَ مَا اللّهُ بِغافِلٍ عَمّا یَعْمَلُونَ

Indeed We see turning your face (O' Muhammad) to the heavens, and now We " .۱۴۴ shall turn you (in prayer) to a Qiblah that you shall be pleased with.

Turn then your face towards the Sacred Mosque and wherever you are, turn your faces towards it (for prayer) and those who have been given the (earlier) Book know well that it is the truth from their Lord.

And Allah is not at all heedless of what they do."

Commentary : Verse ۱۴۴

Turn Towards the Sacred Mosque

As it was mentioned before, Jerusalem was the first, but temporary, Qiblah of the Muslims. So, as the Prophet (p.b.u.h.) was waiting to receive the command from Allah to change the Qiblah, especially after he had migrated to Medina and continued praying towards the same direction, i.e. towards the direction of Jerusalem, the Jews used to very frequently taunt the Muslims at not having a Qiblah of their own and stated that but for the Jews' faith, the holy Prophet (p.b.u.h.) would not even know the direction towards which, by the direction of Allah, he should turn in prayer. Owing to the sneers of the Jews he (p.b.u.h.) desired a change and Allah granted it to him. In the above verse this subject is referred to when the command of the Qiblah has been issued to the Prophet (p.b.u.h.). It says thus:

"... ,Indeed We see turning your face (O' Muhammad) to the heavens "

"... .and now We shall turn you (in prayer) to a Qiblah that you shall be pleased with ..."

"...Turn then your face towards the Sacred Mosque ..."

"...(and wherever you are, turn your faces towards it (for prayer ..."

According to the Islamic traditions, we know that this change of the Qiblah happened in Medina, at a very sensitive moment when the Prophet (p.b.u.h.) was praying the noontime prayer. The bringer of Divine revelation took Muhammad's (p.b.u.h.) arm and turned him from the direction of Jerusalem to the direction of the Ka`bah. At the same time Muslims immediately changed their rows, too. It is also said that in that event even the women had to change their place of prayer with the men. (It should be noted that in that occurrence Jerusalem was located approximately towards the (.North while the direction of the Ka`bah was towards the South

It is also noteworthy that the change of the Qiblah had been one of the signs of the Call of the Prophet of Islam (p.b.u.h.) written in the former scriptures. The Jews had .learnt therein that he (p.b.u.h.) would pray towards two directions for his Qiblah

:Therefore, in the above verse, after the command of the Qiblah, it adds

and those who have been given the (earlier) Book know well that it is the truth from ..." "... .their Lord

The phrase " those who have been given the (earlier) book " means the Jews who through the prophecies in their scriptures (Vide Deut ۱۸: ۱۵ and ۱۸) already knew that :the holy Prophet Muhammad (p.b.u.h.) was a true prophet, thus

The Lord, thy God, will raise up unto thee a prophet from the midst of thee, of thy " .brethren like unto Me; unto him you shall hearken:" Deut ۱۸: ۱۵

I will raise them up a prophet from among their brethren, like unto thee, and will put " My words in his mouth; and he shall speak unto them all that I shall command him." Deut ۱۸: ۱۸,۱۹

Moreover, the Prophet of Islam (p.b.u.h.) did not follow the customs of his locale at first, and put aside the Ka`bah which was the center of idols that the Arabs loved very much. He formally accepted

the direction of the Qiblah of a limited minority, i.e. Jerusalem. This was, in itself, .considered proof of the rightfulness of his invitation and the Divinity of his Call

:At the end of the verse, it adds

".And Allah is not at all heedless of what they do …"

That is, instead of introducing the change of the Qiblah as a sign of his rightfulness, they rejected it and raised a tumult. But Allah is heedless neither of their actions nor of .their intentions

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۱۴۵ وَ لَئِ-نْ اَتَیْ-تَ الَّذی-نَ اُوتُ-وا الْکِتـابَ بِـکُ-لِّ ای-هٍ مـا تَبِعُ-وا قِبْلَتَ-کَ وَ ما اَنْتَ بِتابِعٍ قِبْلَتَهُ-مْ وَ ما بَعْضُهُ-مْ بِتابِ-عٍ
قِبْلَه بَعْضٍ وَ لَئِنِ اتَّبَعْتَ اَهْواءَهُمْ مِنْ بَعْدِ ما جاءَکَ مِنَ الْعِلْمِ اِنَّ-کَ اِذًا لَمِ-نَ الظّالِمی-نَ

۱۴۵. "And even if you were to bring every Sign to those who have been given the (earlier) Book, they would not follow your Qiblah, nor would you be a follower of their Qiblah, neither are they the followers of each other's Qiblah.

And if you follow their desires after the knowledge that has come to you, then you will surely be of the Unjust."

Commentary :Verse ۱۴۵

They will Never be Content !

Commenting on the previous verse it was described that the ` People of the Book ' knew that the change of the Qiblah from the direction of Jerusalem to the direction of the Sacred Mosque not only was not an objection to the authenticity of the Prophet of Islam (p.b.u.h.), but that it was one of the signs of his rightfulness to prophethood, because they had learned through their religious books that the Apostle of Islam (p.b.u.h.) would pray towards the directions of two Qiblahs. But their vain religious fanaticisms did not let them accept the fact.

In principle, until when a person has not made a decision on a subject yet, by bringing proof, reasons, logic, and miracles for him, he might be made to understand the fact or the fact, itself, might be proved and be manifested to him and consequently, he changes his belief. But, when formerly he has decidedly confirmed his position, especially in the case of a zealous or ignorant person, it is not at all possible to change his mind.

So the Qur'ān decisively says:

"And even if you were to bring every Sign to those who have been given the (earlier) Book, they would not follow your Qiblah, ..."

Therefore, do not tire yourself, for they will never surrender to the truth because the truth-seeking soul has died in them.

Unfortunately, all of the Divine prophets were faced with such persons who were either of the rich puissant ones, or of the deluded and mammonish scholars, or of the ignorant zealous laymen.

Then, it adds:

"... nor would you be a follower of their Qiblah, ..."

That is, if they think that, with their sayings and uproars, the Muslims' Qiblah may change again, they are mistaken. This Qiblah is permanent and it is the final everlasting Qiblah for all Muslims.

This kind of speaking is, in fact, one of the ways of concluding the reproaches of opponents by standing firm and proving that those futile uproars will not change anything.

Then it adds that they are so fanatic in their creed that:

"... neither are they the followers of each other's Qiblah. ..."

Neither would the Jews follow the Christian's Qiblah nor would the Christians follow the Jews' Qiblah.

Then, again for more emphasis, it warns the Prophet (p.b.u.h.):

"... And if you follow their desires after the knowledge that has come to you, then you will surely be of the Unjust."

Such warnings which are stated in the form of conditional sentenes, addressing the

:Prophet (p.b.u.h.) are frequently seen in the Qur'ān, the purpose of which is threefold

The first is that all know that, regarding the law of Allah, there is no difference between the servants of Allah and even the Divine prophets are included under those laws, therefore, if, for the sake of argument, the holy Prophet (p.b.u.h.), too, were to delude from the Truth, he would also be involved with the Lord's punishment, though such a supposition is impossible concerning the prophets (a.s.) with their Faith and .immence knowledge and whose ranks of virtue are known

And, as it was stated before, a conditional proposition does not necessarily verify the) (.existence of a protasis

p:۳۳۱

The second thing is that, taking into consideration the above circumstance, other people would think about their own situations and know that when the Prophet (p.b.u.h.) is being warned, then how much more they should be careful about their responsibilities and duties. They must never follow their enemies' perverted desires .or give attention to their uproars

The third aim is to make it clear that the holy Prophet (p.b.u.h.), too, has no right on his own to change anything in Allah's ordinances. It is not so that any one can collide or .come to terms with him, since he is a servant, too, and obedient to His Command

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۱۴۶ اَلَّذینَ اتَیْنا هُمُ الْکِتابَ یَعْرِفُونَهُ کَما یَعْرِفُونَ اَبْناءَهُمْ وَ اِنَّ فَریقًا مِنْهُمْ لَیَکْتُمُونَ الْحَقَّ وَ هُمْ یَعْلَمُونَ

۱۴۷ اَلْحَقُّ مِنْ رَبِّکَ فَلا تَکُونَنَّ مِنَ الْمُمْتَرینَ

Those to whom We have given the (earlier) Book, recognize him (the Prophet) as " .۱۴۶ they recognize their sons, but a group of them most surely conceal the truth while ".(they know (it

".The Truth is from your Lord, therefore be not one of the doubters " .۱۴۷

Commentary : Verses ۱۴۶-۱۴۷

Point

Following the former discussions about the obstinacy and bigotry of a party of the :People of the Book, the first verse of the above says

Those to whom We have given the (earlier) Book, recognize him (the Prophet) as " "... ,they recognize their sons

Characteristics of Prophet Mohammad (p.b.u.h) Contained in (Earlier) Book

They have learnt about his name and his specific characteristics in their religious .books

".(but a group of them most surely conceal the truth while they know (it ..."

Some of them, of course, having seen those clear signs of the promised Prophet (p.b.u.h.) embraced Islam. It is quoted from `Abdillah-ibn-Salām, who previously had been one of the Jewish scholars and then accepted Islam, that he said that from before, he knew the Prophet of Islam (p.b.u.h.) better than he knew his son, (۱) and the .other scholars knew the Prophet of Islam well, too

This verse uncovers an important fact. It denotes that the earlier Divine Books had contained a very vivid and distinct illustration of the physical and spiritual characteristics of the Prophet of Islam (p.b.u.h.). It had been so clear that those who

.were acquainted with those Books could draw a clear image of him in their minds

Can anybody imagine that any name or description about the

Al-Manar, vol. ۲ and Al-Tafsir-ul-Kabir, Fakhr-i-Razi, vol. ۴, p.۱۲۸ -۱

Prophet of Islam's (p.b.u.h.) characteristics could not be found mentioned in the Turah and the Evangel? Certainly not, because, as the above verse indicates, the Prophet of Islam (p.b.u.h.) was announced openly and very clearly before their eyes by his epithets that were cited in the books of the ` People of the Book '. If this statement ?were not true, might the scholars of the ` People of the Book ' not rise against it

Would they not present their books to him and insist that he should prove his claim thereby according to their Books? Was it possible that even one of their learned men would surrender to the invitation of the Prophet of Islam (p.b.u.h.) without sufficient ? cause

Thus, such verses in the Holy Qur'ān are, themselves, clear evidence for them to the (.rightfulness of the prophethood of the Prophet of Islam (p.b.u.h

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Then, to emphasize upon the former statements about the change of the Qiblah or :the ordinances of Islam in general, it says

".The Truth is from your Lord, therefore be not one of the doubters "

The announcement to the holy Prophet (p.b.u.h.) that he, in fact, is the Apostle from Allah sounds to some as a consolation to the holy Prophet himself (p.b.u.h.) so that he would never doubt when the enemies sneered or scorned upon either the change of the Qiblah or about other problems, even if all of them allied with each other against him. As it was mentioned before, any warning or threat addressed to the holy Prophet (p.b.u.h.) is always and invariably meant, not for the holy Prophet (p.b.u.h.), but for his followers. He never doubted in the Divine revelation because the revelation was, for .' him, on the level of ` certainty of sight

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۱۴۸ وَ لِکُلٍّ وِجْهَةٌ هُوَ مُوَلِّیها فَاسْتَبِقُوا الْخَیْراتِ أَیْنَ ما تَکُونُوا یَأْتِ بِکُمُ اللّهُ جَمیعاً إِنَّ اللّهَ عَلی کُلِّ شَیْ ءٍ قَدیرٌ

.۱۴۸ " Everyone has a direction to which he turns, so hasten to precede each other towards all that is good.

Wherever you (may) be, Allah will bring you altogether (unto Him); surely Allah is All-Powerful over all things."

Commentary : Verse ۱۴۸

Every Religion has a Qiblah

This verse is, in fact, an answer to the Jews who made a vast uproar about the event of the change of Qiblah. It says:

" Everyone has a direction to which he turns, … "

There had been different directions of the Qiblah during the history of prophets. The change of the direction of a Qiblah is not a strange thing, because it is not like the principles of the religion which are permanent, nor is it similar to Divine affairs which are impossible to interfere in. Therefore, do not make such a big deal about the Qiblah.

"… so hasten to precede each other towards all that is good. …"

Instead of spending all your time on talking about this minor subject, you had better pay attention to doing good deeds and having pure intentions which have a broad racing field where you can challenge to precede each other, because the criterion of the value of your existence is your pure good actions.

This meaning is just like what is stated in verse ۱۷۷ of the current Sura: " It is not righteousness that you turn your faces towards the East and the West, but righteousness is that one should have faith in Allah, the Last Day, the angels, the Book, and the Apostles, … "

If you want to examine Islam or Muslims, you can utilize this criterion for analysis, not

.the problem of the change of the Qiblah

:Then, as warning to the objectors and encouraging the good-doers, it says

"... ;(Wherever you (may) be, Allah will bring you altogether (unto Him ..."

.in the Great Court of the Hereafter which is the final stage of reward and punishment

It is not such that some be busy doing righteous works and some others do not do anything but destruction and spend their time spoiling others' deeds and, yet, these .two groups be treated equally without having any reckoning or any recompense

The idea may seem surprising for some people that how it is possible that Allah gathers the particles of the scattered dusts of men wherever they may be, and brings :them into a new life, then, it immediately says

".surely Allah is All-Powerful over all things ..."

Indeed, the existence of this statement at the end of the verse is evidence for the :statement preceding it, which says

." (Wherever you (may) be, Allah will bring you altogether (unto Him "

: Explanation

The Day When Imam Mahdi's (a.s.) Adherents Assemble

According to numerous traditions narrated from the holy Ahlul-Bait (a.s.) cited in Islamic literature, the expression: " Wherever you (may) be, Allah will bring you altogether (unto Him) " has been rendered into the adherents of Imam al-Mahdi, the .(.twelveth Imam, (a.s

It is quoted in ` Raudat-ul-Kāfī ' from Imam Muhammad Bāqir (a.s.) who, after mentioning this expression, said: " It means the adherents of Imam Ghā'im (a.s.) who consist of three hundred and thirteen men. By Allah, they are the objective meaning ./ of the phrase / ummat-ul-ma`dūdah

By Allah, they all will gather together at the same time like the autumnal wind-driven

(broken clouds that become cumulus."(1)

p:336

1- 1 478 Raudat-ul-Kāfī, vol. 8, p. 313, Tradition

It is also narrated from Ali-ibn-Mūsa-ar-Ridā, the eighth Imam, who has said: " By Allah, when al-Mahdi (a.s.) rises, Allah will gather all our followers from all cities unto him."(١)

There is no doubt that this commentary is one of the deep innate meanings of the verse. Based on Islamic traditions, we know that there are layers upon layers of meaning concerning the verses of the Qur'ān.

One of them is the apparent meaning which is universal and general; and others, which are the deeply hidden ones which none knows except the Prophet (p.b.u.h.), the sinless Imams (a.s.), and those whom Allah wills.

In other words, these traditions refer to this very meaning that the Creator, Who is able to gather the particles of the scattered dusts of men from different parts of the world, can easily bring the adherents of al-Mahdi (a.s.) on one day and at one time together to strike the first spark of the establishment of the revolution for the settlement of the godly government in order to put an end to tyranny and transgression, and establish Divine Justice among people throughout the world.

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١- Majm-ul-Bayan, vol. ١, p.٢٣١

۱۴۹ وَ مِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرامِ وَ إِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ وَ مَا اللّهُ بِغافِلٍ عَمّا تَعْمَلُونَ

۱۵۰ وَ مِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرامِ وَ حَيْثُ ما كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلاّ يَكُونَ لِلنّاسِ عَلَيْكُمْ حُجَّةٌ اِلاَّ الَّذِينَ ظَلَمُوا مِنْهُمْ فَلا تَخْشَوْهُمْ وَ اخْشَوْنى وَلِأُتِمَّ نِعْمَتى عَلَيْكُمْ وَ لَعَلَّكُمْ تَهْتَدُونَ

۱۴۹. "And from whatever place you come forth, turn your face towards the Sacred Mosque. Indeed, this is the truth from your Lord. And Allah is not at all heedless of what you do."

۱۵۰. "And from whatever place you come forth, turn your face (in prayer) towards the Sacred Mosque; and wherever you are,

turn your faces towards it, so that people shall have no dispute against you, save those of them that are unjust. Have no awe of them, but stand in awe of Me; and that I may perfect My blessing upon you, and so that you might be guided (aright)."

Commentary : Verses ۱۴۹-۱۵۰

Turn Your Face Towards the Ka'bah

In the previous verse where the direction of the Sacred Mosque is referred to, it concerns Medina, the city where most Muslims inhabited at that time. But, in the first of the above verses, the meaning is more general and it says that from wherever you come forth and set out for travelling, turn your face towards the Ka`bah in prayer.

"And from whatever place you come forth, turn your face towards the Sacred Mosque. ..."

Some Points and Messages

Point

:Here are some points and messages that can be noted

Fulfilment of Prophecy.۱

۱. In numerous verses of the Qur'ān, the subject of the Qiblah and turning towards it is repeated and emphasized. These repetitions are not undue. Through every one of these verses, besides the proposition of the Qiblah, a new point is propounded. In the current Sura,(۱) after commissioning the Prophet (p.b.u.h.) and the Muslims to turn their faces towards the Qiblah, the Sacred Mosque, it says: " ...and those who have been given the (earlier) Book know well that it is the truth from their Lord...", because they had learnt from their religious books that the Prophet of Islam (p.b.u.h.) would ,pray towards two Qiblahs, so

,"We shall turn you (in prayer) to a Qiblah that you shall be pleased with..."

in order to fulfil the prophecy which was given to the ` People of the Book ' cited in .their Book which they were expecting

Here, the subject is emphasized again, thus: "...Indeed, this is the truth from your "... .Lord

In the next verse, there is another reason mentioned for these reiterations which will .be referred to in the following

Reiterated to be renewed and settled in the minds and hearts of people.۲

۲. Whenever a new subject is proposed, the matter should necessarily be reiterated to be renewed and settled in the minds and hearts of people. It is narrated in a tradition that the first phrase in the prayer call (i.e. Allāhu-Akbar) is repeated four times in order that people be prepared and receptive, but the phrases following that are repeated only two times, because people's attention has already been attracted

.by the proclamation of the call to prayer

:The Lord warns those who disobey His Command, saying

".And Allah is not at all heedless of what you do..."

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In the second of the above verses, too, immediately after the ordinance of turning the face towards the Sacred Mosque, the Lord says:

"...so that people shall have no dispute against you..."

As it was formerly pointed out, the ` People of the Book ' knew that the Prophet of Islam (p.b.u.h.) would pray towards two Qiblahs, so,

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Sura Al-Baqarah, No ۲, verse ۱۴۴ ۱ -۱

if that had not come to pass, they would have questioned or objected that the Prophet (p.b.u.h.) lacked the qualities mentioned in the earlier heavenly Books, or they would have sneered and despised the Muslims accusing them that they, who had not an independent Qiblah for their own, were the followers of the Jewish Qiblah. This objection was not, of course, only from the side of the Jews, but the pagans also assisted them in their ridicules, criticizing : ` Why does not Muhammad respect the Ka`bah, the Holy House built by Abraham and Ismail (a.s.), exclusively for the prayer to God and does yeild towards the religious centre of the Jews? ' The hypocrites, too, were busy objecting to the change of the Qiblah. They said that the Prophet (p.b.u.h.) .was not firm in his decision

However, this verse, with emphasis and repetition, prepares the Muslims for acceptance and perseverance. It informs them that those people who accept proof and reasons will not object to you, but those who are wrong doers and unjustly conceal the truth will not stop seeking pretexts. "...so that people shall have no dispute "... .against you, save those of them that are unjust

Therefore, you should neither give heed to them nor be afraid of them. You should .fear only Allah

"... ;Have no awe of them, but stand in awe of Me..."

Another point which is noteworthy, here, is that the Qiblah is the symbol of Monotheism. The Qiblah, the direction of prayer, is the emblem of the Muslims. In Nahjul-Balaqah, Sermon ١٧٣, the Qiblah is referred to as ` a clear sign, or a distinguishing flag '. Idol worshippers and star worshippers, when worshipping, turned towards idols or stars or the moon. Instead of those misguided directions, Islam introduced the Ka`bah as the Qiblah for Muslims. Thus turning towards the Sacred Mosque is considered a sign of being mindful of the Lord. Some traditions indicate that the Prophet of Islam (p.b.u.h.) usually sat towards the direction of the Qiblah. We are even advised by the Holy Ahlul-Bait (a.s.) to lie, to sleep and to sit down towards that direction. This action has been counted as a form of worship. There are some special obligatory ordinances on observing the Qiblah while performing certain ritual actions.

For instance, slaughtering animals to be used for food, burial of a Muslim corpse in the grave, and establishing the

p:۳۴۰

obligatory prayers should be done towards the Qiblah. Elimination of bodily wastes .while facing or with one's back to the Qiblah is unlawful

In addition to what was said in the above, the Qiblah is the sign and the factor of uniting Muslims. If we look from above the earth down at the Muslims of the world, we see that they turn towards the Qiblah at least five times a day with special regularity and in a particular order. Throughout history, the Ka`bah has been the center point of the godly movements and revolutions, including that of Abraham (a.s.), Prophet Muhammad (p.b.u.h.), up to Imam Husayn's (a.s.); and in the future, Imam Mahdi (May Allah hasten his advent) will start his blessed movement from the site of the Ka`bah. :Then, we conclude that

The Ka`bah is the Qiblah of Muslims, all of whom, wherever .۱

Conclusions

.they be, are commissioned to turn towards it when they stand praying

And from whatever place you come forth, turn your face towards the Sacred " .Mosque. Indeed, this is the truth from your Lord

".And Allah is not at all heedless of what you do

.Muslims should avoid doing anything that causes their enemies to seek pretext .۲

"...so that people shall have no dispute against you..."

.Independence is a ` value ' while tolerating flattery is a disgrace .۳

The change of the Qiblah is the fulfilment of the conditions and qualities promised in .۴ .the earlier Divine Books

The change of the Qiblah was a factor to nullify the vain objections and pretexts of .۵ .the ` People of the Book ', pagans, and hypocrites

:It is not right to be silent when there is injustice .۶

"... .save those of them that are unjust..."

Foreign enemies cannot be the greatest danger for the Muslims, while impiety and .٧ having no awe of Allah is the real danger.

Appointing an independent Qiblah for the Muslims was to prepare the perfection of .٨ Allah's blessing upon them.

"... ,and that I may perfect my blessing upon you..."

"... .(and so that you might be guided (aright..."

Appointing an independent Qiblah for Muslims' prayers towards the Sacred Mosque .٩ is a process for the guidance of believers.

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p:٣٤١

۱۵۱ کَمـا اَرْسَـلْنا فیکَمْ رَسُولاً ـ مِنْکَمْ یَتْلُـوا عَلَیْکَمْ ایاتِنـا وَ یُزَکّیکَمْ وَ یُعَلِّمُکَمُ الْکِتـابَ وَ الْحِکْمَهَ وَ یُعَلِّمُـکَـمْ مـالَـمْ تَکَونُـوا تَعْلَمُـونَ

۱۵۲ فَاذْکُرُونی اَذْکُرْکُمْ وَاشْکُرُوا لی وَلا تَکْفُرُونِ

۱۵۱. " Even as We have sent among you a Messenger of your own who recites Our revelations to you that purifies you and teaches you the Book and the Wisdom, and teaches you that which you did not know."

۱۵۲. " Therefore, remember Me, and I will remember you; and be thankful to Me, and be you not ungrateful."

Commentary : Verses ۱۵۱–۱۵۲

Messengership of the Prophet (p.b.u.h.)

The subject matter of the first verse is the Messengership of the Prophet of Islam (p.b.u.h.) which was in answer to the invocation of Abraham (a.s.) who had asked: " Our Lord, send amongst them an Apostle of their own who shall recite unto them Your revelations, ...", (Sura Al-Baqarah, No. ۲, verse ۱۲۹). Besides, that the Prophet of Islam (p.b.u.h.) also repeatedly said: " I am (the fruit of) the very acceptance of my father's invocation, Abraham (a.s.)."(۱)

Thus, Allah sent a prophet to the people from among themselves who was familiar with their demands, needs, and wishes. He used to communicate with them through their own language, and he lived amongst them.

" Even as We have sent among you a Messenger of your own who recites Our revelations to you that purifies you and teaches you the Book and the Wisdom, and teaches you that which you did not know."

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۱- ۱ Al-Amali, by Shaykh Tusi, p. ۳۷۹

Rank of Man Promoted

Through the second verse, Allah has promoted the rank of Man by saying that He and .we remember each other

"... ,Therefore, remember Me, and I will remember you "

The level and standard of knowledge and understanding of people is diffirent, so, Allah tells a group of servants : "...Remember Allah's favour on you...", (Sura `Āl-il-`Imrān, No. ٣, verse ١٠٣), while he addresses some others of them thus: "... remember Me...", as in the current verse. The remembrance of Allah is a prerequisite to being thankful to Him, hence, it has preceded the term thankfulness. This is an illustration of the consideration of Allah's honour for Man as a reflection of His Grace unto His servants. On one end of this scale, there is Man with his ignorance, poverty, mortality, and feebleness, while on the other end, there is Allah, the All-Knowing, the All-Sufficient, the Eternal, and the All-Mighty Who wants him to remember Him in order to show his gratitude for the great blessings of the Qiblah and the Messenger of Islam, and He promises to remember him, too. This very remembrance is also a .favour from Allah bestowed upon His servants

No doubt, if a person neglects Allah in life, He, of course, will be heedless towards him, .too

".and be thankful to Me, and be you not ungrateful ..."

: Explanation

Descriptions and messages derived from the above verses

Here, your attention is attracted to the following descriptions and messages derived :from the above verses

١ . The recitation of Divine revelations, the purification of receptive souls, the instruction of the Book and Wisdom, and teaching of people what they do not know, .are among the duties of prophets

That leader is successful who is from amongst the people themselves, because he .۲ .is acquainted with their problems and speaks the same language as theirs

"...a Messenger of your own who recites Our revelation to you..."

Human beings are not able to solve all their scientific problems by themselves. That .۳ is why He did not say in the verse / mālāta`lamūn / ` (He teaches you) what you do not know ', but He said: / mālamtakūnū

p:۳۴۳

ta`lamūn / `(He teaches you) that which you did not know ' in order to remind us that if the prophets (a.s.) had not existed, Man could never have found the answers to many of his problems. For example, he could not have found out what his future (the next world) will be, or, he could not recognize which path was the true path of felicity .and salvation

Prophets were not merely the teachers and leaders of ethics and theology, but they .۴ were also the instructors of science. Without their leadership in science, human .knowledge would have remained undeveloped in all fields

".and teaches you that which you did not know..."

The remembrance of Allah is not only the cause for the Grace of Allah, but with the .۵ remembrance of Allah the hearts will gain peace and rest. Sura Al-Ra`d, No. ۱۹, verse :۲۸ says

".Certainly! By Allah's remembrance are the hearts at rest..."

Establishing prayer is the best way to remember Allah, as in Sura Tāhā, No. ۲۰, verse .۶ :۱۴, Allah Himself says

"...keep up prayer for My remembrance..."

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p:۳۴۴

۱۵۳ يا اَيُّهَا الَّذينَ امَنُوا اسْتَعينُوا بِالصَّبْرِ وَ الصَّلوهِ اِنَّ اللّهَ مَعَ الصّ-ابِرينَ

O' you who have Faith! seek you help (from Allah) through patience and prayer, " .۱۵۳ ".(verily Allah is with the patient ones (in the time of adversity

Commentary : Verse ۱۵۳

Point

The phrase / yā'ayyuhalla…īna'āmanū / " O' you who have Faith! " addresses all those who have Faith entirely, foremost of whom Hadrat Amir-ul-Mu'mineen Ali (a.s.) and the rest of the immaculate Imams are distinguished. This idea is expressed in many Islamic narrations; for instance, it is quoted from Ibn Abbas narrating from the holy Prophet (p.b.u.h.) who said: " No revelation containing ` O' you who have faith ' was (sent down except that Ali is at its top and is its chief."(۱

Again, it is narrated from `Akramah who narrates from Ibn-Abbas that has said: " Allah has sent down no verse in the Qur'ān consisting of `O' you who have faith ' but (Ali-ibn-Abītālib (a.s.) is the leader of it and the chief of it ".(۲

Of course, the more complete and the higher the degree of Faith is, the content of the verse about it is more clear and more apparent. (This phrase has also been discussed more comprehensively when commenting on Sura No, ۲ verse ۱۰۴ on pages ۲۵۰ and (.۲۵۱ in the current volume

The phrase / wasta`īnū / " seek you help from Allah " is a guiding imperative phrase because at every moment and in all affairs a mortal is in need of Allah's help, whether it is something which is inside his free will, because he is not an absolutely independent subject, though he is created free in will; or it is something which is outside of his will. Man is in complete need of Him (s.w.t.) and he should constantly invocate for

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Tafsir-i-Furat-ul-Kufi, p. ۴۹, Tradition ۷ ۱ -۱

Al-Burhan fi Tafsir-il-Quran, vol. ۱, p. ۱۶۷ ۲ -۲

.everything and seek help from the Lord

A person most naturally and reasonably can be qualified for the special blessings from God. If this verse is to be taken as referring to the conquest of Mecca, even then it holds good, if it means to say that the people must prove their worthiness or value to the Truth in Islam by bearing the hardest trials with constant prayers to the Lord; for prayer suggests the praying individual's acknowledgment of God's Omnipotence and the individual's confidence in God being the All-Merciful one, as the only One who can .grant the prayers of the sincere supplicants

Aid of Allah Requires Eligibility

Point

Real Faith can never be mere empty words. It must express or manifest itself through patience or endurance in all that befalls the individual to show his faithfulness to God, .and the help from God must be sought through prayers or supplications to the Lord

:The aid of Allah requires eligibility. This eligibility is confirmed by two things

Patience

The first is having patience in worldly hardships and perseverance in bearing its bitter circumstances. And also having patience in tolerating the hardship of performing Divine services, and obtaining knowledge and good ethics, patience in withholding one's self from lusts and the fleeting pleasure of committing sins and yeilding to low desires, is necessary. This bitterness of hardship, which is short in time, finally results in a sweet fruit which lasts a long time. Concerning the epithets of the true believers, Amir-ul-Mu'mineen Ali (a.s.) has said: " The short period of patience resulted in a long (period of tranquility for them."(۱

.' The term / ṣabr / ` patience ', in this verse, is rendered into ` fasting ' and ` holy war

The second thing is ` prayer ' which is the highest means of turning towards and

approaching Allah by which we may seek help and aid from that Origin of favour and .Grace

Some commentators have rendered the term / ṣalāt / into ` supplication ' whose .explanation demands a separate chapter

Some others, based on some Islamic traditions, have interpreted it into the ` obligatory prayers ' and ` supererogatory prayers' . For

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Bihar-ul-Anwār, vol. ۶۸, p. ۱۱۳, Tradition ۴۸ ۱ -۱

example: it is cited in Tafsīr `Ayyashī narrated from Fudayl from Imam Bāqir (a.s.) who said: " O' Fudayl, convey our salam (regards) to our followers whom you visit and tell them I say that I avail you aught (in keeping you far) from the punishment of Allah save by piety. Then, they must control their tongues and be careful of their hands. They should be attentive to patience and prayer. Verily Allah is with the patient ones."(١)

The first part of the verse has also occurred in verse ۴۵, the explanation of which can be referred to on pages ۱۶۹ and ۱۷۰.

The objective meaning of the phrase " Allah is with the patient ones" is that His help, assistance, guidance, success, favours, the protection from pests, the perfection of intentions, as well as His other blessings are showered upon the patient by Him.

Above all of the aforementioned bounties, there is the reward of Allah granted to the patient believers in the Hereafter about whom He says: " Those who patiently persevere will truly receive a reward without measure! ", (Sura Az-Zumar, No. ۳۹, verse ۱۳).

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١- Bihar-ul-Anwār, vol. ۸۲, p. ۲۳۲ ۱

۱۵۴ وَ لا تَقُولُوا لِمَنْ يُقْتَلُ فِى سَبِيلِ اللّهِ اَمْواتٌ بَلْ اَحْى-اءٌ وَ ل-كِنْ لا تَشْعُرُونَ

:And do not say of those who are slain in Allah's way " .۱۵۴

".They are dead.' Nay (they are) alive, but you perceive (it) not `

Commentary : Verse ۱۵۴

The Qur'ānic phrase ` of those who are slain in Allah's way ' refers to those who are slain (i.e. martyred) in the battles led by the Prophet (p.b.u.h.) or Imams (a.s.) or one of their specific deputies, as well as anyone who is martyred on the path of Islam and propagation of the religion of Allah. The content of the verse is inclusive of not only all who are slain in the path of Allah such as: the immaculate Imams (a.s.) their ministers, Muslim scholars and believers, although the occasion of revelation of the verse is reported that it was revealed about the Muslims who were martyred in the battle of .Badr, but also any one other than them

:And do not say of those who are slain in Allah's way "

"...'.They are dead `

The phenomenon of martyrdom is more clearly described in Sura 'Āli-`Imrān, No. ۳, verses ۱۶۹,۱۷۰ which gives further information about the truth that those who surrender or sacrifice their lives in the way of Allah (i.e. the martyrs) are alive .receiving their sustenance from their Lord

And reckon not those who are killed in Allah's way as dead; nay they are alive (and) " are provided sustenance from their Lord;" " Rejoicing in what Allah has given them "... ,out of His grace

The term /šahīd/ ` martyred ' used in many occurrences in the Qur'ān refers to this .blissful state of realization

Therefore, this stage of life, i.e. the life immediately after death, i.e. the purgatory life, is not allocated to martyrs alone, though the verse is about them, but it envelops all people, because stating something does

.not mean that the unstated, but applicable, instances are not involved

For example, when we say ` this man is just ', it does not mean that justice belongs to him exclusively and there is not any other just person; while there may be thousands .of people who are just

Purgatorial life for all

Thus, this verse, here, confirms the purgatorial life for the martyrs. This life, the intermediate state, according to many verses of the Qur'ān and abundant Islamic traditions, exists for all believers and nonbelievers both, with a distinction. The soul of a believer, after departuring from its physical body, will settle in a body similar to this one and will be sustained in that world until when the Hereafter comes forth; while the soul of a nonbeliever, during the time when passing this course, will be in torment, as the Qur'ān says: " (In falsehood will they be) until when death comes to one of them, he says: ` O' my Lord! send me back (to life), " " In order that I may work righteousness in the things I neglected. ' By no means! It is but a word he says, Before them is a partition till the Day they are raised up." (Sura Al-Mu'min, No. ٢٣, verses ٩٩ .(and ١٠٠

Martyrdom

It is narrated from Yūnus-ibn-Thibyān who said he was sitting with Imam Ṣādiq (a.s.) when he was explaining about the believers' souls and he (a.s.) said: " O' Yūnus! when Allah gets the soul of a believer taken, He puts his soul in a setting like his body that was in this world. So, they eat and drink and when a comer enters he recognizes them (in the same form as they were in the world."(١

Also, Abū-Baṣīr narrates from Imam Ṣādiq (a.s.) who, about the believers' souls, said: " (They will be) in Heaven with the same features as their (worldly) bodies were so (that if you see him (one of them) you will surely recognize him and say who he is."(٢

:Then the Qur'ān continues saying

"... ,Nay, (they are) alive..."

Sorts of life

Life is divided into four sorts: the plant-life, the animal-life, the human-life, and the .Faith-life

Plant-life is the power of growth which is common among plants and animals including human beings. The death of this particular life is

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Majma`-ul-Bayān, vol. ۱, p. ۲۳۶ ۱ -۱

Ibid -۲

.when that power stops

Animal-life is the power by which feeling and conscious movement come to being. .Human beings and animals have this life in common. It dies when this power ceases

Human-life is the faculty of general reasoning and perceiving by which Man is distinguished from animal. This phenomenon emerges because of that abstract and .rational soul which administrates this body

Its death causes the interruption of this administration and breaking off its connection with the body but there is no destruction for it and it remains to return to the body again when the Resurrection occurs. So, this purgatorial state exists not only for .martyrs or Muslims, but for the soul of every conscious being

Faith-life is the peace of mind, assurance of self, and clearness of heart all of which come into existence for a believer through Faith and knowing Allah. It is in this state that he can live in rest and tranquility with joy and pleasure because the toils, hardships, and miseries of this world would not create any awe, worry, anxiety or .instability for him

This very condition originates from his relianace and belief in Providence, Who gives .only goodness

:This life is the same as the ` good life ', about which the Lord says

Whoever works righteousness, man or woman, and has Faith, verily, to him will We " give a new life, a life that is good and pure, and We will bestow on such their reward according to the best of their actions." (Sura An-Naḥl, No. ١۶, verse ٩٧). And, the Qur'ān also says: " O' you who have Faith! give your response to Allah and His Apostle, when .(He calleth you to that which will give you life; ..." (Sura Al-Anfāl, No. ٨, verse ٢۴

It is said that the utterances in a language indicate meanings so that letter and spirit correspond with each other. For example, the term `light or lamp ' is applied to any means which is used in darkness to get brightness from. Then, whatever has this function, the application of that term for it is correct, although the substance is

.different from the point of material, form and other qualities

Life is a general sense which is recognized by the appearance of the effects which are expected from it. In this sense, the term ` life ' is used for the Essence of Allah, too. The example of this idea is recited

in Sura 'Āl-i-`Imran, No. ٣, verse ٢ which says: " Allah! there is no god but He, the Living, the Self-Subsisting, Eternal." That is, the Essence from Whom the effects of knowledge and power are clear and manifest.

Allah, the living

That is why some sholars said that Allah's life is His very Knowledge and Power. Of course, the Essence of the Knower and the Mighty is alive. Therefore, wherever the effects of this meaning exist, the application of this utterance is correct, but it is not necessary that its kind and its characteristics and properties, which are appropriate to those particular situations, be the same everywhere and in all circumstances. Hence, the life in Purgatory, from the point of quality for martyrs and other people, is of the quality of the same world. It is for this reason that the people of this world with their senses, the quality of the nature of which is of the quality of this world, can not perceive that which is of the quality of the nature of that world.

"...but you perceive (it) not."

By the way, this verse clears the doubt of materialist and pagans who believe that with death, man's life becomes extinct, i.e. there is no life after death. Here, the Qur'ān warns all, Muslim or non-Muslim, that

MAN'S LIFE DOES NOT PERISH AFTER DEATH, BUT IT DOES REMAIN.

So, with this in mind, we realize that there is nothing more valuable or worthwhile than the time spent striving for the perfection of such a life. May Allah help us all to follow His Ordinances that He so graciously made available to us by way of the Qur'ān in order that we might experience success in this life and in the Hereafter.

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١. Tafsīr-i-Shubbar (A Commentary of the Holy Qur'ān) - A

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۲. Tafsīr-ul-Qummī by Abil-Hasan `Alī ibn Ibrāhīm-il-Qummī, Dār-ul-Kitāb, Qum, Iran,۱۹۶۸/۱۳۸۷ A.H. - A

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۱۰. Tafsīr-ut-Ṭabarī (Jāmi`-ul-Bayān fī Tafsīr-il-Qur'ān) by Mohammad-ibn-Jarīr at-Tabarī, Dār-ul-Fikr, Al-Qāhirah, Egypt, ۱۹۸۸/۱۴۰۸ - A

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بِسْمِ اللّهِ الرَّحْمنِ الرَّحیم

یا اَیُّهَا النّاسُ قَدْ جاءَکُمْ بُرْهانٌ مِنْ رَبِّکُمْ وَ اَنْزَلْنا اِلَیْکُمْ نُوراً

مُبیناً (سوره نساء ۴ آیه ۴۷۱)

O' mankind! Verily there has come to you a convincing proof (the Messenger and the " Qur'ān) from your Lord: for We have sent unto

(you a light (that is) manifest." (Holy Qur'ān ۴: ۱۷۴

اِنّا نَحْنُ نَزَّلْنَا الذِّکْرَ وَ اِنّا لَهُ لَحافِظُونَ (سوره الحجر ۵۱ آیه ۹)

We have, without doubt, sent down the Message and We will assuredly Guard it " ((from corruption)." (Holy Qur'ān ۱۵: ۹

وَ مَنْ اَعْرَضَ عَنْ ذِکْری فَاِنَّ لَهُ مَعیشَةً ضَنْکا وَ نَحْشُرُهُ یَوْمَ

الْقِیمَهِ اَعْمی (سوره طه ۰۲ آیه ۴۲۱)

But whosoever turns away from My Message (the Qur'ān), verily for him is a " straitened toilsome life, and We shall raise him up blind on the Day of Judgement." ((Holy Qur'ān ۲۰: ۱۲۴

وَ نُنَزِّلُ مِنَ الْقُرانِ ما هُوَ شِفاءٌ وَ رَحْمَةٌ لِلْمُؤْمِنینَ (سوره اسراء ۷۱ آیه

۲۸)

And We send down (stage by stage) of the Qur'ān that which is a healing and a " (mercy to those who believe...", (Holy Qur'ān ۱۷: ۸۲

بسم الله الرحمن الرحيم

" يا اَيُّهَا الَّذينَ آمَنُوا اَطيعُوا اللّه وَ اَطيعُوا الرَّسُول وَ اُولِى الْأَمْرِ مِنْكُمْ "قالَ اللّه تَعالى:

سوره النساء ۴-لآيه ۹۵

In The Name of Allah, The Beneficent, The Merciful

O you who have faith! Obey Allah, and obey the Apostle, and those charged with " (authority among you..." (Sura Nisa, No. ۴, Verse ۵۹

Those charged with authority' are only the twelve sinless Imams (a.s.) and, at the`) time of occultation, Sources of Imitation, who are learned, pious, and just, should be (.referred to

فِى اِكْمـلِ الـدّين فى حَـديثٍ عَنْ جابرِ الْجُعْفى عَنْ جابِرِبْنِ عَبْـدِاللّهِ الْأَنْص-ارىّ قالَ: قُلْتُ: يا رَسُولَ اللّهِ عَرَفْنا اللّهَ وَ رَسُولَهُ، فَمَنْ اُولُوالأَـمْرِ الَّذينَ قَرَنَ اللّهُ طـاعَتَهُمْ بِطاعَتِـكَ؟ فَقالَ (صلى الله عليه و آله) هُمْ خُلَفائى يا جابِرُ، وَ اَئِمَهُ الْمُسْـلِمينَ مِنْ بَعْـدى أَوَّلُهُمْ عَلىُ بْنُ اَبيطـالِبٍ، ثُمَّ الْحَسَنُ وَ الْحُسَـينُ، ثُمَّ عَلِيُّ بْنُ الْحُسَـيْنِ، ثُمَّ مُحَمِّدُ بْنُ عَلىٍّ الْمَعْرُوفُ فِى التَّوْراهِ بِالْباقِرِ، وسَـتُدْرِكُهُ يا جابِرُ، فَاِذا لَقَيْتَهُ فَأَقْرِئْهُ مِنّى السَّلامَ، ثُمَّ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَدٍ، ثُمَّ مُوسَـى بْنُ جَعْفَرٍ، ثُمَّ عَلِيُّ بْنُ مُوسى، ثُمَّ مُحَمَّدُ بْنُ عَلِيٍّ، ثُمَّ عَلىُّ بْنُ مُحَمَّدٍ، ثُمَّ الْحَسَـنُ بْـنُ عَلىّ ـ، ثُمَّ سَـمِيّى وَ كَنِيّى حُجَّهُ عَلِيٍّ، ذاكَ الَّذِى يَفْتَـحُ اللّهُ تَعـالى ذِكْرُهُ عَلَى اللّهِ فى أَرْضِهِ، وَ بَقِيَّتُهُ فى عِبادِهِ ابْنُ الْحسنِ بِنِ يَدَيْهِ مَشارِقَ الْأَرْضِ وَ مَغارِبَه-ا

In ` Ikmāl-ud-Din ' a tradition, through ` Jābir-il-Ju`fī ', is narrated from ` Jābir-ibn-,`Abdillāh ' thus: " I said: ` O Messenger of Allah

we have known Allah and His Apostle; then who is ` Ulul-Amr ', those that Allah has made their obedience the same as your obedience? ' Then, the Prophet (p.b.u.h.) said: ` O Jābir! they are, after me, my successors and the Guides of Muslims; the first of them is Ali-ibn-Abitalib; then (Imam) Hassan, and (Imam) Husain; then Ali-ibn-il-Husain; then Mohammad-ibn-Ali; known in the Turah as Bāqir, whom you will see. O Jābir! When you visit him, give my regards to him. After him, there is Sādiq, Ja`far-ibn-Muhammad; and after him Mūsa-ibn-Ja`far; then Ali-ibn-Mūsā; then Muḥammad-ibn-Ali; then Ali-ibn-Muhammad, then Hassan-ibn-Ali; and after him

(there comes) Al-Ghā'im whose name and sir-name is the same as mine. He is Allah's Authority on the Earth

p:۳۹۳

and His Remainder amongst His servants. He is the son of (Imam) Hassan-ibn-Ali (al-`Askarī). This is the very personality by whose hands Allah will open the Easts and Wests of the worlds.

Ikmal-ud-Dīn, Vol. ١, p. ٢٥٣' with nearly similar meaning, in Yanābī-`ul-Mawaddah, p. ١١٧)

" اِنْ هُوَ اِلاّ وَحْىٌ يُوحى وَ ما يَنْطِقُ عَنِ الْهَوى "قالَ اللّهُ تَعالى:

سوره النجم (٣٥) - لآيه ٣ و ۴

Nor does the Apostle speak out of desire. It is naught but revelation that is revealed " "

(Sura Najm, No. ٥٣, verses ٣,۴)

قالَ رَسولُ اللّه (صلى الله عليه و آله):

اِنّى تـارِكٌ فِيكُمْ الثَّقَلَيْنِ كِتـابَ اللّهِ وَ عِتْرَتى، كِتـابُ اللّهِ حَبْـلٌ مَمْـدُودٌ مِنَ السَّمـاءِ اِلَى الاَْرْضِ وَ عِتْرَتى" أَهْلُ بَيْتى وَ اِنَّ الّلطيفَ الْخَبيرَ اَخْبَرَنى اَنَّهُمـا لَنْ يَفْتَرِقـا حَتّى يَرِدا عَلَيَّ الْحَوْضَ فَـانْظُرُوا بِمـاذا تَخْلُفُونى " لَنْ تَضِـلُّوا مـا اِنْ تَمَسَّكْتُمْ بِهِمـا" وَ فى حَـديثٍ اخَر:"قالَ النَّبى (صلى الله عليه و آله):

The Prophet (p.b.u.h.) said: " I leave behind me two weighty (very worthy and important) things: The Book of Allah (i.e. the Qur'ān), which is a stretched string from the heaven to the earth, and my progeny, my Ahlul-Bait; for verily Allah, The Merciful, The Aware, informed me that never, never, will these two get separated from each other until they meet me at the Houd of Kauthar (the Pond of Abundance). Therefore, be careful and contemplate on how you will treat them (after me) ". And, in another tradition it is added: " Never, never, shall you get astray if you attach yourselves to these TWO".

Ma`ānī-ul-Akhbār, p. ٩٠, tradition ٢, and Musnad Aḥmad-ibn-Ḥanbal, Vol. ٣, p. ١٧, and) other books from the Sunnite School and Shi`ah School mentioned in Iḥqāq-ul-Haqq, (Vol. ٩, p. ٣٠٩ to ٣٧٥

Abul-Hassan-ir-Ridā (a.s.) said:

May the Mercy of Allah be upon the servant who Keeps alive our "

commandment." I asked him (a.s.) how the one could keep your commandment alive. He (a.s.) said: " He (can) learn our sciences and teach them to people. In fact, if people knew (the merits) and goodnesses of our speech, surely they would follow us."

(Ma`ānī-ul-Akhbār, p. ۱۸۰ `Uyūn-i-Akhbār-ur-Ridā, V. ۱, p. ۲۰۷)

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Introduction

In The Name of Allah, The Beneficent, The Merciful

PREFACE

Upon the Second Part of the

Commentary of the Qur'ān

The Qur'ān is the Divine Revelation and the Book of human training in the school of Islam. The commentary of the Holy Qur'ān is an explanation which not only makes its subjects clear but also expands the range of knowledge in human beings, and .increases the insight of those who believe in it and act according to its contents

In the introduction of the previous volume of this commentary of the Qur'ān, part one, a rather detailed explanation has been written about the reason for compiling and introducing this series of the holy book, in the English version, entitled: " An Enlightening Commentary into the Light of the Holy Qur'ān ". The need and frequent requests of people, with various nationalities throughout the world, from this Scientific Religious Research Center for a commentary of the Qur'ān in English has been the main factor that prompted the stuff of the Center to take action on compiling and publishing these existing volumes in order to make them available for the seekers of this heavenly Book. In that preface, a short definition upon ` Commentary ' and the history of the commencement of the commentary of the Qur'ān, and the effective phenomena contained within, is precisely presented. Therefore, by referring to that introduction, the readers can become acquainted with the quality and circumstance of the contents of this magnificent book and the difficulties that naturally exist in this .great field, in general

The matchless and warm appreciation of the truth seekers of the contents of this exegesis has been the best encouragement and, in fact, the driving force that, with the help of Allah and ceaseless striving and cooperation of all people involved in the course of its development, caused this volume, with no pause and in a good status, to be published and distributed among people of different countries immediately

.following the previous volume

p: ۱۴

The certain need of Muslim believers in the newly independent countries of the Eastern Europe for the Qur'ānic literature and obtaining its guiding meanings and enlivening concepts, especially florishing with the godly traditions of the Prophet (p.b.u.h.) and Ahlul-Bayt (a.s.), in the Russian language, was another grace of Allah (s.w.t.) which was showered upon the staff of this Researching Center and caused that the existing volumes of this commentary of the Qur'ān, besides being translated .into English, to be expressed in Russian, too, and distributed throughout the region

May Allah, the Almighty, bestows upon all of us the opportunity to be capable of continuing this humble service on this sacred and godly path so that we can compile, publish and distribute the commentary of the whole Qur'ān successfully and praiseworthily in Persian, Russian, and English languages, in a way that the Lord, Glory be to His Majesty, may accept this small endeavour with the sanctity of the honour and rank of His Authority over the earth (May Allah hasten his glad advent), and because of that may He receive it from the servants of the Qur'ān and Islam .assembled in this Center. Amin

The Scientific and Religious Research Center

Amir-ul-Mu'mineen Ali (a.s.) Public Library

Sayyid `Abbās Ṣadr-`āmelī

The Translator

Transliteration of Arabic Letters

Long Vowels		Short Vowels		Diphthongs	
آ ا	ā	َ	a	اَی	aī
و	ū	ُ	u	اَو	aū
ی	ī	ِ	i	اَوْ	au

Letters

ب	b	ط	ṭ
ت	t	ظ	ẓ
ث	θ	ع	ʿ
ج	j	غ	q̇
ح	ḥ	ف	f
خ	x	ق	q
د	d	ک	k
ذ	ð	ل	l
ر	r	م	m
ز	z	ن	n
س	s	و	w, ū, aū
ش	š	ه	h
ص	ṣ	ی	y
ض	ḍ	ة	ah, at

Sura Al-Baqarah No.۲

Point

(Part Two) (۱)

Section ۱۹

Trials: The Necessity of Patience and Steadfastness

۱۵۳ يا اَيُّهَا الَّذينَ امَنُوا اِسْتَعينُوا بِالصَّبْرِ وَ الصَّلوهِ اِنَّ اللّهَ مَعَ الصّ-ابِرينَ

O' you who have faith! seek you help (from Allah) through patience and prayer, ".۱۵۳ ".(verily Allah is with the patient ones (in the time of adversity

Commentary: Verse ۱۵۳

"O' you who have Faith "

The phrase / yā'ayyuhalla..īna'āmanū / " O' you who have Faith" addresses all those who have Faith entirely, foremost of whom hadrat Amir-ul-mu'mineen Ali (a.s.) and the rest of the immaculate Imams are distinguished. This idea is expressed in many Islamic narrations; for instance, it is quoted from Ibn Abbas narrating from the holy Prophet (p.b.u.h.) who said: " No revelation containing ` O' you who have faith' was (sent down except that Ali is at its top and is its chief."(۲

Again, it is narrated from `Akramah who narrates from Ibn-Abbas that has said: " Allah has sent no verse in the Qur'ān consisting of `O' you who have faith ' but Ali-ibn-(Abītālib (a.s.) is the leader of it and the chief of it ".(۳

,Of course, the more complete and higher the degree of Faith is

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Refer to the footnote explanation on page ۲۴ ۱ -۱

Tafsir-i-Furat-ul-kufi, p. ۴۹, Tradition ۷ ۲ -۲

Al-Burhan fi-Tafsir-il-Quran, vol. ۱, p. ۱۶۷ ۳ -۳

the content of the verse about it is more clear and more apparent. (This phrase has also been discussed more comprehensively when commenting on Sura No. ٢, verse ١٠۴ on pages ٢۵٠ and ٢۵١ in the previous volume.)

The phrase / wasta`īnū / " seek you help from Allah " is a guiding imperative phrase because at every moment and in all affairs a mortal is in need of Allah's help, whether it is something which is inside his free will, because he is not an absolutely independent subject, though he is created free in will; or it is something which is outside of his will. Man is in complete need of Him (s.w.t.) and he should constantly invocate for everything and seek help from the Lord.

Eligibility Required for the Aid of Allah

A person most naturally and reasonably can be qualified for the special blessings from Allah. If this verse is to be taken as referring to the conquest of Mecca, even then it holds good, if it means to say that the people must prove their worthiness or value to the Truth in Islam by bearing the hardest trials with constant prayers to the Lord; for prayer suggests the praying individual's acknowledgment of Allah's Omnipotence and the individual's confidence in God being the All-Merciful One, as the only One Who can grant the prayers of the sincere supplicants.

Real Faith can never be mere empty words. It must express or manifest itself through patience or endurance in all that befalls the individual to show his faithfulness to God, and the help from Allah must be sought through prayers or supplications to the Lord.

The aid of Allah requires eligibility. This eligibility is confirmed by two things:

The first is having patience in worldly hardships and perseverance in bearing its bitter circumstances. And also having patience in tolerating the hardship of performing Divine services, and obtaining knowledge and good ethics, patience in withholding one's self from lusts and the fleeting pleasure of committing sins and yielding to low desires, is necessary. This bitterness of hardship, which is short in time, finally results in a sweet fruit which lasts a long time. Concerning the epithets of the true believers, Amir-ul-Mu'mineen Ali (a.s.) has said: " The short

(period of patience resulted in a long period of tranquility for them."(١

.' The term / ṣabr / ` patience ', in this verse, is rendered into ` fasting ' and ` holy war

The second thing is ` prayer ' which is the highest means of turning towards and approaching Allah by which we may seek help and aid from that Origin of Favour and .Grace

Some commentators have rendered the Qur'ānic term / ṣalāt / into `supplication ' .whose explanation demands a separate chapter

Some others of the commentators, based on some Islamic traditions, have interpreted it into the ` obligatory prayers ' and ` supererogatory prayers'. For example: it is cited in Tafsīr `Ayyashī narrated from Fudayl from Imam Bāqir (a.s.) who said: " O' Fudayl!, convey our salam (regards) to our followers whom you visit and tell them I say that I avail you aught (in keeping you far) from the punishment of Allah save by piety. Then, they must control their tongues and be careful of their hands. ".They should be attentive to patience and prayer. Verily Allah is with the patient ones

The first part of the verse has also occurred in verse ۴۵, Sura Al-Baqarah, the .explanation of which can be referred to on pages ۱۶۹ and ۱۷۰ in the previous volume

The objective meaning of the phrase " Allah is with the patient ones" is that His help, assistance, guidance, success, favours, the protection from pests, the perfection of .intentions, as well as His other blessings are showered upon the patient by Him

Above all of the aforementioned bounties, there is the reward of Allah granted to the patient believers in the Hereafter about whom He says: "Those who patiently persevere will truly receive a reward without measure!", (Sura Az-Zumar, No. ۳۹, .(verse ۱۳

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Bihar-ul-Anwār, vol. ۶۸, p. ۱۱۳, Tradition ۴۸ ۱ -۱

۱۵۴ وَ لا تَقُولُوا لِمَنْ يُقْتَلُ فى سَبيلِ اللّهِ اَمْوتٌ بَلْ اَحْياءٌ وَ ل-كِنْ لا تَشْعُرُونَ

And do not say of those who are slain in Allah's way: ` They are dead '. Nay, (they " .۱۵۴ ".are) alive, but you perceive (it) not

Commentary: Verse ۱۵۴

Martyrs

The Qur'ānic phrase: ` of those who are slain in Allah's way ' refers to those who are slain (i.e. martyred) in the battles led by the Prophet (p.b.u.h.) or Imams (a.s.), or one of their specific deputies, as well as anyone who is martyred on the path of Islam and propagation of the religion of Allah. The content of the verse is inclusive of not only all who are slain in the path of Allah such as: the immaculate Imams (a.s.), their ministers, Muslim scholars and believers, although the occasion of revelation of the verse is reported that it was revealed about the Muslims who were martyred in the battle of .Badr, but also any one other than them

:And do not say of those who are slain in Allah's way "

"...'.They are dead `

The phenomenon of martyrdom is more clearly described in Sura 'Āli-`Imrān, NO. ۳, verses ۱۶۹,۱۷۰ which gives further information about the truth that those who surrender or sacrifice their lives in the way of Allah (i.e. the martyrs) are alive .receiving their sustenance from their Lord

And reckon not those who are killed in Allah's way as dead; nay they are alive (and) " are provided sustenance from their Lord;" " Rejoicing in what Allah has given them "... ,out of His grace

The term /šahīd/ ` martyred ' used in many occurrences in the Qur'ān refers to this .blissful state of realization

Purgatory life

Therefore, this stage of life, i.e. the life immediately after death, i.e. the purgatory life, is not allocated to martyrs alone, though the verse

is about them, but it envelops all people, because stating something does not mean .that the unstated, but applicable, instances are not involved

For example, when we say ` this man is just', it does not mean that justice belongs to him exclusively and there is not any other just person; while there may be thousands .of people who are just

Thus, this verse, here, confirms the purgatorial life for the martyrs. This life, the intermediate state, according to many verses of the Qur`ān and abundant Islamic traditions, exists for all believers and nonbelievers both, with a distinction. The soul of a believer, after departuring from its physical body, will settle in a body similar to this one and will be sustained in that world until when the Hereafter comes forth; while the soul of a nonbeliever, during the time when passing this course, will be in torment, as the Qur'ān says: " (In falsehood will they be) until when death comes to one of them, he says: `O' my Lord! send me back (to life), - " " In order that I may work righteousness in the things I neglected.' By no means! It is but a word he says, Before them is a partition till the Day they are raised up." (Sura Al-Mu'min, No. ٢٣, verses ٩٩ .(and ١٠٠

It is narrated from Yūnus-ibn-Thibyān who said he was sitting with Imam Sādiq (a.s.) when he was explaining about the believers' souls and he (a.s.) said: " O' Yūnus! when Allah gets the soul of a believer taken, He puts his soul in a setting like his body that was in this world. So, they eat and drink, and when a comer enters, he recognizes (them in the same form as they were in the world."(١

Also, Abū-Baṣīr narrates from Imam Ṣādiq (a.s.) who, about the believers' souls, said: " (They will be) in Heaven with the same features as their (worldly) bodies were, so (that if you see him (one of them) you will surely recognize him and say who he is."(٢

:Then, the Qur'ān continues saying

"... ,Nay, (they are) alive..."

Plant life

Life is divided into four sorts: the plant-life, the animal-life, the human-life, and the Faith-life.

p: ۲۱

۱- Majma-ul-Bayān, vol. ۱, p. ۲۳۶ ۱

۲- Ibid ۲

Plant-life is the power of growth which is common among plants and animals including .human beings. The death of this particular life is when that power stops

Animal life

Animal-life is the power by which feeling and conscious movement come to being. .Human beings and animals have this life in common. It dies when this power ceases

Human Life

Human-life is the faculty of general reasoning and perceiving by which Man is distinguished from animal. This phenomenon emerges because of that abstract and rational soul which administrates this body. Its death causes the interruption of this administration and breaking off its connection with the body, but there is no destruction for it and it remains to return to the body again when the Resurrection occurs. So, this purgatorial state exists not only for martyrs or Muslims, but for the .soul of every conscious being

Faith Life

Faith-life is the peace of mind, assurance of self, and clearness of heart, all of which come into existence for a believer through Faith and knowing Allah. It is in this state that he can live in rest and tranquility with joy and pleasure, because the toils, hardships, and miseries of this world would not create any awe, worry, anxiety or .instability for him

This very condition originates from his reliance and belief in Providence, Who gives .only goodness

This life is the same as the ` good life ', about which the Lord says: " Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new life, a life that is good and pure, and We will bestow on such their reward according to the best of their actions."(Sura An-Naḥl, No. ١۶, verse٩٧). And, the Qur'ān also says:" O' you who have Faith! give your response to Allah and His Apostle, when He calleth you

.(to that which will give you life; ..." (Sura Al-'Anfāl, No. ٨, verse ٢۴

It is said that the utterances in a language indicate meanings so that letter and spirit correspond with each other. For example, the term `light or lamp ' is applied to any means which is used in darkness to get brightness from. Then, whatever has this function, the application of that term for it is correct, although the substance is .different from the point of material, form and other qualities

Life is a general sense which is recognized by the appearance of the effects which are expected from it. In this sense, the term ` life ' is used for the Essence of Allah ,too. The example of this idea is recited in Sura 'Āl-i-`Imrān, No. ٣, verse ٢ which says: " Allah! there is no god but He, the Ever-Living, the Self-Subsistent (the subtainer and protector of all things)." That is, the Essence from Whom the effects of knowledge and power are clear and manifest. That is why some scholars said that Allah's life is His very Knowledge and Power. Of course, the Essence of the Knower and the Mighty is alive. Therefore, wherever the effects of this meaning exist, the application of this utterance is correct, but it is not necessary that its kind and its characteristics and properties, which are appropriate to those particular situations, be the same everywhere and in all circumstances. Hence, the life in Purgatory, from the point of quality for martyrs and other people, is of the quality of the same world. It is for this reason that the people of this world with their senses, the quality of the nature of which is of the quality of this world, can not perceive that which is of the quality of the nature of that world.

"...but you perceive (it) not."

By the way, this verse clears the doubt of materialist and pagans who believe that with death, man's life becomes extinct, i.e. there is no life after death. Here, the Qur'ān warns all, Muslim or non-Muslim, that MAN'S LIFE DOES NOT PERISH AFTER DEATH, BUT IT DOES REMAIN.

So, keeping this in mind, we realize that there is nothing more valuable or worthwhile than the time spent striving for the perfection of such a life. May Allah help us all to follow His Ordinances that He so graciously made available to us by way of the Qur'ān in order that we might experience success in this life and in the Hereafter.

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(Verses ۱۵۵-۱۵۷ (۱

۱۵۵ وَلَنَبْلُوَنَّكُمْ بِشَيْ ءٍ مِنَ الْخَوْفِ وَ الْجُوعِ وَ نَقْصٍ مِنَ الْأَمْوالِ وَ الْأَ نْفُسِ وَ الثَّمَراتِ وَ بَشِّرِ الصّابِرِينَ

۱۵۶ اَلَّذينَ اِذا اَصابَتْهُمْ مُصيبَةٌ قالُوٓا اِنّا لِلّهِ وَ اِنّا اِلَيْهِ راجِعُونَ

۱۵۷ اُول-ئِكَ عَلَيْهِمْ صَلَواتٌ مِنْ رَبِّهِمْ وَ رَحْمَةٌ وَ اُول-ئِكَ هُمُ الْمُهْتَدُونَ

And We will surely test you (all) with something of fear and hunger and loss of" .۱۵۵ ".property, lives and fruits; but give glad tidings to the (steadfast) patient

Who, when a calamity befalls them, (by showing perseverance), say:` Verily we" .۱۶۶ ".'belong to Allah, and certainly unto Him shall we return

Those are they on whom are blessings and Mercy from their Lord, and they are " .۱۶۷ ".(the ones that are guided (aright

Commentary: Verses ۱۵۵-۱۵۷

Trial, an Indisputable Divine Rule

Point

Imam Amir-ul-Mu'mineen Ali (a.s.) said: "Even though Allah, the Glorious, knows them more than they know themselves, yet He does so to let them perform actions with (which they earn reward or punishment."(۲

:Concerning the sense of rial, in a sermon, he (a.s.) also has remarked

Certainly, Allah tries His servants in respect of evil actions by decreasing..."

Part ۲ of the Qur'an begins from verse ۱۴۲ in Sura Al-Baqarah, and the ۱ - ۱ commentary of beginning verses were added to the previous volume in order to give the exegesis of the ver concerning the theme of Qiblah together. Now, this volume

.begins from verse (No. ۱۵۳) added to those verses of part ۲

Nahjul Balaqah, Saying No. ۹۳ ۱ -۲

fruits, holding back blessings and closing treasures of good, so that he who wishes to repent may repent, he who wishes to recall (forgotten good) may recall, and he who wishes to abstain (from evil) may abstain. ..." (1)

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Allah (s.w.t.) tests all human being

Point

Allah (s.w.t.) tests all human beings, but with varieties. All the different sites of the world are the testing-places, and all the members of humanity, even the prophets, are under trial, and all the pleasant and unpleasant things are the means of trial. We ought to know that the Divine examinations are not done in order to clear out the ambiguity, but they are to evoke and train the capacities and abilities of humankind.

The means of this trial are all bitter and sweet happenings of Man, including: fear, hunger, loss of property, lives, agricultural products, fear from enemies, economic siege, and taking part in Holy War himself, or by sending children and dear ones to the battle of war.

These trials were experienced in the first war of Islam (battle of Badr), and will also come forth at the time of the reappearance of the Expected Mahdī, the twelfth Imam (May allah hasten his glad advent), for which Muslims should be prepared.

The inflictions, which human beings encounter with, are usually concerned with wealth, life, children, or the fear of the loss of either of them.

Fear

The secret of mentioning ` fear ', among the means of trials, first, may be that the purpose is the fear for the lack of either of those three things. It is always before the loss of the very things that one fears of losing them.

Hunger

Then, next to fear, hunger is pointed out, which comes into being as a result of .poverty. Yet, in this respect, fasting is counted one of the examples of hunger

Loss of property

Loss of property has been situated in the third degree. The loss of wealth, of course, is very bitter, especially for a rich person when he

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Nahj-al-Balāqah, sermon ۱۴۳ ۱ -۱

.becomes poor

Loss of life

Then there comes the loss of life, which often occurs because of different ailments or .after being wounded: in a battle-field and Holy War in the way of Allah, and so on

Famine

And, finally, the loss of fruits comes forth. Some of the commentators have rendered .this loss into the death of one's child, which is the heaviest calamity

".but give glad tidings to the (steadfast) patient..."

It addresses the prophet of Islam (p.b.u.h.) that he gives glad tidings to those people .who persevere with patience in their calamities and difficulties

Glad tidings to Those Who preserve with patience

Some commentators have said that this ` glad tidings' points to the reward of Heaven and the merit of Divine forgiveness for them, as Imam Ṣādiq (a.s.) has said: "Allah, Mighty and Glorious, said: ` ...but give glad tidings to the (steadfast) patient', or, (that (is), with Paradise and forgiveness."(1)

Imam Al-Mahdi

But in another tradition, Imam Ṣādiq (a.s.) has rendered the concept of ` glad tidings ' :into the reappearance of Imam Al-Mahdī (a.s.), where he says

Before the rise of Ghā'im (Al-Mahdī) (May Allah hasten his auspicious reappearance) " there will appear some signs by which Allah tries the Muslim believers. " Muhammad-ibn-Muslim, (who was one of the special followers of the Imam), said that he required to know what those signs were; and he (a.s.) answered:" Those are the same that Allah, the Glorious, has expressed in the Qur'ān, thus:` And We will surely test you (all) ';with something of fear and hunger and loss of property, lives and fruits

So far as he (a.s.) recited: `...but give glad tidings to the (steadfast) patient', and continued to say: ` This means to give glad tidings to the believers who show patience and perseverance in these calamities for the advent of the Ghā'im (a.s.), (viz., Hadrat (Mahdī, May Allah (s.w.t.) hasten his glad advent." (۲)

Yes, the world is anxiously awaiting the advent of this great

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۱- Al-Burhan fi Tafsir-il-Quran, vol. ۱, p. ۱۶۹

۲- Al-Burhan fi Tafsir-il-Quran, vol. ۱, p. ۱۹۷

.reformer (a.s.). When he comes, he will fill the world full of justice

Then, there will be no inequity, no cruelty, and no transgression. Allah will open the doors of blessings out of the earth and heaven because of his auspicious appearance. At that time, the believing people can continue to live peacefully and easily under his .esteemed government, to prove their worship and servitude to Allah

Concerning this meaning, in a tradition, the Holy Prophet (p.b.u.h.) has said:" Al-Mahdī is mine. His luminous forehead is high and wide, while over whose nose there is a little projection. He will fill the earth with justice, just as it is filled up with aggression and (cruelty."(١

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:Who, when a calamity befalls them, (by showing perseverance), say"

".'Verily we belong to Allah, and certainly unto Him shall we return `

After recounting different calamities, and giving glad tidings to the patient, it introduces this group of patient who, with this competency, rightfully deserve to be given glad tidings. It is clear that every ordinary person is not fit to be rewarded with .all these excellences and dignities

Hence, that reward, i.e. the glad tidings, is specialized to the ones whose patience originates from a firm foundation. This particular glad tidings is qualified by a special .blessing and Mercy from the side of Allah

These kind of people are those ones whose hearts turn to their Lord at the moment of :meeting with a calamity when, they say

".'Verily we belong to Allah, and certainly unto Him shall we return ...`

They treat such because they have realized, through knowledge of certainty or by visual certainty, that whatever exists belongs to Allah and is under His Will. So, whatsoever He has given to human-kind in this world, such as: soul, property, .children, and all other similar respects, are ficticious

They also know that whatever Allah has bestowed upon them

Tara'if, by sayyid-ibn-Tawus, p. ۱۷۷; and Sunan Abi-Dawud, vol. ۴, p. ۱۵۲ ۱ -۱

has been based upon His Wisdom, and when He takes it from them, it is not taken because of miserliness, but it is for His good that He takes a blessing from a person to mercifully impart a better one. They have found out that their return, their .destination, as well as the return of every thing, is undoubtedly unto Him

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However, he who, based on these foundations, knows and remembers that his soul, wealth, and whatever he possesses belongs to Allah and is under His Authority, surrenders to His divine decrees. The one, with this awareness, will be patient and thankful properly and reasonably. Such a person, of course, is one of those eligible :believers for whom Allah says

Those are they on whom are blessings and Mercy from their Lord,...", and they are " .prosperous

/ṣalawāt /

Some of the commentators have said that / ṣalawāt/ (blessings and peace), which comes from Allah (s.w.t.), is the same as ` fogiveness', while some others believe that .'it is ` praise

The term /ṣalawāt/ (blessings) is said in the plural form because it refers to the abundant mercy of Allah. It may mean that there are many frequent blessings for .these steadfast patient from Allah which do not cease

It is narrated from the Prophet (p.b.u.h.) who said:" The person who receives a calamity and thereafter, whenever the one remembers it, utters the phrase ` Verily we belong to Allah, and certainly unto Him shall we return ', Allah gives the believer once again the reward of the day when the one received that calamity". (Even though (there has passed a long time after that calamity). (١

He (p.b.u.h.) has also said in another tradition that, for such a person, Allah will amend (that calamity with a better quality than before and his destiny will conclude well. (٢

".(and they are the ones that are guided (aright..."

p: ۲۸

Bihar-ul-Anwār, vol. ۸۲, p. ۱۴۲ ۱ -۱

Makhzan-ul-Irfan, vol. ۲, p. ۱۴۳ ۲ -۲

This group of the patient, as was mentioned in the above, when they entangle with a calamity, are patiently steadfast, since they have known that they themselves and what they have are all Allah's, and in His possession. They also know that their return is unto Him, and they express this fact, too, by their tongue and with uttering the above holy phrase. Such people have attained the rank and position of nearness to Allah. Their march is gain after gain, i.e. an ever progressive gain. They are, in fact, .guided aright

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Verse ۱۵۸, Arabic; English Translation

۱۵۸ اِنَّ الصَّف–ا وَ الْمَرْوَة مِنْ شَـع–آئِرِ اللّهِ فَمَنْ حَـجَّ الْبَيْتَ اَوِ اعْتَمَرَ فَلاٰ جُنـاحَ عَلَيْهِ اَنْ يَطَّوَّفَ بِهِم–ا وَ مَنْ تَطَوَّعَ خَيْرا فَاِنَّ اللّهَ
ش–اكِرٌ عَليمٌ

۱۵۸. "Behold, Safā and Marwah are among the Symbols (appointed by) Allah; so whoever makes the pilgrimage (Hajj) to the House, or performs `Umrah, therefore it is no blame on him to go round them both. And for whoever (obeys Him and) initiates good, then verily Allah is Grateful, All-Knowing."

Occasion of Revelation:

Running between Safā and Marwah, is obligatory with the Shi`ah, the followers of Ahlul-Bayt (a.s.), and it is one of the main actions in both greater pilgrimage (Hajj) and lesser pilgrimage (`Umrah). But, at the beginning of Islam, those Muslims were not willing to perform it because they had imagined that there had been something wrong in it, for, at the Age of ignorance, there had been an idol in Safā called: 'Usāf, and another in Marwah named: Nā'ilah, which pagans used to touch both while running therein. So, this very verse was revealed to make the Muslims free from that false imagination. This very meaning is cited in At-Tibyān fī Tafsīr-il-Qur`ān, narrated from Imam Muhammad Bāqir (a.s.) and Imam Ja`far Ṣādiq (a.s.). (۱) The idea is also cited with more details in Majma`-ul-Bayān, narrated from Imam Ṣādiq (a.s.). It begins thus:

"Muslims had usually seen some signs of innovation from the pagans of pre Islamic era of Ignorance, (so they disliked to circumambulate them).

(Then, Allah sent this verse down (to remove that aversion)."(۲)

۱- ۱ At-Tibyan fi-Tafsir-il-Quran, vol. ۲, p. ۴۴

۲- ۲ Majma-ul-Bayān, vol. ۱, p. ۲۴۰

The expansion of this description is thus that before the advent of Islam and also at the time of revelation some pagans and idol-worshippers used to go to Mecca to make Hajj pilgrimage with a particular form which was common at that time. Their fulfilment of Hajj pilgrimage was principally originated from Prophet Ebrāhīm .(Abraham) (a.s.) but with a mixture of superstitions and polytheism

Some of their ritual actions were: halt at `Arafāt, sacrifice, circumambulation, and run .between Safā and Marwah, which were done in a special state

Islam, clearing out that noble performance from superstitions, accepted Hajj .pilgrimage as a great worship and approved all of its correct and pure ceremonies

One of the deeds which was to be done then was /Sa`y/, i.e., running between two hillocks called Safā and Marwah, over which the aforementioned idols were kept and .pagans touched them when climbing those two hillocks

Hence, Muslims were averse to going to these hillocks and thought that in that .circumstance it was not right for them to perform running between Safā and Marwah

Then, it was at the time of `Umrat-ul-Ghadā (in seventh A.H.) that the above verse was revealed and announced that Safā and Marwah are among the Symbols of Allah and, although some ignorant people have polluted them with idols, it is not right that .Muslims abandon the obligatory running between them

Commentary: Verse ۱۵۸

Acts Done Ignorantly

This verse, regarding the particular psychological conditions that was mentioned in the occasion of revelation, preliminarily informs Muslims that Safā and Marwah are :among the symbols of Allah

"...;Behold, Safā and Marwah are among the Symbols (appointed by) Allah "

:After this introductory sentence, it subsequently comes to the meaning that

so, whoever makes the pilgrimage (Hajj) to the House, or performs `Umrah,..." "... .therefore it is no blame on him to go round them both

The wrong behaviour of pagans, that had polluted the symbols of Allah with those .idols, should never decrease anything of the importance of those two sacred sites

:At the end of the verse, it says

And for whoever (obeys Him and) initiates good, then verily Allah is Grateful, All- ..." ".Knowing

Therefore, the Lord, by giving good rewards bountifully, thanks the servants for their obedience and doing right actions; while He is completely aware of their intentions .and knows who is interested in the idols and who is averse to them

:Explanation

It may be worthy to say that the terms Safā and Marwah are referred to in the Qur'ān .only once

.These two hillocks stand nearly ۴۲۰ meters opposite each other

This distance is now set up as a covered hall under whose ceiling the pilgrims perform the running, /sa`y/. The height of Safā Mount is ۱۵ meters, and that of Marwah is ۸ .meters

These two terms, used now as proper names for those two hillocks, are philologically meaningful, too. The term /safā/ means a hard smooth stone, while /marwah/ means .a hard rough stone

The Qur'ānic term /ša`ā'ir/ is the plural form of /ša`īrah/ which means ` ritual sign'. Therefore, the phrase /ša`ā'irillāh/ means anything which reminds a person of Allah, and revives a sacred remembrance in one's mind which, itself, would be an act of .virtue or devotion to Allah

The term /'i`tamara/, derived from /`umrah/, originally means the additional parts

that are added to a building in order to complete it. This word, used in religious terminology, is applied for special deeds added to the performances of Hajj Pilgrimage. (When `Umrah is done separate from Hajj pilgrimage, it is called / `umrah mufradah/, a single `Umrah).

This minor pilgrimage to Mecca is very much similar to Hajj pilgrimage in many aspects, but its difference is not so minute, of course.

Verses ۱۵۹-۱۶۰, Arabic; English Translation

۱۵۹ اِنَّ الَّذينَ يَكْتُمُونَ ما اَنْزَلْنا مِنَ الْبَيِّناتِ وَ الْهُدى مِنْ بَعْدِ ما بَيَّنّاهُ لِلنّاسِ فِى الْكِتابِ اُولـئِكَ يَلْعَنُهُمُ اللّهُ وَ يَلْعَنُهُمُ اللاّعِنُونَ

۱۶۰ اِلاَّ الَّذينَ تابُوا وَ اَصْلَحُوا وَ بَيَّنُوا فَاُولـئِكَ اَتُوبُ عَلَيْهِمْ وَ اَنَا التَّوّابُ الرَّحيمُ

۱۵۹. " Verily, those who conceal what We have revealed of the clear evidence and the guidance, after We made it clear for mankind in the Book; they are those that Allah does curse them and (also) curse them (all) those who curse (such ones)."

۱۶۰. " Except those who repent, and amend (themselves) and make manifest (the truth). These it is unto whom I turn (mercifully; and I am the Oft-Returning (to mercy), the Merciful (to people)."

Occasion of Revelation:

Jalāl-id-Dīn Suyūty has narrated in his book, 'Asbāb-un-Nuzūl, from Ibn-Abbas that several Muslim people, such as Ma`āth-ibn-Jabal, Sa`d-ibn-Ma`āth, and Khārijat-ibn-Ziyd asked scholars of the Jews several questions about some subjects in the Torah (which concerned the advent of the Prophet (p.b.u.h.)). They concealed the reality of the subject and, (in their answers), did not refer to the main idea. The above verse was revealed about them. (۱)

Commentary: Verses ۱۵۹-۱۶۰

Point

In the occasion of revelation it was mentioned that the addressees in this verse were the scholars of the Jews, but the meaning is general and never limits the concept of the verse to them only. It covers all whosoever that conceal the truth.

This holy verse intensively blames such people, saying:

Lubab-un-Nuqul fi Abab-in-Nuzul, p.٢٢ ١ -١

Verily, those who conceal what We have revealed of the clear evidence and the " ;guidance, after We made it clear for mankind in the Book

they are those that Allah does curse them and (also) curse them (all) those who curse ".((such ones

By this verse, we realize that both Allah and the servants of Allah and angels totally hate this action. In other words, concealing the fact is an action that stimulates the .wrath of all adherents of truth from jinn, mankind, and angels

What a treachery is greater than that the scholars, for the sake of their personal interest, hide the Messages and evidences of Allah, which are His deposits, and cause .people to go astray

The phrase: " after We made it clear for mankind in the Book;" indicates that such persons, in fact, attempt to spoil the struggles of prophets and the devotions of the godly people alongside the path of the propagation of the Messages of Allah. This .action is really a great sin so that none can ignore

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The Qur'ān, as a book of guidance

The Qur'ān, as a book of guidance, never blocks up the way of return and does not shut the windows of hope to people. It never makes people despair for the Mercy of .Allah, however much they are sinful

Repentant Ones

:Hence, in the next verse, it shows the way of repentance of this great sin, thus

Except those who repent, and amend (themselves) and make manifest (the truth). " These it is unto whom I turn (mercifully); and I am the Oft-Returning (to mercy), the ".(Merciful (to people

The phrase: " and I am the Oft-Returning (to mercy), the Merciful (to people),"

regarding that it has occurred next to the phrase: " These it is unto whom I turn (mercifully)" refers to the particular affection and kindness of Allah unto the repentant ones. It says if they return, Allah will return, too. If they return to the obedience and servitude, and reveal the fact, Allah will return to Mercy and again shower over them .the blessings He had ceased

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۱۶۱ اِنَّ الَّذینَ کَفَرُوا وَ ماتُوا وَ هُمْ کُفّارٌ اُول-ئِکَ عَلَیْهِمْ لَعْنَةُ اللّهِ وَالْمَلئِکَهِ وَ النّاسِ اَجْمَعینَ

۱۶۲ خالِدینَ فیها لا یُخَفَّفُ عَنْهُمُ الْعَذابُ وَ لا هُمْ یُنْظَرُونَ

۱۶۳ وَ اِلهُکُمْ اِلهٌ واحِدٌلآ اِلهَ اِلاّ هُوَ الرَّحْمنُ الرَّحیمُ

۱۶۱. " Verily those who reject faith, and die while they are infidels, upon them shall be the curse of Allah, (of) the angels, and (of) mankind all together."

۱۶۲. " Abiding therein forever, the torment shall not be lightened for them nor shall they be given respite."

۱۶۳. " And your God is One God. There is no god but He; He is the Beneficent, the Merciful."

Commentary: Verses ۱۶۱-۱۶۲

Repentance at the moment of death

It was described in the former verses that if the people who conceal the fact repent and express the reality, they will be involved in the mercy and grace of Allah. But in this verse they are warned that if they do not repent and remain in the state of infidelity until they die, they will be in the same situation that Allah, angels and all people curse them. Of course, the repentance that occurs before death is accepted, but the repentance at the moment of death is not helpful.

At first, it says:

" Verily those who reject faith, and die while they are infidels, upon them shall be the curse of Allah, (of) the angels, and (of) mankind all together."

This group of infidels, similar to the aforementioned group, are involved in the curse of Allah, angels, and people, too. The difference is that this group, because of their continuous insistence on being faithless, can not have a way to return to the right path.

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:Then, it adds

Abiding therein forever, the torment shall not be lightened for them nor shall they be "
".given respite

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Faith in theism

Since the principle of the Faith in theism can put an end to all these misfortunes, in the
:last verse of this group of verses, it says

"… .And your God is One God "

:Again, to emphasize more, it says

"…;There is no god but He …"

Then, at the end of the verse, as the reason for that statement, it adds:"…He is the
".Beneficent, the Merciful

Yes, only the One, Whose general mercy encompasses all creatures, on one side, and on the other side, Whose specific Mercy reaches the true believers, deserves
.servitude, and no one else

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Section ۲۰: Unity of Allah, Fate of the Polytheists

Point

۱۶۴ اِنَّ فی خَلْقِ السَّمواتِ وَ الاَْرْضِ وَ اخْتِلافِ الَّیْلِ وَ النَّهارِ وَ الْفُلْکِ الَّتی تَجْری فِی الْبَحْرِ بِما یَنْفَعُ النّاسَ وَ ما اَنْزَلَ اللّهُ مِنَ
السَّماءِ مِنْ ماءٍ فَاَحْیا بِهِ الاَْرْضَ بَعْدَ مَوْتِها وَ بَثَّ فیها مِنْ کُلِّ دآبَّةٍ وَ تَصْریفِ الرِّیاحِ وَ السَّحابِ الْمُسَخَّرِ بَیْنَ السَّماءِ وَ
الاَْرْضِ لاَیاتٍ لِقَوْمٍ یَعْقِلُونَ

Surely in the creation of the heavens and the earth and the alternation of night " .۱۶۴ and day, and (in) the ships that sail on the sea with what profits mankind, and (in) the water which Allah sends down from heaven and enlivens therewith the earth after its ,death

and spreads in it all kinds of animal, and in the change of the winds and the clouds ;controlled (for service) between the sky and the earth

".surely there are signs for a people having understanding

Commentary: Verse ۱۶۴

Existence of Providence

The previous verse spoke about the Oneness of the Lord. Then, here in this verse, there is the reason and evidence to prove the existence of the Providence and that there is only One God, the Glorious. He, the Almighty, is the cause of all causes and the .source of knowledge, power, order, and regularity

Primarily, we attract attention to the fact that uniformity and order, in general, are signs for the existence of intelligence and knowledge, where harmony is a reason for the being of unity. Based on this principle, the explanation of which has been stated in the books of theism, when we deal with the various aspects of ` order ' in the world of

existence, we come to the harmony and the unity of action in the regular working of the universe, on one side, and on the other side, we encounter with a single source of knowledge and power that all these glorious effects originate from.

Harmony of Universe

Point

So, the native uniformity and the perfect and the never disturbed harmony in the working of the universe, loudly and most eloquently suggests and clearly manifests the Unity of the Creator and the unchallengeable or unquestionable supremacy of its Single Master or Lord. Man is exhorted to reflect over the creation and realize the divine unity in the midst of the diversity and the manifoldness of the innumerable objects in the heavens and the earth and in the forces of nature and the perfectly harmonious working of the natural phenomena.

The uniformity and the harmony in the objects and the working of the universe is constantly referred to in the Holy Qur'ān as a sign of the Unity of the Maker.

Taking this short introductory explanation into consideration, we continue explaining the commentary of the verse again.

In this verse, there are six aspects of the indication of regularity in the world of existence, each of which is a symbol for the unity of that Infinite Essence or an indication to the Eternal One, the pure Essence, the Supreme Being.

Creation of the heavens and the earth:

1. The first symbol, which refers to the Unity of the Creator, is the creation of the heavens and the earth:

"...Surely in the creation of the heavens and the earth "

Yes, this glorious universe with all its stars and planets, including millions and millions

of illuminating suns, some of which meaningfully twinkle at us when we look at the sky at night or show themselves far from behind some great telescopes, all in all are the signs and means of reflection of His Power, Knowledge,and Unity.

It is surprising that the more the knowledge of the human race increases, the clearer the greatness and vastness of this universe is recognized, and it is not evident that how large and up to when this scientifical expansion of the recognition of the still secrets of the universe will continue.

Today, scientists and astronomers infrom us that there are thousands and thousands of galaxies in the universe where our solar

system is only a part of one of them. In our galaxy alone, there are hundreds million suns and bright stars among which, according to the scientists' data, there can be found some millions of inhabitable planets.

What a Splendour! What a Power.

In addition to the tradition narrated from the holy Prophet (p.b.u.h.) (١) and Ahlul-Bayt (a.s.) about some of the verses of the Qur'aān confirming the existence of the living creatures in the Heaven and other planets (earths) besides our dwelling earth, there have been written many scientific books on this subject by a lot of Islamic and non-Islamic scholars that the followings are a few examples out of hundreds of similar examples:

a) The Earth, the Sky and the Stars from the View of the Qur'ān; by Dr. Muhammad Sādiqī.

b) The Qur'ān and the Modern Science; by: `Abdul-Qanī- Al-Khatīb; translated by: Dr. Asadullāh Mubashshirī.

c) Jahān 'Āfarīn; by: Husayn Nūrī, one of the esteemed scholars in the Religious Teaching Center of Qum.

d) The Earth and the Sky; by: A. Welkuf; translated by: Ali Dukhāniyātī.e) Galaxies and Quasars; by: William J. Kaufmann, I (Department of Physics, Sandiego, State University).

It should be noted that the life found on other planets may be, of course, rather in a different form from what exists on our globe.

Therefore, in investigations of the matter, we must not consider only the kind of the life on the earth as a standard, because those globes have their own life-conditions for themselves which are certainly different from the circumstances of the life on the earth, so that, in a great deal of cases such as temperature, water, air and light, they are incomparable with that of the earth.

Constant change of the day and the night

The second indication is seen in the constant change of the day and the night, . ٢ :where it says

"...,and the alternation of night and day..."

Yes, the constant change of night and day, the absence of

Bihar-ul-Anwār, vol. ۵٨, p. ١٠٢,١٠۶ ١ -١

darkness and the presence of light, with that regularity that they have, and, that one ceaselessly becomes shorter and the other one becomes longer, that as a result of which the four seasons come into being, when trees, plants, and animals obtain their evolutions under these gradual changes, are totally the signs of His Exalted Essence .and Attributes

If these gradual changes were not, or they happened without order, or they were .always either day or night alone, there would be no life throughout the world at all

Then, it points to the ships which move on the water of the seas for the benefit of .٣ :Man

"...,and (in) the ships that sail on the sea with what profits mankind ..."

Man travels long voyages over the seas and oceans by small and large ships towards different points of the world to perform his purposes. This kind of transportation over sea-water can be afforded by employing some factors, particularly when it is done by .a sailer

The first factor is the regular winds that blow from the surface of the seas towards the land and vice versa, including the ceaseless winds blowing from the North Pole and South Pole called ` Arctic winds and Antarctic winds ', or the regional winds which blows in their own proper times and let the ships utilize this natural force gratuitously .setting forth to their destinations

Another factor is the natural property of wood against the special pressure of water .which causes that it floats over water

Again, there is the two invariable magnetic poles of the earth which fix the hands of a .compass

The arrangement of the stars in the sky, which lead people to their destinations, is .also counted a factor

Yes, it is with the combination of all these arrangements that the application of ships,

with their abundant benefits alongside the help of men, can be made possible. Thus, .all these processes are indications of His Pure Essence

Ships that Sail on the Sea

Concerning the sailing ships, it is surprising that today, with the invention of the force of powerful engines used in the ships, not only this meaning has not lost its importance but it has also gotten a higher position in this respect, because the great gigantic ships are still among

the best means of transportation and communication between people of different spots. Some kinds of modern ships are as large as a town, having arenas, pleasure centers, playgrounds, and even a market-place for shopping. Or, in some particular .ships, there are airports where several aeroplanes can land on or take off from

Now, the rain, the life-giving water which is sent down from the sky to the earth, is .۴ :pointed out. It says

and (in) the water which Allah sends down from heaven and enlivens therewith the..." ,earth after its death

"...,and spreads in it all kinds of animal

Yes, wherever the pure life-giving drops of rain fall down, thereby, life, freshness, blessing, abundancy, and movement may appear therein. This lifeless but splendid water, which falls down with special order, and waters all those plants and living .creatures continually, is the harbinger of His Power and Grandeur

:Then, for the useful currents and regular and irregular blowing of the winds, it says .۵

"...and in the change of the winds..."

The winds blow not only over the seas and oceans and cause ships to move about, but also over the surface of lands, mountains, valleys, and plains. They sometimes take the male pollen from stamens and pollinate the pistil and help their pollination in order .to yield us fruits

They also scatter seeds in different spots of the land to grow. They, at a time, frequently move the waves of the seas to stir them and make the conditions .conducive for the living creatures

With transferring the hot weather of the warm regions to the cold regions, and transferring the cold weather of the cold regions to the warm regions, the winds are .effective in making the climate of the globe moderate

Sometimes, the winds push the polluted and poisonous air of the cities, which has not

enough oxygen, out into the deserts and forests and cause the fresh air, full of .oxygen, to come unto the reach of human beings and other living creatures

Yes, the wind, that blows and gifts man with benefits and blessings, is another sign of .His Infinite Grace and Wisdom

The last indication, mentioned in this verse, is clouds which, as .۶

servants, in spite of the gravity, are suspending between the sky and the earth to be moved here and there, carrying millions of tons of water easily with them without .posing the least danger for anybody

Rain

:Hence, they are counted as a sign of the Greatness of the Creator, where He says

"...;and the clouds controlled (for service) between the sky and the earth..."

However, if there were not the management of the irrigation of the clouds, there would not be any water throughout the world for man to drink, nor any spring or stream for plants to grow and, everywhere, the lands would be dry and dead. .Therefore, this is also another trace of the Knowledge and Might of Allah

".surely there are signs for a people having understanding ..."

Yes, all of the above mentioned indications are the evidence of the existence of that Pure Essence, but for the people who understand and contemplate, not for the unaware ones and the people of little wisdom who have eyes but have not eyesight, .or have ears but are deaf

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١۶۵ وَ مِنَ النّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللّهِ اَنْدادا يُحِبُّونَهُمْ كَحُبِّ اللّهِ وَ الَّذينَ امَنُوا اَشَدُّ حُبّا لِلّهِ وَ لَوْيَرَى الَّذينَ ظَلَمُوٓا اِذْ يَرَوْنَ
الْعَذابَ اَنَّ الْقُوَّهَ لِلّهِ جَميعا وَ اَنَّ اللّهَ شَديدُ الْعَذابِ

And yet, of men, there are some who take unto themselves (for worship) objects" .١۶۵ other than Allah, and love them as the love due to Allah;

but for those who have faith, their love of Allah is more intensive.

And if only those who are unjust could see (what they will realize) when they behold the punishment, that the Power is wholly Allah's,

and that Allah is severe in (enforcing) the Penalty."

Commentary: Verse ١۶۵

Disbelievers/Pagans

Disbelievers have gone astray. Their affection to things other than Allah, is like the wish and desire of a sick person unto eating the food which is harmful for his sickness but the patient ignorantly persists on having it. In contrast with them are the believers. So those who have Faith surely love Allah very intensively and more than anything or anybody else.

The pagans, who have done unjustly to themselves, will see their miserable destination on the Day of Reckoning, when they will recognize their wrong thought and their deviation. On that Day they will understand fully that the entire Power belongs to Allah and that they had gone a wrong way when they had referred to other than Him. The intensive punishment of Allah, on that Day, will be upon those who, thoughtlessly and unreasonably, had left out the attachment to Allah and clung to some vain and chaffy imaginations.

Then, it is so that in Sura 'An`ām, No. ۶, verse ١٠٢, to guide them, Allah warns them thus:

" That is Allah, your Lord, there is no god but He; the Creator of all things,

".therefore serve Him, and He has charge of all things

By the way, it is narrated by Muhammad-ibn-Muslim that Imam Muhammad Bāqir (a.s.) and Hadrat Ṣādiq (a.s.) , speaking about the phrase: "...but for those who have faith, their love is more intensive " had said: " They are the progeny of Muhammad (p.b.u.h.) ". (۱)

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Tafsir-i-Burhān, vol. ۱, p. ۱۷۲ ۱ -۱

۱۶۶ إِذْ تَبَرَّأَ الَّذينَ اتُّبِعُوا مِنَ الَّذينَ اتَّبَعُوا وَ رَأَوُا الْعَذابَ وَ تَقَطَّعَتْ بِهِمُ الْأَسْبابُ

When would those that were followed disown those who followed and they " .۱۶۶ ".would see the torment and their ties (between them) are cut asunder

Commentary: Verse ۱۶۶

Beware who your leader is

Beware who your leader is and whose love you carry in your heart! Those of you who love these tyrants and pay your affections to other than Allah, should know that they (the tyrants) want you for their own interests in this world. Therefore, they abuse your abilities and sincerity to obtain their own wishes, power and authority. But, on the .Resurrection Day, they will avoid you and, hating you, will leave you alone

This meaning should also be noted that in Tafsīr-ul-Burhān and in the book ` Ikhtisās ', by Shaykh Mufīd, there are some traditions cited about the meaning of the phrase: " when would those that were followed disown those who followed...". Among them, there is a tradition from Imam Bāqir (a.s) who said: " By Allah, O' jābir, these are the (leaders of transgressors and their means for injustice."(۱

Beware of Whose Love You Carry in Your Heart

Therefore, in contrast with this group, as was referred in the previous verse, are the truly faithful ones, who bear the intensive love in their heart for Allah. They love not only the genuine leaders of the religion but also everything that Allah loves. The basic reason for this is that every thing they love is only for gaining Allah's pleasure. Even when they love their own family and issues, they love because it is their duty to do so .as prescribed by Allah

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Tafsir-ul-Burhan, vol. ۱, p. ۱۷۲ ۱ -۱

۱۶۷ وَ قالَ الَّذینَ اتَّبَعُوا لَوْ اَنَّ لَنا کَرَّةً فَنَتَبَرَّاَ مِنْهُمْ کَما تَبَرَّؤُا مِنّا کَذلِکَ یُریهِمُ اللّهُ اَعْمالَهُمْ حَسَراتٍ عَلَیْهِمْ وَ ماهُمْ بِخارِجینَ مِنَ النّارِ

۱۶۷. "And those who followed shall say:

` Had there been for us a return (to the world), then we would disown them even as they have (now) disowned us.

Thus Allah will show them their deeds; bitter regrets will be upon them.And never shall they get out of the Fire."

Commentary: Verse ۱۶۷

Following Unfaithful Leaders

These mislead followers, who see the unfaithfulness of their leaders so evident, console themselves by saying:

" Had there been for us a return (to the world), then we would disown them even as they have (now) disowned us. ..."

But, what a pity! It is too late, because there is no possibility for them to return to life again.

Then, at the end of the verse, it says:

"... Thus Allah will show them their deeds; bitter regrets will be upon them.

And never shall they get out of the Fire."

Yes, they can afford nothing but sigh and regret bitterly. A regret for the wealth they gathered but others took the benefit of it. A regret for the extraordinary opportunities that they had had for attaining prosperity and being saved, but they missed them all easily. A regret for adoring some incapable worthless leaders instead of adoring Allah, the Almighty.

But, it is a vain regret, because it is neither the time of action nor the occasion for

making up for the past. Nay! it is only the time of punishment and receiving the results .of one's own deeds

According to some traditions, there are some different halts in the Hereafter. In a few of these halts people cannot speak anything and silence dominates lips, where they can merely look at others regretfully and shed tears. In some other of these halts, there are people who ask

each other for help, while some others curse and hate each other for their former .deeds

The Cruel leaders Will Disown Their Faithful Followers

This verse indicates that at this time when the cruel leaders, who were adored, loved, and followed formerly, here, disown their followers and accept no responsibility for them. So, the followers disown them, too, and regret very much why they loved them, supported them, and followed them. But they gained naught. They regret in heart and express their regret by tongue in this manner that if they could return to life once more, they would never follow them. They say that these people who are so disloyal that they denounce their followers here on this Day (the Reckoning Day), they (the followers), too, would denounce them if they could return to the world again. They regret, but what is the use of this regret? It is of no use, and they cannot come out .from the blazing Fire of Hell

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Section ۲۱:Only lawful and clean food should be taken

Point

.Injunction about the use of food-stuff Blind following disallowed

Concealing of truth and corrupting the Word of God and bartering it for worldly gains .amounts to the eating of Fire

۱۶۸ یا اَیُّهَا النّاسُ کُلُوا مِمّا فِی الْأَرْضِ حَلالاً طَیِّبا وَ لا تَتَّبِعُوا خُطُواتِ الشَّیْطانِ اِنَّهُ لَکُمْ عَدُوٌّ مُبینٌ

۱۶۹ اِنَّما یَأْمُرُکُمْ بِالسُّوءِ وَ الْفَحْشآءِ وَ اَنْ تَقُولُوا عَلَی اللّهِ ما لا تَعْلَمُونَ

O' mankind! eat of what is in the earth lawful and good; and do not follow the " .۱۶۸ .footsteps of Satan

".Surely he is a manifest foe for you

Verily, he (Satan) enjoins you evil acts and indecency and that you should speak " .۱۶۹ ".against Allah what you know not

Commentary: Verses ۱۶۸-۱۶۹

Lawful and unlawful food

One of the signs of a complete religion is that it considers the usage of the unlawful :food-stuffs a Satanic deed (as the Qur'ān says

intoxicants and games of chance... are an abomination of Satan's work...") (۱) , and..." the inappropriate avoidance of eating the lawful ones originated from the temptations of Satan, (as the Qur'ān says: "...eat of what Allah has given you and do (not follow the footsteps of Satan..."). (۲

Stages of Satan's Invitations unto Temptation

:Therefore, in the current verse, too, it says

O' mankind! eat of what is in the earth lawful and good; and do not follow the "

"... .footsteps of Satan

Sura Al-Ma'idah, No. ۵, verse ۹۰ ۱ -۱

Sura Al-An'am, No. ۶, verse ۱۴۲ -۲

In some of the historical narrations it is cited that a few of the Arab tribes had unreasonably forbidden a part of their crops and their animals for themselves, where they used to sometimes attribute those prohibitions to Allah. Then, the above verse .was revealed to dismiss that ambiguity

Islam pays also specific attention to the material life of people. At the top of these things is the food necessities about which there are found tens of Qur'ānic verses and .hundreds of traditions in Islamic literature

One of the duties of prophets has been to define the lawful and unlawful edible materials and drinks beside the introduction of the advantages and disadvantages of each of them. This verse emphasizes that we have to consume from what is :religiously lawful and pure /ḥalāl/ on the earth

"...;O' mankind! eat of what is in the earth lawful and good "

And that we must not prohibit ourselves from some things under the effect of the :Satan's temptation, because it is certain that Satan is our open enemy

".and do not follow the footsteps of Satan. Surely he is a manifest foe for you..."

Imam Bāqir (a.s.) has narrated a tradition from the Prophet (p.b.u.h.) who said: " Worship of Allah is divided into seventy divisions, the best of which is earning a living (lawfully."(١

Again, in another tradition, the very holy Imam, the fifth Imam, (a.s) has said: " He who seeks for sustenance in this world in order to be independent of people for his needs, to provide for his family members, and to stretch affection unto his neighbours, will meet Allah, Almighty and Glorious, on the Day of Judgement while his (face will be as bright as the full moon."(٢

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It is cited in Tafsīr-i-Rouh-ul-Bayān that Satan has some different stages in his invitations unto temptations. At first, he invites to

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Tafsir Al-Burhan, vol. ۱, p. ۱۷۳ ۱ -۱

Al-Kafi, vol. ۵, p. ۷۸ ۲ -۲

infidelity. If he fails in this phase, he invites to innovation. If he does not succeed, he invites to lesser sins. Failing in these stages, Satan invites to doing good and lawful .deeds instead of worshipping Allah

When he fails in this phase, too, he invites to performing worships with lower qualities (than the noble ones in order to stop a person from promoting to higher degrees.(١

Thus, the statement of the verse is a warning against what Satan does and how he :leads men astray by his different forms of evil whispers when the Qur'ān says

Verily, he (Satan) enjoins you evil acts and indecency and that you should speak " ".against Allah what you know not

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Tafsir-i-Rouh-ul-BaYan, vol. ١, p. ٢٧٢ ١ -١

۱۷۰ وَ اِذا قيلَ لَهُمُ اتَّبِعُوا ما اَنْزَلَ اللّهُ قالُوا بَلْ نَتَّبِـعُ ما اَلْفَيْنا عَلَيْهِ اباءَنا اَوَلَوْ كانَ اباؤُهُمْ لا يَعْقِلُونَ شَيْئا وَ لا يَهْتَدُونَ

۱۷۱ وَ مَثَلُ الَّذينَ كَفَرُوا كَمَثَلِ الَّذى يَنْعِقُ بِما لا يَسْمَعُ اِلاّ دُعاءً وَ نِداءً صُمٌّ بُكْمٌ عُمْىٌ فَهُمْ لا يَعْقِلُونَ

۱۷۰. " And when they are told: ` Follow what Allah has sent down,' they say: ` Nay! We follow what we found our fathers upon',

even though their fathers had no understanding of anything nor were they guided aright."

۱۷۱. " And the parable of those who reject Faith is as the likeness of the one who shouts to that which hears no more than a call and a cry;

deaf, dumb, and blind (are they) wherefore they do not understand.

Commentary: Verses ۱۷۰-۱۷۱

Blind following of the ancestors is condemned

Blind following of the ancestors is condemned The previous verse warned us to avoid following the whispers and footsteps of Satan. Now, in this verse, one of the examples of those footsteps, which is the blind following of others, is pointed out. It says:

" And when they are told:

` Follow what Allah has sent down',

they say: ` Nay! We follow what we found our fathers upon',..."

They mean that they do not care what the verses of Allah say or the Messenger of Allah invites to. So, in answer to them, the Qur'ān says:

...even though their fathers had no understanding of anything nor were they guided aright."

This statement refers to the fact that: if their fathers had no wisdom and understanding by themselves nor had they accepted the godly guidance of the

prophets, then, would they follow their fathers

p: ۵۱

yet? If their ancestors or the infidels themselves had wisdom or were guided, it would .not matter, but it is not so

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There are two comparisons in this verse: ۱) the likening of the caller of Truth to a shepherd; ۲) the likening of infidels to some beasts that understand nothing from the speech of the shepherd save a call and a cry. This simile has been confirmed in a tradition by Imam Bāqir (a.s.), too. The parable means that the invitation of the Prophet (p.b.u.h.) from that faithless crowd to Truth and breaking the dam-like barrier of blindly imitation, is similar to the person who shouts to a cattle of sheep or some .animals in order to save them from danger but they do not understand this message

And the parable of those who reject Faith is as the likeness of the one who shouts to " "... ;that which hears no more than a call and a cry

Then, at the end of the verse, to emphasize more and to explain it more clearly, it :adds

".deaf, dumb, and blind (are they) wherefore they do not understand ..."

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۱۷۲ یا اَیُّهَا الَّذینَ امَنُوا کُلُوا مِنْ طَیِّباتِ ما رَزَقْناکُمْ وَ اشْکَرُوا لِلّهِ اِنْ کُنْتُمْ اِیّاهُ تَعْبُدُونَ

۱۷۲. " O' you who have Faith! eat of the good things We have provided you with, and be grateful to Allah, if Him it is you worship."

Commentary: Verse ۱۷۲

Gratefullness

In this verse, too, Allah advises us to be grateful for using the blessings and bounties, and thank Him. There is a tradition from the holy Prophet (p.b.u.h.), cited in Tafsīr-uṣ-Sāfī, stating that Allah says that He creates people, but they worship other than Him; and, He provides (them) sustenance, but they thank others save Allah.

It is made clear in this verse that we ought to eat from the good wholesome foods that Allah has provided us sustenance and be thankful to Him.

" O' you who have Faith! eat of the good things We have provided you with, and be grateful to Allah, ..."(۱)

Intellect necessiates the act of thankfulness to the giver of a bounty, too.

"... if Him it is you worship."

However, being thankful to Allah is a means of continuity and abundancy of bounties. And, to be grateful to Allah is a sign of sincerity and the purity of one's Faith.

It is narrated from Imam Hādī (a.s.) who said that the wrath of Allah encompasses those who prohibit or deprive themselves from the godly lawful things and permissible deeds.(۲)

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۱- Tafsir-us-Safi, vol. ۱, p.۱۹۳

Tafsir-i-Nur, vol. ١, p. ٣٢٩ ١ -٢

۱۷۳ اِنَّما حَرَّمَ عَلَيْكُمُ الْمَيْتَهَ وَ الدَّمَ وَ لَحْمَ الْخِنْزِيرِ وَ ما اُهِلَّ بِهِ لِغَيْرِ اللّهِ فَمَنِ اضْطُرَّ غَيْرَ باغٍ وَ لا عادٍ فَلا اِثْمَ عَلَيْهِ اِنَّ اللّهَ غَفُورٌ رَحيمٌ

۱۷۳. " Verily, He has forbidden you only carrion, blood, swineflesh, and whatever has other (name) than Allah's been invoked upon it.

But whoever is forced (by necessity), not desiring nor transgressing, no sin shall be on him; surely Allah is Forgiving, Merciful."

Commentary: Verse ۱۷۳

Point

Following the previous subject, this verse states that certain edible things are lawful to eat, and we should not prohibit the lawful things of Allah to ourselves opinionatedly and because of some vain imaginations. Yet, Allah has forbidden us carrion, blood, swineflesh or the flesh of any animal slaughtered invoking the name of anybody else other than God, as it says:

" Verily, He has forbidden you only carrion, blood, swineflesh, and whatever has other (name) than Allah's been invoked upon it. …"

Logical Reasons for the Laws of prohibition of Particular Food

There are some logical and acceptable reasons cited for this Divine law of prohibition, of course. For example, it is narrated from Imam Ṣādiq (a.s.) who said:

" No one obtains anything from carrion but weakness of his body, decrease of his strength, and cease of his offspring. And, the consumer of carrion dies not but by a sudden death. Those who consume blood (as food stuff) become hard-hearted. …"(۱)

According to some hygienical advice, the flesh of swine is the carrier of two kinds of microbes called tapeworms and trichina. (The latter is a very small nematode worm trichinella, whose larvae infest the intestines and voluntary muscles of man, pigs etc., causing trichinosis).

۱- Wasa'il-ush-Shi'ah, vol. ۱۶, p. ۳۱۰ ۱

Today, it is forbidden to use swineflesh even in some Eastern countries. In former divine religions, such as the religion of the Jews, the flesh of swine has been held in .great detestation. In the Bible, the sinners are also likened to swine

May eat Unlawful Food Only if Forced by Necessity

There is an exception, of course, where the term /qayrabāqin/ denotes not for enjoyment but forced by unavoidable necessity, and term / `ādin / means without any intention to revolt against the prescribed laws of Allah or not exceeding the bare limits of the actual want or the bare necessity. If anybody under circumstances beyond his control or forced by necessity, to save his life, takes such things, it will not be a sin .upon him

But whoever is forced (by necessity), not desiring nor transgressing, no sin shall be…" "… ;on him

:This permission is because of the Mercy and Grace of Allah, as the verse itself says

".surely Allah is Forgiving, Merciful…"

It is cited in Tafsīr-i-Nūr-uth-Thaqalayn in an expressive tradition from Imam Ṣādiq (a.s.) who said: " Whoever is forced (to eat) carrion or blood, or swineflesh and he avoids eating something of it until he dies, then he is an infidel."(١)

:Explanations

Islam's attention to the problem of food-stuff

١. Islam has paid full attention to the problem of food-stuffs. It has frequently warned Muslims against the putrid, harmful, and unlawful food. The prohibition of swineflesh, carrion and blood is found in four occurrences in the Qur'ān. The Messages of this .prohibition were preached two times in Medina and two times in Mecca

Invoking Allah's name at the time of slaughtering animals

٢. Considering Allah, and invoking His name at the time of slaughtering animals, is

necessary. This is to warn us to know and be aware that everything belongs to Allah .and therefore, none of our deeds should be done out of the circle of theism

Islam, a complete and an easy religion

Islam is a complete and an easy religion. It stops in no .۳

p: ۵۵

Tafsir-i-Nur-uth-Thaqalayn, vol. ۱, p. ۱۵۵ ۱ -۱

circumstance. Every ritual duty or religious prohibition can be changed when there is .emergency

'Do not misuse the exception made for 'necessary circumstances

.No one must misuse the necessary circumstances in this respect .۴

:General Conclusion

Here in this verse, and in the similar other verses of the Qur'ān, is laid down the principle of the Islamic law to be observed under normal conditions and the law of .exception for the state of emergency

The things forbidden under normal conditions may be permissible in the emergency. The spirit of the law to be observed in both the cases is the sense of obedience, and sticking to the prescribed limits. Under no circumstances any revolt against any law is .allowed

۱۷۴ اِنَّ الَّذینَ یَکْتُمُونَ ما اَنْزَلَ اللّهُ مِنَ الْکِتابِ وَ یَشْتَرُونَ بِه ثَمَنا قَلیلاً اُول-ئِکَ ما یَأْکُلُونَ فی بُطُونِهِمْ اِلاَّ النّارَ وَ لا یُکَلِّمُهُمُ اللّهُ یَوْمَ الْقِیامَهِ وَ لا یُزَکّیهِمْ وَلَهُمْ عَذابٌ اَلیمٌ

۱۷۵ اُول-ئِکَ الَذینَ اشْتَرَوُا الضَّلالَهَ بِالْهُدی وَ الْعَذابَ بِالْمَغْفِرَهِ فَما اَصْبَرَهُمْ عَلَی النّارِ

۱۷۶ ذلِکَ بِاَنَّ اللّهَ نَزَّلَ الْکِتابَ بِالْحَقِّ وَ اِنَّ الَّذینَ اخْتَلَفُوا فِی الْکِتابِ لَفی شِقاقٍ بَعیدٍ

۱۷۴. "Surely those who conceal any part of the Book which Allah has sent down (to them), and sell it for a small price they shall eat naught but Fire into their bellies, and Allah will not speak to them on the Day of Resurrection, nor will He purify them, and theirs will be a painful punishment."

۱۷۵. "Those are they who have bought error for guidance and punishment for forgiveness; how they shall endure the Fire!"

۱۷۶. "This is because Allah has sent down the Book with the Truth; and surely those who differ in the Book are in flagrant schism."

Commentary: Verses ۱۷۴-۱۷۶

Prophet Muhammad's (p.b.u.h.) advent recited by the Jews

Before the advent of the holy Prophet of Islam (p.b.u.h.), the Jewish scholars used to tell their people about that happy advent and described the signs of that promised Prophet for them from the Torah.

But as soon as the Prophet of Islam (p.b.u.h.) was divinely appointed and announced his Call, they did not confess the prophethood of Muhammad (p.b.u.h.) for they thought they would lose their position, wealth, etc. It was why they neglected every thing and concealed the

Truth. Such people, by concealing the fact, might remain in their position receiving some presents and gifts for a length of time but this is a little price comparing to that .great sin of theirs

Surely those who conceal any part of the Book which Allah has sent down (to them), " "... -and sell it for a small price

What they take and eat in this bargain is naught, indeed, but Fire. This meaning is similar to the content of the verse where eating the wealth of orphans is likened to :Fire, too, as if they ate Fire in their bellies. (١)So, it says

"... ,they shall eat naught but Fire into their bellies..."

Results of Barring the Truth

On the Day of Resurrection, Allah will not speak to these people mercifully, while the believers can speak with Him then. This talk, of course, may be either through some waves created in the space, or by inspiration and the mute tongue of the heart. On .that Day all believing people can become interlocutors of Allah

Those persons, who tried to bar the influence of the sound of truth from reaching the ears of people, have shut, in fact, the way of the speech of Allah on the Reckoning Day to themselves. They will not hear a word of kindness, but hear the word of wrath in :Hell, being addressed with words such as

(Go away into it and speak not (to Me) ...".(٢ "

Allah will not purify them from their sins then, because there will be a painful .punishment prepared for them as a result of their evil actions in this world

and Allah will not speak to them on the Day of Resurrection, nor will He purify them,..." ".and theirs will be a painful punishment

:Explanations

Selling Faith is a loss

Selling Faith, in any case and rate, is a loss and the obtained price is a little: "...and .۱
."-sell it for a small price

Unlawful food or drinks will incarnate in the form of Fire

The unlawful food or drinks of this world will incarnate in the .۲

Sura An-Nisa, No. ۴, verse ۱۰ ۱ -۱

Sura Al-Mu'minun, No. ۲۳, verse ۱۰۸ ۲ -۲

."... form of Fire in the Hereafter, "...but Fire

Punishment should be appropriate to the crime

Punishment should be appropriate to the crime. Those who bar the way of reaching .٣ the word of Allah for people to hearken in this world, must be deprived from the .pleasure of hearing the speech of Allah in the next world

Concealing the truth

Concealing the truth is not only about the holy Prophet (p.b.u.h.). Those who conceal .۴ the truth about the true successors of Prophet Muhammad (p.b.u.h.), receive the same punishment, too. That is, those who have hidden the announcement of the Messenger of Allah in Qadīr-i-Khum and obliterated it from their history and commentary books and perverted the process of the verses of the Qur'ān with their own justifications in order to mislead Muslims towards some particular ones other .than the immaculate Imams, have concealed the Truth, too

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Those who conceal the Truth are some persons who exchange misguidance for .guidance and punishment for forgiveness

Those are they who have bought error for guidance and punishment for " "... ,forgiveness

Do they not know that they somehow share with the corruption and aberration of mankind throughout history by their action when they conceal the Truth? Do they ? think that they are able to bear the punishment of Allah

" !how they shall endure the Fire ..."

It is narrated in a tradition that the holy Prophet (p.b.u.h.), speaking with Ali-ibn-Abī-Tālib (a.s.), said: " The worst of men is he who sells his coming world for his present life, and more evil than this is the one who sells his coming world for the present life of

(someone else."(1)

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p: 59

1- Man La Yahduruhul-Faghih, vol. 4, p. 253

The people who conceal the Truth are severely warned and threatened with Divine punishments, because Allah has sent down the Book so clearly and reasonably that no .doubt or ambiguity remains for anyone

"... ;This is because Allah has sent down the Book with the Truth "

Yet, there are some people who, to protect their personal interests, take action in justification and falsification of the concepts of the revealed Book and cause people to differ in it. In this way, they intend to gain some profits without any due, or unlawfully. :Then, Allah, introducing them, says

".and surely those who differ in the Book are in flagrant schism..."

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Section ۲۲: Genuine Righteousness, Retaliation and Bequest

Point

۱۷۷ لَیْسَ الْبِرَّ اَنْ تُوَلُّوا وُجُوهَکُمْ قِبَلَ الْمَشْـرِقِ وَ الْمَغْرِبِ وَلکِنَّ الْبِرَّ مَنْ امَنَ بِاللّهِ وَ الْیَوْمِ الْاخِرِ وَ الْمَلئِکَهِ وَ الْکِتابِ وَ النَّبِیّنَ وَ اتَی
الْمـالَ عَلی حُبِّه ذَوِی الْقُرْبی وَ الْیَتـامی وَ الْمَسـاکینَ وَ ابْنَ السَّبیـلِ وَ الْسـائِلینَ وَ فِی الرِّقابِ وَ اَقامَ الصَّلوهَ وَ اتَی الزَّکوهَ وَ الْمُوفُونَ
بِعَهْدِهِمْ اِذا عاهَدُوا وَ الصّابِرینَ فِی الْبَأْساءِ وَ الضَّرّاءِ وَ حینَ الْبَأْسِ اُول-ئِکَ الَّذینَ صَدَقُوا وَ اُول-ئِکَ هُمُ الْمُتَّقُونَ

۱۷۷. " It is not righteousness that you turn your faces towards the East and the West, but righteous is he who believes in Allah, the Last Day,

the angels, the Book, and the Apostles, and for the love of Him gives (of) his wealth, although he likes it, to the kindred, the orphans, the needy, the travellers, beggars and for the (emancipation of) slaves, and keeps up the prayer, and pays the poor-rates (zakāt);

and those who fulfil their promise whenever they make a promise, and are patient in distress, adversity, and in the time of war, these are they who are the truthful (in Faith verbally and actually) and these are the pious ones."

Commentary: Verse ۱۷۷

Faith and its effects

The Faith of a person in Allah causes him to be humble before Him and to stand firm, with no obedience, before tyrants; where the Faith in Resurrection creates eyesight and magnanimity; and Faith in

angels refers to the existence of belief in the processes of supernatural including the .Faith in revelation, Providence, etc

Faith in prophets is a belief in a straight way and true guidance existing throughout history. It is an evidence leading to the fact that Man has never been aimless and .absolutely free in this world

It is not righteousness that you turn your faces towards the East and the West, but " righteous is he who believes in Allah, the Last Day, the angels, the Book, and the "… ,Apostles

The Qur'ānic phrases: " gives (of) his wealth " indicates the assistance and humanity of believers; " keep up the prayer " refers to the direct link with Allah; " pay the poor-rates (zakāt) " leads to planning the social life for solving the problem of different ;layers of the society

" Those who fulfil their promise whenever they make a promise "

strengthens the coherence and connection between people; and the concept of " are .patient " is an active factor in Man to become persevering and stable

and for the love of Him gives (of) his wealth, although he likes it, to the kindred, the …" ,orphans

the needy, the travellers, beggars and for the (emancipation of) slaves, and keeps up ;(the prayer, and pays the poor-rates (zakāt

and those who fulfil their promise whenever they make a promise, and are patient in distress, adversity, and in the time of war, these are they who are the truthful (in Faith ".verbally and actually) and these are the pious ones

:Explanations

Acting according to this verse is equivalent wirh complete Faith

This verse is one of the most consistent verses of the Qur'ān. It is cited in Al-Mīzān, -١

Commentary, that the Messenger of Allah said in a tradition that everyone who acts according to this verse has a complete Faith.(1)

2- We should heed the content and essence of the religion rather than to go after the mere mottoes, which hold us back from the main

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1- Al-Mizan, vol. 1, p. 615 (Persian version)

.godly aims

Those who claim faith and those who practice it

The number of those who claim Faith is very large, but the true believers, who -٣ follow all the details of this verse, are a particular small group: " These are they who ." ...

Belief in Allah, Resurrection and revealed Book

Belief in Allah, Resurrection and revealed Book is mentioned before the fulfilment -۴ .of the righteous deeds

In this verse, the act of attachment to Allah " Faith in Allah ", and connecting with -۵ the poor and deprived people, and also social aids upon accidents and afflictions have .been stated together, one after another, in the verse

Reaching a true piety, donations to the poor

For reaching a true piety, donation in both obligatory and non-obligatory forms are -۶ necessary. There are some people who sometimes help the poor while they do not pay their religious obligatory payments. There are also some other believing people who pay their obligatory payments but are often indifferent to the poor and the deprived. Here , in this verse, the true pious believers are introduced as those who .pay both their obligatory alms and recommended donations; as well

." and for the love of Him gives (of) his wealth ..."

Regarding this meaning, that is why that some Islamic narrations say that in the wealth of the rich, besides the poor-rates, there is a portion for the deprived and the (poor.(١

And also, the one who goes to bed while he is satiated but someone in his (neighbourhood is hungry, has faith neither in Allah nor in the Hereafter. (٢

Therefore, to feel responsibility for the hungry people, is a duty on us, whether we

.have paid the obligatory alms or not

Patience and perseverance

:It is necessary to show patience and perseverance in all the followings -۷

.Being patient and firm in facing with poverty and afflictions

.To show patience and endurance in having ailments

.To be patient in battle and at the time of Holy War

However, patience is the cause of all virtues. So, the Qur'ān

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Tafsir-il-Qurtubi, vol. ۲, p. ۲۴۲ ۱ -۱

Usul-i-Kafi, vol. ۲, p. ۶۶۰ ۲ -۲

introduces patience as one of the factors for entering Heaven, where it says: " These shall be rewarded with high places because they were patient, ..."(۱)These are given high positions as a reward for the patience they had, while some others are honoured by angels in Heaven with these words: " Peace be on you because you were constant, ..."(۲)

And, one of the conditions of obtaining the position of Imamate is to be patient, as the Qur'ān says: " And We made of them Imams to guide by Our command when they were patient, ..." (۳)

Righteous

۸- The application of the term /birr/ (righteous) is similar to the application of honey. Whoever or whatever is very sweet and wholesome is likened to honey. Then, whosoever is very good and benevolent is called ` righteous '; viz. , such a one is absolutely a right-doer.

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۱- Sura Furqan, No. ۲۴, verse ۷۵ ۱

۲- Sura Ar-Ra'd No. ۱۳, verse ۲۴

۳- Sura As-Sajdah, No. ۷۲, verse ۲۴ ۳

Verses ۱۷۸-۱۷۹, Arabic; English Translation

۱۷۸ یـا اَیُّهَا الَّذینَ امَنُوا کُتِبَ عَلَیْکُمُ الْقِصاصُ فِی الْقَتْلَی الْحُرُّ بِالْحُرِّ وِ الْعَبْـدُ بِالْعَبْـدِ وَ الْاُنْثی بالْاُنْثی فَمَنْ عُفِیَ لَهُ مِنْ اَخیهِ شَـیْ ءٌ فَاتِّباعٌ بِالْمَعْرُوفِ وَ اَداۤءٌ اِلَیْهِ بِاِحْسانٍ ذلِکَ تَخْفیفٌ مِنْ رَبِّکُمْ وَ رَحْمَهٌ فَمَنِ اعْتَدی بَعْدَ ذلِکَ فَلَهُ عَذابٌ اَلیمٌ

۱۷۹ وَلَکُمْ فِی الْقِصاصِ حَیوهٌ یآ اُولِی الْاَلْبابِ لَعَلَّکُمْ تَتَّقُونَ

۱۷۸. "O' you who have Faith! Retaliation (Qiṣāṣ) is prescribed for you in the matter of the (unlawfully) murdered:

the freeman for the freeman,the slave for the slave,the female for the female.

But for him who is forgiven somewhat by his (aggrieved religious) brother, then prosecution (for blood-wit) should be made according to a fair manner (ma`rūf) and let the payment be made to him with kindliness.

This is an alleviation from your Lord, and a mercy;

so whoever transgresses the limits after this, he shall have a painful punishment."

۱۷۹. "And in (the law of) retaliation there is (saving of) life for you, O' people of understanding, so that you may guard yourselves (against evil)."

Occasion of Revelation:

The custom in the Age of Ignorance among some Arabs was so that when an individual was murdered from their tribe, they would decide to kill as many members from the murderer's tribe as they could. That thought was so harsh that they were ready to destroy even the entire people of the murderer's tribe for only a single murder. Then, the above verse was sent down and announced the just law of retaliation, (Qiṣāṣ).

This Islamic decree was, indeed, a medial status between the two different injunctions which were current at that time. Before the

revelation of this ordinance of Islam, some people considered retaliation necessary, with no changes, so that nothing else was permissible to substitute it, while some other groups believed that only the rule of blood-wit should be followed. So, Islam decreed the law of retaliation in the case of the discontent of the heirs of the murdered, and blood-wit when both parties agree upon it.

Commentary: Verses ۱۷۸-۱۷۹

Saving of Life in Retaliation:

Point

From this verse on, in the current Sura, a series of decrees and ordinances of Islam are stated and completed.

At first, it begins with the protection of the value of blood which is an extraordinary important problem in social connections. Through this verse, Islam makes all the concerning old customs invalid. The Qur'ān, addressing the believers, says:

" O' you who have Faith! Retaliation (Qiṣāṣ) is prescribed for you in the matter of the murdered (unlawfully): ... "

The Holy Qur'ān, in the case of some indispensible commands, sometimes makes use of the phrase: " It is prescribed for you " to state the matter. The above verse, for example, is an instance of this application where the coming verses, which speak about ` making bequest ' and ` fasting ', are other ones. In any case, this particular phrase makes the importance and emphasis of the theme clear, because those matters are always written that, from any point of view, have reached to the state of positiveness, and are earnest.

As it was pointed out in the occasion of revelation, these verses, with the application of the term retaliation and in order to moderate the intemperances which the Age of Ignorance fulfilled about murder, show that the heirs of the murdered are rightful to accomplish, against the murderer, exactly the same that that person has committed

.upon the murdered

But the Qur'ān does not suffice only to this amount. In this very verse, it exposes the problem of equality to discussion with a particular explicitness where it continues :saying

"... .the freeman for the freeman, the slave for the slave, the female for the female..."

Allah willing, we will explain that this idea is not an evidence, as some have considered, for the superiority of the male-blood to the female-blood, and that a male murderer, under certain conditions, can be punished by the law of retaliated for the .murder of a woman

Then, to make it clear that the subject of retaliation is merely a right for the heirs of the murdered and it is not a convincing ordinance for them when they can simply forgive the murderer, if they wish, and take a blood-wit, or even, they can take no :blood-wit at all, it immediately adds

But for him who is forgiven somewhat by his (aggrieved religious) brother, then ..." prosecution (for blood-wit) should be made according to a fair manner (ma`rūf) and "... .let the payment be made to him with kindliness

Thus, on one hand, the avengers of blood are advised not to be immoderate in taking a blood-price if they dispense with retaliation, and take the blood-wit with a fair price and according to what Islam has appointed and also by installments so that the party .be able to pay it

And, on the other hand, through the sentence: "...let the payment be made to him with kindness ", it recommends the murderer to pay the blood-price in a right style and without any negligence so that his debt be entirely paid on time. Therefore, the Qur'ān .has defined the duty of each party and how they should treat to each other

At the end of the verse, for emphasis and to attract the attentions to the fact that transgressing the limits of Allah, from the side of whoever it may be, deserves a :severe punishment, it says

This is an alleviation from your Lord, and a mercy; so whoever transgresses the ..." ".limits after this, he shall have a painful punishment

,'This equitable command for ` retaliation ' and ` forgiveness

which makes up a quite, logical manly assemblage, condemns, on one hand, the wrong method of the Ignorance Age which considered no equality in retaliation and, similar to the tyrants of this very age of space, sometimes killed hundreds of people in excuse of the murder of

.one person

And, on the other hand, it does not shut the door of pardon to people. In the meantime, it does not lower the respect of blood, and does not allow murderers to become bold and presumptuous. And also, thirdly, it announces that neither of the two parties are permitted to transgress the limits after accepting the principle of pardon and blood-wit. This command was issued in spite of the old custom of the Ignorant tribes where the heirs of the murdered might kill the murderer even after .forgiving him and taking the blood-wit

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Answers to Questions Regarding Retaliation

The next verse, in a short but very expressive sentence, answers a great deal of questions in regards to the problem of retaliation. It says " And in (the law of) ,retaliation there is (saving of) life for you, O' people of understanding

".(so that you may guard yourselves (against evil

This verse, which in the Qur'ānic text consists of ten particles, is expressed in utmost eloquence and clarity. It is so interesting that its first phrase has become as an Islamic motto used by common Muslim people. It clearly shows that Islamic law of retaliation is not for revenging at all, but it is a door-way to life for men to let them continue .living

Retaliation, on one hand, guards the safety of the life of the society, because if the ordinance of retaliation were not in any form at all, the hard-hearted persons would feel security and, consequently, the lives of people would be in danger. The evidence for this is the countries wherein the law of retaliation has been nullified and the .number of murders and crime has incredibly increased

On the other hand, the law of retaliation causes the life of a homicidal person be saved since it prevents him considerably from the thought of murder and brings him

.under control

For the sake of the necessity of equality and order, the law of retaliation is a hinder against the frequent slaughters and puts an end to the customs of some Ignorant tribes in which a single murder has been the pretext of several murders and the latter, in turn, has been the cause

of further slaughters, too. By this way, the law of retaliation has also stopped some of .those homicides and caused a few societies continue to live peacefully

Regarding the fact that it is only in the absence of pardon that the ordinance of retaliation can be executed, the existence of the Islamic law of retaliation, in general, .is also another phase opened to life and living

The concluding phrase which says: "... so that you may guard yourselves (against evil) " completes this wise ordinance of Islam. This meaning is also considered as a .warning which halts or retards any oppression and transgression

Retaliation and Pardon, a Complete Assemblage

Islam, in all respects, follows the problems inclusively and with their proper practical aspects. It has stated the right perfect idea about the proposition of unlawfully murdered, far from any injustice or excessive progressiveness. This Islamic law is similar neither to the perverted Jewish law, which emphasizes only on mere retaliation, nor to the present Christianity, which advises its followers to pave only the way of either pardon or compensation; because the latter causes to embolden the .homicides and the former can become a factor of harsh vengeance and brutality

Suppose that the murdered and the murderer be two brothers, or they have some background of friendship or social connections. In this case, bonding to retaliation, may produce a new additional grievance for the family of the murdered, especially when the concerning people are full of human love and affection, then, forcing them to execute the act of retaliation, itself, can be considered another grief and torture upon them. On the other hand, limiting the law to pardon and compensation alone, .also makes the corruptive people bolder

This is why Islam has decreed the law of retaliation as the main ordinance and, to .moderate it, has added the ordinance of pardon beside it and along with it

In other words, the heirs of the murdered are rightful to choose one of the following :varieties

The execution of retaliation -۱

p: ۶۹

.To pardon without taking any blood-wit -٢

To pardon with taking the blood-wit. (In this case, of course, the consent of the -٣ (.murderer is also necessarily considered

Other Questions Concerning Retaliation Addressed

:Explanations

It is possible that some groups object that the command in the verses of retaliation is that a ` man ' should not be killed for the murder of a ` woman ', then, what is the difference between the life of a man and that of a woman? Why should a male not be killed under the punishment of the law of retaliation for the slaughter of an innocent female, a gender (i.e. the feminine gender) that forms half of the population over the ? earth

The answer to this question is that: the verse does not mean a ` male ' should not be retaliated against by capital punishment for a ` female '. But according to what is detailed in the books of Islamic jurisprudence, the heirs of the murdered woman can punish the male-murderer by the law of retaliation (i.e. capital punishment) on .condition that they pay half of the blood-price

In other words, the purpose of the lack of retaliation (Qiṣāṣ) of a ` man ' for the slaughter of a ` woman ' is a retaliation without any condition; but his killing is .permissible, of course, when half of the blood-price is paid

No explanation is necessary here that the payment of the aforementioned sum for the execution of the punishment under the law of retaliation does not mean that a woman, from the point of philanthropy, is lower than a man, or a female is less dear than a male. This is, indeed, absolutely a wrong and illogical imagination. The apparent form of the term ` blood-price ' may have been the origin of the appearance of this imagination. The act of the payment of the half sum of blood-price is only for the compensation of the loss that the man's family members suffer from his capital .punishment by the law of retaliation

The expansion of the explanation is that: males are usually the effective financial factor of their families. It is often men, in families, who earn a living and pay money for the expenditures, in general, and

p: ۷۰

run the economical affairs therein. Therefore, the difference between a man and a woman, from the point of economy and finance in their own family, is quite clear to everybody. If this difference be not observed, the remaining family members and the innocent children of the murdered man have surely to suffer an amount of unreasonable financial damage. Hence, Islam, with the rule of the payment of half of the blood-wit for the punishment of a ` man ' by the law of retaliation, has considered the rights of all members, and prevented the unforgivable injury and stroke that a family may be given. Islam never lets the rights of some individuals, such as the children of the person who has been punished by the law of retaliation, be trod under .' the pretext of the term ` equality

It is possible, of course, that some women earn a living in their own family better than men there. But we know that a law or an ordinance does not turn around the pivot of .an individual, and we must compare the totality of men with the totality of women

Another point that attracts the attention, and is understood from the phrase " by his brother ", is that Islam strengthens the relation of brotherhood between its followers so firm that even after the illegitimate shedding of blood it is still valid. So, to encourage the heirs of the murderer to forgiveness and moderation, and also to put their affection in motion, Islam introduces them as the brothers of the murderer. And, this meaning is both surprising and interesting. The mentioned situation, of course, is about those murderers who have taken action in this great heinous sin under the force of emotion, wrath, and the like of them, and the murderers have also become regretful and repented of their wrong action. But, the murderers who are proud of their crime and, with no regret or repentance, boast about it, are neither worthy of .the appellation of ` bretheren ' nor are they eligible for pardon

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۱۸۰ كُتِبَ عَلَيْكَمْ اِذا حَضَرَ اَحَدَ كُمُ الْمَوْتُ اِنْ تَرَكَ خَيْراً الْوَصِيَّهُ لِلْوالِدَيْنِ وَ الاْقْرَبينَ بِالْمَعْرُوفِ حَقّا عَلَى الْمُتَّقينَ

۱۸۱ فَمَنْ بَدَّلَهُ ما سَمِعَهُ فَاِنَّماآ اِثْمُهُ عَلَى الَّذينَ يُبَدِّلُونَهُ اِنَّ اللّهَ سَميعٌ عَليمٌ

۱۸۲ فَمَنْ خافَ مِنْ مُوصٍ جَنَفا اَوْ اِثْما فَاَصْلَحَ بَيْنَهُمْ فَلا اِثْمَ عَلَيْهِ اِنَّ اللّهَ غَفُورٌ رَحيمٌ

It is prescribed for you, when death approaches (any) one of you, and if he " .۱۸۰ leaves behind wealth for parents and near relatives that he makes a bequest in a fair ".manner (this is) a duty (incumbent) on the pious ones

Whoever then changes it (the bequest) after he has heard it, the sin thereof shall " .۱۸۱ .be on those who change it

".Surely Allah is All-Hearing, All-Knowing

But if any one fears injustice or sin on the part of a testator, and establishes " .۱۸۲ ;agreement among them (the parties concerned), then there is no sin upon him

".surely Allah is Forgiving, Merciful

Commentary: Verses ۱۸۰-۱۸۱

Bequest in a Fair Manner

Point

The speech in former verses was about problems such as life, murder, murdered, and retaliation, while in these verses a part of the ordinances of bequest in relation with :the financial affairs is referred to, where it says

It is prescribed for you, when death approaches (any) one of you, and if he leaves " behind wealth for parents and near relatives that he makes

"... a bequest in a fair manner

:Then, at the end of the verse, it adds

".this is) a duty (incumbent) on the pious ones) ..."

Bequest should not be considered as a bad omen. Some persons think that bequest is a sign of death or passing away soon, while bequest is a kind of providence and farsightedness. So, if the verse tells us to leave a bequest at the presence of death by saying: " When death approaches (any) one of you, ...", it is for the reason that those moments are the last occasions; else, an individual can lay down a bequest years .before the time of death

Some Islamic groups have considered the bequest an obligatory ordinance, but as it is understood from the phrase "...(this is) a duty on the pious ones " this action is .voluntary, otherwise it would say: this is a duty on the believers

According to the attitudes of the Islamic commentators and jurisprudents, leaving a bequest is, of course, incumbent when the one is in debt to people or there is a religious duty upon the one which must be fulfilled. These duties may be such as: one fifth levy (khums), poor-tax (zakāt), performance of pilgrimage (Hajj), etc., and in .other ordinary cases, similar to them, leaving a bequest is emphatically praiseworthy

By the way, in this verse, the Arabic term ` khayr ' has been applied for ` wealth ' to make it manifest that Islam knows wealth a good thing and a blessing from Allah when it has been earned in a lawful way and is spent alongside the path of the help and benefit of people. This idea nullifies the wrong attitudes of those who think of wealth substantially as a bad thing. Islam hates those deviated pretenders to piety who have not recognized the spirit of Islam and think of Islamic piety as a quality equivalent to poverty. The wrong thought and behaviour of such apparent believers cause the stagnation of some Islamic societies and, consequently, the development .of the exploiters

In the meanwhile, this very meaning of the verse is a slight hint to the idea that the

logical abundance of wealth is lawful in Islam. The evidence is that the unlawful wealth that a person leaves behind in this

p: ۷۳

.world is not ` fair ', but it is adversity and evil

Some Islamic traditions indicate that the word `khayr', here, refers to the considerable wealth that needs being bequeathed. Therefore the inconsiderable properties, which the heirs can divide between themselves according to the canonical law of heritage, need not be bequeathed. In other words, a small amount of wealth is not something that one separates one third of it to leave a bequest for.(۱)

The phrase: "...when death approaches (any) one of you," is for the statement of the last opportunity available for leaving down a bequest so that if it be postponded, it may be missed. At any rate, it is fairly appropriate that we, having forethought and utilizing our opportunity, prepare ourselves by writing down our bequest. This manner, as it is understood from the Islamic literature, not only is good but also quite .admirable

The Messenger of Allah said: " Whosoever dies and has left a bequest, has died as a martyr."(۲) This meaning is considerably mentioned in some other traditions, too. Then, it is from improvidence of a person who imagines that leaving a bequest is a bad omen through which a person pushes his death forward. But, bequeathing is a kind of undeniable factual farsightedness which, although it might not prolong the .longevity, will surely never shorten the life time

Bequest restricted with the term / bil ma`rūf / (in a fair manner) shows that a bequest must be reasonable in all respects. It should be done in a fair manner both from the point of amount of wealth and in respect of the person to whom the bequest is addressed, so that customary law and common-sense know it rationally a good action; not a sort of unjust discrimination which usually causes conflicts and deviation .from the limits of justice and truth

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When a bequest contains all the abovementioned qualities, it is respectable and sacred in all aspects. Hence, any change or conversion in it is forbidden and is counted unlawful (ḥarām), as the verse itself

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Tafsir-i-Nur-uth-Thaqalayn, vol. ۱, p. ۱۵۹ ۱ -۱

Wasa'il-ush-Shi`ah, vol. ۱۳, p. ۳۵۲ ۲ -۲

:says

Whoever then changes it (the bequest) after he has heard it, the sin thereof shall be " "... .on those who change it

And, if they imagine that Allah does not know their plots, they are intensively in err, as :it says

".Surely Allah is All-Hearing, All-Knowing..."

This verse may also point to this fact that the wrong actions committed by the executor of testament never nullifies the reward of the testator. When such an evil happens, the sin is only upon the executor of testament who has changed something from the quality or quantity of the testament or has interfered with the fundamentals of the testament itself. Yet, the testator will obtain his own concerned godly reward .whether the testament that he has left be changed later, in any form, or not

Another probability has also been cited in the commentary of the verse. It says that the purpose is: when the property of the dead, as the result of the wrong actions of the executor of testament intentionally is given to some ones who are not deserving of it, (and they are not aware of that wrong action), there is no sin on them. So the sin .is only on the executor of testament who deliberately has committed such a wrong

It should be also noted that there is no contradiction between these two .commentaries, and both can be gathered from the meaning of the verse

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Circumstances Under Which Bequests can be Changed

So far, concerning this Islamic decree, it has become quite clear that any change, of any kind and of any amount, in testaments is a sin. But, since there may be exceptions :in a law or ordinance, then, in the last verse of this group of verses, it says

But if any one fears injustice or sin on the part of a testator, and establishes "

agreement among them (the parties concerned), then there is no sin upon him; surely ".Allah is Forgiving, Merciful

Thus, the exception is only due to the instances where the testament has not been arranged properly. It is only in this status that a

change made by the executor of testament is permissible. Then, if the testator is still alive, the executor must notify him/her of that intention to change the testament, but if the testator has passed away, the executor takes action on changing it himself. This situation, from the point of the Islamic jurisprudence, is restricted to the following :cases

When the testator has bequeathed more than one third of his total wealth.. ١ According to the Islamic literature based on the traditions narrated from the holy Prophet (p.b.u.h.) and the Immaculate Imams (Ahlul-Bayt) (a.s.), a person can make a bequest on his wealth only up to one third of it, since more than that is not religiously (permissible in Islam.(١

Therefore, making bequest over the entire property benevolently for good intentions, which is common among some unaware people, is, regarding the Islamic laws, perfectly wrong. So, the duty is upon the executor of the bequest to decrease it up to .one third of the remaining wealth

If the testator has bequeathed something of sin, transgression, and evil to be .٢ performed, it is upto the executor to change it. For example, when the testator makes bequest that a part of his wealth be spent on the spread and development of some mischievous centers, or, also, when the bequest causes a necessary duty to be .abandoned unreasonably, the executor is allowed to change it

When something of the bequest brings about means of conflict, corruption, or blood .٣ shedding, in this case, the circumstance should be adjusted under the direction of the .Islamic judge

By the way, the Arabic term /janaf/, which means a deviation from the path of Justice and a unilateral inclination, hints to the deviations that seize the testator .unconsciously; while the term /'im/ (sin) refers to the intended deviations

The final phrase of the verse which says: "... Surely Allah is Forgiving, Merciful " may point to the fact that if the executor of testament effectively removes or improves the wrong that the testator has done and returns him to the right way, Allah forgives him,

.too

Wasa'il-ush-Shi`ah, vol. ۱۳, p. ۳۶۱ ۱ -۱

:Explanation

:The Philosophy of Testament

Regarding the law of heritage, only a particular group of relatives, and with a definite portion, inherit the wealth. This situation may be in the case that some other near and far relatives, or some of the close friends and local people, are in dire need of some .financial aid

In addition to that, sometimes it happens that the religiously ordained portion, ordained concerning the amount of heritage, is not sufficient to supply the needs of .some heirs

The inclusiveness of the Islamic laws does not let these gaps be left unfilled. So, it has issued the law of testament alongside the law of heritage. It lets Muslims decide on .one third of their wealth to be spent after their death in a manner they like

Besides that, sometimes a person wishes to do some good actions, but during his life-time he is not able to perform them, because of some financial necessities that he has. The logic of intellect demands that he decides on a part of the wealth, that he has suffered to earn during his life, to be spent on these good affairs after his death, at .least, and not to be deprived of them

All these circumstances have caused that the law of testament be decreed in Islam, ".and it has been emphasized with the phrase: " (this is a duty on the pious ones

Testament is not restricted only to the above mentioned aspects, of course, but a person should explain all his debts to people, the deposits that others have given him to charge of, and the like of them in the testament so clearly that there may remain no ambiguous subject concerning the rights of men or the rights of Allah which have .been upon him

In Islamic literature, testament is frequently emphasized on. For example, a tradition narrated from the holy Prophet (p.b.u.h.) says: " It is not appropriate for a Muslim believer to sleep at night except that his

(testament is under his head."(1)

The phrase ` under his head ', mentioned in the above tradition, is, of course, for emphasis and the purpose is that he must always be prepared in this respect.

Justice in Testament

Taking the abovementioned explanation about the lack of transgression in testament in mind, there are many traces in Islamic traditions emphasizing upon the lack of ` transgression ' and ` damage ' in testament which, on the whole, indicate that as much as making a testament is a good and worthy deed, the same quality transgression in it is blameworthy and counted among grievous sins.

Imam Muhammad Bāqir (a.s.), in a tradition, says: " He who regards justice in his testament is like the person who has given the same amount as charity (in the way of Allah) during his own life; but the one who treats unfair in his testament will meet Allah (on the Day of Judgement while He will have turned away His Grace from him."(2)

Transgression, treating unfair, and damage in testament is that a person bequeathes more than one third of his wealth and deprives the heirs from their religiously lawful rights. Or, he may make some undue distinctions for the sake of his unreasonable loves and hatreds. In the cases that the heirs are in dire need, even, the recommendation is that bequeathing one third of the wealth be decreased to a (quarter or one fifth of the wealth. (3)

When we study the Islamic narrations and the statements of the leaders of Islam in relation to the subject, we understand the emphasis and importance that they have considered for the existence of Justice in testament. The following tradition is one of the concerning instances:

Once at the time of revelation, one of the men from the Ansār tribe passed away. He had some little children, but he had spent his wealth on the path of Allah in a manner that there remained no more

Wasa'il-ush-Shi`ah, vol. ۱۳, p. ۳۵۲ ۱ -۱

Wasa'il-ush-Shi`ah, vol. ۱۳, p. ۳۵۹ ۲ -۲

Ibid, p. ۳۶۰ ۳ -۳

property from him. When the Prophet (p.b.u.h.) became aware of it, he asked: " What did you do with that man? " Then, the people thereby answered that they had buried him. The holy Prophet (p.b.u.h.) said: "If I had been informed of it before, I would not have permitted you to bury him in the graveyard of Muslims, because he has left his ".little children reduced to beggary

Bequest, Obligatory or Recommended

As it was said before, making testament, in essence, is among the emphatically recommended actions, but sometimes it becomes obligatory for some people. For instance, when a person has neglected or failed to pay the godly obligatory rights, or there are some things with him belonging to people, (formerly deposited to him), and the one thinks that their rights may be transgressed if he does not bequeath, then bequeathing is obligatory. More important than that is when the position of a person in a society is so that if he does not make a bequest it is probable that the safe system of that society or their religion be inflicted an irreparable severe blow upon. So, in all .of these circumstances, it is obligatory to bequeath

Bequest, is Changeable During the Life

The testator is not restricted by Islam to what he has bequeathed himself. A person is allowed to review the amount, the manner, and the executor of the bequest as long as he is alive, because when the time passes, circumstances may vary and his .attitudes upon the aforementioned subjects change, too

This point is also necessary to be mentioned that we must make use of bequest as a means of repairing our former shortcomings, in a manner that even if some of our relatives had shown unkindness to us, we dispaly affection to them by the way of testament. It is cited in some Islamic narrations that the leaders of Islam bequeathed some money especially for those relatives who were not kind to them in order to .attract their affection again

Point

To Fast during the month of Ramadan-Prayer and supplication to God-Discipline to be observed during the month-Rights of property to be respected

۱۸۳ یا اَیُّهَا الَّذینَ امَنُوا کُتِبَ عَلَیْکُمُ الصِّیامُ کَما کُتِبَ عَلَی الَّذینَ مِنْ قَبْلِکُمْ لَعَلَّکُمْ تَتَّقُونَ

۱۸۴ اَیّاما مَعْدُوداتٍ فَمَنْ کانَ مِنْکُمْ مَریضا اَوْ عَلی سَفَرٍ فَعِدَّةٌ مِنْ اَیّامٍ اُخَرَ وَ عَلَی الَّذینَ یُطیقُونَهُ فِدْیَةٌ طَعامُ مِسْکینٍ فَمَنْ تَطَوَّعَ خَیْرا فَهُوَ خَیْرٌ لَهُ وَ اَنْ تَصُومُوا خَیْرٌ لَکُمْ اِنْ کُنْتُمْ تَعْلَمُونَ

۱۸۵ شَهْرُ رَمَضانَ الَّذی اُنْزِلَ فیهِ الْقُرانُ هُدًی لِلنّاسِ وَ بَیِّناتٍ مِنَ الْهُدی وَ الْفُرْقانِ فَمَنْ شَهِدَ مِنْکُمُ الشَّهْرَ فَلْیَصُمْهُ وَ مَنْ کانَ مَریضا اَوْ عَلی سَفَرٍ فَعِدَّةٌ مِنْ اَیّامٍ اُخَرَ یُریدُ اللّهُ بِکُمُ الْیُسْرَ وَ لا یُریدُ بِکُمُ الْعُسْرَ وَلِتُکْمِلُوا الْعِدَّةَ وَلِتُکَبِّرُوا اللّهَ عَلی ما هَدیکُمْ وَلَعَلَّکُمْ تَشْکُرُونَ

۱۸۳. " O' you who have Faith! Fasting is prescribed for you as it was prescribed for those before you,

so that you may guard yourselves (against evil)."

۱۸۴. " (Fast for) a certain number of days. But whoever among you is sick or on a journey, then (he shall fast) the same number of other days,

and for those who are hardly to do it, (there is) a redemption by feeding an indigent. But whoever volunteers to do good, it is better for him;

and it is better for you that you fast, if you did (only) know."

۱۸۵. " The month of Ramadān that wherein the Qur'ān was sent down to

be a guidance for mankind, and as clear signs of guidance and a criterion (between right and wrong).

Therefore, whoever of you is present (at his home) during the month,

he shall fast therein and whoever is sick or on a journey,

he shall then (fast) the same number of other days;

Allah desires ease for you, and He does not desire hardship for you;

so you should complete the number (of days decreed), and exalt Allah for His having guided you, and that haply you might be grateful (to Him)."

Commentary: Verses ۱۸۳-۱۸۵

Fasting, the Origin of Piety

Next to several important ordinances of Islam stated in the former verses, these current verses refer to another ordinance, i.e. fasting, which is one of the most serious acts of worship. The Qur'ān, with the same tone of emphasis that was applied for the previous verses, says:

" O' you who have Faith! Fasting is prescribed for you as it was prescribed for those before you, ..."

Then, immediately after this, it refers to the philosophy of this humanizing worship and, in a short but meaningful sentence, says:

"... so that you may guard yourselves (against evil)."

According to what the Late Kolayny says in his famous book (Al-Kāfī), piety is rendered into one's restriction from sin. Most sins originate from wrath and lust. Fasting brings the extravagance of this instinct under control, which, consequently, decreases corruption and increases piety.(۱)

Yes, fasting is a great effective factor in the process of training the spirit of piety in all

.dimensions of every field. This will be addressed in detail later

Since this worship is accompanied with deprivation from some material pleasures and one must suffer some troubles especially when it

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Al-Kafi, vol. ۲, p. ۱۸ ۱ -۱

is in summer, there are different particular meanings used in the above verse to make
.the mind of believers ready for the acceptance of this decree

To attract the attentions and to make the subject an interesting one for the
:addressees, it begins with the phrase

" !O' you who have Faith "

Then, it refers to the statement of the fact that fasting is not appointed only for
.Muslim Ummah but it had been practised by the former nations, too

Finally, the philosophy of fasting, and that the fruitful results of this Divinely ordered
.duty return totally to you, is stated

:A tradition narrated from Imam Ṣādiq (a.s.) says

The pleasure found in (the phrase: ` O' you who have Faith! ' is so that) it has "
(removed the tiredness of this worship and effort."(1

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Some Specifics Regarding Fasting

In the next verse, again, in order to reduce the hardship of fasting, it states a few
:other commands regarding this. It initiates the subject thus

"... .Fast for) a certain number of days)"

It is not so that you be obliged to fast all the year through or a considerable part of it,
.but fasting is for only a small section of the year

:Another matter is that

But whoever among you is sick or on a journey, then (he shall fast) the same..."
"... ,number of other days

Then there comes the third group, those who are absolutely unable to fast, such as

elderly men, elderly women, the constant patients with chronic diseases, where it :says

and for those who are hardly able to do it, (there is) a redemption by feeding an ..." "... .indigent

"... ,But whoever volunteers to do good, it is better for him ..."

And finally, at the end of the verse, the fact is restated, which

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Majma`-ul-Bayān, vol. ۲, p. ۲۷۱ -۱

:itself is another emphasis on the philosophy of fasting, thus

".And it is better for you that you fast, if you did (only) know ..."

This meaning also refers to the fact that the worship of fasting, as other worships, does not add anything to the Glory and Dignity of Allah but all its merits are for the .worshipper. Islamic traditions confirm the same meaning, too

The holy Prophet (p.b.u.h) has said: " He who fasts during the fasting month for the (sake of Allah, all his sins will be forgiven."(١

It is also cited in a divine tradition that Allah says: " Fasting is Mine, and I do reward (it."(٢

:Also, in another tradition it is narrated from the holy Prophet (p.h.u.h.) who said

(There is an alms for every thing, and the alms of bodies is fasting."(٣ "

Hence, it makes clear that the phrase: "...it is better for you that you fast, ..." .addresses all those who fast, not only a particular group of them

The last verse of this group of verses introduces the time of fasting and a part of its ordinances and their philosophies. At first it says that those certain days that you must :fast are the month of Ramadān, and

"...The month of Ramadān is that wherein the Qur'ān was sent down "

:And this Qur'ān is the same that is

to be a guidance for mankind, and as clear signs of guidance and a criterion..." "... .((between right and wrong

Then again, the command for the passengers and the sick is restated and, as an :emphasis, it says

Therefore, whoever of you is present (at his home) during the month, he shall fast..." therein, and whoever is sick or on a journey, he shall then (fast) the same number of

"... ;other days

The repetition of the ordinance of the sick and passenger in this verse and the previous one may be for the purpose that some people, thinking that not to fast is absolutely a disgraceful action, insist on fasting when they are sick or are on a journey, so the Qur'ān, by this

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Tafsir-i-Maraqy, vo. ۲, p. ۶۹ ۱ -۱

Tafsir-i-Maraqy, vo. ۲, p. ۶۹ ۲ -۲

Al-Kafi, vol. ۲, p. ۱۰۰ ۳ -۳

repetition, makes the Muslims understand that fasting is a divine duty for the safe and sound persons while, in the same manner, not fasting is also a divine command for the sick and passengers (with their proper conditions) so that the offense of it is a sin.

At the end of the verse, it pays attention to the philosophy of the divine legislation of fasting once more, and says:

"... Allah desires ease for you, and He does not desire hardship for you ..."

It points to this fact that although fasting is apparently a kind of strictness and limitation, its conclusion is ease and tranquility of man, both spiritually and materially.

This sentence may hint to this matter that the Divine commands are not similar to the commands of tyrants. In the case that the fulfilment of an action is very laboursome, Allah enjoins an easier duty to be performed. Therefore, the ordinance of fasting, with all its importance, was exempted for the sick, passengers, and those feeble ones unable to perform it.

Then, it adds:

"...So you should complete the number (of days decreed), ..."

This means that every one who is safe should fast one month a year because it is necessary for his health. For this reason, if a person is sick or on a journey during the month of Ramadān, the one must belate the accomplishment of fasting those days until the same number is completed. Even menstruous women, who are excused from establishing prayers, are not exempted from fasting at a later date.

So, in the final sentence of the verse, it says:

"...and exalt Allah for His having guided you, and that haply you might be grateful (to Him)."

Yes, we must exalt Allah for the guidances He has endowed upon us, and be thankful to Him for all those blessings He has mercifully given us.

It is noteworthy that the act of thanksgiving is mentioned with the term `haply', while the matter of exalting Allah is stated conclusively. This difference of statement may be for the reason that the fulfilment of this worship (fasting) is, at any rate, the exaltation of the Essence of Allah, but thanksgiving, which is the same as using the blessings in

their proper sites and taking benefit from the effects and practical issues of fasting, has some conditions which will not be fulfilled unless those conditions be obtained, the most important of which are: a perfect sincerity, the recognition of the reality of .fasting, and acknowledgement about the philosophy of fasting

:Explanations

Fasting and Its Educational, Social, and Hygienical Effects

From the point of various effects that fasting may spiritually and materially produce-۱ in the unity of man, it has different dimensions that can be discussed. The ethical .dimension and the philosophy of fasting are the most important of all

Fasting makes the soul of man elegant, then strengthens his will, and moderates his .instincts

The one who observes the fast, although he is hungry and thirsty, must restrain himself from eating food and drinking water, and also, from the pleasure of sexual intercourse when he is fasting. One must prove that he/she can hold the rein of his/her .restive passions and is able to dominate his/her desires and lusts

Indeed, the most important philosophy of fasting is this very spiritual status of it. A person who has many kinds of food and drinks available at his reach to use of them whenever he is hungry or thirsty cannot be so tolerant at the time he is in lack of them. But the one who observes the fast is like a plant which grows in a dry desert. It resists when water is rare, stands steadfast against strong storms and intense cold. Such people can deal with deprivations when they are challenged with them, and, .therefore, can be firm and perseverant

Fasting trains the soul of a person. With temporary restrictions, fasting gives man perseverance, authority in will, ability of challenging with severe deprivations, and, .since it controls restive instincts, it showers light and inner purity into the heart

However, fasting causes man to promote from the animate nature so that he can .ascend unto the rank and the world of angels

The phrase:"...haply you might be grateful (to Him) " may point to

.the same fact

And, also, the famous tradition from Imam Ṣādiq (a.s) is another hint to the same matter which says: " Fasting is a protector from Fire."(۱)

Another tradition narrated from Amir-ul-Mu'mineen Ali (a.s.) says that the Prophet (p.b.u.h.) was asked what they would do that Satan be banished, and he (p.b.u.h.) answered: " Fasting blackens his face; charity breaks his back; the love in (the path of) Allah, and persistence in righteous deeds put an end to him, and seeking (Allah's) forgiveness cuts his aorta."(۲)

When Ali-ibn-Abī-Tālib (a.s.), stating the philosophy of worship, speaks about fasting and he, says: " (Allah has laid down) fasting as a trial of the people in their sincerity..."(۳)

In another tradition, the holy Prophet (p.b.u.h.) has said: " Verily, there is a door for (entering) Heaven by the name of ` Al-Rayyān ' (quenched of thirst) none enters therein but fasting ones."(۴)

Explaining this tradition, the Late Ṣadūq cites in his book ` Ma`āny-ul-Akhbār ' the reason that this name has been taken for that door of Heaven is that much of the toil of a fasting person is because of his thirst. So when the fasting ones enter this door, .they will be so saturated that they will never become thirsty thereafter

The Social Effect of Fasting

Every intelligent person realizes that fasting works as a lesson of equality among the members of a society. By practicing the religious command, the rich realize perceptibly both the state of the hungry and the deprived of their society, and, with .saving in their daily meals, can help them well

It is possible, of course, that by explaining the status of the hungry and the deprived ,to the rich, it will make them understand that status

۱- ۱ Bihār-ul-Anwar, vol. ۹۶, p. ۲۵۶

۲- ۲ Ibid, p. ۲۵۵; aotra is the main artery of the body carrying blood from the left ventricle of the hear to arteries in all organs and parts.

۳- ۳ Nahjul-Balaqah, Saying No. ۲۵۲

۴- ۴ Bihar-ul-Anwar, vol. ۹۶, p. ۲۵۲

but if this condition becomes perceptible and objective, it will react more effectively. .Fasting gives this great social subject a perceptible form to those who observe it

It is narrated from Imam Ṣādiq (a.s.) in a well-known tradition that Hishām-ibn-Ḥakam asked him about the reason for the divine legislation of this ordinance when he (a.s.)said: " Allah has enjoined fasting in order to settle equivalence between the rich and the poor, and this is for the sake that the rich feel the taste of hunger and, consequently, be merciful toward the poor (by giving them their rights). And, since the things are usually available for the rich, then Allah, the Exalted, is pleased when equivalence is erected between His servants. So, He, thereby, has ordained that the rich feel the taste of hunger and pain so that they feel sympathy for the weak and be (merciful toward the hungry."(١)

Verily, if the populations of rich countries throughout the world customarily fast a few days a year and feel the taste of hunger, will there

? still remain so many hungry people in the world

Fasting and Its Hygienical and Remedial Effects

In modern medicine, as well as the old one, the miraculous effect of ` abstinence ' in curing kinds of sicknesses have been proven so evidently that it cannot be deniable. Few of physicians have not pointed out this fact in their scientific notes. As all of us know, the reason of the origin of many diseases is gluttony, because the unabsorbed extra materials of food-stuffs in the form of obtrusive tallow or additional sugar in blood remain in different parts of the body . These additional materials, inside the levies of muscles of body, are, in fact, as some putrid oozy sites where kinds of microbes of some infectious diseases can grow. The best way of defending against .these sicknesses is to annihilate them by means of abstinence and fasting

Besides this property of fasting, which causes the additional and unabsorbed materials of the body to be burnt, fasting is a considerable

Wasa'il-ush-Shi`ah, vol.٧, fasting section, p.٣١ -١

.factor for servicing the body with giving a rest to the organs of digestion

This rest is extremely necessary for these organs. They are the most important parts .of the body and are continuously busy working throughout the year

It is clear that one who observes the fast, as Islam advises, ought not to eat too much food at the time of breaking the fast and just before the dawn during the fasting month of Ramadān in order to enjoy the result of the hygienical effect of fasting, .otherwise the consequence may become contrary

Alexy Sufurin, a Russian scientist, writes in his book that by means of fasting a specific :result can be obtained in treating diseases such as

anemia, dyspepsia, chronic extended enteritis, furuncle and inner abscess, consumption, rheumatism, gout (padagra, chiragra, gonagra), dropsy, sciatica, some .opthalmic deseases, diabetes, skin diseases, renal diseases, and so on

Treatment through fasting is not limited to the foregoing diseases alone, but also the sicknesses concerning the fundamentals of the body involving the bodily cells like (cancer, syphilis, and plague can be cured by means of fasting.(۱

The holy Prophet (p.b.u.h.) is narrated to have said in a famous tradition: "Fast to be (healthy."(۲

Again, in another tradition he (p.b.u.h.) has said: " The stomach is the site of all (ailments, while dietary (abstinence) is the head of all remedies."(۳

Fasting in Former Religions

The existing Torah and Bible indicate that the Jews and the Christians had fasting, too, (Math.۶:۱۶,۱۷;and Luke ۵: ۳۳-۳۵). The followers of some other religions used to fast .in times of sorrow and affliction

In the Lexicon of the Bible it is cited that fasting, in general, has always been practised among every nation and in any religion at the

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۱- (Fasting, a New Method in Treating Diseases, p. ۶۵ (first edition

۲- Bihar-ul-Anwār, vol. ۹۶, p .۲۵۵ ۲

۳- Bihar-ul-Anwār, vol. ۶۲, p. ۲۹۰

(time of an unexpected sorrow or disaster.(1

It is also caught from the Torah that Moses (a.s.) had forty days of fasting. It is cited in the Old Testament thus: " When I was gone up into the mount to receive the tables of stone, even the tables of covenant which the Lord made with you, then I abode in the mount forty days and forty nights,

(I neither did eat bread nor drink water."(2

Also, at the time of repentance and seeking the pleasure of the Lord, the Jews fasted. So, it is cited in the Lexicon of the Bible that when the Jews got the opportunity that they wanted to state their weakness and humility before the Lord, they fasted in order that they confess their faults and to obtain the pleasure of His Essence by (means of that fasting and repentance.(3

It is probable that ` the Great Fasting with atonement ', which was for one particular day a year, was common among the Jewish people.

They had, of course, some other temporary days to fast in remembrance of the (destruction of Jerusalem, etc., too.(4

As the Bible indicates, Jesus (a.s.) had also forty days of fasting.

It says thus:

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. 2) "
(And when he had fasted forty days and nights, he was afterward an hungred."(5

It is also understood from the Evangel that the disciples of Jesus used to fast. It says: " 33) And they said unto him, Why do the disciples of John fast often and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink? 34) And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them? 35) But the days will come, when the bridegroom shall be taken away from

۱- The Lexicon of the Bible, p. ۴۲۷

۲- The Old Testament, Book called Deuteronomy, Chapter ۹, No. ۹, p. ۲۲۲, English version printed by British and Foreign Bible Society, A.D. ۱۶۱۱

۳- The Lexicon of the Bible, p. ۴۲۸

۴- Ibid

۵- The New Testament, the Gospel St-Matthew, Chapter ۴, No. ۱-۲, p. ۹۸۳ the English version, printed by London, the British and Foreign Bible Society, A.D. ۱۹۱۱

(them, and then shall they fast those days." (1

Again, it is cited in the Lexicon of the Bible that the lives of disciples and believers, in old times, were full of negation of pleasure and tremendous toils accompanied with (observing the fast. (2

Thus, the Qur'ānic sentence saying: "... as it was prescribed for those before you, ..." is also confirmed whit many historical religious evidences existing in other divine .religions even after they had been perverted

Ramadān, the Transcendent Month

The month of Ramadān has been selected for fasting because it has a preference to other lunar months of the year. In the verse under discussion, this preference is stated such that the Qur'ān, which is the Book of Guidance for humankind and, with its commands and legislations, has separated the right from wrong to lead man toward prosperity, was revealed in the month of Ramadān. Besides that, both some verses of the Qur'ān and the Islamic literature indicate that all the great heavenly Books, such as the Torah, the Bible, the Psalms of David, the Books of Ibrāhīm, and the Qur'ān, .have all totally been sent down in this month

In this respect, Imam Ṣādiq (a.s.) said: " The Torah was sent down on the sixth of Ramadān, the Bible on the twelfth, the Psalms on the eighteenth and the Qur'ān by (the Night of Destiny (Laylat-ul-Qadr) in Ramadān."(3

Thus, the month of Ramadān had always been the month of the great heavenly Books to be sent down. This month had been the month of education, since training without teaching and practice is fruitless. The training aim of Fasting should also be parallel with the more and the utmost profound knowledge about the divine instructions so that it

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1 - 1) The New Testament, the Gospel St. Luke, Chapter ۵, No. ۳۳-۳۵, p. ۱۰۵۳ (English

version), printed by London, the British and Foreign Bible Society, A.D. ۱۹۱۱

Ibid, and the Lexicon of the Bible, p. ۴۲۸ ۲ -۲

Wasa'il-ush-Shi'ah, vol. ۷, section ۱۸, tradition ۱۶ ۳ -۳

.wipes out the soul and self of man from sin

Once, on the last Friday of Sha`bān,the Prophet of Islam (p.b.u.h.) delivered a sermon about the significant of the month of Ramadān to prepare his companians for :receiving this sacred month. In that great sermon he (p.b.u.h.) said

O' people! Allah's month has approached you laden with blessing, mercy and " ".forgiveness. It is a month which Allah regards as the best of all months

Its days, in the sight of Allah, are the best of days; its nights are the best of nights; " ".and its hours are the best of hours

It is a month in which you are invited to be the guests of Allah, and you are regarded " ".during it as worthy of Allah's Grace

In this month, your breathing praises Allah, and your sleeping adores Him. Your " ".deeds (of worship) are accepted, and your pleas are answered therein

Therefore, ask Allah, your Lord, in sincere intentions and pure hearts to enable you " to observe the fast and to recite His Book (the Qur'ān) during this month, for only a ".wretch is the one who is deprived of Allah's Forgiveness in this great month

Let your hunger and thirst during it remind you of the hunger and the thirst of the " Day of Judgement. Give alms to the poor and indigent among you, respect your ".elderly and be kind to your youngsters, and strengthen blood-kinship of yours

Safeguard your tongues (from sin), do not look at what Allah has prohibited your " eyes from watching it, and do not listen to what your ears are forbidden to hear. Be kind to the orphans of other people, so that your own orphans be consequently given "... .affections, too

' The Principle of ` No Hardship

In the above mentioned verse, this matter was pointed out that Allah's Will is not that you be troubled and uneasy, but He ordained so that you feel ease. It is certain that

this ordinance here is about the proposition of fasting and its benefits together with the concerning commandment due to passengers and sick persons. But, regarding its

universality, this ordinance has been used as a general principle upon all Islamic rules, and the verse has been taken as a reference for it which is known as the rule of ` No .Hardship ' (lā-ḥaraj) among jurisprudents

This religious rule says that the foundation of the Islamic legislation is not based upon hardship. So, if, somewhere, an ordinance creates intense hardship, it can be exempted temporarily. For instance, the jurisprudents have said that when performing one's ablution or standing erect, and the like of them, due to establishing .prayers requires much pain, it changes to dry ablution and prayers in sitting position

Concerning the lack of hardship in Islam, it is also stated in Sura Hajj No. ۲۲,verse ۷۸, ".thus: "...He has chosen you and has not laid upon you any hardship in religion

Also, another hint to this subject is the famous tradition of the Messenger of Allah ((p.b.u.h.) where he says: " I was appointed to a tolerant and facile religion."(۱)

:Conclusion

In these verses, the philosophy of fasting accompanied with some concerning .ordinances are stated for the benefit of Muslim believers to follow

By the way, fasting had been in vogue in every religion in some form or other. It is one of the cardinal doctrines of the practice of the faith, in Islam, taking its rank next only to the obligatory five times daily prayers. These verses of the Qur'ān show that fasting was enjoined by all the prophets of Allah who preceded the holy Prophet .(.Muhammad (p.b.u.h

It should also be noted that fasting in Islam is to train to suppress our natural appetites and shun evil. It does not mean abstaining only from food but from every kind of evil. Abstention from food is only a step towards the realization that if one has to abstain from that which is lawful, how much more he must abstain from what had been forbidden by Allah. The main object of the Islamic fast is to purify the conduct

Kanz-ul'Ummal, vo; ۱, p. ۱۷۸; and vol. ۱۱, p. ۴۴۵ ۱ -۱

and character and get the soul charged with divine attributes of Allah in the practical life for one complete month. It helps the Muslims to guard themselves against evil as well as conditioning with restrain by habituating themselves to suffer physical affliction and self-control and resistance and fortitude which they must always be .prepared to suffer in the defence of faith and the faithful

On the other hand, since Islam is a tolerant and easy religion, fasting is not allowed for those who are on lawful journey. Or, it is exempted for Muslims in the case of the risk of any illness being aggravated, testified by a reliable doctor. This status is for .that Islam does not will intense hardship for its followers

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p: ۹۳

Verse ۱۸۶, Arabic; English Translation

۱۸۶ وَ اِذا سَاَلَکَ عِبادی عَنّی فَاِنّی قَریبٌ اُجیبُ دَعْوَةَ الدّاعِ اِذا دَعانِ فَلْیَسْتَجیبُوا لی وَلْیُؤْمِنُوا بی لَعَلَّهُمْ یَرْشُدُونَ

(:When My servants ask you concerning Me, then (say unto them " .۱۸۶

verily I am nigh: I answer the prayer of every supplicant when he calls on Me; so (they ".should) hearken unto My call, and believe in Me, in order that they may be led aright

Occasion of Revelation

Point

Once someone asked the holy Prophet (p.b.u.h.) whether Allah was near so that they could whisper to Him or He was far so that they would speak to Him loudly. Then, the (above verse was revealed (to answer that Allah is close to His servants.).(۱)

An Armament Called Supplication

Since one of the means of approaching to Allah for His servants is the phenomenon of supplication, next to the statement of a great part of Islamic ordinances in the former verses, this verse pays particular attention to this subject. This phenomenon is a general process for all supplicants and those who want to resort to Allah, yet its occurrence among the verses related to fasting gives it an additional concept. The reason is that the spirit of every worship is obtaining nearness to Allah by the sincere .wailing or cry of the heart

:This verse, addressing the Prophet (p.b.u.h.) says

"...;When My servants ask you concerning Me, then (say unto them:) verily I am nigh "

I am closer (to them) than they may consider. I am closer than you to yourself; and closer than your life-vein to you. In another occurrence in the Qur'ān, Allah, referring to man, says: "...and We are nearer to him than his life-vein ", (Sura Qāf, No. ۵۰, verse .(۱۶

Majma`-ul-Bayān, vol. ۲, p. ۲۷۸ ۱ -۱

:Then, it adds

"...;I answer the prayer of every supplicant when he calls on Me..."

"... ,so (they should) hearken unto My call..."

"...,and believe in Me..."

".in order that they may be led aright..."

It is noteworthy that, in this verse, Allah has pointed to His pure Essence seven times, and to His servants, too, seven times. Thus, He has illustrated thereby His utmost .connection, nearness and love unto His servants

Abdullah-ibn-Sanān says that he heard that Imam Ṣādiq (a.s.) said: " Try to pray very` much because it is the key of Allah's forgiveness and

the means of obtaining any want. There are some blessings and graces with Allah that reaching them is impossible but via supplication. And, do know that any door which (you knock it will finally be opened."(١

Yes, He is near to us. How can He be far from us while His site is between the self of man and his heart, as the Qur'ān says: "...and know that Allah intervenes between .(man and his heart,..." (Sura Al-'Anfāl, No. ٨, verse ٢۴

?How Are Supplications Answered

Before that we expect our supplications be answered, we must practise purifying our .heart and soul, repent from our sins, and follow the way of the divine leaders' career

Imam Ṣādiq (a.s.) is narrated who has said: " Be aware, any one of you, not to ask -١ his Lord any thing of the necessities for this world and the coming one unless the one initiates with praising Allah and paying tribute to Him, and with benediction upon the Prophet and his progeny (p.b.u.th.). Thereafter, he ought to confess his sins (before (Him) and then asks his want."(٢

A person should strive to sanctify his life from properties that he has obtained by usurpation, oppression and cruelty so that his food-stuff would not be from any unlawful origin. There is a tradition -۲

p: ۹۵

Al-Usul-min-al-Kafi, vol. ۲, p. ۴۶۸ ۱ -۱

Bihār-ul-Anwar, vol. ۹۳, p. ۳۱۲ ۲ -۲

from the holy Prophet (p.b.u.h.) who has said: "He who wishes that his supplications be answered must surely purify his food and his earnings (to be lawful)."(1)

3- A person should not restrain from struggling against corruption and inviting others unto right and truth, since those who abandon the act of enjoining right and forbidding wrong, their supplications are scarcely ever answered. It is narrated from the Prophet (p.b.u.h.) who said: " You should enjoin right and forbid wrong, or Allah may set up your wicked ones as absolute masters over your good ones. Then, whatsoever the good pray it will not be answered."(2)

The abandonment of this great duty, in fact, creates some disorders in the society, the result of which is boldness of the vicious of the society with no defence therein. In this case, supplication for the removal of its fruits is useless, because those evil effects are the direct consequence of the behaviour of those people themselves.

4- True faith, righteous deed, faithfulness and uprightness are some other conditions of the fulfilment of supplications. Hence, the person who does not keep his promise before Allah should not expect to be involved among those whom Allah has promised to answer.

Once, someone went to Imam Amir-ul-mu'mineen Ali (a.s.) and complained about why his supplications were not answered though Allah had said: "...call upon Me, I will answer you,..." (Sura Al-Mu'min, No. 40, verse 60).

In answer to that question, the holy Imam said: " Your hearts (minds) have acted treacherously toward eight characteristics, (so, your supplications are not answered):

1- You have known Allah but you have not paid His right such that has been enjoined upon you. Therefore, your cognition does not benefit you anything.

2- You have believed in His Messenger while thereafter, you have opposed his Sunnah. You are in his religion, then, where is the fruit of your Faith?

3- Surely you have recited his revealed book but you do not act

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۱- Ibid, p. ۳۷۲ ۱

۲- Ibid

accordingly. And, you said: " We have heard and we obey " (۱) , whereas you opposed .it then

You say you fear the Fire (of Hell), While you always commit your own sins, and you -۴ ?approach it thereby; then, where is your fear

You say you are eager and interested in Heaven (the Divine reward) but you always -۵ do some things which send you away from it; so, where is that inclination that you ? have to it

.Verily, you eat the blessing of Allah but you do not show gratitude about it -۶

Certainly Allah has ordered you to be the enemy of Satan, and He has said: " Surely -۷ the Satan is your enemy, so take him for an enemy;...". (Sura Fātir, No. ۳۵, verse ۶). Verbally you claim that you are his enemy but actually you make friends with Satan .without opposing him

You have put the faults of people before your eyes and your own ones at your -۸ backs. Then, what supplication of yours can be answered for you with this case that you yourselves have closed its doors? So, fear Allah and improve your deeds, purify your intentions, and enjoin right and forbid wrong. It is in this case that Allah answers (you your supplications."(۲

This expressive tradition clearly says: the promise of Allah to answer supplications is a conditioned promise, not an absolute one. It is conditioned that you fulfil your promises and covenants, too; whereas you have broken promises in eight ways. So, if .you put an end to this breach of promise, your call will be answered

practising upon the foregoing eight instructions which are, in fact, the conditions of supplications to be answered, is enough for training Man and employing his faculties .alongside a productive and fruitful path

Another condition of the answering of supplication is that it should be accompanied .(۵ by struggle, effort and studious action. Imam Amir-ul-Mu'mineen Ali (a.s.) says: " He who prays but does not exert

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Sura al-Nisā, No. ۴, verse ۴۶ ۱ -۱

Bihār-ul-Anwar, vol. ۹۳, p. ۲۷۶ ۲ -۲

(effort is like the one who shoots without a bow-string."(۱)

Regarding to the fact that a bow-string is the means of sending an arrow towards the target, the function of effort and action in the efficacy of prayer is made manifest.

All the aforementioned five conditions illustrate this reality that not only supplication should not substitute the natural phenomena and ordinary means of obtaining the goal, but for its being answered, a general change is also necessary to occur in the career of the supplicant. His spirit should be renewed, and his former deeds must be reviewed so that the demanded results come into existence for the supplicant.

Thus, reverting to supplication or the efficacy of prayer does not at all exclude the necessity on the part of the supplicant of the use of the necessary external means of achieving the desired object. The connection between the practical means and prayer is indissoluble. Any sincere seeker of an object will naturally look for the practical means to achieve it. In the search for the means one must endeavour as best as possible for him, employing all his native faculties, devoting the necessary time and attention to achieve the desired object. When one is in his search for the means, open and hidden, he naturally desires guidance from the Higher Power from which nothing is hidden and for which nothing is impossible or difficult. Prayer blesses the supplicant by granting him the guidance necessary for the realization of the desire.

A Few Narrations Upon Supplication

۱- It is narrated from Imam Ṣādiq (a.s.) who said Imam Amir-ul-Mu'mineen Ali (a.s.) said: " The most beloved deeds on the earth with Allah, Mighty and Glorious, is prayer; and the best worship is piety ". Imam Ṣādiq (a.s.) added that Amir-ul-Mu'mineen Ali (a.s.) was a man who used to pray very much.(۲)

۲- Imam Ṣādiq (a.s.) narrated from the Prophet (p.b.u.h.) who

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۱- Nahj-al-Balāqa, saying No. ۳۳۷ ۱

(Al-Usul-min-al-Kafi, vol. ۲ p. ۴۶۷ (Arabic Origin ۲ -۲

said: " Prayer is the believer's armour, the pillar of religion, and the (spiritual) light of the heavens and the earth."(1)

3- Amir-ul-Mu'mineen Ali-ibn-Abītalib (a.s.) said:

" Prayer is the keys of (safety and) success and the keys to (the doors of) prosperity. The best supplication is that which arises from a pure chest and a pious heart. ..."(2)

4- The holy Prophet (p.b.u.h.) said: " Shall I not lead you to a weapon which saves you from your enemies, and increases your sustenance (abundantly)? " They answered him positively. Then he said: " Call your Lord both in night and day, because supplication is the armour of a believer."(3)

5 - Imam Ṣādiq (a.s.) has narrated from Amir-ul-Mu'mineen Ali (a.s.) who said: " Supplication is the shield of a believer; whenever you knock on a door very much, it will be opened for you."(4)

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1- Al-Usul-min-al-Kafi, vol. 2, p. 468

2- Ibid

3- Ibid

4- Ibid

Verse ۱۸۷, Arabic; English Translation

۱۸۷ أُحِلَّ لَكُمْ لَيْلَةَ الصِّيامِ الرَّفَثُ اِلى نِسائِكُمْ هُنَّ لِباسٌ لَكُمْ وَ اَنْتُمْ لِباسٌ لَهُنَّ عَلِمَ اللّهُ اَنَّكُمْ كُنْتُمْ تَخْتانُونَ اَنْفُسَكُمْ فَتابَ عَلَيْكُمْ وَ
عَفا عَنْكُمْ فَالآن باشِرُو هُنَّ وَ ابْتَغُوا ما كَتَبَ اللّهُ لَكُمْ وَ كُلُوا وَ اشْرَبُوا حَتّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْاَبْيَضُ مِنَ الْخَيْطِ الْاَسْوَدِ مِنَ الْفَجْرِ
ثُمَّ اَتِمُّوا الصِّيامَ اِلَى الَّيْلِ وَ لا تُباشِرُوهُنَّ وَ اَنْتُمْ عاكِفُونَ فِى الْمَساجِدِ تِلْكَ حُدُودُ اللّهِ فَلا تَقْرَبُوها كَذلِكَ يُبَيِّنُ اللّهُ اياتِه لِلنّاسِ
لَعَلَّهُمْ يَتَّقُونَ

.۱۸۷ " It is made lawful for you to go in unto your wives on the night of the fasts; they .are a garment for you and you are a garment for them

Allah knew that you used to act unfaithfully among yourselves, so He has turned to .you (mercifully) and pardoned you

So now you may associate with them and seek what Allah prescribed for you. Eat and drink until the white thread (of dawn) becomes manifest unto you from the black thread (of night) at the dawn-break, then complete the fast till nightfall and do not .approach them (your wives) while you are at your devotion in the mosques

.These are limits (set by) Allah, therefore do not approach (violate) them

Thus Allah makes clear His Signs for mankind, so that they may guard themselves ".((against evil

:Occasion of Revelation

It is so understood from the Islamic literature that at the advent of the revelation of the command of fasting, Muslims were allowed to eat a meal before sleeping at night. So, if anyone occasionally fell asleep at night and then awoke, eating and drinking was .unlawful (ḥarām) for the one

Once, one of the companions of the Prophet (p.b.u.h.) by the name of Mat`am-ibn Jubayr, who was a weak man, fasted in that situation. In the evening, he entered home for breaking the fast. When his wife went to prepare food for him, he fell asleep because of fatigue and weariness. After some while he woke up and, then, he said he was not allowed to eat and he could not break the fast, and, therefore, with the same state of hunger, he slept. Next morning, in the state of fasting, he attended a place around Medina to dig ditches in order to prepare themselves for the battle of aḥzāb. While he was in the effort and struggle of digging, he fainted as a result of hunger and weakness. Then, when the Prophet (p.b.u.h.) came to him he was touched upon seeing .his situation

Also, a group of young Muslims, who could not control themselves, associated with .their wives during the nights of Ramadān

It was in that circumstance that the revelation was sent down and let Muslims eat and drink during the length of night and associate (sexual intercourse) with their own .wives as well

Commentary: Verse ۱۸۶

Point

As it was mentioned in the occasion of revelation, at the advent of Islam, association with wives was forbidden during night and day in Ramadān. Eating and drinking after .sleeping was also not permissible

That was, perhaps, a trial as well as a preparation for Muslims so that they would .accept the ordinances of fasting

The verse under discussion, which consists of four Islamic ordinances about fasting :and the act of devotion in the mosques, initiates the matter thus

"...;It is made lawful for you to go in unto your wives on the night of the fast "

:Then, it pays to the philosophy of this subject and says

"... .they are a garment for you and you are a garment for them..."

The primary thought or the meaning accommodated in the description of clothing used here relating to the mutual relation of husband and wife and the mutual comfort and protection they afford to each other, is superb and unique in its expression. There cannot be a

better description of the position of a man and wife and their relation to each other, .which is unsurpassed in beauty

Clothing, on one hand, protects man against heat and cold, and also against the danger of foreign bodies scraping or penetrating the skin. On the other hand, clothing not only covers the disgraces of the body, but also is an ornament for a person. The .metaphor mentioned in this verse is a hint to all of these meanings

Two spouses protect each other from deviations. They hide the faults and blemishes of each other. They provide the means of rest and tranquillity for each other. Each of .them is counted as the ornament of the other

This meaning makes the utmost spiritual connection and coherence of man and woman clear as well as their nearness to each other. It also points to the equality of man and woman in this respect, since whatever thing is said about men equally, and .with no change, is mentioned about women

:Then, the Qur'ān refers to the reason of the change of this divine law and says

Allah knew that you used to act unfaithfully among yourselves, so He has turned to" "… .you (mercifully) and pardoned you

Yes, in order that you commit no more sin, Allah mercifully made that duty easy for .you and decreased the length of its restriction

"… .So now you may associate with them and seek what Allah prescribed for you…"

This matter is certainly not in the sense of obligation but it is a permission after that .state of prohibition. So, the idea can be taken as an evidence of permissibility

The phrase: "…and seek what Allah prescribed for you …" points to this fact that utilizing this permission and reduction, which is on the path of the laws of creation and .preservation of the regularity of ` seed permanence ', is no problem at all

:Then, it refers to the second ordinance and says

Eat and drink until the white thread (of dawn) becomes manifest unto you from the..." "... ,black thread (of night) at the dawn-break

Therefore, Muslims could eat and drink all the night long until the dawn when they .would stop

p: ۱۰۲

:Then the statement is upon the third ordinance, thus

"...then complete the fast till nightfall..."

This statement is another emphasis on the prohibition of eating and drinking and sexual intercourse during the day time for those who observe the fast. It is an indicative point to the beginning and the end of a fast which begins from the dawn and .ends at night

:Finally, it points to the fourth ordinance when it says

and do not approach them (your wives) while you are at your devotion in the..." "... .mosques

The statement of this ordinance is like an exception for the former ordinance, because in this situation, the length of which is at least three days, they fast but .during this limited time they can have sexual intercourse neither in days nor at nights

:At the end of the verse, alluding to all the foregoing ordinances, it says

"... .These are limits (set by) Allah, therefore do not approach (violate) them"

Approaching the bounds is sometimes tempting and causes that man violates them ,and commits sins. Yes

Thus Allah makes clear His Signs for mankind, so that they may guard themselves..." ".((against evil

:Explanation

Allah's Limits

As is was mentioned in the commentary of the above verses, the Holy Qur'ān, after stating some ordinances about fasting and being at devotion, renders these ordinances, as the `limits set by Allah': the bounds between lawful (ḥalāl) and unlawful (ḥarām) matters, and the limits between prohibited and permissible things. It is

noteworthy that the Qur'ān does not say `do not pass the limits', but it says: " do not approach them", because approaching the limits is tempting and sometimes, under the influence of lusts or because of being involved in mistakes, a person may violate .them

It is for this very reason that some Islamic laws forbid man from stepping into the situations that may cause him to slip and commit sins, such as taking part in a society of sinners, even though he himself does not share in it; or being with a non-relative, of .the opposite sex in a lonely private place wherein no one can enter

The term originally means ` to seclude oneself in a place, or to remain a long time beside something'. In religion it means keeping to the mosques for the purpose of worship. The duration of this retreat is three days during which the person fasts and abandons some pleasures. This worship has a profound effect in purification of the soul and attending to the Providence. The manner and conditions of this worship are mentioned in the books of Islamic jurisprudence. This worship, of course, is essentially counted among the recommended deeds, but in some particular circumstances, exceptionally, it becomes obligatory. At any rate, the verse under discussion refers to only one of its conditions because of its connection to the proposition of fasting, i.e. the lack of association with wives whether at night or in the .daytime

The Dawn

The term /fajr/ basically means `break open', hence the light of the dawn, which ./breaks the gloom of night with its bright advent, in the Qur'ānic term is called /fajr

In the verse under discussion, in addition to the above term, the dawn has been :rendered thus

until the white thread (of dawn) becomes manifest unto you from the black thread..." "...((of night

It is interesting that a tradition says that `Udayy-ibn-Hātam, one of the believers, once came to the Prophet (p.b.u.h.) and said that he had put two white and black threads in front of him watching them, but it (the dawn) did not become manifest for him. Then, the Prophet (p.b.u.h.) laughed so that his holy teeth appeared. Then, he (p.b.u.h.) said: " O' son of Hātam! verily, it is the whiteness of day (dawn) and the

(darkness of night. Then, begin from this time."(١

At the end of the night, at first a very weak white colour rises in the sky without extending laterally and appears to be black, presenting itself like an obstacle on the horizon, and is compared to the tail of a fox whose narrow end is onto the horizon and its conical shaped end is in the mid-sky. This is the `False Dawn'. But after a while a clear white light appears, rising, filling the horizon with its whiteness, like a white thread stretched beside a black thread, and, thereafter, spreads throughout the sky with a special brightness by which the night ends and the day begins. This is the ` .True Dawn ' when the morning prayer can, then, be performed

Piety, the Beginning and the End

It is interesting that in the first verse concerning the ordinance of fasting it was stated that the ultimate aim of it is piety. This very meaning is also exactly repeated at the end of the last verse of this group of verses saying: " So that they may guard themselves (against evil)." This shows that all of these rites are a means of training the spirit of piety and self-restraint in man in order to produce a faculty of guarding .against evil and to feel responsibility before the duties of mankind

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Majma`-ul-Bayān, vol. ٢, p. ٢٨١ ١ -١

Verse ۱۸۸, Arabic; English Translation

۱۸۸ وَ لا تَأْكُلُوا اَمْوالَكُمْ بَيْنَكُمْ بَالْباطِلِ وَ تُدْلُوا بِهآ اِلَى الْحُكّامِ لِتَأْكُلُوا فَريقا مِنْ اَمْوالِ النّاسِ بِالْاِثْمِ وَ اَنْتُمْ تَعْلَمُونَ

۱۸۸. " And do not devour your property among yourselves by wrongful means, nor offer it as a bribe to judges, with intent that you may unlawfully swallow up a portion of other people's property, while you know."

Commentary: Verse ۱۸۸

Point

This verse prohibits Muslims from committing a very indecent action. It tells them not to swallow up the property of other people unrightfully, and not to earn wealth through a wrong way. They should be aware not to occupy the belongings of others forcefully and unjustly and then the oppressors refer to the judges so that haply they might give them something as a present or bribe in order to appropriate people's properties oppressively. If so, they have done two great wrongs:

devouring others' rights, and bribery.

" And do not devour your property among yourselves by wrongful means, nor offer it as a bribe to judges, that you may unlawfully swallow up a portion of other people's property, while you know."

The subject of bribery is so important in Islam that Imam Sādiq (a.s.) says about it:

"...and bribery in judgement is the same as disbelief in Allah, the Exalted."(۱)

The holy Prophet (p.b.u.h.) is narrated to have said in a famous tradition:

" Curse of Allah be upon the bribee, the briber and the one who makes every effort between them."(۲)

Something similar to this meaning is expressed in Sura An-Nisā'. No. ۴, verse ۲۹ where it says: " ... do not devour your property among yourselves falsely, except that it be trading by your mutual consent, ..."

The verse under discussion clearly says that if some ones gain a

p: ۱۰۶

Wasa'il-ush-Shi`ah, vol. ۱۲, chapter ۵ -۱

Bihār-ul-Anwar, vol. ۱۰۴, p. ۲۷۴ ۲ -۲

case by giving bribes, the wealth under the suit which they win will be unlawful for them. Thus, the mere apparent winning in the court does not make the properties lawful. This very fact is clearly referred to in a tradition from the holy Prophet (p.b.u.h.) where it says: " Verily, I am a human being (who is commissioned to judge between you through apparent means). If a conflict comes forth to me in which some of you may have stronger evidence than that of the other party, then I will judge in favour of him according to it. So, if I thereby judge for him upon the right of a Muslim, it is a piece of fire. He can take it or leave it off."(۱)

Bribery, a Calamity

One of the calamities that humankind had been entangled with from the earliest times, and which is running with a more intense speed today, is bribery. It has been one of the greatest barriers of the execution of social justice. It causes that the regulations and laws, which must basically preserve the rights of the oppressed groups, to be employed, in most societies, to support the interests of the authoritative groups.

It is the rights of the weak, in fact, that law must support, for the rich and powerful people, with the possibilities they have, are always capable to defend their benefits. Evidently, if the path of bribery be opened, laws and judges may produce just a contrary result, because it is usually the powerful ones who are able to spend in bribery. Therefore, as a consequence, laws can be a new toy for them to continue their Satanic game of transgression and cruelty against the rights of the oppressed.

For this reason, when bribery influences in a society, it destroys the foundation of the social life of those people. In this situation, transgression, inequity, injustice and undue distinction penetrate in all organs and, as a result, there remains but a bare name of laws and justice.

That is why Islam, showing the foulness of bribery, has condemned it intensely so that it has been counted a great sin in the view of the

Fi–Zilāl–il–Quran, vol. ١, p. ٢٥٢ ١ -١

.religion

It is worthy noting that the ugliness of this indecent action is often covered in some other fallacious arguments and charming terms. This status causes that bribers and :bribees usually make use of words such as

present, offering, dedication, tip, reward, recompense, and so on, for the bribe. But it is clear that these variations of names do not change the nature of bribery at all, and, .(however the money paid or taken thereby is certainly unlawful (ḥarām

It is cited in Nahjul-Balāqah that Ash`ath-ibn-Qays went to Ali-ibn-Ali-Tālib (a.s.) in a night with a closed flask full of honey paste to give it to him (a.s) as a present hoping that he would win the case in the court of Hadrat Ali (a.s.). But Ali (a.s.) surprised and :violately said

Childless women may weep over you. Have you come to deviate me from the " " ?... ,religion of Allah

By Allah, even if I am given all the domains of the seven (stars) with all that exits " under the skies in order that I may disobey Allah to the extent of snatching one grain of barley from an ant, I would not do it. For me, your world is lighter than the leaf in .the mouth of a locust that is chewing it

What has `Ali to do with bounties that will pass away and pleasures that will not last? (..."(١

Islam has condemned bribery in any form and by any name. It is narrated in the history of the life of the Prophet of Islam (p.b.u.h.) that once he was informed that one of his governor-generals had received a bribe in the form of a present. Then the :Prophet (p.b.u.h.) harshly told him

" ?Why do you take the thing which is not your right "

Then the man, apologizing to him (p.b.u.h.), said that it was a present. Again, the :Prophet (p.b.u.h.) expressed

If you were to remain at home while you were not a governor from my side, would " (people present you with anything? "(٢)

Then, the Prophet (p.b.u.h.) ordered the present to be taken and be sent inside the .Muslim public treasury, when he dismissed him from his rank

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١- Nahj-al-Balāqah, Sermon, No. ٢٢۴ ١

٢- Al-Imam Ali (a.s), vol. ١, pp. ١۵۵,١۵۶ ٢

Even, in order that a judge would not confront with bribery in its hidden shapes, Islam advises that judges would not go shopping in the market themselves, lest discounts unconsciously affect on them and, when judging the suit, they eventually take the .side of the giver of the reduction

How good it is that Muslims, inspired by their heavenly Book, do not sacrifice all their !holy things at the foot of bribery

It is also said that the purpose of the verse is that they do not spend the wealth and .properties of each other by means of vain pleasures like gambling or other games

It is narrated from Imam Ṣādiq (a.s.) who said: " The Quraish used to play games upon .their wives, children, and personal wealth, losing them

(Allah prohibited them of doing that."(١

It is better to consider all of these commentaries for the verse, because it can bear .the meanings of them all totally

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Majma`-ul-Bayān, vol. ٢, p. ٢٨٢ ١ -١

Section ۲۴: Fighting in Self–defence, Pilgrimage under Restrictions

Point

Religious Calendar to be according to the Lunar Year Regard for the sanctity of the Sacred Month Fighting in self-defence Regard for the sanctity of the holy city Self-defence during the sacred month Pilgrimage under restrictions combining ` Umrah ' ' with ` Haj

۱۸۹ يَسْئَلُونَکَ عَنِ الْأَهِلَّهِ قُلْ هِیَ مَواقیتُ لِلنّاسِ وَ الْحَجِّ وَ لَیْسَ الْبِرُّ بِاَنْ تَأْتُوا الْبُیُوتَ مِنْ ظُهُورِها وَ لکِنَّ الْبِرَّ مَنِ اتَّقی وَ أْتُوا الْبُیُوتَ مِنْ اَبْوابِها وَ اتَّقُوا اللّهَ لَعَلَّکُمْ تُفْلِحُونَ

:They ask you concerning the new moons; say " .۱۸۹

.'They are times appointed for mankind and (for) the Hajj `

It is not righteousness that you should enter dwellings from their backs but righteousness is this that one should guard himself (against evil); and enter the :dwellings by their (proper) doors, and fear Allah

".that you may be prosperous

:Occasion of Revelation

It has been said that Ma`āz-ibn-Jabal came to the Prophet (p.b.u.h.) and said that he was frequently asked about the crescent of the moon and that why it gradually .changes to a full shape and then alters to its first status

Also, it is narrated that the Jews asked the Messenger of Allah (p.b.u.h.) what the crescent of the moon was for and what the use of it was. At that time the above verse was sent down and announced that the different states of the moon have different .material and spiritual advantages in the system of the human beings' lives

Commentary: Verse ۱۸۹

Point

As mentioned in the occasion of revelation of the verse, some people asked the Prophet of Islam (p.b.u.h.) a few questions about the reason of the different peculiar shapes that the Moon seemed to have and the concerning use of them.

In answer to these questions, Allah ordered the Prophet (p.b.u.h.) to tell them the effects and the different usages of the crescent for all people.

:They ask you concerning the new moons; say

.'They are times appointed for mankind and (for) the Hajj `

It is not righteousness that you should enter dwellings from their backs but righteousness is this that one should guard himself (against evil); and enter the dwellings by their (proper) doors, and fear Allah:

".that you may be prosperous

The rising of the Moon at the beginning of each lunar month in the form of crescent, and then its gradual change, can be the source of many uses in the act of practising worship and the accomplishment of religious duties by people, and in their material career as well. Every body can easily count days of the month and enumerate the month of the year by the help of the varying shapes or forms of the Moon when dealing with trading and writing agreements due to appointing the times of promises and contracts. Besides that, fasting , the performance of the great worship of Pilgrimage and festivals, etc., prescribed by Islam, are timed according to the lunar months. The best way for people to recognize them and decide to arrange the affairs is this very form of the crescent in various shapes when they see them differently at the beginning, in the middle, and at the end of the months.

It is obvious that the regularity of the social life of man without a common and precise means of dating is impossible. So, the Moon, indeed, is a natural calendar for all

human beings. It is a natural phenomenom that the entire people, whether literate or illiterate, wherever in the world they are, can make use of it.

For this reason, the Creator, the Great, has made this worldly calendar available for the use of the human race in their life system.

p: ١١١

One of the advantages of Islamic laws is that their orders have usually been arranged corresponding with the natural measures, for these measures are some means that are available to all people and, besides that, the passing of time does not affect them.

But, on the contrary, unnatural scales are not within reach to all human beings for every thing. For example, the population of the world have not been able to use of some international measures for timing the evening yet.

Therefore, we see that Islam has sometimes assigned the measure of a span, or a man's height and the like of it. And, for appointing a time, phenomena such as sunset, break of dawn, decline of sun from the meridian and the vision of the Moon are usually pointed out.

" ...It is not righteousness that you should enter dwellings from their backs "

In this verse the statement is partly about the Hajj Pilgrimage which can be performed at its proper time by visual noting the crescent of the Moon. It has also pointed to one of the superstitious customs of the Age of Ignorance accomplished in the rites of pilgrimage which Allah prohibited them from.

It was the practice among Arabs that after getting into the pilgrim garment ('Iḥrām) they considered it unlawful to enter their house through the usual doors. Hence they cut a new entrance under the ground from behind their premises. They did so because they thought it was a good action since it was a desuetude of habit and, therefore, they would complete the act of the pilgrim garment which was a desuetude of habits.(١)

But the Qur'ān explicitly says that righteousness lies in piety, not in the superstitious customs. So, it immediately tells them seriously to enter their houses from the very ordinary doors.

But the object and the significance of the revelation of this verse is reasonably wider, greater, and more common. For the fulfilment of any action, whether it is a ritual

action or a non-religious one, we should

Tafsir-Baydawi, vol. ۱, p. ۴۰ ۱ -۱

enter it through its proper way, not from a deviated path. Here, entering from behind is a figurative expression for turning aside from the right course, and entering by the door means sticking to the right path. This meaning is narrated from Imam Bāqir (a.s.) by Jābir, one of his companions.(۱)

In the commentaries from Ahlul-Bayt (a.s.) it is narrated about this verse that they have said:

"We are the doors and the ways of Allah that invite unto (His) Heaven…".(۲)

This tradition means that in your total religious affairs you should arrive by the main door and take your agenda from them (a.s.) whom are trained in the school of revelation and the Divine Messages were revealed in their house, (Ahlul-Bayt).

The phrase: " It is not righteousness…" may point to another narrow meaning saying that your question about the crescent, instead of inquiring about theology, is like the manner of the one who has put the main and right path of the house aside and enters it through a burrow from behind the premise. What a disgraceful manner!

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۱- Majma`-ul-Bayān, vol. ۲, p. ۲۸۲ ۱

۲- Ibid ۲

۱۹۰ وَ قاتِلُوا فی سَبیلِ اللّهِ الَّذینَ یُقاتِلُونَکَمْ وَ لا تَعْتَدُوا اِنَّ اللّهَ لا یُحِبُّ الْمُعْتَدینَ

And fight in the cause of Allah (against) those who fight you, but be not" .۱۹۰ ".aggressive, for surely Allah loves not the aggressors

:Occasion of Revelation

It is narrated by Ibn-`Abbās that this verse was revealed about the ` Peace of Hudaibiyah '. The incident was in this manner that the holy Prophet (p.b.u.h.) started on a journey to go to Mecca for `Umrah accompanied by ۱۴۰۰ people out of his companions. When they arrived Hudaibiyah, (a land near Mecca), pagans hindered them from entering into Mecca and doing the sacred rites of the `Umrah. After a lot of debates and discussions, they agreed with the Prophet (p.b.u.h.) that Muslims would go to Mecca the following year when the pagans would empty the City for them to .circumambulate the Sacred House for three days

The next year, when they set out towards Mecca, they were scared that the pagans might not be loyal to their promise and prohibit them, hence, consequently, a battle could come forth and the Prophet (p.b.u.h.) was not willing to fight in the forbidden month. So, this verse was sent down and permitted them to defend and fight against .the enemies if they initiated fighting

Commentary: Verse ۱۹۰

Point

In this verse, the Qur'ān has issued the command of fighting upon those who initiate war against Muslims. It lets Muslims use swords or any weapons and defensive means in order to stop the enemies. This condition, in fact, is for the time when the circumstances require and the course of patience in Muslims has ended, so they can .openly and courageously defend their rights

There are three subjects pointed out in this verse. They make manifest the logic of .Islam about war

The first phrase of the verse points to the ideal of the wars in Islam. It says: " And -١ "...fight in the cause of Allah

Then, the main goal in Islamic fights (jihād) is the cause of Allah and the stretch of the Divine laws including: truth, justice, monotheism, and eradication of transgression, .degeneration and deviation

Thus, Islam condemns the wars aiming for: vengeance, ambition, conquering other countries, taking lands of others, and obtaining spoils of war. So, taking weapon and .setting to war is right only when it is done in the path of Allah

Now, the question is that against whom the holy struggle is right. The second -٢ :phrase of the verse answers

"... ,against) those who fight you)..."

It clearly says that Muslims should not begin war unless the opponents initiate fighting by using weapons, except for some peculiar cases which will be pointed out when .discussing the verses about Holy War

By the way, it is understood from this verse that civil people (women and children in particular), who have not risen for fighting, must not be invaded and they are, .therefore, privileged from invasion

Basing on this principle, the great leader of Islam, Ali-ibn-Abītālib (a.s) orders his :soldiers thus

Do not fight them unless they initiate the fighting, because, by the grace of Allah, you " are in the right and to leave them till they begin fighting will be another point (of right) (from your side against them. ..."(١

:The limit of war is defined by the next clause, saying -۳

"... ,but not aggressive..."

The basis of this meaning is that fighting in Islam is for the sake of Allah and in the .path of Allah, where there should not be any transgression and aggression

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Nahj-al-Balāqa, letter No. ۱۴ ۱ -۱

".for surely Allah loves not the aggressors..."

That is why Islam, in spite of the wars of our Age, advises Muslims to observe many ethical principles in war. For example, it tells them not to kill in fight those who put down their weapons and surrender, those who have lost their ability of fighting or, basically, are not able to fight, like old men and women and children. Such people should not be invaded. Gardens and trees should not be destroyed. Muslims must not poison the water that their enemies use as their drinking water by poisonous .(ingredients (the chemical and microbial war

:Imam Amir-ul-Mu'mineen Ali (a.s.) says

If, by the Will of Allah, the enemy is defeated, then do not kill the runner away. Do..." not strike a helpless person. Do not finish a wounded. And, do not inflict on women even though they may attack your honour with filthy words and abuse your officers, (..."(۱

The above mentioned explanations prove the invalidity of the numerous accusations of the enemies of Islam against Islam about the Islamic Holy wars. With these clear statements of the Qur'ān, upon the aims of fighting in Islam and the different dimensions that the Holy War has, the answer to the objections of the enemies is .made manifest

There will come forth some more explanations, of course, when commenting other .verses of Jihād. Allah willing

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Nahj-al-Balāqa, Letter No. ۱۴ ۱ -۱

Verses ١٩١-١٩٢, Arabic, English Translation

١٩١ وَ اقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَ اَخْرِجُوهُمْ مِنْ حَيْثُ اَخْرَجُوكُمْ وَ الْفِتْنَهُ اَشَدُّ مِنَ الْقَتْلِ وَ لا تُقاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرامِ حَتّى يُقاتِلُوكُمْ فيهِ فَاِنْ قاتَلُوكُمْ فَاقْتُلُوهُمْ كَذلِكَ جَزاءُ الْكافِرينَ

١٩٢ فَاِنِ انْتَهَوْا فَاِنَّ اللّهَ غَفُورٌ رَحيمٌ

١٩١. " And slay them wherever you find them, and drive them away from where they drove you away.

And persecution is more grievous than slaughter.

And fight not with them at the Sacred Mosque unless they fight with you therein; then, if they fight with you, slay them;

such is the retribution of the infidels."

١٩٢. " But if they desist, then surely Allah is Forgiving, Merciful."

Commentary: Verses ١٩١-١٩٢

This verse tells Muslims to fight against the idol worshippers of Mecca, who had expelled them (Muslims) from their own home and city, and to drive them (the idol worshippers) out from that city, since they had persecuted the Muslims for years. That treatment was more grievous than slaughter, because slaughter is taking the worldly life of a person instead of which the one reaches the prosperity of the next world, while in torture the one has neither the comfort of the present world nor the pleasure and ease of the coming world.

Yet, it enjoins Muslims not to fight at the Sacred Mosque in order to preserve the security and sanctity of it. But, if pagans did not observe the respect of the Mosque and fought against Muslims, they would do the same amd punish them.

Explanations:

١- Reciprocation and conclusiveness with harshness is certain in

.some respects

Sacred premises of Mecca and the Sacred Mosque are holy but the esteem of the -۲ blood of Muslims is more sacred. So, here, the comparison of the state of important .and more important is considered

Since Muslims should not initiate in fighting, they must not initiate destroying the -۳ .sacred things, either

Knowing the reason of a commandment is the secret of mirth and obedience. The -۴ Qur'ān expresses the reason for the command of fighting. It says that they persecuted you for years, and that torture is more grievous and dangerous than slaughter. If the Qur'ān issues the command of expulsion, it is for the reason that they .had expelled the Muslims from their houses for years

And slay them wherever you find them, and drive them away from where they drove " .you away

.And persecution is more grievous than slaughter

And fight not with them at the Sacred Mosque unless they fight with you therein; then, ".if they fight with you, slay them; such is the retribution of the infidels

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In the next verse it says that Allah accepts their repentance if they put aside the custom of infidelity and idolatry and, consequently, they will be brethren of Muslims. They will be even exempted from the taxes and from the punishments that offenders .must tolerate

".But if they desist, then surely Allah is Forgiving, Merciful "

The clemency enjoined by Islam upon its adherents even against their blood thirsty enemies in the battle-field, has no match in any religion. The Muslims have been definitely commanded to sheathe their swords if the enemy desists from fighting. The fight allowed by Islam has to be only against the wrong done, and there should be no

rancour against the enemy when they correct themselves or even when they end the .hostility

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Verse ۱۹۳; Arabic; English Translation

Point

۱۹۳ وَ قاتِلُوهُمْ حَتّى لا تَكُونَ فِتْنَةٌ وَيَكُونَ الدّينُ لِلّهِ فَاِنِ انْتَهَوْا فَلا عُدْوانَ اِلّا عَلَى الظّالِمينَ

۱۹۳. " And fight with them until there is no (more) persecution, and the religion is only for Allah. But when they desist, there should be no hostility save against the (willful) aggressors."

Commentary:

In this verse, the purpose of the Holy War in Islam (Jihād) is stated. It says that fighting is not for the sake of ordinary aims that humankind usually follow in their battles, nor for the sovereignty over the earth and conquest, nor for earning so much spoils, nor for preparing some selling markets and obtaining sufficient food stuff, nor for giving superiority to a group or a race over another group or race.

The aim of Holy Struggle is one and only one thing, and that is the attraction of Allah's pleasure which lies in the settlement of social justice, supporting the persons who have encountered with deceit and aberration, wiping out the environment of human societies from infidelity and idolatry, and, finally and particularly, setting the instructions of Allah up in action.

Therefore, as it is realized, fighting is for eradication of persecution among humankind and settling the creed of monotheism in them throughout the world.

" And fight with them until there is no (more) persecution, and the religion is only for Allah. ..."

And, at the end of the verse, it adds that if they return and leave out infidelity, corruption and idolatry, Muslims should not bother them to revenge the past. They must ignore the past because opposition and reciprocal fighting is used only against oppressors when the circumstances require.

Islamic Holy War (Jihād), in fact, can be divided into three categories:

The Preliminary Holy Wars for Freedom –۱

Allah has designed some commands and programs for the sake of happiness, .freedom, development, prosperity, and tranquility of Man

He has commissioned His prophets (a.s.) to communicate these commands to people. Now, if a person or a group of people imagine that this communication is against their personal mean benefits so that they produce some barriers on the way of Prophets' invitation, the prophets are rightful to remove those barriers from their way and acquire the freedom of delivering propagation, at first, through a peaceful way and, if .it is not possible, then with the use of violence

In other words, people of all societies have the right to hearken to the heralds of truth and be free to accept their invitations. Now, if some persons decide to deprive them of their lawful right and do not let the call of the heralds of truth reach the ears of their spirits and, as a result, become free from the bounds of mental and social slavery, the adherents of these agenda are rightful to employ any means in order to obtain that freedom. Hence, the necessity of preliminary Holy Wars (Jihād) in Islam, as well as .other heavenly religions, is made manifest

Also, if some persons bear pressure upon some Muslim believers to invert them to .their previous religion, they can apply any means to remove that pressure

A Defensive Holy War –۲

It sometimes happens that war is posed to a person or a group of people, viz, they are unexpectedly invaded or unawarely transgressed by an enemy. Here, all the heavenly laws and human rules consider the attacked person or group of persons rightful to rise and defend themselves. Alongside this defense, they can use all their potentialities powerfully and do their best to protect their entity. This kind of struggle is called defensive Holy War. Wars such as the Battles of Aḥzāb, 'Uhud, Mūtah, Tabūk, Ḥunain and some other battles at the advent of Islam are counted among this kind of .Holy War, which have had defensive forms

At the same time that Islam invites the people of the world unto its call, which is the last and highest godly creed, it respects ` freedom of belief '. For this reason, it gives the nations who have the heavenly Book an enough respite to study and contemplate over Islam and willingly accept it. If they do not accept it, they will be treated as ` a confederate minority ', in a peaceful life under some particular conditions, of course, .which are neither complicated nor difficult

But infidelity and idolatry is neither a religion nor a creed nor is counted respectful. It is but a kind of superstition, a deviation, and stupidity. In fact, it is a kind of mental and .ethical disease which should be, with any possible means, rooted out

The terms ` honour ' and ` respecting others' opinions ' are used in the cases that those opinions have a safe and sound foundation. But, sickness, deviation, superstition, and aberration are not some things that can be counted respectable. That is why Islam orders that idolatry be rooted out from the human societies, however much costly it may be, even at the cost of fighting. Idol-temples and the .signs of idolatry, if not possible peacefully, should be destroyed by force

? Why Was Holy War Legislated in Medina

We know that Holy War was enjoined for Muslims in the second year A.H. while it was .not compulsory before that

The reason of this subject is clear because, on one hand, the number of Muslims in .Mecca was so small that rising practically meant suicide

On the other hand, the enemy was quite powerful in Mecca, and, indeed, Mecca was counted the main center of anti-Islamic powers. The opponents of Islam were so .strong there that it was impossible to fight them inside Mecca

But, when the Prophet (p.b.u.h.) entered Medina, a great deal of people believed him, so many that he was able to spread his invitation clearly inside and outside of Medina. He (p.b.u.h.) could form a simple government and prepare the necessary means for

fighting with his

p: ۱۲۱

enemies, and since Mecca was a rather far distance from Medina, he succeeded to do it with tranquility and peace of mind, and the revolutionary Muslim troops could prepare themselves for fight and defense against enemies.

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۱۹۴ اَلشَّهْرُ الْحَرامُ بِالشَّهْرِ الْحَرامِ وَ الْحُرُماتُ قِصاصٌ فَمَنِ اعْتَـدى عَلَيْكُمْ فَاعْتَـدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَـدى عَلَيْكُمْ وَ اتَّقُوا اللّهَ وَ اعْلَمُآ اَنَّ اللّهَ مَعَ الْمُتَّقينَ

The sacred month for the sacred month; and all sacred things are (under the law " .۱۹۴ .of) retaliation

Whoever then commits aggression (by fighting) against you, attack him in like manner ;as he attacked you

".and have awe for Allah, and know that Allah is with the pious ones

Commentary: Verse ۱۹۴

According to the Islamic calendar, there are four lunar months in every year which are specifically respected, and fighting is unlawful and forbidden therein. One month of these four months, i.e., Rajab, is separate while the rest, i.e., Zilqa`dah, Zil-Hajjah, and Muḥarram, are consecutive. One of the reasons that the month Zil-Qa`dah is so .called is that in this month it is necessary to have a halt of fighting

This is the law of Islam that enjoins the adherents not to fight during four particular months of the year, but non-Muslim enemies always lie in ambush to misuse the opportunities. So, they may think that since Muslims are obliged to observe this law, they had better attack. This verse says that if your opponents rush upon you during these four months, you can stand against them, too, and fight in the same months. So, you may apply the sacred month for the sacred month, because the sanctity of the blood and protection of the system of Islam is much more than the sanctity of these .months

"… ,The sacred month for the sacred month

Then, whosoever did not regard with reverences should be treated under the law of .retaliation

".and all sacred things are (under the law of) retaliation"

:Hence, as a general rule, it says

Whoever then commits aggression (by fighting) against you, attack him in like manner ;as he attacked you

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Islam is not a religion of aggression and transgression, but it does not accept the aggression of others. Yet, the style of action should be in a manner that piety be always observed, and in retaliation, limits would not be violated when we do know and .ought to be aware that Allah is with the pious ones

".and have awe for Allah, and know that Allah is with the pious ones..."

:Explanations

No path is blind in Islam. The protection of the unity of Islam and the souls of - ۱ .Muslims are preferred to the sanctity of places and times

.We must be equitable even in contact with enemies -۲

Whoever then commits aggression (by fighting) against you, attack him in like " "... ;manner as he attacked you

The necessity of piety, even at the time of fighting, is another one of the Islamic -۳ .training principles

The order of legislation should not be in a manner that it becomes a means of - ۴ .despair for Muslims and boldness in disbelievers

.The principle of similar reciprocation stands for this very sake

At the time of fighting in similar reciprocation, if you do not violate the limits of - ۵ .justice and be of the pious ones, you will enjoy of the Divine help

****

۱۹۵ وَ اَنْفِقُوا فِی سَبیلِ اللّهِ وَ لا تُلْقُوا بِاَیْدیکُمْ اِلَی التَّهْلُکَهِ وَ اَحْسِنُوا اِنَّ اللّهَ یُحِبُّ الْمُحْسِنینَ

۱۹۵. "And spend in the way of Allah; and cast not yourselves by your own hands into perdition:

and do good (to others), for verily Allah loves the doers of good."

Commentary: Verse ۱۹۵

Point

Holy War needs as much money and property as it needs the sincere, strong experienced battle men, because in Holy War, the existence of both the spiritual and physical preparation, and suitable weapons, artillery and other fighting equipments for troops are necessary. True it is that the most important effective factor of the fate of a war is the involving soldiers, but a soldier needs to be equipped.

Hence, the verse emphasizes that the lack of spending wealth in this way is to bring themselves and other Muslims to destruction.

" And spend in the way of Allah; and cast not yourselves

by your own hands into perdition:..."

At the time of revelation, in particular, a great deal of Muslims were full of ardor and emotions for Holy War, but they were so poor that they could not prepare the artillery. As the Qur'ān states, they used to come to the Prophet (p.b.u.h.) and ask him to supply the necessary means in order to send them to the battle-field. But they usually came back with sorrow and grief while their eyes were shedding tears because the required means could not be supplied. The statement of the Qur'ān in Sura At-Taubah, No. ۹, verse ۹۲ is thus; "...they went back while their eyes overflowed with tears on account of grief for not finding that which they should spend."

Spending, a Prevention of Destruction

A general fact and a social rite can be taken from this holy verse in account of

disbursing, although the subject is mentioned next to the

p: ۱۲۵

verses of Holy War. The idea is that spending, in general, causes the members of a society to be delivered from perdition. And, on the contrary, when the custom of donation be neglected and the properties be compiled in one pole of the society, there will come forth a majority of the poor and deprived. So, very soon, a great burst happens in the society in which the selves and wealth of capitalists will be burnt by the fire of that revolution. Here, thereby, the relation of `donation' and `prevention of destruction ' is made clear.

Therefore, disbursement is useful for capitalist, before it would be beneficial to the state of the deprived; that is, the justification of wealth is a protector of wealth. Imam Amir-ul-Mu'mineen Ali (a.s.) has pointed to this very fact where he says:

"...guard your properties by paying alms tax..."(۱)

Next to the stage of Holy War and donation, it leads to benevolence and, at the end of the verse, it commands to doing good because the stage of doing good is the highest stage in the course of human development which Islam regards to fully. It says:

"...and do good (to others), for verily Allah loves the doers of good."

The occurrence of this phrase at the end of the verse on donation points to this meaning that the act of donation must be fulfilled with an absolute sincerity and affection: far from any term of reproach or what annoys or hurts the person whom the favour is done to.

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۱- Nahj-al-Balāqa, saying No. ۱۴۶

Verse ۱۹۶; Arabic; English Translation

Point

۱۹۶ وَ اَتِمُّوا الْحَجَّ وَ الْعُمْرَهَ لِلّهِ فَاِنْ اُحْصِرْتُمْ فَما اسْتَيْسَرَ مِنَ الْهَدْيِ وَ لا تَحْلِقُوا رُؤسَكُمْ حَتّى يَبْلُغَ الْهَدْىُ مَحِلَّهُ فَمَنْ كانَ مِنْكُمْ
مَرِيضا اَوْبِه اَذًى مِنْ رَأْسِه فَفِدْيَهٌ مِنْ صِيامٍ اَوْ صَدَقَهٍ اَوْ نُسُكٍ فَاِذآ اَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَهِ اِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ
لَمْ يَجِدْ فَصِيامُ ثَلثَهِ اَيّامٍ فِى الْحَجِّ وَ سَبْعَهٍ اِذا رَجَعْتُمْ تِلْكَ عَشَرَهٌ كامِلَهٌ ذلِكَ لِمَنْ لَمْ يَكُنْ اَهْلُهُ حاضِرِى الْمَسْجِدِ الْحَرامِ وَ اتَّقُوا
اللّهَ وَاعْلَمُآ اَنَّ اللّهَ شَدِيدُ الْعِقابِ

And complete the Hajj (Pilgrimage) nad the `Umrah for the sake of Allah; but if " .۱۹۶ ,(you are prevented (to complete it

then (send) whatever offering (sacrificial animal) as may be obtained with ease; and do not shave your heads till the offering reaches its place (of sacrifice); but whoever among you is sick, or has an ailment in his head, then he (should) make redemption by ,fasting, or alms-giving or sacrificing. And when you are secure

then whoever enjoys from the `Umrah to the Hajj (he should offer) of whatever offering is easily available (for him). But whoever finds none (to give), should fast three days during the Hajj (Pilgrimage), and seven days when you have returned; .these (make) ten (days) complete

That is for the one whose family members do not dwell near the sacred Mosque. Have ".awe of Allah, and know that verily Allah is severe in penalty

The Rites of Pilgrimage

The visitors of the holy shrine of Mecca usualy perform the ceremonies of minor :pilgrimage first. The rites are as follows

They put on pilgrim's garb ('iḥrām) from some definite sites

known as ` Trysting Place '. It means that they undertake to abandon doing a series of deeds which are unlawful for the person in a pilgrim state. They cover themselves with pilgrim's garb which consists of two pieces of unsewn cloth, and they continually say `labbaika' while going towards Ka`bah. When they reach Mecca, at first, they circumambulate Ka`bah in seven rounds. Then, they keep up a two-rak`at-prayer in a place called Maqām-i-Ebrāhīm (Station of Abraham). After that, they ply to and fro between two mountains named Safā and Marwah for seven times. Finally, they, .having cut a piece of a nail or some hair of theirs, take off the pilgrim's garb

Then, again for the ceremonies of Pilgrimage, they put on pilgrim's garb and go unto `Arafāt, which is a land ۲۴ kilometers far from original city of Mecca, in order to stay therein on the ninth of Zil-Hajjah, from noon until sunset, busy praying with invocation. After sunset, they move to Mash`ar-ul-Ḥarām (Sacred Monument), which is located at a distance of ۱۵ kilometers from Mecca, where they must remain until morning. When the sun rises, they move into Mina, a land nearby there, and, on the same day, which is known as Feast of Sacrifice, they throw seven pebbles at a special Pillar called: ` Jamarah `uqbā ', and then they sacrifice before shaving their heads (while women cut off a piece of hair from their heads). When they did their hair cut .(Taqṣīr), they take off their pilgrim's garb at last

They return to Mecca the same day or after that and perform the ritual circumambulation of the Ka`bah, circumambulation prayer, running between Ṣafā and Marwah, Nisā' circumambulation and Nisā' circumambulation prayer. On the eleventh and twelfth of the month, they throw pebbles at three special pillars in Minā which are called `Jamarāt ', one after another seven times at each pillar each day .while, during the nights before these days, they have to remain in Minā

Thus, they accomplish the rites of the formal Pilgrimage (Hajj) each of which is the survival of one historical event and that they are some effective hints and implicit declarations to the matters of refinement of character and social philosophies. (The description of each philosophy will be delivered when commenting on the concerning .(verses

Point

Now it is necessary to notify that the verse indicates that all these actions should be fulfilled for the sake of Allah and according to His commandments, not for making .display and pretence nor for the sake of idols

Therefore, the first clause of the verse proclaims that in the deeds of Pilgrimage, both the formal Pilgrimage (Hajj) and the lesser formal one (`Umrah), no motive should .interfere but seeking to be nearer to Allah

"... ;And complete the Hajj (Pilgrimage) and the `Umrah for the sake of Allah "

Then it adds that if something like sickness and fear of enemy happens that hinders you from performing the ritual rites of Hajj and `Umrah after you are clothed in .pilgrim's garb you must sacrifice an animal as it is possible for you

but if you are prevented (to complete it), then (send) whatever offering (sacrificial ..." "... ;animal) as may be obtained with ease

It should be noted, of curse, that if the prevetion is as a result of sickness and the like and the pilgrim's garb is done for the lesser formal Pilgrimage (`Umrah Mufradah), the sacrifice should be sent to Mecca, but if it has happened from the side of an enemy, the duty of sacrifice must be done at the same place where the prevention has occurred. The Prophet (p.b.u.h.) behaved in the same manner in Hudaybiyah, too. But, if the person is in the pilgrim's garb of Hajj and becomes sick, the one must send .the sacrifice to Minā

"... ;(and do not shave your heads till the offering reaches its place (of sacrifice ..."

Rites Regarding Hajj and Umrah

One of the rites that should be done in Hajj (Pilgrimage) is shaving the head (for men, and cutting some hair of the head for women). But they must be careful that they are

.not allowed to do this duty before sacrificing the offering in the place of sacrifice

but whoever among you is sick, or has an ailment in his head, then he (should)..." "... .make redemption by fasting, or alms-giving or sacrificing

The exception is for the person who has an ailment or a difficulty

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that has to shave before the appointed time. If the person did so, (i.e. shaved his head because of ailment and the like), it is necessary for the one to give ransom. This .ransom can be three days of fasting, or feeding six indigents, or slaughtering a lamb

And when you are secure, then whoever enjoys from the `Umrah to the Hajj (he..." .(should offer) of whatever offering is easily available (for him

But whoever finds none (to give), should fast three days during the Hajj (Pilgrimage), "...;and seven days when you have returned

When you are free from sickness and enemy and you want to perform the `greater Pilgrimage ', you must sacrifice whatever you can from animals such as a camel, cow, or lamb. But if any of you cannot find the animal, or financially is not able to afford it, he must fast three days during the days of pilgrimage (the seventh, eighth, and ninth .days) and seven days after returning from Hajj so that it makes ten days

"... .these (make) ten (days) complete..."

It is evident that three days and seven days make ten days, yet the Qur'ān says that they are totally ten days complete. This meaning may point to the idea that the ten .days can be substituted for the sacrifice completely

This greater Pilgrimage with these orders is for those who are not dwelling nearby the Sacred Mosque. (The known state among Muslimjurisprudents is that everyone who is sixteen kilometers far from Mecca his duty is to follow the rites of the ` greater Pilgrimage ', but those who are not far from Mecca by this distance, their duty is the `separation Pilgrimge' (Hajj-i-Qir'ān). This subject is detailed in books of (.jurisprudence furnished with its concerning evidences

"...,That is for the one whose family members do not dwell near the sacred Mosque..."

Finally, at the end of the verse, the command is due to piety and that believers be aware not to have any shortcoming about the divine instructions in order to protect .themselves from the severe punishment of Allah

".Have awe of Allah, and know that verily Allah is severe in penalty..."

This emphasis may be for this that Pilgrimage (Hajj) is a great Islamic worship so that if the rites of it be not carefully observed and its spirit be neglected, there will be a large loss for Muslims.

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This worship (Hajj) is the very one that Imam Amir-ul-Mu'mineen Ali (a.s.) has considered it the `flag' and `magnificent motto' of Islam. At the last moments of his life, he (a.s.) has remarked in his will, thus:

"Fear Allah (and) keep Allah in view in the matter of your Lord's House (Ka`bah). Do not forsake it so long as you live, because if it is abandoned, you will not be spared."(۱)

Some enemies of Islam have also said that while Pilgrimage is in process they cannot gain victory.

One of the great believing men says: woe unto Muslims if they do not comprehend the meaning of Hajj, and woe unto others if they do not catch its meaning!

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۱- Nahj-al-Balāqa, letter No. ۴۱

Section ۲۵: No Warfare during the Pilgrimage months – Warning against the Hypocrites

Point

No warfare during the Pilgrimage Months - Warning against the hypocrites Further instructions regarding Hajj - Invitation to complete submission to God (i.e. Islam);

۱۹۷ اَلْحَجُّ اَشْـهُرٌ مَعْلُوماتٌ فَمَنْ فَرَضَ فيهِنَّ الْحَجَّ فَلا رَفَثَ وَ لا فُسُوقَ وَ لاجِدالَ فى الْحَجِّ وَ ما تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللّهُ وَ تَزَوَّدُوا فَاِنَّ خَيْرَ الزّادِ التَّقْوى وَ اتَّقُونِ يآ اُولِى الْاَلْبابِ

۱۹۷. " (The performance of) the Hajj (Pilgrimage) is in months well-known, whosoever then undertakes (to perform) the Hajj therein, then let there be no intercourse, nor indulge in ungodliness, nor disputing in the Hajj. And whatever good you do, Allah knows it.

And make provision, but surely the best provision is the piety.

So, have awe of Me, O' people of understanding."

Commentary: Verse ۱۹۷

Hajj

" (The performance of) the Hajj (Pilgrimage) is in months well-known, ... "

In this verse, the Qur'ān remarks that the rites of Pilgrimage (Hajj) should be fulfilled in certain months of the year not throughout it. The books of tradition, Qur'ān commentary, and jurisprudence say that this great worship can be fulfilled only in Shawwal, Zil-Qa`dah, and during the first ten days of Zil-Hajjah, (a part of which relates exclusively to the ninth, tenth, eleventh, and twelfth days of the month

.(and another part of it can be performed during this whole length of time

whosoever then undertakes (to perform) the Hajj therein, then let there be no ... "
"... .intercourse, nor indulge in ungodliness, nor disputing in the Hajj

This part of the verse indicates that those who have made the performance of Pilgrimage (Hajj) obligatory for themselves, by putting on pilgrim's garb and engaging in the rites of Pilgrimage, should restrain themselves from enjoying even lawful sexual association and committing wickedness. They must avoid obscene and vain debates or foul speech and all that appertains thereto, because the place is the site of worship, sincerity, and abandoning the material worldly pleasures. It is an environment from where the spirit must gain strength and, separating from the world of material entirely, find way into the world of super material. This status should be in .a manner that the relation of brotherhood and alliance can be tightened

:Then, it adds

" ... .And whatever good you do, Allah knows it ... "

This is the first reward which is given to a good doer, because the happiness of a true believer is, in the first stage, to know that his Lord is aware of the good action that the .one has done for His sake. This, by itself, is very delightful and delectable

" ... .And make provision, but surely the best provision is the piety ... "

.In this part of the verse the command unto the believers is due to making provision

It is said that at the advent of Islam some people, particularly from Yemen, used to journey to Mecca on pilgrimage without sufficient provisions for their sustenance on the pretence that they trusted in Allah's help. But Allah gives sustenance through natural ways and by ordinary means. So, in this section of the verse, the Qur'ān enjoins upon the pilgrims to first make the necessary provisions for the whole journey .and then, taking it with them, proceed

By the way, the term `making provision' may point to a spiritual aspect, meaning that

besides this material provision there is another necessary provision which should be made and that is the provision of

p: ١٣٣

. 'piety' and ` righteousness`

This phrase contains a narrow hint to this fact that in the journey of Pilgrimage there are many instances for making spiritual provision which should not be neglected. In Mecca, the illustration of Islam, the lively scenes of the self-sacrifices of Abraham, the hero of theism, and some specific manifestation of the splendour of Allah are seen, the which that can be comprehended in no other place. Those who have a vigil spirit can gain spiritual provisions from this unique journey for their life in this world as well .as the coming one

:Then, it concludes the verse by saying

" .So, have awe of Me, O' people of understanding … "

This final phrase addresses the possessors of mind and intellect telling them that they should be pious, because it is they who enjoy the utmost merits of this excellent .educational process, while others only share a small portion of it

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۱۹۸ لَيْسَ عَلَيْكَمْ جُناحٌ اَنْ تَبْتَغُوا فَضْلاً مِنْ رَبِّكَمْ فَإِذا آ اَفَضْتُمْ مِنْ عَرَفاتٍ فَاذْكُرُوا اللّهَ عِنْدَ الْمَشْعَرِ الْحَرامِ وَ اذْكُرُوهُ كَما هَديكَمْ وَ
اِنْ كُنْتُمْ مِنْ قَبْلِه لَمِنَ الضّآلينَ

۱۹۹ ثُمَّ اَفيضُوا مِنْ حَيْثُ اَفاضَ النّاسُ وَ اسْتَغْفِرُوا اللّهَ اِنَّ اللّهَ غَفُورٌ رَحيمٌ

.There shall be no sin for you to seek bounty from your Lord " .۱۹۸

Then when you hasten on (in multitude) from `Arafāt, remember Allah by the sacred Monument (Muzdalifah), remember Him as He has guided you, although before that ".you were surely of those who went astray

Then hasten on from where the people hasten on, and seek forgiveness of " .۱۹۹ ;Allah

" .verily Allah is Forgiving, Merciful

Commentary: Verses ۱۹۸-۱۹۹

Economic Activities in Hajj Season

At the Age of Ignorance, people considered trading and taking passengers or baggages to different destinations during the Hajj season unlawful (ḥarām) and a sin. They counted the Hajj performances of those who did such activities invalid. At the season of Hajj, Muslims were naturally expecting to know whether the ordinances of that Age were still valid or they were worthless from the view of Islam. Then, the :above verse was revealed telling them

"... There shall be no sin for you to seek bounty from your Lord "

The verse under discussion announces the aforementioned ordinance of the time of ignorance, which counted bargain at the time of Hajj a sin, is incorrent. It proclaims that trade and the like activities are no problem during the season of Hajj, and it does not matter that people enjoy of the blessings of Allah and gain profit from their work

.and activities

As Islamic literature indicates about the philosophies of Hajj, in addition to the ethical, political and cultural philosophies, this verse points to the philosophy of economics, too. This idea says that the transportation of Muslims from different points of the world toward the Ka`bah and the formation of that great Islamic congress can be a good basis for a common movement due to economics in Islamic societies. In this great meeting, before or after the rites of Hajj, the thoughtful Muslim minds in economics can assemble, and, with cooperation and association of each other, establish a firm foundation for the economics of the Islamic societies. They can produce, by the help of correct commercial exchanges, for example, such a strong and fixed economy that they become independent and free from want from enemies .and non-Muslims

Therefore, these trades and commercial exchanges, themselves, are among the means of strengthening the Islamic nations against the enemies of Islam. The reason is that no nation will have complete independence without having a powerful economy. Yet, it is evident, of course, that the commercial activities should be set in a position after the ethical and worshipping aspects of Hajj, not prior and dominative to it. Fortunately, pilgrims have enough time for this job both before and after the rites .of Hajj

Hushām-ibn-Ḥakam said that he asked Imam Ṣādiq (a.s.) about the reason that Allah .enjoined people to circumambulate the House (Ka`bah) and perform Hajj

:Imam Ṣādiq (a.s.) replied

Verily Allah has created human beings ... and has enjoined them to do an action " (Hajj) which contains the obedience of religion and is good for the affairs of their world. He assigned that (at the time of Hajj), Muslims assemble from the east and west of the world in order to be acquainted with each other, and in order that every nation makes use (of the productions and) trades of other nations, and that the muleteers and cameleers make profit (in this journey by hiring out their vehicles to others), and that they become familiar with the effects (traditions) of the Prophet

((p.b.u.h.) (so that those traditions continue to survive by

remembering and not to be forgotten. If it were so that every nation spoke about only their own environment, and whatever there was therein, they would be destroyed and the cities would turn to ruin, and commercial profits would be wasted, and the traditions and signs of the Prophet (p.b.u.h.) would be vanished. This is the philosophy (of Hajj."(۱)

Then when you hasten on (in multitude) from `Arafāt, remember Allah by the ... " " ... ,(Sacred Monument (Muzdalifah

In this section of the verse, the Qur'ān's command is due to this subject that after performing the rites that should be fulfilled in `Arafāt, they must move to Mash`ar-ul-Ḥarām (the Sacred Monument), which is located between Mina and `Arafāt, and .remember Him therein

,remember Him as He has guided you ... "

Here, the speech of the verse remarks that for thanksgiving and being grateful for the guidance of Allah, remember Him (s.w.t.) in Mash`ar-ul-Ḥarām, a remembrance .appropriate to the guidance that He has given you

At that time, Muslims could realize well the value of this great blessing, viz. guidance, because they were not so far from the time that the inhabitants of Arabian Peninsula had gone astray totally, and could see how Allah had saved them from all those aberrations and misfortunes by leading them to the blessing of this pure divine .religion, Islam

".although before that you were surely of those who went astray ... "

?Why `Arafāt

It is said that `Arafāt is a land about ۲۴ kilometers away from the center of Mecca where pilgrims halt from noon until evening on the ninth of Zil-hajjah. The origin of this appellation has been differently described. One of them is that when the harbinger of revelation, Gabriel, showed Abraham (a.s.) the rites of Hajj therein, he (a.s.) responded: "I recognized," , " I recognized"(`Araftu). But it is probable that this

appellation points to another fact, too. That land, from which

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Wasa'il-ush-Shi`ah, vol. ۱۱, p. ۱۴ ۱ -۱

the first steps of the performance of Hajj begins, is a very fitting place for the recognition of the Pure Essence of Allah. Verily, that spiritual attraction that man finds in him at the arrival of that indescribable land, is not comparable with that of any .desert

In `Arafāt, originally everywhere is the same, everything contains a harmony, all pilgrims behave alike in that desert. They have relieved themselves from the noise of the cities and from the tumult and dazzling glare of the material world, busy contemplating therein, under the blue sky, in the clean fresh air clear from sin, where the harbinger of revelation has stretched wings, where accompanied with its breeze the murmur of Gabriel and the manly sound of Abraham (a.s.) strengthened with the delightful voice of the Prophet of Islam (p.b.u.h.) and the true believers of early Islam, are spiritually heard. In this remindful land where as if a window had been opened to the supernatural world, not only man can be drowned in the emanation of gnosis of Allah and may follow the common praising murmur of the whole creation but also he might find himself indise his own ego, the which he has lost for a lifetime and has been looking for. If so, he will also become gnostic to his own rank and will comprehend that he is not the one who works hard day and night and greedily pokes about here and there to earn a living and whatever more he obtains the less his thirst of greed is quenched. He finds out that there is another diamond-like nobility in his soul that he is, .in fact, the same worthy existence

Yes, this very land is called `Arafāt, the site of recognition. What an interesting and !appropriate appellation

Mash`ar-ul-Ḥarām

The statements cited about the appellation used for Sacred Monument as `Mash`ar-ul-Ḥarām ' denote that the place is a center for the `mottoes of Hajj', and it is a sign .for its great glorious divine concerning rites

However, it must not be neglected that the Arabic term / mash`ar / is derived from / .' shu`ūr / which means : `sense, consciousness or awareness

In that exciting unique night, i.e., the night before the tenth of Zil-hajjah, when the pilgrims, after passing their training course in `Arafāt, have moved into Muzdalifah to spend a night long until after sunrise there, lying over the smooth sands under the starry sky, find themselves among a crowd which seems as a small pattern of the Great Resurrection in the Hereafter. This shakening scene, with that pure serenity that the surroundings has, makes the pilgrims, being covered in those innocently plain clothes of `Iḥrām, feel a special new spring of thought, understanding and awareness inside their own entity, so that, if they contemplate, they can clearly hear the fall of that consciousness in the depth of their hearts. That is why that venerable place is .'called `Mash`ar

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"... ,Then hasten on from where the people hasten on "

By this verse, the Providence has notified the privileges that the Quraish had considered for themselves. The Quraish used to call themselves `Humus' (those who are firm in religion) and, counting themselves the offsprings of Abraham and custodians of Ka`bah, imagined themselves superior to the people of other Arab tribes. Hence, they stayed to avoid joining the other pilgrims in proceeding to the plain of `Arafāt under the pretext that it was out of the limits of Mecca, though they knew .that it was among the rites of Hajj and a part of the creed of Abraham

In the above verse, the Qur'ān tells Muslims that they all must halt in one place (`Arafāt) and from there all should go towards Mash`ar from which they totally move .to Mina. Thus, that wrong privilege of the Quraish passed off

".and seek forgiveness of Allah; verily Allah is Forgiving, Merciful ... "

It adds that they ought to avoid those wrong ideas of the age of ignorance and seek forgiveness of Allah because Hajj, or Islam, does not recognize any such distinctions and had already levelled every such difference and distinction. Then, it remarks that .Allah is forgiving and merciful

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p: ١٣٩

:Explanations

Point

In addition to the aforementioned descriptions about the Pilgrimage, cited in the commentary upon verse No. ۱۹۶ under the title of ` The Rites of Pilgrimage ', there are some detailed explanations given at the beginning of an English translation of the .Qur'ān, by S. V

:Mir Ahmed Ali, which are exactly adopted here, as follows

It is incumbent on every Muslim who has the necessary means to do it, to visit, on " Pilgrimage, the Holy Mosque, the Ka`bah, in Mecca once in his life. The carrying out of .this ordinance is subject to the condition that the individual has the means to do it

Main Conditions Related to the Pilgrimage

:The main conditions are

.The individual must be a major and not a minor .۱

He must have the means to meet the expense of the journey, without detriment to .۲ .his ability to continue his business or the means of his living

.The health of the individual should permit the journey .۳

.There should be no risk of life in the journey .۴

('For exact details refer to `Fiqh)

The essential formality of Hajj is the Eḥram, i.e., the male should remove his stitched clothes and get himself wrapped with two pieces of unstitched, clean cloth, one covering his body from his neck to his loins and another from his waist to his feet. A .female should wrap these two pieces over and above her usual clothes

The Eḥram cloth should have been lawfully acquired and it should not be silken or .transparent

The moment the individual puts on the Eḥram, i.e., the garb of a Pilgrim, (i.e., a Haji), he becomes responding exclusively to the call of the Lord which was issued to :mankind through the great Prophet Abraham

And (remember O' Our Apostle Muhammad!) when We fixed for Abraham the place " for the House, (saying): ` Associate thou not with Me aught, and cleanse My House for those who make the circuits and stand in prayer, and bow and prostrate themselves ".((unto Me

And proclaim thou unto the people the Pilgrimage (Hajj)! They will come "

unto thee on foot and on lean camel, coming from every remote (high) way! " ۲۲:۲۶, ۲۷

Putting on the Ehram, the pilgrim in response to the call of the Lord issued through Abraham, calls:

` La Sharika laka Labbaik ` ' Labbaik, Allahomma Labbaik! '

Yes, here I am O' Lord, here I am. There is no partner for thee.

Yes, here I am.

` Wal Mulka laka Labbaik ` ' Innal-Hamd laka wan-Ne`mata laka '

Verily, the Praise and the bounties are Thine. And the Dominion is Thine. Yes, I am here, O Lord! "

Note:

The above mentioned response of Hājī is cited in the aforementioned book. But the exact words that they actually recite now is as follows: Labbayk, Allāhumma Labbayk! Labbayka lā Sharīka Laka Labbayk! Innal-Hamda wan-Ni`mata Laka wal-Mulk, lā Sharīka Laka Labbayk!

It is worth noting that the call of the Lord to mankind, issued through Abraham thousands of years ago has been made to ring and resound into the ears of men through Islam and today the Holy House of the Lord, the Ka`bah, is visited regularly and punctually every year on the fixed dates in the month of Zilhaj, the last month of the Islamic Calendar year.

After putting on the Eḥram, the Haji or the pilgrim has to do the following:

۱. `Ṭawāf', i.e., circumambulation, i.e., going seven times round the Ka`bah.

۲. After the ` Ṭawāf ' is completed, a prayer (ṣalāt) of two Rak`ats, like that of the Morning Prayers, must be performed.

۳. After the prayer, the pilgrim has to cut the nails (or the hair).

These formalities are performed immediately as the pilgrim arrives in the city of Mecca for the pilgrimage and this is called `Umrah and the cutting of the nails (or the hair) is called `Taqṣeer'. This could be performed from the first of the lunar month .Shawwal to the ۸th of Zilhaj

.On the ٨th Zilhaj the pilgrim should put on the Eḥram

On the ٩th Zilhaj the pilgrim should go to the plain of Arafāt and stay there until .sunset

After the sunset the pilgrim should proceed to the place called Mash`ar and stay .there at night

On the morning of ١٠th Zilhaj the pilgrim should go to the plain of Minā, offer sacrifice .(and effect the `Taqṣeer' (shaving his head clean

After this, the pilgrim should put off the Eḥram but must remain in Minā for two or .three nights

During the day the pilgrim goes to Mecca to perform `Ṭawāf' and offer two Rak`at .prayer

After completing the `Ṭawāf' the pilgrim should perform the Sa`i between the two .hillocks Safā and Marwa

After completing the Sa`i, the pilgrim should conclude the performace by repeating .'the `Ṭawaf' called the `Ṭawāf-i-Nisā

Caution: Be it known the above note about the performace of Hajj, is only a bare) skeleton just to give an idea of pilgrimage in Shia`ism For the exact details one should .(' refer to ` Fiqh

This completes the pilgrimage and the Haji now returns to Mecca. After the Hajj, the pilgrim proceeds to Medina to visit the shrine of the Holy Prophet (p.b.u.h.) and the .graves of the Four Holy Imams (a.s.) in the Cemetry `Jannatul-Baqī' viz

.١ The Second Holy Imam Hasan Ibne Ali Al-Mujtaba.

.٢ The Fourth Holy Imam Ali ibnul Husain Az-Zainul`ābideen.

.٣ The Fifth Holy Imam Muhammad ibne Ali Al-Bāqir.

.The Sixth Holy Imam Ja`far ibne Muhammad As-Sādiq .۴

The Mausoleums over graves of the above Holy ones have been demolished and the pilgrims are not allowed by the Saudi Rule to offer any prayers like Fātiha or the recitation of any salutation to the Holy Souls. Every sincere Muslim loyal to the Holy family of the Holy Prophet (p.b.u.h.); the Ahlul-Bait (a.s.), particularly the Shi`as, feel for the ruined condition of the holy graves and the unwarranted and unreasonable ban on the recitation of either the Holy Qur'ān or offering any salutation to the Holy Souls, and earnestly prays to God for the restoration of the freedom to offer the Salutation etc., on the Holy

.Shrines as it was before, and for the removal of the Un-Islamic ban

A Few of the Qur'ānic Verses on Hajj

Verily, the First House made for mankind is the one at Mecca, Blessed and a " ".Guidance for the worlds

In it are clear signs; the standing place of Abraham; and whoever entereth it is " secure; and (purely) for God, is incumbent upon mankind, the pilgrimage to the House, for those who can afford to journey thither; And whosoever denieth then Verily, God is Self-sufficiently independent of the Worlds." ۳: ۹۵,۹۶

The Time for the Pilgrimage and the Discipline Therein

The pilgrimage ' is performed in the known months; so whosoever determines the ` performance of the pilgrimage therein, there shall be then no foul speech nor abusing nor disputing in the pilgrimage, and whatever good you do, God knoweth it and maketh provision. `Verily the best of provision is the piety of oneself and fear Me, O' .' men of understanding

There is no blame on you in seeking bounty from your Lord, so when ye hasten on from `Arafāt then remember God near the Holy Mash`ar, Monument, and remember Him as He hath guided you, though before that ye were certainly of those gone .astray

Then hasten on from where the people hasten on, and seek forgiveness of Allah; " ".Verily, God is Forgiving, Merciful

So when ye have performed your devotions, then laud God as ye lauded your fathers, rather a greater lauding. But there are some people who say, ` Our Lord give us in .this world, and they shall have no portion in the hereafter

Hajj is the months well-known, whosoever then undertaketh the pilgrimage therein, " then let there be no intercourse, nor bad language, nor quarrelling during the pilgrimage; and whatever of good ye do, God knoweth it; so make provision (for your

journey) and verily the best provision is piety; and fear Me O' ye people of ".understanding

It shall be no guilt on your part if ye seek bounty from your Lord (in trade during " pilgrimage); then when ye march from `Arafāt remember God

p: ۱۴۳

near the Holy Monument, and remember Him as He hath guided you, although ye .were surely before this, of those who had gone astray

Then march ye on from whence the other people march on and seek pardon of God; " .verily God is Forgiving, Merciful

And among them there are some who say Our Lord! give us good in this world and " .good in the hereafter and save us from the torment of the (Hell) Fire

These shall have a portion of what they have earned; verily, God is quick in " .reckoning

And remember ye God on the numbered days; and whosoever hasteneth off in two " days it will be no sin on him, and whoso tarrieth (there), on him (also) there will be no sin and this is for him who guardeth (against evil) so take ye shelter in God and know ye (that) unto Him ye shall (all) be gathered." ٢: ١٩٧-٢٠٣

Disciplinary Restrictions of Amnesty during the Hajj Period

O' ye who believe! kill ye not (any) game while ye are in the pilgrim garb; and " whoever among you killeth it intentionally, the compensation (of it) is the like of what he killed from the cattle, as adjudged by two just men from among you, as an offering to be brought to the Ka`bah or the expiation (of it) is the feeding of the poor or the equivalent of it in fasting, that he may taste the heinousness of his deed; God hath pardoned what is gone by; and whoever returneth (to it); then will God exact penalty from him, and God is Mighty, Lord of Retribution." ٥: ٩٥

The Lawful Game during the Pilgrimage

Allowed unto you is the game of the sea and eating thereof a provision for you and " for the travellers; and forbidden unto you is the game of the land so long as ye are in the pilgrim garb; and fear ye God unto Whom ye shall be gathered." ٥: ٩۶

The Sanctity of the Holy Ka`bah and the Month and the Offerings

God hath made the Ka`bah, the Sacred House, a Sanctuary (Place "

p: ۱۴۴

of stay in peace) for mankind and the Sacred Month and the Offerings and the (animals with the) garlands; this is that ye may know that God knoweth whatever is in the heavens and whatever is in the earth, and that God is the Knower of all things." ۵: .('۹۷ (For details refer to `Fiqh

The Disciplinary Conduct to be followed during the Pilgrimage

In the case of Eḥram for Hajj, the repetition of the Talbiah should stop at noon on the :day of `Arafa. The Haji during Eḥram should abstain from the following

.Hunting or helping in any form and utilizing a hunted animal .۱

.All sexual enjoyments, even witnessing a marriage contract .۲

.Any deliberate action causing discharge of sperm .۳

.Use of any incense or perfume .۴

.Any kind of mischief or uttering a lie, or falsehood .۵

Any kind of dispute or quarrel, particularly it is associated with any kind of swearing .۶ .by God

.Killing even any insect on the body .۷

.Removal of hair on the body, by any means .۸

Covering the head and the top of the foot. The head should not be even submerged .۹ .in the water

Sheltering under moving shelters, like umbrellas, hooded cars or carts or . ۱۰ .aeroplanes. No harm in remaining inside stationary shelters like rooms etc

.Cutting of nails, trees, plants and herbs .۱۱

.Use of cosmetics decorations and ornaments .۱۲

.Wearing of weapons unless necessary .۱۳

(.Rubbing or scratching the body. (RF .۱۴

After entering Mecca, one should not leave it before Hajj is over

.Wear the Ehram after one of the daily compulsory prayers

.Recite Talbiah when wearing the Ehram

.Take off the Ehram when the `Umrah is over, but no shaving to be done

.Remove hair before wearing the Ehram

.Take the Gusle Ehram and Wudū for prayers

p: ۱۴۵

.After completing the Sa`y of `Umrah cut hair or nails

:There are two Tawafs

.a) For `Umrah)

.b) In Zilhaj)

.At Mina on the ۱۰th

.Stone the three Satans

.Shave head and offer the sacrifice

.After giving the sacrifice come out of Ehram

.On the ۱۱th and ۱۲th also perform the other rites and stoning at Mina

.' For the exact details do consult ` Fiqh

۲۰۰ فَإِذا قَضَيْتُم مَناسِكَكُمْ فَاذْكُرُوا اللّهَ كَذِكْرِكُمْ ابآءَكُمْ اَوْ اَشَدَّ ذِكْرا فَمِنَ النّاسِ مَنْ يَقُولُ رَبَّنآ اتِنا فِى الدُّنْيا وَ مالَهُ فِى الْاخِرَهِ مِنْ خَلاقٍ

۲۰۱ وَ مِنْهُمْ مَنْ يَقُولُ رَبَّنآ اتِنا فِى الدُّنْيا حَسَنَهً وَ فِى الْاخِرَهِ حَسَنَهً وَ قِنا عَذابَ النارِ

۲۰۲ أُولَئِكَ لَهُمْ نَصيبٌ مِمّا كَسَبُوا وَ اللّهُ سَريعُ الْحِسابِ

۲۰۰. " When you have performed your (holy) rites, then remember Allah, as you remember your forefathers or even with more intense remembrance.

And there are some men who say: ` Our Lord! give us in this world ', they shall have no portion in the world to come."

۲۰۱. " But there are some who say:

` Our Lord! grant us good in this world and good in the world to come, and save us from the torment of the Fire '."

۲۰۲. " These shall have a portion of what they have earned; and Allah is quick in reckoning."

Commentary: Verses ۲۰۰–۲۰۲

It is narrated from Imam Ṣādiq (a.s.) that in the Age of Ignorance when the performance of Hajj ended there usually formed a meeting of people where they used to boast about the fanciful honours that they had owned from their ancestors. They used to explain their stories in detail.

The Qur'ān says that after finishing the rites of Hajj remember Allah, and speak about Him and His endless blessings in that large gathering. This remembrance of the Lord might be, at least, with the same enthusiasm and affection that you had in your boastings and glory towards your ancestors in the Age of Ignorance, though this one should be even more intense than the former one.

When you have performed your (holy) rites, then remember Allah, as you remember " "... .your forefathers or even with more intense remembrance

This verse also teaches us that greatness and honour is true under the shadow of .relation with Allah, not boasting for the vain honours of forefathers

"... :And there are some men who say ..."

After that, the Qur'ān makes the situation of people clear, and points out the standard of thought and understanding of people.There are some groups of people who do not look for anything but the material interest for themselves, and do not seek from Allah :but for the same. They say

"... ,' Our Lord! give us in this world ` ..."

These people do not seek for any share of spiritualities, here in this life. They will not have any share of them in Hereafter, either. In the coming eternal world, where all need everything of that kind, they will have nought, and no portion of the good things .of the next world will be given them

".They shall have no portion in the world to come..."

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The second group are those whose thoughts are not limited to the material life alone. They seek for both the good things of the life of this world, as the primary stage of the spiritual developement towards perfection, and the felicity of the next world. So, this verse defines, in fact, the logic of Islam due to the material subjects and spiritual .subjects

It condemns those who are drowned only in materialities as well as those who have .no regard and attention to the worldly life

But there are some who say: ` Our Lord! grant us good in this world and good in the " "... ,world to come

They also ask Him to save them from the painful chastisement of the coming world, :saying thus

".and save us from the torment of the Fire…"

,' It is obvious that the term /ḥasanah/, which means ` goodness

has a vast meaning in the verse so that it includes all the material and spiritual merits. But, in some traditions, it is narrated that the Prophet (p.b.u.h.), in answer to the question that what the goodness of this world and the world to come was, said:

"He who has been bestowed a thankful heart, a busy praising tongue, and a pious wife who helps him in his affairs of this world and the next, then, surely, he has been given the good of this world and the good of the coming world, and will be kept off from the torment of Fire."(١)

Evidently, this meaning is among the kind of commenting on a general concept upon a specific one, and pointing to the clear examples rather than to be exclusive to these particular ones.

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"These shall have a portion of what they have earned;

and Allah is quick in reckoning."

Following the foregoing ideas, in this verse it says that these two groups of people will enjoy of what they have obtained, both those who seek Allah for only the things of this life and those who demand Him the good of this life and the next. Neither of them are deprived from what they seek for, but each group will be confined to their own demands.

Allah will reckon the account of all people in the Hereafter in a short time without interfering one person's account with that of another person.

It has been narrated from Imam Amir-ul-Mu'mineen Ali (a.s.) who said:

"Verily Allah will reckon the human beings in a single whole time similar to (the way) that He provides them sustenance wholly in a time."(٢)

So, the Qur'ān says:

"...and Allah is quick in reckoning."

In this verse, the question of speediness of reckoning from the side of Allah has been pointed out.

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p: ١۴٩

١- Majma`-ul-Bayān, vol. ٢, p. ٢٩٨ ١

٢- Ibid ٢

۲۰۳ وَ اذْكُرُوا اللّهَ فى اَيّامٍ مَعْدُوداتٍ فَمَنْ تَعَجَّلَ فى يَوْمَيْنِ فَلا اِثْمَ عَلَيْهِ وَ مَنْ تَاَخَّرَ فَـلا اِثْمَ عَلَيْهِ لِمَنِ اتَّقى وَ اتَّقُوا اللّهَ وَ اعْلَمُوا اَنَّكُمْ اِلَيْهِ تُحْشَرُونَ

.۲۰۳ " Celebrate the praise of Allah during the appointed days (Dhul-Hijjah ۱۱,۱۲,۱۳),

but whoever hastens off within two days, it will be no sin on him,

and whoso tarries (there), on him (also) there will be no sin, (this is) for him who guards (against evil).

Then be in awe of Allah, and know that unto Him you shall be (all) gathered."

Commentary: Verse ۲۰۳

Point

This verse, following to the explanation of the remembrance of Allah at the conclusion of the performance of the rites of Pilgrimage, defines the process of it and that they, instead of vain boastings of the Age of Ignorance, must specifically remember Allah in a few days the minimum of which is two days. These days, based on the frame of reference of the former verses, are the days after the Feast of Sacrifice which naturally are the eleventh, twelfth and thirteenth of the month. In the terminology of traditions, these days are called `the days of Tashrīq'.

As this appellation denotes, these days are the time when the mind and spirit of a person can be delighted under the light of the performance of those splendid religious rites.

Celebrate the praise of Allah

" Celebrate the praise of Allah during the appointed days (Dhul-Hijjah ۱۱,۱۲,۱۳), but whoever hastens off within two days, it will be no sin on him, and whoso tarries (there), on him (also) there will be no sin, ..."

In the Islamic literature, it is recommended that after the fifteen daily prayers, (the first of which is the noon prayer on the Feast of Sacrifice and its final one is the

morning prayer on the thirteenth day of the month), the following inspiring phrases be recited; the Arabic transliteration of which are pronounced thus:

p: ١۵٠

Allāhu akbar, Allāhu akbar, lā 'ilāha 'illallāhu wallāhu akbar, Allāhu akbar, wa lillāhil " ḥamd, Allāhu akbaru `alā mā hadānā, Allāhu akbaru `alā mā razaqnā min bahīmatil- " 'an`ām, wal-ḥamdu lillāhi `alā mā 'ablānā

Allah is great, Allah is great. There is no God save Allah. Allah is great. Allah is great " and all praise is due to Allah. Allah is great in that He has guided us. Allah is great in that He has granted us animals for sustenance, and all praise is due to Allah for what ".He has destined for us

This part of the verse which says: " it will be no sin on him " may point to the choice of either two or three days in remembrance of Allah. Then, this clause means that there is no sin upon the one who chooses either of them. (And, the primary apparent (.meaning of the phrase is this very one

Also, these words may be rendered to the negation of sin absolutely for the pilgrims of the Sacred House. According to this interpretation, after the performance of the rites of Hajj, having been done faithfully and with full attention and sincerity, which ends with the above mentioned holy phrases, all the signs of former sins and their evil remaining consequences upon the heart and soul of pilgrims will be wiped out. It is at this time that the pilgrims, with clean souls and free from the burden of sins, leave that great site, i.e., that moral training land. The commentators have taken the term /li-man-it-taqā/, " (this is) for him who guards (against evil) ", as an attestation to this .recent mentioned meaning

At the end of the verse, it advises us that we mortals should be in awe of Allah and be aware that our path is unto Him and we all will be mustered when our deeds, whether .good or evil, will be reckoned and we will be rewarded for them

".Then be in awe of Allah, and know that unto Him you shall be (all) gathered "

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Verse ۲۰۴-۲۰۶; Arabic; English Translation

۲۰۴ وَ مِنَ النّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِی الْحَيوهِ الدُّنْيا وَ يُشْهِدُ اللّهَ عَلی ما فی قَلْبِه وَ هُوَ اَلَدُّ الْخِصامِ

۲۰۵ وَ اِذا تَوَلّی سَعی فِی الْاَرْضِ لِيُفْسِدَ فيها وَ يُهْلِكَ الْحَرْثَ وَ النَّسْلَ وَ اللّهُ لا يُحِبُّ الْفَسادَ

۲۰۶ وَ اِذا قيلَ لَهُ اتَّقِ اللّهَ اَخَذَتْهُ الْعِزَّهُ بِالْاِثْمِ فَحَسْبُهُ جَهَنَّمُ وَ لَبِئْسَ الْمِهادُ

۲۰۴. " And among people is he whose speech in the life of this world causes you to wonder, and he calls on Allah to witness as to what is in his heart,

yet he is the most violent of adversaries."

۲۰۵. " And when he turns back, he strives to cause mischief on the earth,

and to destroy the tilth and the stock. But Allah does not love mischief."

۲۰۶. " And when it is said to him, ` Fear Allah ',

pride drives him towards sin. So Hell shall be sufficient for him and it is an evil abode indeed."

Occasion of Revelation:

These verses were revealed about a man by the name of 'Ukhnos-ibn-Sharīq. He was a handsome man and of attractive speech.

He pretended to the friendship of the Prophet (p.b.u.h.) and showed himself a Muslim. Whenever he went to the Prophet (p.b.u.h.), he expressed his Faith to him and, though he was a hypocrite, he took an oath that he loved the Prophet (p.b.u.h.) and had believed in God. The Messenger of Allah spoke with him warmly and treated him with his kindness and affection.

When there came a conflict between the Prophet (p.b.u.h.) and the members of the Thaqīf Tribe, that man took Muslims by surprise and killed their beasts. He burnt their farming crops.

Some other commentators have said that he passed by a farm belonging to Muslims

and set its agricultural crops on fire. He

p: ١٥٢

hamstringed their beasts, too, and, thereby, made his hidden hypocrisy manifest. .Then, the above verses were revealed

Commentary: Verses ۲۰۴-۲۰۶

Hypocrisy

As mentioned in the occasion of revelation, the verse points to the hypocrisy of some :mischief-makers and warns the Messenger of Allah (p.b.u.h.) against them. It says

And among people is he whose speech in the life of this world causes you to wonder, " and he calls on Allah to witness as to what is in his heart, yet he is the most violent of ".adversaries

There are some people who, with their smooth tongue, express Faith and indulge in plausible talk with many oaths. But, the same persons are the most harmful enemies and hostile ones against Islam; and, hiddenly they stir up quarrels and cause all sorts of mischief: they spoil the crops of the farms, strive to waste and defame the believing .men and the religion of the Truth

Allah uncovers their tricks and makes their interiors manifest for His Messenger that they try in the path of making mischief. If they were true in their statements, they would not cast mischief and destruction, because everybody knows that Allah does .not love mischief

And when he turns back, he strives to cause mischief on the earth, and to destroy " ".the tilth and the stock. But Allah does not love mischief

There may come forth this question that why the Prophet (p.b.u.h.) treated such people kindly. The reason was for that he was commissioned to accept the statements of all people as long as they did not show the contrary status. And such .should be that, of course

Some commentators have said that the purpose of the phrase /wa'iðā tawallā/ " And when he turns back " at the beginning of the second verse may have been in the

sense of ` government ', since the term /tawallā/ derived from the root /wilāyat/ means government. Taking this consideration, the commentary of this verse is such: ` when the

hypocrites take the government in their control, they begin making mischief and destruction and stretching oppression and transgression amongst people. Then as the result of the spread of oppression and cruelty, the cities and societies turn to ruin and the lives and properties of people will be in danger. These wicked people are so that when they are prohibited from doing disgrace, their fanaticism and obstinacy will be excited, then, they not only do not hearken to the advices of the benevolent advisers but, with their own specific pride, increase their wickedness and evil actions. .Such people cannot be controlled save with the Fire of Hell

,' And when it is said to him, ` Fear Allah "

pride drives him towards sin. So Hell shall be sufficient for him and it is an evil abode ".indeed

In fact, this verse is a hint to one of other characteristics of hypocrites which is a stable zeal and a harsh pride and obstinacy that drive them to the limits of the :greatest evil

"... .pride drives him towards sin..."

In contrast to this group, there are the believing people who, under the government .of Faith, are apart from this hideous and dangerous quality

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۲۰۷ وَ مِنَ النّاسِ مَنْ يَشْرى نَفْسَهُ ابْتِغآءَ مَرْضاتِ اللّهِ وَ اللّهُ رَؤُفٌ بِالْعِبادِ

And among people is he who sells his self to seek the pleasure of Allah; and Allah " .۲۰۷ ".is affectionate unto His (faithful) servants

Commentary: Verse ۲۰۷

(The plot to kill Prophet Muhammad (p.b.u.h

Ibn-i-Abil-Ḥadeed, one of the scholars of the Sunni schools who lived in the seventh century A.H., has cited in his famous book, Sharḥ-i-Nahjul-Balāqah (the Explanation of the statements of Imam `Ali (a.s.)), that the commentators totally had said that the above verse was revealed about and in the praise of Ali-ibn-Abī-Ṭālib after that he readily slept in the bed of the Prophet (p.b.u.h.) on the night known as Laylat-ul-Mabīt. .This idea is in wide scale famous so that none can deny it but a pagan or a crazy one

The explanation of the event precisely is such that the pagans of Mecca decided to elect one person from each tribe to kill the Prophet Muhammad (p.b.u.h.) all together in order to prevent the rise of Banī-Hāshim tribe in vengeance for his bloodshed. They thought, in that way, they could be free from the Prophet's Call. But the Prophet (p.b.u.h.) became aware of their hostile plot before it was too late. Then, `Ali-ibn-Abī-Ṭālib (a.s.) accepted readily to sleep in the Prophet's bed so that he (p.b.u.h.) could get .out of Mecca safely

As soon as Ali (a.s.) slept in that bed instead of the holy Prophet (p.b.u.h.), the Providence questioned His two dear angels, Gabriel and Michael, which of them was ready to be devoted to the other, but neither of them was ready to do that. So, the Lord told them to watch then how `Ali-ibn-Abī-Ṭālib (a.s.) was ready to devote his soul .(.for the Messenger of Allah (p.b.u.h

Many of the Muslim scholars have confessed to the above fact. The Late `Allāmah Amīnī has mentioned the names of such scholars in

his famous book: Al-Qadīr, vol. ٢, p. ۴٨, including Musnad-i-Imam Aḥmad Ḥanbal, vol. ١, .p. ٣۴٨

It is cited in Atyab-ul-Bayān Fī Tafsīr-il-Qur'ān that the book called Qāyat-ul-Marām has narrated twenty traditions, nine of which are through the Sunnite scholars and eleven of them are narrated through Shī`ah scholars, denoting that the verse under discussion was revealed on the virtue of Ali-ibn-Abī-Ṭālib (a.s.) on Laylat-ul-Mabīt i.e. the night when he (a.s.) slept in the Prophet's bed and the Messenger of Allah (p.b.u.h.) (migrated to Medina.(١)

One of the books written in the third century A.H. entitled: Tārīkh-i-Ṭabarī, vol. ٢, p. ٣٧٣ has explained the description of the event of Laylat-ul-Mabīt, the night in which `Ali (a.s.) slept in the bed of the Messenger of Allah (p.b.u.h.). This event is also explained in .Tarīkh-i-Ya`qūbī, vol. ٢, p. ٣٩

Ibn-i-Abil-Ḥadeed expresses in Sharḥ-i-Nahjul-Balāqah, vol. ۴, p. ٧٣ that Mu`āwiyah payed four thousand Dirhams in order that it would be said by people that the above .holy verse was revealed upon the virtue of Ibn-i-Muljam

Some of the books from both Sunni and Shi`ah schools, which have vividly considered :the revelation of this verse upon the virtue of `Ali-ibn-Abī-Ṭālib (a.s.), are as follows

Iḥyā'-u-`Ulūm-id-Dīn, vol. ٣, p.٢٣٨ by Qazālī;Tathkirat-ul-Khawāṣ, by Sebt-ibn-Jauzī' Ḥanafī; As-Sīrat-un-Nabawiyyah Ibn-i-Hushām, vol. ٢, p. ٢٩١, by Ibn-i-Hushām; As-Sīrat-ul-Ḥalabīyyah, vol. ٢, p. ٢٩, printed in Maktabat-ut-Tijārīyat-ul-Kubrā, Egypt, by .Ḥalabī; Al-Fuṣūl-ul- Muhimmah, by Ibn-i-Sabbāq Mālikī

:Explanations

Speech of evil person

Sometimes it happens that an evil person says something which seems wonderful: -١ " And among people is he whose speech… causes you to wonder, …" (the Qur'ān, ٢: ٢٠۴); but, in comparison with that, a true believer does something that causes the :world to wonder

Atyab-ul-Bayān, vol. ۲, p. ۳۸۶ ۱ -۱

"...And among people is he who sells his self "

Gaining Allah's pleasure

۲- The most profitable bargain is the one that a person sells his best property, his soul, to Allah, his Creator. Such a bargain is done neither for Paradise nor for being safe from the Fire of Hell, but it is merely performed for gaining His pleasure:

"... ;to seek the pleasure of Allah..."

Facing Danger in the way of Allah

۳- This is important that a person ventures his self and puts his soul in danger on the way of Allah by going forward towards the danger with no fear of it, whether the one confronts that danger or not.

Regarding to the occasion of revelation, the praise is for the one who exposes his soul in the process of sale although there happens no adventure.

۴- The love and affection of Allah is the best reward. Allah has ordinarily assigned a definite reward for every action in the Qur'ān, but in this verse, instead of expressing any sorts of reward, it simply says Allah is affectionate:

".and Allah is affectionate unto His (faithful) servants..."

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Verse ۲۰۸-۲۰۹; Arabic; English Translation

۲۰۸ یا اَیُّهَا الَّذینَ امَنُوا ادْخُلوا فِی السِّلْمِ کآفَّهً وَ لا تَتَّبِعُوا خُطُواتِ الشَّیْطانِ اِنَّهُ لَکُمْ عَدُوٌّ مُبینٌ

۲۰۹ فَاِنْ زَلَلْتُمْ مِنْ بَعْدِ ما جاءَتْکُمُ الْبَیِّناتُ فَاعْلَمُوا اَنَّ اللّهَ عَزیزٌ حَکیمٌ

۲۰۸. "O' you who have Faith! enter you all into submission (to Allah in being in peace), and follow not the footsteps of Satan, for he is a manifest foe for you."

۲۰۹. "But if you slip after clear arguments have come to you, then know that Allah is the Mighty, the Wise."

Occasion of Revelation:

It is narrated from `Akramah that this verse was revealed about the Jews who had converted to Islam, such as: `Abdullah-ibn-Salām, Tha`labat-ibn-Salām, Ibn-i-Yāmīn, Asad and Asīd (the sons of Ka`b), Shu`bat-ibn-Amr, Bahīrā-Rāhib, Sa`īd-ibn-Amr, and Ghays-ibn-Zayd. They went to the Messenger of Allah (p.b.u.h.) and asked him to allow them to glorify Saturday and recite the Torah; and, similar to the custom in the Age of Ignorance, to avoid consuming the milk and meat of camel. (۱)

Commentary: Verses ۲۰۸-۲۰۹

Worldly peace

The worldly peace is possible only under the Shadow of Faith.

The Qur'ānic words /silm/ and /salām/ in lexicon mean `peace' and `quietness'. So, this verse invites all the believes to peace, and in view of the fact that it addresses the believers, the verse means that peace can come into existence only with the existence of Faith. Thus, war and anxiety cannot be removed only by relying on mere human made rules and laws based on material affairs. Then, it is only by the use of the spiritual power of Faith that human beings, in spite of all their

Qur'an-il-Hakim, Persian translation, by Muhammad Khajawi, p. ۲۶۳ ۱ -۱

differences, can live peacefully and in fellowship together when they, consequently, .may form a worldly government

"... ,(O' you who have Faith! enter you all into submission (to Allah in being in peace "

It is evident that material affairs such as: language, race, wealth, geographical region, and social classes are totally the origin of separation and dispersion. They cannot provide the real worldly peace which needs a firm circle of connection between the hearts of human beings in the world. This linking circle is only Faith in Allah which is beyond those differences. Therefore, a certain worldly peace without Faith is impossible; the same manner that the inner peace and tranquillity in the unity of a .person and in his spiritual environment, without having a true Faith, is impossible

"... ,and follow not the footsteps of Satan ... "

Satanic temptations and deviations usually come forth gradually

As it was formerly mentioned, the Satanic temptations and deviations usually come forth gradually and , according to the meanings of the Qur'ān, each of them is counted as the following of a step of Satan. (١) Here, this fact is stated again that deviation from the right and following the stimuli of enmity, hypocrisy, fighting and blood-shedding usually begin from slight and simple stages. Believing people should be aware of their advent in order to stop them. There is a proverb common among Arab .people which says: Verily, a destructive fight begins with a slap

" .for he is a manifest foe for you ..."

The enmity of Satan against human kind is not something hidden or unknown. Satan has decided and sworn to behave inimically towards man since the beginning of the creation of Adam, and does his best to settle this enmity among the human race. Yet, as it has been described before, this opposition and hostility can not harm the true .believers but it is a secret alongside the path of spiritual development

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" ... ,But if you slip after clear arguments have come to you "

p: ۱۵۹

The Quran, ۲: ۱۶۸; ۶: ۱۴۲; ۲۴;۲۱ ۱ -۱

The path is clear; the program is clear; and the destination is also clear; so, there is no .room for falling for the temptations of Satan

Yet, if you deviate from the straight path and go astray while you have all of these clear reasons in hand, it will be your own fault. Thus, do know that Allah is both `Mighty' , so that no one can flee from His justice, and `Wise' so that He judges .nothing unjustly

" .then know that Allah is the Mighty, the Wise ... "

:Explanations

Another interpretation of the verse says: this verse indicates that the Holy Prophet (p.b.u.h.) through this revelation was informed of what will happen to those who joined the ranks of Islam for some interest of their own or other. It is clearly stated in this verse that those who backslide after adopting the faith, may not foolishly imagine that their going astray is going to affect in the least, the cause of God or would cause any inconvenience to the cause of those who believe in God. Those who go astray, need not be arrogant as to imagine that they will defeat God's Power or Wisdom. The .loss will be of those who go astray and not in the least of anybody else

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۲۱۰ هَلْ يَنْظُرُونَ اِلّا اَنْ يَأْتِيَهُمُ اللّهُ فى ظُلَلٍ مِنَ الْغَمامِ وَ الْمَل-ئِكَهُ وَ قُضِىَ الاْمْرُ وَ اِلَى اللّهِ تُرْجَعُ الاْمُورُ

Are they waiting for aught but Allah should come to them in the shadows of " .۲۱۰ ?clouds, with the angels

" .The matter has (already) been decided; and to Allah is the reversion of all affairs

Commentary: Verse ۲۱۰

Signs and Evidence of Allah

In this verse Prophet Muhammad (p.b.u.h.) is addressed, where the Lord, following the previous subject, remarks whether all these available signs and clear evidences and ordinances are not enough to protect people from deviation and being safe from the .(grips of their obvious foe, (Satan

Do the followers of Satan's command, besides having all those clear signs, expect that Allah accompanied with the angels, should come unto them in canopies (۱) of cloud and yield them some evidences more clear than the present ones? This is impossible, because Allah is not substance. Suppose this impossible happening becomes possible, ?what is the use of it when it is not needed

Are they waiting for aught but Allah should come to them in the shadows of clouds, " " ... ?with the angles

It is in the case that the whole matter is decreed and determined, and nothing has .remained undone

"... ;The matter has (already) been decided ... "

.And the destination of everything is to Allah, thus the end of all affairs is unto Him

" .and to Allah is the reversion of all affairs ... "

Therefore, the apparently interrogative sentence at the beginning of the verse, in meaning, is a negative question which means such a

The term /zulal/ is the plural form of /pullah/ meaning: 'awning, sun-shade, canopy, ١ -١ tent..., or whatever that produces shade'. Thus, the phrase /zulalin min-al-qamam/ means: 'canopies of clouds

thing cannot happen. (This is besides that, as we said, the occurrence of this impossible action is not necessary, because all the means of guidance have sufficiently been provided for the human race). So, according to this interpretation, there is nothing hidden in the meaning of the verse; and, therefore, the words of it .have exactly and totally been commented on

But, some of commentators have not taken the initial sentence of the verse as a positive interrogation with a negative sense. They have considered it a kind of warning against the sinners and those who follow the temptations of Satan, (a threat causing worldly punishment or the punishment of the world to come). In this case, the :meaning of the verse will be as follows

Are such people, with those unbecoming deeds and behaviour of theirs, awaiting for the command of Allah and His angels (of wrath) to come upon them for their punishment and put them in the chastisement of this world or the coming world, and put an end to their affairs? Of course, their deeds have no fruit for them but this very .mentioned one indeed

It is also worthy to note the explanation by al-`Allāmah as-Sayyid Muḥammad Ḥusayn at-Ṭabātabā'ī in Al-Mīzān Commentary, vol. ۳, pp. ۱۵۲, ۱۵۳ (English version), :about the verse under discussion where it says

It is self-evident truth, which is also proved by the Qur'ān and the sunnah, that attributes of the body connot be used for Allah, nor can He be described with adjectives of transient things. No such word, phrase of sentence can be used for Him .which implies transience, need, deficiency or want

Allah, the Self-Sufficient

Allah says: Nothing whatsoever (is there) like the like of Him. (۴۲:۱۱); and Allah is He Who is Self-sufficient (۳۵:۱۵); Allah is the Creator of everything. (۳۹:۶۲) There are numerous such verses; and all of them are confirmed and decisive ones to which the ambiguous verses should be referred. It is these confirmed verses which guide us towards the correct interpretation of the ambiguous ones. If any verse apparently

attributes to Allah and action or a characteristic of transient things, then it must be referred to the confirmed verses and interpreted in a way which is not below His dignity nor opposed to His

.beautiful names

Now here is a verse which attributes the action of `coming' to Allah. A few other verses also have used this word for Him. And comes your Lord with the angels arrayed in ranks (۸۹:۲۲); then came upon them Allah from whence they did not expect (۵۹:۲); so Allah came upon their structure from the foundations (۱۶:۲۶). In all such verses, it is necessary to interpret them with such meaning which are worthy of Divine sublimity. We may give them the meaning of, let us say, sending His chastisement upon them or surrounding them with His power of wrath. Accordingly, the meaning of `Allah should come to them' in this verse shall be: `Allah should .'surround them with His power for enforcing His decree on them

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p: ۱۶۳

Section ۲۶: Rejection of the Signs and the Apostles from Allah

Point

۲۱۱ سَلْ بَنی اِسْرائیلَ کَمْ اتَیْناهُمْ مِنْ ایَهٍ بَیِّنَهٍ وَ مَنْ یُبَدِّلْ نِعْمَهَ اللّهِ مِنْ بَعْدِ ما جاءَتْهُ فَاِنَّ اللّهَ شَدیدُ الْعِقابِ

۲۱۱. " Ask the Children of Israel how many clear signs We gave them; and whosoever changes Allah's blessing after it has come unto him, then, verily Allah is severe in retribution. "

Commentary: Verse ۲۱۱

Manner of the Children of Isreal

This verse points to the manner of the Children of Israel that how they were entangled with the punishment of Allah when they changed the blessings of Allah and showed ingratitude after having those clear signs and divine favours.

" Ask the Children of Israel how many clear signs We gave them; and whosoever changes Allah's blessing after it has come unto him,..."

The purpose of `change of blessing' is that one misuses the blessings, favours, and material and spiritual sources of authority, potentialities and talents that the one naturally has in his possession on the path of destruction, deviation, transgression, and vicious actions.

Allah gave the Children of Israel both spiritual trainees and powerful leaders. He (s.w.t.) bestowed upon them all sorts of material and spiritual facilities and possibilities, but they changed those bounties.

That behaviour they had, not only ruined their lives in this world, but also causes that there will be waiting a painful chastisement for them in the world to come.

"... then, verily Allah is severe in retribution."

The problem of `change of blessing' and its painful resulting fate is

not conclusive to the Israelites. At this very present Age, the industrial world is also entangled with this great adversity. The human race of today has so much abundant and different bounties and facilities that no period in the history has recorded the like of them for human kind. Yet, as a result of being distant from the heavenly instructions of prophets and because of `change of blessing' , human beings of this Age have applied those bounties terribly alongside the way of their own destruction. They have produced the most dangerous destructive weapons out of them (those bounties) to ruin the world. Or, they have gained profits by misusing their own material natural potentialities for the spread of transgression, oppression, exploitation, and have changed the world into an insecure and unpeaceful site in all .respects

The initial phrase of the verse: "Ask the Children of Israel" is, in fact, for the reason that the blessing of Allah be confessed by them, and then, it be remarked why they .were faced with that adversity: that they scattered wandering in the world

Verse ۲۱۲, Arabic; English Translation

۲۱۲ زُيِّنَ لِلَّذينَ كَفَرُوا الْحَيوةُ الدُّنْيا وَ يَسْخَرُونَ مِنَ الَّذينَ امَنُوا وَ الَّذينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيمَهِ وَ اللّهُ يَرْزُقُ مَنْ يَشاءُ بِغَيْرِ حِسابٍ

۲۱۲. " The life of this world has been made to seem fair to those who disbeleive, and ,they mock those who beleive

but those who guard (against evil) shall be above them on the Day of Judgement and Allah provides with sustenance for whomever He wills without measure. "

:Occasion of Revelation

Ibn-Abbas, the famous commentator, says that this holy verse was revealed about the chief leaders of Quraysh, a minority of wealthy people in their disbelieving tribe, who were living in easy circumstances. They used to mock a group of steadfast Muslim believers, who were poor from the point of finances. These disbelievers said: if the Prophet Muhammad (p.b.u.h.) had really been appointed from the side of God and was a noble prophet, the rich and authoritative ones would have followed him. Then, .this verse was revealed and answered their vain statements

Commentary: Verse ۲۱۲

The occasion of revelation of the verse does not hinder us from taking the verse as a general and common rule, or consider it as the perfecter of the previous verse about :the Jews. The verse says

" The life of this world has been made to seem fair to those who disbelieve, ... "

:Thus, they were so proud that they ridiculed those believers who were rather poor

" ... and they mock those who believe, ... "

:Yet, in the meantime, the attention should also be paid to this condition that

... but those who guard (against evil) shall be above them on the Day of Judgement ... "
"

The reason for that condition lies in the coming world where the spiritual ranks will be illustrated in their objective forms and believers will be positioned in such elevated high ranks that these miserable people, comparing them to as if the believers are in high sky of honour, feel themselves in the lowest and deepest earthly abode of disgrace. This is not surprising, of course, because the foregoing detailed condition is :the fruit of their own deeds

" .and Allah provides with sustenance for whomever He wills without measure ... "

These facts are, indeed, some gladtidings for the poor believers and also a severe .warning to the rich who are proud and faithless unto the Truth

And the phrase stating that `Allah provides with sustenance for whomever (here, the believers) He wills without measure' may point to this idea that Divine rewards, from the view of quantity and quality, are never equivalent to our good deeds. They are bestowed according to His Grace and Generosity, and, also, we know that there is no .limit to the Grace and Generosity of Allah

۲۱۳ كانَ النّاسُ اُمَّةً واحِدَةً فَبَعَثَ اللّهُ النَّبِيّنَ مُبَشِّرينَ وَ مُنْذِرينَ وَ اَنْزَلَ مَعَهُمُ الْكِتابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النّاسِ فيمَا اخْتَلَفُوا فيهِ وَ مَا اخْتَلَفَ فيهِ اِلاَّ الَّذينَ اُوتُوهُ مِنْ بَعْدِ ما جاءَتْهُمُ الْبَيِّناتُ بَغْيا بَيْنَهُمْ فَهَدَى اللّهُ الَّذينَ امَنُوا لِمَا اخْتَلَفُوا فيهِ مِنَ الْحَقِّ بِاِذْنِهِ وَ اللّهُ يَهْدى مَنْ يَشآءُ اِلى صِراطٍ مُسْتَقيمٍ

۲۱۳. " (All) Mankind was but a single nation, then Allah raised Prophets as bearers of good tidings and warners, and He sent down with them the Book with the Truth that it might judge between people on that wherein they differed.

And none were at odds over it, except those very (people) whom it was given unto, after clear arguments had come to them, revolting among themselves. So Allah guided by His Will, those who believed regarding that which people had differed about the truth.

And Allah guides whomever He wills to the Straight Path. "

Commentary: Verse ۲۱۳

Mankind, but a Single Nation

It is understood from this verse that human race had a simple and plain life at the beginning. Then, later, after the increase of population and the appearance of a variety of tastes among them, little by little, diversities and oppositions arose.

" (All) Mankind was but a single nation, ... "

As some Islamic traditions indicate, this period has been adapted to an Age before the time of Noah (a.s.) when people, with little information, used to live a simple limited life.

But, sometime later there appeared some conflicts between individuals when they wanted to gain more and more interests especially

by employing others for reaching the foregoing purposes via them. This caused that .the classes of people and social levels came into existence

"... ,then Allah raised Prophets as bearers of good tidings and warners ... "

The necessity of a social life is the existence of a firm and just law in that society. This law should be able to solve the problems of people. Allah appointed the prophets for solving the problems and removing the opposition created thereby. He (s.w.t.) sent some heavenly Books down to them, but some arrogant groups consciously stood against the invitation of the prophets and produced a new conflict, added to their .former ones

" ... and He sent down with them the Book with the Truth ... "

In this way, of course, Allah led some receptive people to His guidance with His grace and favour, and left those who, as a result of envy, jealousy, force, or oppression, .resisted against the truth alone to themselves until they recieve their retribution

"... .that it might judge between people on that wherein they differed ... "

:Explanations

Complexity of Life Varies with size of Population

١ - The larger the number of contemporary people in one region is, the more variety of demands will arise; and, when the life is simpler and the number of people is smaller, .the less the contradictions will be

Necessity of a Judge

٢ - Wherever there lies a dispute, there needs a judge. Human made laws and civilizations are not able to solve the discords of mankind, because all human groups or individuals usually look for their own personal needs or demands. The solution of the human problems should be made up via the path of Divine prophets and through the revealed laws which are free from any fault and falsification because they are

.sent down from the side of Allah (s.w.t.) and by an infallible figure, i.e. a godly prophet

,And none were at odds over it, except those very (people) whom it was given unto ... "
" ...

Faith in the Resurrection

The best way of solution to contradictions is Faith in the Resurrection. This doctrine -۳ utilizes the subject of glad tidings to prevent the appearance of contradictions, and .uses the subject of warning as its remedy

Intentional Contradiction

The worst kind of contradiction is the intentional one which comes forth with the -۴ .aim of jealousy and oppression while there are clear evidences available

"... .after clear arguments had come to them, revolting among themselves ... "

Path to the solution of contradiction

The path to the solution of contradiction, therefore, is belief in Truth and obeying -۵ :the law of prophets

" ... So Allah guided by His Will, those who believed ... "

Judgement of prophets

The critical statement of the Qur'ān is targeted to that pertinacious contradiction in -۶ which a person does not accept the judgement of prophets appointed by Allah based on the Divine Law, else the contradictions and disputes that finally surrender to justice are not objected. This kind of diversity is similar to the two pans or scales of a .balance which move up and down until one finally parallels with the other

"... .regarding that which people had differed about the truth ... "

Dispute Between Believers

There sometimes appear disputes between the believers, too, but they will be led -۷ under the guardianship of Allah; while disbelievers will be wandering in darkness .forever

" .And Allah guides whomever He wills to the Straight Path ... "

The Straight Path

" .Rescue from contradiction is, surely, counted "the Straight Path -۸

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Verse ۲۱۴, Arabic; English Translation

۲۱۴ اَمْ حَسِبْتُمْ اَنْ تَدْخُلوا الْجَنَّهَ وَ لَمّا يَأْتِكُمْ مَثَلُ الَّذينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسآءُ وَ الضَّرّآءُ وَ زُلْزِلُوا حَتّى يَقُولَ الرَّسُولُ وَ
الَّذينَ امَنُوا مَعَهُ مَتى نَصْرُ اللّهِ اَلا اِنَّ نَصْرَ اللّهِ قَريبٌ

۲۱۴. " Or did you suppose you would enter Paradise untouched by the suffering which was endured by those before you?

They were afflicted by distress and adversity and were so shakened that the Messenger and those who believed with him said,

`When will Allah's help (come)?'

Surely Allah's help is (always) nigh! "

Occasion of Revelation:

Some of the commentators say that this verse was revealed on the occasion of the battle of Ahzāb, or the Confederate, when the Muslims got impatient and terribly terrified in the battle. So, they, being surrounded by the enemy, began asking about the help of Allah, the Almighty. Therefore, the revelation of this verse invited them to patience and perseverance and made them hopeful of triumph through the help of Allah.

It is also reported that when Muslims were defeated in the battle of 'Uhud, `Abdillah-ibn-'Ubayy, reproaching them, inquired that until when those Muslims were going to give themselves in death and he added that if Muhammad (p.b.u.h.) was really the Messenger of Allah, then He (s.w.t.) would not let his companions be captured or killed. At that moment the above verse was revealed.

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Commentary: Verse ۲۱۴

:Intense Adversities as a Divine Practice

The above verse indicates that some of the believers thought that the main factor of arriving in Heaven was only the expression of Faith to Allah and, thereafter, no trouble or pain they might tolerate. Hence, Allah would arrange their affairs, they imagined, and destroy their enemies without any effort and endeavour that they .themselves might suffer

Against this kind of wrong thinking, the Qur'ān points to the true and usual method of Allah. It says that the believers must be ready to devote themselves and to face with troubles and difficulties along the path of Faith and its influence. These difficulties are, in fact, some trials which make the real Faith from the unreal one manifest. The Qur'ān also explains that these trials and difficulties exist as a general law, and that is .why they had afflicted the former nations and all previous sects, too

Or did you suppose you would enter Paradise untouched by the suffering which was " "... ?endured by those before you

The Israelites, for example entangled with many sufferings in order to be rescued from the oppressive grips of the Pharaoh. When they were amazed and did not know what to do, the grace and favour of Allah came and helped them to win their enemy. This situation was not exclusive to the Children of Israel alone, but, as the above verse points out in the phrase: " by those before you ", all earlier nations had a common status from this point of view, too. It seems that this is a Divine practice .which is the secret of training and spiritual development in human kind

"... They were afflicted by distress and adversity ... "

All dynasties should be involved in the current of adversities and calamities so that they be prepared for some more important and graver adventures, and also, by this way, the efficient and experienced ones be recognized and with repelling the .unworthy persons, the society be filtered

,and were so shakened that the Messenger and those who believed with him said ... "
"...

Another point that we must be aware of in commenting on this verse is that, at the end, it proclaims that afflictions and adversities had so intensely encompassed the :former nations that even the believing people and prophets, all together, said

" ... '?(When will Allah's help (come` ... "

It is evident that the purpose, here, is not a protest against the Providence, but this manner of statement is itself a kind of invocation and a plea for help. So, the Qur'ān :says

" !Surely Allah's help is (always) nigh ... "

Verse ۲۱۵, Arabic; English Translation

۲۱۵ يَسْئَلُونَكَ ماذا يُنْفِقُونَ قُلْ ما اَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوالِدَيْنِ وَ الْأَقْرَبينَ وَ الْيَتامى وَ الْمَساكينِ وَابْنِ السَّبيلِ وَ ما تَفْعَلُوا مِنْ خَيْرٍ فَاِنَّ اللّهَ بِهِ عَليمٌ

:They ask you (O' Muhammad) what they should spend; say " .۲۱۵

Whatever you spend that is good, (from your material and spiritual wealth to avail)` for parents, relatives, the orphans, the needy, and the traveller; and whatever you do ".' that is good, verily Allah is All-Knowing of it

:Occasion of Revelation

Amr-ubn-i-Jamūh was an old man who was rich, too. Once he asked the Prophet` Muhammad (p.b.u.h.) what he would spend as charity and to whom he could give the .charity. Concerning this matter, the above verse was revealed

Commentary: Verse ۲۱۵

Charity: What should be spent and on Whom

There are many verses in the Qur'ān which speak about charity in the way of Allah. The Lord of the world has variously encouraged Muslims to spend in charity and help the indigent, but the status of the verse under discussion is different. At the time of revelation, some people wanted to know what kind of property they should spend .from

:So, it says

"... ;They ask you (O' MUhammad) what they should spend "

The verse, in answer to this question, besides explaining what should be spent, points to another problem, too. It adds the situations and persons that charity might be spent on. And, as it was mentioned in the above, the occasion of revelation also shows that both problems (the material which should be spent, and the persons whom .charity should be given to) had been questioned about

In reply to the first subject, i.e. the matter that should be

dispensed with by the way of charity in the way of Allah, applying the term `khayr' (good), there has been given a complete, expressive and inclusive answer to the question. The answer simply is whatsoever good that may benefit the others. Thus, it .concludes all beneficial capital, irrespective of material or spiritual

,say, ` Whatever you spend that is good … "

" … (from your material and spiritual wealth to avail)

In reply to the second subject, i.e. the person and the order in which charity should proceed, a logical series is given. The claim of the parents and of the nearest relatives is made the first concern of the charitable. Then, it refers to the orphans and the .indigents before paying to the needy travellers

"… ;for parents, relatives, the orphans, the needy, and the traveller … "

It is self-evident that making provision for relatives, besides the ordinary effects that .any charity has, contains a profound result in firmness of their relationship

".' and whatever you do that is good, verily Allah is All-Knowing of it … "

The dispensers of charity should not persist on the matter so that others understand their benevolence, and their good actions should be done for obtaining more sincerity. It seems that the secret of that fact lies in this sense that the One Who gives reward knows everything including whatever deed we do. So, the Exalted One in Whose possession is the recompense of all deeds, with Him are the accounts of all human .beings, too

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۲۱۶ کُتِبَ عَلَیْکَمُ الْقِتالُ وَ هُوَ کُرهٌ لَکَمْ وَ عَسی اَنْ تَکْرَهُوا شَیْئًا وَهُوَ خَیْرٌلَکَمْ وَ عَسی اَنْ تُحِبُّوا شَیْئًا وَ هُوَ شَرٌّلَکَمْ وَ اللّهُ یَعْلَمُ وَ اَنْتُمْ لا تَعْلَمُونَ

,Fighting (in the cause of Allah) is prescribed for you " .۲۱۶

.although you dislike it

;Yet it may happen that you dislike a thing while it is good for you

;and it may happen that you love a thing while it is evil for you

" .surely Allah knows, and you know not

Commentary: Verse ۲۱۶

Fighting in the Cause of Allah

The previous verse was about charity while this verse is about donating soul and .blood, both of which run in the field of devotion, both together in one rank

This verse states that, it is necessary for you to fight against the enemy. This command has surely been legislated and is incumbent upon Muslims, while human .kind naturally is inconvenient with suffering toils and pains

"... .Fighting (in the cause of Allah) is prescribed for you, although you dislike it "

The next part of the verse points to the fact that fighting and struggling with the enemy is basically hard and disagreeable, because it causes the death of some people, together with pain and loss of limbs and properties in an environment of terror and insecurity for some others. Yet, there are always some devoted persons .who never withhold of any self-sacrifice in the way of their own sacred aims

But, the majority of ordinary people are those who, as was reasoned in the above, .tend not to take part in the holy struggle and self-sacrificing practically

The Lord of the world, with a sharp tone, condemns this kind of thinking of theirs, but He opens a new doorway to them. The Qur'ān, addressing Muslims, says that you are

not aware of the expediencies of

p: ۱۷۶

affairs. How do you know? There may be something good behind what you suppose is inconvenient, and there may be something evil at the back of what you like. It is only Allah Who knows the whole secret of affairs. Yet, it is certain that those who are studious and clever (not the inattentive people) can find a way to the solution of a part .of the secrets of some qualifications

Yet it may happen that you dislike a thing while it is good for you; and it may ... " ;happen that you love a thing while it is evil for you

This verse points to a fundamental principle in the Divine laws of creation and legislation. It develops the spirit of regulation and resignation in man unto these laws. It is so that human members, concerning the Divine laws, should not take their own distinction and concept as a criterion of judgement, because surely their knowledge is limited in all aspects and, comparing with their unknown quantities, it is naught, or as .if it were a drop of water in the face of a sea

".surely Allah knows, and you know not ... "

Divine Laws of Creation and Legislation

Therefore, they must never frown at such laws which originate from the knowledge of Allah, the knowledge that is infinite from any points of view. But, they ought to know that all of these laws are totally alongside the benefit of the human race whether they are the laws of legislation such as: Holy War, alms tax, and the like of them, or the laws of creation and the incidents that occasionally occur in life and are never avoidable. They are like death and grievous inflictions unto our friends and relatives which come forth unexpectedly and unavoidably; or like the future secrets .which are concealed from Man, and the similar subjects

Holy War

.However, Holy War is one of the important applications of Islam

There are many verses of the Qur'ān as well as Islamic traditions from Prophet

Muhammad (p.b.u.h.) and Ahlul-Bayt (a.s.) found upon the importance and virtue of .Holy War

:It is narrated in a tradition from the Prophet (p.b.u.h.) who said

Good deeds comparing with Holy War in the way of Allah are not but a

(corpse in an unfathomable sea."(١

It is also narrated from Imam Ṣādiq (a.s.) who said: " Holy War (in Islam) is the best (of all) things next to the obligatory duties (such as: prayers, fasting, Hajj and alms (tax)."(٢

:Again, the Messenger of Allah (p.b.u.h.) is narrated who has said

(Heaven has a door which is called the Door of Strivers."(٣ "

Holy War has not been allocated only to Islam. Other Divine religions before Islam had also had it, as the current Torah has narrated the injunctions of Moses (a.s) about fighting with several tribes other than the Israelites. Some definite references among :them are

DEUTERONOMY, Chapters ٧, ١٣, and Chapter ٢٠; EXODUS, Chapter ٣٢; and NUMBERS, .Chapter ٣١

The prophet Jesus (a.s.) also has been commissioned to Holy War as it is recognized .from MATTHEW, Chapter ١٠, No. ٣۴ and LUKE, Chapter ١٩, No.٢٧ and Chapter ٢٢, No.٣۶

Some stories of a few other former prophets who fought against disbelievers are :referred to in the Qur'ān, too. A few examples are

Sura 'Āl-i-`Imrān, No. ٣, verse ۴٧; Sura Al-Baqarah, No.٢, verse ٢۴۶; and Sura Al-(Mā'idah, No.۵, verse ٢٧.(۴

Referential texts from the Book of the Old Testament

A. Referential texts from the Book of the Old Testament, referred to in the above, are :as follows

:The fifth book of Moses called DEUTERONOMY; Chapter ٧, p. ٢١٩ No.٢ to ۵ say

And when the Lord thy God shall deliver them before thee; thou shalt smite them, ٢ and utterly destory them; thou shalt make no covenant with them, nor shew mercy :unto them

Neither shalt thou make marriages with them; thy daughter thou shalt not give unto ٣ his son, nor his daughter shalt thou take unto thy

.son

p: ١٧٨

Jami'-us-Saʿādāt and Bihār-ul-Anwar, vol. ١٠٠, p.٨٩ ١ -١

Al-Kafi, vol. ٥,p. ٣ ٢ -٢

Al-Tahthib, vol. ۶, p. ١٢٣ ٣ -٣

Atyab-ul-Bayan, Commentary, vol. ٢, p. ۴١۴ ۴ -۴

For they will turn away thy son from following me, that they may serve other gods: ۴
.so will the anger of the Lord be kindled against you, and destroy thee suddenly

,But thus shall ye deal with them; ye shall destroy their altars ۵

and break down their images, and cut down their groves, and burn their graven .images with fire

:And, Deuteronomy, Chapter ۱۳, pp. ۲۲۷ and ۲۲۸, No.۹ and ۱۵ say

But thou shalt surely kill him; thine hand shall be irst upon him to put him to death, ۹
.and afterwards the hand of all the people

And thou shalt stone him with stones, that he die; because he hath sought to thrust ۱۰
thee away from the LORD thy God, which brought thee out of the land of Egypt, from .the house of bondage

And all Israel shall hear, and fear, and shall do no more any such wickedness as this ۱۱
.is among you

If thou shalt hear say in one of thy cities, which the LORD thy God hath given thee ۱۲
,to dwell there, saying

Certain men, the children of Belial, are gone out from among you, and have ۱۳
withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ;ye have not known

Then shalt thou enquire, and make search, and ask diligently; and, behold, if it be ۱۴
;truth, and the thing certain, that such abomination is wrought among you

Thou shalt surely smite the inhabitants of that city with the edge of the sword, ۱۵
destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the .sword

:Again, Deuteronomy, Chapter۲۰, p.۲۳۴, No.۱-۴ say

WHEN thou goest out to battle against thine enemies, and seest horses, and ١
chariots, and a people more than thou, be not afraid of them: for the LORD thy God is
.with thee, which brought thee up out of the land of Egypt

And it shall be, when ye are come nigh unto the battle, that the priest shall approach ٢
,and speak unto the people

And shall say unto them, Hear, O Israel, ye approach this day unto battle against ٣
your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye
;terrified because of them

For the LORD your God is he that goeth with you, to fight for you against your ۴
enemies, to save you.

Also, in the second book of Moses, called: EXODUS; Chapter ۳۲, pp. ۱۰۶, ۱۰۷, No. ۲۷-۲۹, it says:

And he said unto them, Thus saith the LORD God of Israel, Put every man his sword ۲۷
by his side, and go in and out from gate to gate throughout the camp, and slay every
man his brother, and every man his companion, and every man his neighbour.

And the children of Levi did according to the word of Moses: and there fell of the ۲۸
people that day about three thousand men.

For Moses had said, Consecrate yourselves to day to the LORD, even every man ۲۹
upon his son, and upon his brother; that he may bestow upon you a blessing this day.

However, in the fourth book of Moses called: NUMBERS, Chapter ۳۱, p.۲۰۱, No. ۱-۱۲ says thus:

AND the LORD spake unto Moses, saying, ۱

Avenge the children of Israel of the Midianites: afterward shalt thou be gathered ۲
unto thy people.

And Moses spake unto the people, saying, Arm some of yourselves unto the war, ۳
and let them go against the Midianites, and avenge the LORD of Midian.

Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the ۴
war.

So there were delivered out of the thousands of Israel, a thousand of every tribe, ۵
twelve thousand armed for war.

And Moses sent them to the war, a thousand of every tribe, them and Phinehas the ۶
son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to
blow in his hand.

And they warred against the Midianites, as the LORD commanded Moses; and they ٧
.slew all the males

And they slew the kings of Midian, beside the rest of them that were slain; namely, ٨
Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son
.of Beor they slew with the sword

And the children of Israel took all the women of Midian captives, and their little ones, ٩
and took the spoil of all their cattle, and

.all their flocks, and all their goods

And they burnt all their cities wherein they dwelt, and all their goodly castles, with ۱۰
.fire

.And they took all the spoil, and all the prey, both of men and of beasts ۱۱

And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar ۱۲
the priest, and unto the congregation of the children of Israel, unto the camp at the
.plains of Moab, which are by Jordan near Jericho

:B. The referential texts from the Book of New Testament are as follows

:a. The Gospel according to St.Matthew, Chapter ۱۰, P.۹۰۲, No.۳۴: such is recorded

Think not that I am come to send peace on earth: I came not to send peace, but a ۳۴
.sword

:b. The Gospel according to St. Luke, Chapter ۱۹, p.۱۰۷۶, No.۲۷ reports

But those mine enemies, which would not that I should reign over them, bring ۲۷
.hither, and slay them before me

:c. And, St. Luke, Chapter ۲۲, p. ۱۰۸۰, No.۳۶ explains thus

Then said he unto them, But now, he that hath a purse, let him take it, and likewise ۳۶
.his scrip: and he that hath no sword, let him sell his garment, and buy one

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Section ۲۷: Questions about various important topics

Verse ۲۱۷-۲۱۸, Arabic; English Translation

Persecution during the sacred month Mischief graver than carnage Pardon and Mercy for the emigrants and those who strive and struggle in the way of the Lord Question about intoxicants and gambling, Alms Orphans Matrimony with believer men and .women

۲۱۷ يَسْئَلُونَکَ عَنِ الشَّهْرِ الْحَرامِ قِتالٍ فيهِ قُلْ قِتالٌ فيهِ کَبيرٌ وَ صَدٌّ عَنْ سَبيلِ اللّهِ وَ کُفْرٌ بِهِ وَ الْمَسْجِدِ الْحَرامِ وَ اِخْراجُ اَهْلِهِ مِنْهُ اَکْبَرُ عِنْدَ اللّهِ وَ الْفِتْنَهُ اَکْبَرُ مِنَ الْقَتْلِ وَ لا يَزالُونَ يُقاتِلُونَکُمْ حَتّى يَرُدُّوکُمْ عَنْ دينِکُمْ اِنِ اسْتَطاعُوا وَ مَنْ يَرْتَدِدْ مِنْکُمْ عَنْ دينِهِ فَيَمُتْ وَ هُوَ کافِرٌ فَاُولئِکَ حَبِطَتْ اَعْمالُهُمْ فِى الدُّنْيا وَ الْاخِرَهِ وَ اُولئِکَ اَصْحابُ النّارِهُمْ فيها خالِدُونَ

۸۱۲ اِنَّ الَّذينَ امَنُوا وَ الَّذينَ هاجَرُوا وَ جاهَدُوا فى سَبيلِ اللّهِ اُولئِکَ يَرْجُونَ رَحْمَتَ اللّهِ وَ اللّهُ غَفُورٌ رَحيمٌ

They ask you (O' Muhammad) concerning the sacred month about fighting in it." .۲۱۷ ,Say: `Fighting in it is a grave (sin); but to bar (people) from Allah's way

and to deny Him (to prevent access) to the Sacred Mosque, and to drive its people therefrom is, a graver (crime) with Allah.

Sedition is more gravous than slaughter.

They will not cease fighting against you until they turn you back from your religion, if they can.

But whoever of you turns back from his religion, and dies disbelieving such are they whose deeds shall be of no avail in this world and Hereafter; those are the inhabitants of the Fire, wherein they shall dwell forever."

٢١٨. "Those who believed and those who migrated (suffered exile) and struggled in the way of Allah these are they who hope for Allah's Mercy; and Allah is Forgiving, Merciful."

Occasion of Revelation:

It is said that this verse was revealed about the struggle of `Abd-il-lāh-ibn-Jaḥsh. The event was as follows:

Before the occurrence of the battle of Badr, the Messenger of Islam (p.b.u.h.) sent for `Abdillāh-ibn-i-Jaḥsh. When he came, the Prophet (p.b.u.h.), accompanying him eight men from among the Emigrants, gave him a letter and told him to start on a journey immediately, and after two days of paving the way, then he would open the letter to read and follow what it said. So, after two days of travelling, `Abdillāh opened the letter and found thus: "When you opened the letter, you go forward to `Nakhlah' , (a land between Mecca and Ṭā'if), and from there watch the situation of Quraysh. Then report to us the circumstances.

`Abdillāh told his companions the matter and added that the Prophet (p.b.u.h.) had commanded him not to force them on that way. So, those who would be ready to be killed might follow him, and the rest could return. All the members decidedly started to go forward with him.

When they reached Nakhlah, they encountered a caravan from Quraysh wherein was `Amr-ubn-i-Ḥadramī. That day was the last day of Rajab (one of the Sacred Months), so, they began consulting whether they could attack that group or not.

A few of them said if they left the caravan to continue their way,

they would enter the limits of the sacred town, Mecca, where it was forbidden to attack them. Hence, finally, the Prophet's agents invaded them bravely. They succeeded to kill `Amr-ubn-i-Ḥadramī and brought the caravan with two captives to the Prophet (p.b.u.h.). The Messenger of Allah (p.b.u.h.) said he had not ordered them to fight in a sacred month. Therefore, he did not mix himself with the booties and the captives. The victorious warriors felt annoyed and Muslims thereby began scolding them. Infidels also sarcastically stated that the Prophet Muhammad (p.b.u.h.) made fighting, bloodshedding, and capturing in the Sacred Months lawful. At that time the first verse of the above verses was revealed.

After the revelation of this verse, `Abdillāh-ibn-i-Jaḥsh and his companions stated that they had strived on that way to obtain the reward concerning the Holy War. They also asked the Prophet (p.b.u.h.) whether they had got the reward of the strivers. Then, the second verse in the above was sent down.(١)

Commentary: Verses ٢١٧-٢١٨

Fighting in the Sacred Months

As the occasion of revelation denotes, the verse intends to answer the questions about fighting in Sacred Months. It clearly proclaims the prohibition of fighting in Sacred Months and counts such a fighting a great sin.

They ask you (O' Muhammad) concerning the sacred month about fighting in it. Say: "(`Fighting in it is a grave (sin); ... "

Yet, it emphasizes that the infidels who have committed great sins such as infidelity to Allah, banning people from being lead to the straight path, expelling the inhabitants of Mecca from their home, trampling on the divine sanctuary and security of the sacred premises of Mecca, where the birds, beasts and plants should be secured, are not rightful to object to a group of Muslims who took action in fighting by mistake during a Sacred Month.

" ... but to bar (people) from Allah's way,

Sirah Ibn-i-Husham, vol. ۲, p. ۲۵۲ ۱ -۱

and to deny Him (to prevent access) to the Sacred Mosque, and to drive its people therefrom is, a graver (crime) with Allah. ..."

In addition to that, pagans have made mischief, because any subversive move against truthful people and barring them from embracing the theistic creed is a movement to creating a mischievous environment full of infidelity and idolatry. This crime is graver than fighting in a Sacred Month.

"... Sedition is more gravous than slaughter. ..."

Thus, these Qur'ānic words addresses Muslims and warns them to be careful not to be affected by the evil propagations of infidels. It informs them to have insight and be conscious for pagans who always try to convert them from Islam. It says:

"... They will not cease fighting against you until they turn you back from your religion, if they can. ..."

To prevent this situation, the Qur'ān warns that whoever of Muslims turns back from the Truth and dies in that status while the one is an infidel, this infidelity nullifies all his good deeds of this world and the next world totally.

"... But whoever of you turns back from his religion, and dies disbelieving such are they whose deeds shall be of no avail in this world and Hereafter' ..."

When a person, with such a condition of disbelief, has no valid good deeds in Hereafter, reasonably the one will be permanently involved in the torment of Allah.

"... those are the inhabitants of the Fire, wherein they shall dwell forever."

Effects of Belief and Disbelief on Deeds

There is a discription about the Arabic term /ḥabt/ (forfeiture) in Almīzān, Commentary, a part of which is as follows:

In short, `ḥabt of deeds' means their coming to nothing and their being of no effect. It has been said that it is derived from / ḥabata / which is used when an animal over-eats

.and its stomach distends, often resulting in its death

The gist of the verse under discussion, like other verses of forfeiture, is that disbelief and apostasy make the deeds ineffective, i.e., such deeds lose their power to make ,life blissful. On the other hand

true faith and belief give life to the deeds and they create felicity, bliss and happiness in life. If someone acquires true faith after disbelief, his deeds are given a new life and they become effective in making life blessed and happy (although they were forfeited and ineffective before). Likewise, if he apostatizes after having been a believer, all his deeds become dead, null and void; they cannot make life in this world or in the Hereafter happy. Thereafter, if he leaves his apostasy and comes back to the fold of Islam, it is hoped that his deeds will be revived; but if he dies in the apostasy, the forfeiture will have been confirmed and misery unhappiness will be written down for (him.(۱)

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The Arabic term /jihād/ literally means striving that can be with wealth i.e. spending money in the way of Allah, or with life which means giving away life or getting killed in .Allah's way i.e. for Allah's cause

Those who believed and those who migrated (suffered exile) and struggled in the" "... ;way of Allah - these are they who hope for Allah's Mercy

This point is also remarked in the second verse that some warriors in the cause of Allah (s.w.t.), as a result of being unaware or being insufficiently cautious, may make some errors, (the foregoing story of `Abdillāh-ibn-i-Jaḥsh was an example of this meaning), but Allah will forgive them for their greater services that they usually do .faithfully and sincerely

" .and Allah is Forgiving Merciful ... "

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(Almīzān, commentary, vol. ۳, pp. ۲۴۵,۲۴۷, (English version ۱ -۱

۲۱۹ يَسْئَلُونَکَ عَنِ الْخَمْرِ وَ الْمَيْسِرِ قُلْ فيهِما اِثْمٌ کَبيرٌ وَ مَنافِعُ لِلنّاسِ وَ اِثْمُهُما اَکْبَرُ مِنْ نَفْعِهِما وَ يَسْئَلُونَکَ ماذا يُنْفِقُونَ قُلِ الْعَفْوَ کَذلِکَ يُبَيِّنُ اللّهُ لَکُمُ الْاياتِ لَعَلَّکُمْ تَتَفَکَّرُونَ

:They ask you concerning wine and gambling. Say " .۲۱۹

There is a great sin in both of them, and (some) profits for people; but their sin is` .'greater than their profit

:They ask you as to what they should spend. Say

.'Whatsoever can be spared`

".Thus does Allah make the Signs clear to you, in order that you may ponder

Commentary: Verse ۲۱۹

Wine and Gambling

The statement in this verse is about two questions and their divine answers. The first :question is about `wine' and `gambling', thus

"... .They ask you concerning wine and gambling"

The term `Khamr' in Arabic lexicon means `a cover' , hence the veil that women wear to cover their heads to observe ` Hijāb ' , it is called ` khimār '. Since the alcoholic beverages often delude the ability of the distinction of the person who drinks and, in .'fact, it covers the wisdom, in Arabic language that kind of liquor is called `khamr

The term `Maysir' is derived from the Arabic word /yusr/ which means: `ease, easiness, and facility', as if, in gambling, each of the two parties wants to take the .wealth of the other easily

In answer to the question of some believers about wine and gambling, the verse, :addressing the Prophet (p.b.u.h.), says

"... ;Say: `There is a great sin in both of them, and (some) profits for people ... "

This profit maybe refers to those interests that the producers of wine obtain through planting vineyards or preparing raisins for wine, or

p: ۱۸۷

selling wine; or the money taken as taxes, charges, and custom-duties; or the profit some gain by establishing game-houses. But the sin and interior loss of these two is .graver than their exterior profits

Disadvantages Resulting from Drinking Wine and Gambling

Here are a few disadvantages resulting in drinking wine and gambling listed in some :commentary books

Shortening the lifetime .١

The negative effects on the procreation of babies specially if the intercourse of the .٢ .couple happens when the person is intoxicated

The spread of immorality and the increase in the number of crimes such as: theft, .٣ .combat, murder, sexual offenses, and dangerous driving accidents

One of the scholars expert in natural science has said: " If governments in the drunkard nations close half of the vintneries, we will be able to close half of the ".hospitals and psychiatric asylums

Gambling is also known among the causes of: disturbance, neurasthenic diseases, apoplexies cerebral and hemacardiorrhagia, the increase of heartbeats, inappetence, paleness, and so on. Those who deal with the factors of crimes (in some societies) have formally issued that about thirty percent of the number of crimes are related to .gambling

By the way, gambling surely has a destructive function in the development of .economics, because it wastes the mirth of the useful work

Gambling has been announced forbidden and illegal in some of non-Islamic countries during the recent years. In England, for instance, that law passed to be executed in ١٨٥٣, in America in ١٨٥٥ (where it is again now practiced in some states), in Russia in .١٨٥۴, and in Germany it passed in ١٨٧٣

The second question is regarding to the quality of /`afw/ `charity', when the Prophet :(p.b.u.h.) is asked about

:They ask you as to what they should spend. Say... "

'.Whatsoever can be spared '

".Thus does Allah make the Signs clear to you, in order that you may ponder

In the Arabic dictionary, the term /`afw/ , in addition to the sense

of `pardon' and `forgiveness', means: `moderation, superfluous goods, and the best thing of the wealth'. Each of these meanings is fitting in the verse; and the purpose of the term /`afw/, here, may conclude all of these senses. That is, if you desire to spend, you should observe both moderation, and do not disburse all your property as charity so that thereafter you yourself become needy, and when you give something to someone, give that of your most beloved things; for the Qur'ān says:

"By no means shall you attain to righteousness until you spend (benevolently) out of what you love; ... " , (Sura `Āl-i-`Imrān, No.۳, verse ۹۲).

Explanations:

۱- When dealing a thing, we must be just. The verse does not connive the profits of wine and gambling, but it propounds the subject so that it animates the power and faculty of contemplation and meditation in us.

۲- Both wine and gambling are the means of destruction of body and soul. They are both causes of failure, so, they have come together in the Qur'ān.

۳- Protect both wisdom and peace. With the prohibition of wine, wisdom and contemplation has been protected; and by the prohibition of gambling, the safety of peace and spiritual and economical security have been guarded.

۴- As the commentary books indicate, at the advent of Islam, the prohibition of wine had been introduced step by step until when it was fully performed throughout the Islamic society.

At the call of Islam, people habitually used to drink wine although it had been forbidden in the former religions. The Divine Messages gradually made them ready to accept its prohibition. In Sura An-Naḥl, No.۱۶, verse ۶۷ the revelation says: "And of the fruits of the palms and the grapes you obtain from them intoxication and goodly provision; ...", which means you may obtain both spirituous liquor and good provision from grapes, i.e., spirituous liquor is not a good provision.

After that, concerning wine and gambling, the verse under discussion was sent down, :saying that their harm, in comparison, is more than their profits

There is a great sin in both of them, and (some) profits for people; but their sin is ... " "... greater

Then, in another occurrence, a different verse of the Holy Qur'ān was revealed, (Sura :An-Nisā', No.۴, verse ۴۳), and commanded Muslim believers

".do not go near prayer when you are intoxicated ... "

And, finally, the prohibition of wine was completely made manifest and perpetual :when the word of Allah announced in Sura Al-Mā'idah, No. ۵, verse ۹۰, thus

"... ;intoxications and gambling ... are only an uncleanness, the Satan's work ..."

There are so many traditions and narrations from the Prophet (p.b.u.h.) and also from the holy Imams (a.s.) condemning the use of wine and as to what a miserable fate .awaites the individual on the Day of Judgement

:The holy Prophet (p.b.u.h.), for example, is narrated to have said

All intoxicants are prohibited; and, curse of Allah is on liquor, on him who " manufactures it, on him who helps its manufactures, on its seller, its purchaser, its (distributor, the user of its money, its loader, its bearer, and its consumer." (۱

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Al-Kāfī, vol. ۶, p. ۳۹۸ ۱ -۱

۲۲۰ فِی الدُّنْیا وَ الْاخِرَهِ وَ یَسْـئَلُونَکَ عَنِ الْیَتامی قُلْ اِصْلاحٌ لَهُمْ خَیْرٌ وَ اِنْ تُخالِطُوهُمْ فَاِخْوانُکَمْ وَ اللّهُ یَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَ لَوْشاءَ اللّهُ لَاَعْنَتَکُمْ اِنَّ اللّهَ عَزیزٌ حَکیمٌ

.Ponder) over this world and the Hereafter) " .۲۲۰

:And they ask you concerning orphans. Say

To set right for them (their affairs) is best; and if you become co-partner with them, ` .they are your brethren

;Allah knows well the mischief-maker from the peace-maker

and had He willed, He would have surely made, it hard for you. Verily Allah is the ".Mighty, the Wise

Commentary: Verse ۲۲۰

Point

The initial phrase of the verse: ` over this world and the Hereafter' refers either to the subject of charity, which was mentioned at the end of the previous verse, meaning that your charity is for your happiness in this world and the next. This act of spending should, of course, be neither in a manner that you donate your whole wealth so that you fall into trouble in your life, nor in a form of stinginess that causes your .deprivation of the divine rewards in Hereafter

Or, it refers to pondering over that which was mentioned in the former verse. If so, it means that everybody should think about the affairs of this world and the next, because we have to obtain the spiritual rewards of the next world only in this very world. This pondering can simply be contemplating over the problems such as Unity of Allah, Resurrection, the secrets of creation, and the dominating laws of nature in order to understand them and to accept them, although the acceptance of the creed is not conditioned to the recognition of all

:secrets perfectly. So, the verse says

"... .Ponder) over this world and the Hereafter) "

Concerning Orphans

Concerning the question about orphans, the commentary books denote that: when the tenth verse of Sura An-Nisā' No. ۴, was revealed announcing that those who swallow the property of the orphans unjustly, swallow fire into their bellies, the families who had orphans in their houses felt anxious so that some of them even exiled the orphans from their houses and some others separated the dishes of the orphans' food from those of theirs. In that situation both the orphans and the .householders encountered several annexing difficulties

Therefore, they went to the Prophet (p.b.u.h.) and asked him about the quality of their manner towards the orphans. The Prophet (p.b.u.h.) replied to them that if they tried to improve the affairs of orphans it would be better for them. They should not dismiss the orphans and shirk the responsibility of managing them for that their wealth could be mixed with that of theirs while the orphans are religiously their brethren. So, it did not matter that they might mix their properties with each other in the case that their .intention in living with orphans was not to swallow their wealth

:And they ask you concerning orphans. Say..."

To set right for them (their affairs) is best; and if you become co-partner with them, ` "... .they are your brethren

They should also be aware that Allah recognizes good doers from evil doers; and His Will is not to ordain hardship for the believers; and He is, of course, Almighty and All-.Wise

Allah knows well the mischief-maker from the peace-maker; and had He willed, He..." .would have surely made, it hard for you

".Verily Allah is the Mighty, the Wise

:Explanations

Orphans are our younger brothers/sisters

Orphans are neither our sons nor our servants, but they are our younger brothers -١ and are counted with us in number: " They are your brethren "; so, they must live with .us and be inside our lives

Endeavor Justly for Orphans

To shirk the affairs of orphans is not right, but public interest is -٢

p: ١٩٢

.that we, as a custom, endeavour justly for them with a good intention and brotherly

Beware not to consume the wealth of orphans unjustl

It is not important that some individuals claim for improvement, because Allah -۳ knows who is a peace-maker and who is a mischief-maker. So, beware not to swallow the wealth of orphans under the pretext of improvement, nor to evade it for the fear .of mischief

Duties in Islam are not unbearable

There is no unbearable duty in Islam, (considering the occasion of revelation of the -۴ .(verse cited in the above

Any improvement given in the life of orphans is valuable. The term ` improvement ', -۵ mentioned in the verse, has come in an absolute form to encompass all sorts of improvement including: scientific, financial, practical, educational and theological .aspects

Verse ۲۲۱, Arabic; English Translation

۲۲۱ وَ لا ـ تَنْكِحُوا الْمُشْرِكاتِ حَتّی یُؤْمِنَّ وَ لَأَمَهٌ مُؤْمِنَهٌ خَیْرٌ مِنْ مُشْرِکَهٍ وَ لَوْ اَعْجَبَتْکُمْ وَ لا تُنْکِحُوا الْمُشْرِکِینَ حَتّی یُؤْمِنُوا وَلَعَبْدٌ مُؤْمِنٌ خَیْرٌ مِنْ مُشْرِکٍ وَ لَوْ اَعْجَبَکُمْ اُولـئِکَ یَدْعُونَ اِلَی النّارِ وَ اللّهُ یَدْعُوا اِلَی الْجَنَّهِ وَ الْمَغْفِرَهِ بِاِذْنِه وَ یُبَیِّنُ ایاتِهِ لِلنّاسِ لَعَلَّهُمْ یَتَذَکَّرُونَ

.۲۲۱ " And do not marry idolater women until they believe,

and a believing maid is definitely preferable to an idolater (free) woman even though she may please you.

Nor give (your women) in marriage to idolater men until they believe;

and certainly a believing servant is preferable to an idolater (free man), though he may please you.

Those invite to the Fire while Allah invites to paradise and forgiveness by His Will, and He makes clear His Signs to people, so that they may take heed."

Occasion of Revelation:

Once there came a man into Mecca by the name of Marthad. He was a brave man who had converted to Islam. He occasionally met " `Anāgh ", the beautiful woman whom he was acquainted with formerly, at the time of Ignorance. She invited him to sinful actions as before, but Marthad, who had become a Muslim, did not accept her wish. Hence, the woman asked him to marry her. Marthad replied that it was contingent on the permission of the Prophet (p.b.u.h.). Then, after performing his affairs, he returned to Medina and told the Prophet (p.b.u.h.) about the matter. So, this verse was revealed and stated that the idol-worshippers and pagan women are not eligible to be married by Muslim men.

Commentary: Verse ۲۲۱

Selection of an Appropriate Spouse

.' The term /nikāḥ/ in Arabic philology means: ` matrimony, wedlock, and marriage

Islam has considered a number of conditions for the wife that a man wants to select. These conditions are identified in Islam because this religion takes the matrimonial life important for the sake of the assured heritable effects upon offspring, and, also, for the sake of the training issues of the family environment over the fate of the children. It says, for example, that a pagan woman is not suitable to be married by a Muslim. Supposing that such a woman be chosen for marriage, the resulting children will naturally obtain her spiritualities and qualities under the principle of heritage, and after birth, if they trained by that mother, (whereas it is often thus), these children may have an abominable end. That is why the Holy Qur'ān, in this verse, has explicitly .prohibited marriage with the women who are infidel or idol-worshippers

And do not marry idolater women until they believe, and a believing maid is definitely " " ... .preferable to an idolater (free) woman even though she may please you

In addition to that, if pagans, who are counted foreigners in an Islamic society, penetrate into the houses of Muslims by means of marriage, that society will be inflicted with disorder and interior enemies. In such a situation the different rows and categories therein are not recognized from each other. Hence, the Qur'ān, hereby, .tells them not to marry with that group of women

.However, Islam has not closed all the doors absolutely to them

Therefore, in order to use their sexual tendency towards their felicity, the Qur'ān :says

;Nor give (your women) in marriage to idolater men until they believe ... "

and certainly a believing servant is preferable to an idolater (free man), though he "... .may please you

Similar to the statement at the threshold of the verse that prohibits men from marrying idolatress or infidel women, in this part of the verse, giving girls and women in marriage to infidels and idolater men is prohibited, too. And, similar to the idea that the believing maids

are more eligible to marry with than the free idolater women even with admirable beauty or wealth, the believing servants and slaves are more eligible to marry with than the handsome men who are apparently of dignity but disbelieving. In fact, the wedlock of believing women with disbelieving men is forbidden while they are infidels; but there is no sin in marrying them when they accept the truth and believe. This is the .very way of return which was also pointed out at the beginning of the verse

In the subsequent sentence, the reason of the prohibition for the wedlock of believing :ones with idolaters and infidels, men and women, is expressed

,Those invite to the Fire while Allah invites to Paradise and forgiveness by His Will ... "
" ...

The prohibition of marriage with an idolater is for the reason that they call their companions towards idolatry and some disgraceful manners. Their behaviour, of course, originates from idolism especially when this companionship is via matrimony whose intensity of mutual effect is deeper and more impressive. The fruit of this .conduct is the blazing Fire of Hell

Briefly speaking, acquaintance with them, particularly through the way of marriage, is inacquaintance with Allah; and approaching them is, indeed, keeping aloof from the .Lord

The believers, unlike that group, because of belief and high human qualities resulting from their true Faith, call their companions to the Truth and excellence. The fate of .this manner is Paradise and the forgiveness of Allah

In this occasion, regarding the close and sincere relation that the true believers have with Allah, He has applied His own appellation instead of using `believers' and has :said

" ... ,Allah invites to Paradise and forgiveness by His Will ... "

Commenting on the last part of this holy verse, the author of

(Atyab-ul-Bayān says:(۱)

Allah (s.w.t) makes His Signs clear to people to be guided and "

۱- Ayat-ul-Bayan, vol. ۲, p. ۴۴۱ ۱

consequently, they haply take heed. When they recognize the difference between obedience and disobedience, they may avoid sin and follow worship. These Signs are irrespective of revealed prescripts, applicable duties, and ethical instructions; or the verses of macrocosm and microcosm which lead the servants towards the path of felicity and salvation so that they are rescued from the calamities of this world and ".those of the next world

".and He makes clear His signs to people, so that they may take heed ..."

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Section ۲۸: Regulation about Divorce

Verse ۲۲۲, Arabic; English Translation

Men not to go near women during the monthly course - Glad-tidings to the believers about their meeting Allah - period of waiting for divorced women - Reconciliation after .the divorce and re-establishment of conjugal relations

۲۲۲ وَ يَسْئَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ اَذًى فَاعْتَزِلُوا النِّساءَ فِی الْمَحِيضِ وَ لا تَقْرَبُوهُنَّ حَتّى يَطْهُرْنَ فَإِذا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ اَمَرَكُمُ اللّهُ اِنَّ اللّهَ يُحِبُّ التَّوابِينَ وَ يُحِبُّ الْمُتَطَهِّرِينَ

:They ask you (O' Muhammad) concerning menstruation. Say " .۲۲۲

It is a hurt; so avoid (intercourse with) women during menstruation and do not` .approach them till they be cleaned

When they are thus purified, then you may go unto them as Allah has commanded '.you

Verily, Allah loves those who repent constantly, and (He) loves those who purify ".themeselves

:Occasion of Revelation

Women have a state of menstruation every month the course of which is at least three days and at most ten days. It is discharging of blood from the woman's womb, with some special qualities which the concerning jurisprudent books detail. The woman in this condition is called: /ḥā'id/ `menstruous woman' and that blood is called .'`menstrual blood

The existing religious regulations among the Jews and the Christians due to sexual intercourse of men with such women are opposite to each other, so different that it .creates questions for a person not from amongst them

Some of the Jews say that the association of men with such women is absolutely unlawful, even in the form of eating food with them at the same table, or living in one room. They say, for example, a man should not sit where a menstruous woman had sat before. So, if the man sat thereon, he would have to wash his clothing, else it is unclean, /najis/. Or, if he sleeps in her bed, he must wash both his clothing and body. In short, according to the current Torah, a woman, during this period, is considered an unclean one necessary to avoid. (The Torah, Leviticus, Chapter ۱۵, p. ۱۳۸, No. ۱۹-۲۹ _.which is exactly narrated at the end of the current discussion

Christians are just opposite with this group. They actually make no difference between the menstrual period of woman and other than that. There is no bar for them to have any association with their wives including sexual intercourse during that .period, even

Pagan Arabs, the ones who were living in Medina in particular, had become, more or less, sociable with the habits of the Jews, and treated menstruous women like the Jews did. They used to keep aloof from their wives when they were in their monthly courses. That very notable difference in those religious notions and the existing custom among their adherents, caused that some Muslims posed that question to the .Prophet (p.b.u.h.). In answer to their question, this verse was revealed

Commentary: Verse ۲۲۲

Hygienic Concerns During Menstruation

:They ask you (O' Muhammad) concerning menstruation. Say "

"... ;It is a hurt `

,The Arabic term /maḥīd/ is an infinitive form which, here

:philologically means `menstruation'. Thus, the meaning of the verse is

O' Muhammad they ask you about menstruation and its injunctions. In answer to that, .'say `It is a hurt

In fact, this phrase states the philosophy of the ordinance of the prohibition of sexually approaching women during their monthly course.

This matter is referred to in the subsequent sentence. Sexual intercourse with women in this state, besides being repugnant, brings forth many harms. This fact has been .approved by modern medicine, too, which can be found in concerning medical books

:Some of these harms are as follows

At first, preparing a good environment for the increase of venereal microbes (as a .١ result of dropping particles from the mucus of endometrium in the womb during this .(period

The probability of the increase of venereal diseases, or STO, both in man and - ٢ .woman

.Creating a kind of hatred in man -٣

And, however, for more data, the books concerning the hygiene of women should be .referred to

.The continuation of the commentary of the verse is stretched in the next page

so avoid (intercourse with) women during menstruation and do not approach them ..." " ... .till they be cleaned

The beginning phrase of this verse, which enjoins avoidance and prohibits approaching and having intercourse with menstruous women, initially seems similar to the present regulations in the creed of the Jews. But, regarding to the sentence: `then you may go unto them as Allah has commanded you' , which is upon the permission of sexual intercourse with women after being cleaned from the menstruation, it is recognized that the purpose of avoidance and barring the .approaching is only abstention from sexual intercourse during that period

Thus, Islam has paved a moderate path due to the monthly course of women. And, the method of Islam everywhere is always the middle way; so, it is always aloof from excess and defect. Here, it also condemns the excess of the Jews by saying that, any companionship and association with women in their course, except for sexual intercourse, does not matter. It also rejects the method of the Christians who consider no limitation for the association with menstruous women. In this way, Islam, observing the honour and personality of woman and abandoning her humiliation, has prevented the deeds which cause hygienical harms and hurts for both man and .woman

Permitted Sexual Intercourse

When they are thus purified, then you may go unto them as Allah has commanded ... " "... '.you

This part of the verse is, in fact, an explanation of the permitted intercourse with women. It is understood from the terms `when they are thus purified' that as soon as women are free from monthly course, sexual intercourse with them is allowed for their husbands; because this phrase has occurred after the qualification of the uncleanliness of menstruation. That is, when women are cleaned from this uncleanliness, the prohibition will be removed. The interpretation of /tatahharna/ `are thus purified' into ritual ablution /qusl/ for women is not fitting with the apparency of

the verse, because there has not been any statement of

p: ٢٠١

.obligatory `ritual ablution' /qusl/ at the beginning of the verse

In other words, the apparent meaning of the earlier phrase that says: `till they be cleaned' is that the prohibition is during the time of uncleanliness of a woman; and the phrase: `when they are thus purified', which has begun, in Arabic, with a sign of subdivision, refers to the meaning of the earlier phrase, i.e. when they become cleaned, this prohibition will be removed. And, this is the same judgement that our great religious jurisprudents have also chosen in jurisprudence and have decreed that: sexual intercourse with women, after being cleansed from blood, and even .before performing their ritual ablution /qusl/, is permissible

By the foregoing explanation, it became defined that the phrase `are thus purified' , in spite of what some have supposed, does not have any indication to performing ritual .ablution, and the obligation of it has been proved through another reason

In the next sentence, it commands that you may approach your wives in the same :way that Allah has ordered you

"... ' .then you may go unto them as Allah has commanded you ... "

.This phrase can be an emphasis on the previous statement, i.e

you may have sexual intercourse only in the case of cleanliness of your wives, not in .other than that

It may also convey a wider and more general concept, viz. after being cleaned, the sexual approachment should also be performed in the limits of the commandments of .Allah

The commandment can evidently encompass both the genetic commandment of Allah and the divine legislation, because, for the purpose of the maintenance of the human kind, Allah has settled a kind of interest and attraction between the two sexes toward each other that, for the same reason, each party enjoys a special pleasure from the other one. But it is certain that the aim of that status has been for the maintenance of the generations of human kind, and this struggle and pleasure is a

preparation for that aim. Therefore, sexual pleasure should be settled alongside the path of the maintenance of the human race. For this very reason, masturbation, sodomy and the like of them, which are a deviation from this genetic commandment, are totally

forbidden. By no means can these disagreeable acts provide the main aim of sexual .(intercourse and are not even towards it (besides other grave harms that they have

Verily, Allah loves those who repent constantly, and (He) loves those who purify ... " ".themselves

The term ` repentance ' means return from sin and regret from disobedience to the .command of Allah

:The main pillars of repentance are three

The acknowledgment that the one has ignorantly disobeyed the commandment of -١ .Allah formerly

.To feel sorry about that action -٢

A firm decision upon its abandonment in the future and making an effort to make -٣ .up for the past

When such a situation appears in a person, the one is called /tā'ib/ `repentant', and that action is termed /taubah/ `repentance'. (More explanation about repentance and (.its conditions have been detailed and will be cited upon the verses of consequence

The objective meaning of the Qur'ānic term /tathīr/ `purification' in this verse is `not .'to be polluted by sin' and `refrain from disobeying Allah

The occurrence of this phrase at the end of the verse is for that, after the command of the Lord enjoining the avoidance of the believers from sexual intercourse during the monthly period of women, some might not restrain themselves from that because of the intense pressure of their natural instinct and inspite of the order of Allah would commit sin. So, in order that this group of people be hopeful and could return to rightfulness, the Qur'ān remarks that if (such) people repent, Allah loves them, while those who keep purified themselves from the beginning and do not pollute .themselves with this sin, have a larger portion of the love and grace of Allah

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Old Testament: Concerning Menstruation

Old Testament, Leviticus, Chapter ۱۵, p. ۱۳۸, No. ۱۹ to ۲۹, concerning women at the :period of menstruation, says thus

And if a woman has an issue, and her issue in her flesh be .۱۹

blood, she shall be put apart seven days: and whosoever toucheth her shall be
.unclean until the even

And every thing that she lieth upon in her separation shall be unclean: every thing .۲۰
.also that she sitteth upon shall be unclean

And whosoever toucheth her bed shall wash his clothes, and bathe himself in .۲۱
.water, and be unclean until the even

And whosoever toucheth any thing that she sat upon shall wash his clothes, and .۲۲
.bathe himself in water, and be unclean until the even

And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he .۲۳
.shall be unclean until the even

And if any man lie with her at all, and her flowers be upon him, he shall be unclean .۲۴
.seven days; and all the bed whereon he lieth shall be unclean

And if a woman have an issue of her blood many days out of the time of her .۲۵
separation, or if it run beyond the time of her separation; all the days of the issue of
.her uncleanness shall be as the days of her separation: she shall be unclean

Every bed whereon she lieth all the days of her issue shall be unto her as the bed of .۲۶
her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness
.of her separation

And whosoever toucheth those things shall be unclean, and shall wash his clothes, .۲۷
.and bathe himself in water, and be unclean until the even

But if she be cleansed of her issue, then she shall number to herself seven days, .۲۸
.and after that she shall be clean

And on the eighth day she shall take unto her two turtles, or two young pigeons, .۲۹
.and bring them unto the priest, to the door of the tabernacle of the congregation

****

٢٢٣ نِسآؤُكُمْ حُرْثٌ لَكَمْ فَأْتُوا حَرْثَكَمْ اَنّی شِئْتُمْ وَ قَدِّمُوا لِاَنْفُسِكَمْ وَاتَّقُوا اللّهَ وَاعْلَمُوا اَنَّكَمْ مُلاقُوهُ وَبَشِّرِ الْمُؤْمِنِينَ

Your women are a tilth for you, so come into your tilth as you will, and forward " .٢٢٣ (good deeds) beforehand for yourselves, and be careful (of your duty) to Allah, and .know that you shall meet Him

".(And give gladtidings to the believers (O' Muhammad

Commentary: Verse ٢٢٣

A Means of Protection for the Human Race

In this verse wives are likened to a tillage. This metaphor about women may seem heavy in the eyes of some people because Islam has stated such a speech upon half of the population of the world. But there is a thin and delicate meaning in this comparison. By this statement, in fact, the Qur'ān intends to illustrate the necessity of the existence of women in the human crowd as an essential means of protection and .maintenace of humankind, not as a means of quenching the lust and venereal desire

Your women are a tilth for you, so come into your tilth as you will, ..." Similar to the " need of man for nourishment for the continuance of his life, that without farming and producing food stuff this aim cannot be obtained, the same is for the maintenance of human race wherefore, and as one of the reasons that, the existence of women is needed. This meaning is counted as warning to those who consider women as a toy .and a means of sensuality

"... ,and forward (good deeds) beforehand for yourselves..."

This phrase again is, indeed, a hint to this matter that the ideal of sexual intercourse is not a mere pleasure and seeking of enjoyment. Believing persons should utilize the gift of conjugal relations for producing and training good and eligible children which is itself a sacred service as a spiritual supply forwarded beforehand for their own coming

.life in the Hereafter

Hence, the Qur'ān attracts the attentions to this important fact that, in choosing a wife, observe some principles that lead to developing righteous offsprings and .supplying this great social and manly treasure

It is narrated in a tradition from the Prophet (p.b.u.h.) who has said: "When a person dies, (the continuity of) his deeds ceases except for three (things): the current charity, ".the knowledge that be benefited from, and the righteous child who prays for him

This means that after death there is no deed for a person, so the one can provide no more supply for himself except by means of three things that if the person possesses :them, they will be helpful for the mortal after death. These three things are

The first is ` the current charity ', that is the benevolent effects which are always used along the path of social benefits, such as: mosque, hospital, library and the like of them. The second is providing some scientific work, like: compiling a useful book, educating some righteous pupils, and so on. And the third is training some righteous children who, by their tongues and good actions, seek forgiveness for their parents .who have passed away

and be careful (of your duty) to Allah, and know that you shall meet Him. And give..." ".(gladtidings to the believers (O' Muhammad

Since the subject under discussion (sexual intercourse) is very important and connects with the most attractive instincts of mankind, that is the very sexual instinct, the Lord has invited them to being careful of the problem of venereal association and :being attentive to His commandments; so, He says

"... ,and be careful (of your duty) to Allah..."

Then, it attracts their attention to the Resurrection that they will meet their Lord and :they will see the fruit of their deeds

"... .and know that you will meet Him..."

Finally, it gives gladtidings to those believing ones who obey these orders, which are useful for both the material and spiritual lives; saying thus:

"...And give gladtidings to the believers (O' Muhammad)."

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(Be Mindful of Your Future (Life After Death

Another commentator has rendered the phrase: /qaddimū li anfusikum/ `and forward (good deeds) beforehand for yourselves' into a rather different dimension of its meaning. This commentary says the phrase mentioned here clearly indicates in every manner or behaviour man should be mindful to see that this move advances something good for him for his future (or the life after death) and that it does not displease God, and a mortal should always remember that his ultimate object is meeting Allah, and this idea contains a good tidings to the believers and a warning to the unbelievers.

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Verse ۲۲۴, Arabic; English Translation

۲۲۴ وَ لا تَجْعَلُوا اللّهَ عُرْضَهً لِاَیْمانِکُمْ اَنْ تَبَرُّوا وَ تَتَّقُوا وَ تُصْلِحُوا بَیْنَ النّاسِ وَ اللّهُ سَمیعٌ عَلیمٌ

And do not make Allah, because of your swearing (by Him), an obstacle to your " .۲۲۴ doing good and guarding (against evil) and making peace among people; and Allah is ".All-Hearing, All-Knowing

:Occasion of Revelation

Point

In many commentary books of the Qur'ān including Majma`-ul- Bayān and Rūh-ul-:Bayān, the occasion of revelation of this verse shortly is narrated thus

There appeared a dispute between the bridegroom and the daughter of one of the companions of the Prophet (p.b.u.h.) by the name of Abdullāh-ibn-Rawāheh. He had sworn not to interfere in their affairs and not to make peace between them. The .revelation was sent down and prohibited such oaths

Oath taking

:Commentary

The Arabic term / 'aymān/ is the plural form of /yamīn/ in the sense of `oath'; and the word: / `urdah/ means: ` liable to, object, or impediment ', according to different .renderings

:The following messages and points can be taken from the above verse

:Do not appeal to swearing as a barrier for doing good -۱

And do not make Allah, because of your swearing (by Him), an obstacle to your doing "good..."

Use no oath as a means for adjusting your escape from your own responsibility; -۲ and do not miss good and benevolent actions and, consequently, their rewards

.thereby

"... ;and guarding (against evil) and making peace among people..."

Do not misuse Allah and His Holy Name in any occasion. This manner is a kind of -۳ .boldness and impoliteness

p: ۲۰۸

:It is narrated from Imam Ṣādiq (a.s.) who has said

(Take no oath by Allah whether you are right or wrong ..."(۱ "

.High values and benevolence should not be abandoned -۴

Beware that Allah hears all statements and He also knows even what have not -۵ .(been uttered, (but they have been thought of

.Then take into account every word and thought of yours

".and Allah is All-Hearing, All-knowing ..."

Distributing goodness and benevolence amongst people under the light of piety and .۶ virtue, are valuable. Hence, these actions should not be abandoned with the pretext of swearing by His Holy Name. And, basically, being mindful of the value of these good .things, such oaths ought not to be taken

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Majma`-ul-Bayān, vol. ۲, p. ۳۲۲ ۱ -۱

۲۲۵ لا یُؤاخِذُکُمُ اللّهُ بِاللَّغْوِ فی اَیْمانِکَمْ وَلکِنْ یُؤاخِذُکُمْ بِما کَسَبَتْ قُلُوبُکَمْ وَاللّهُ غَفُورٌ حَلیمٌ

Allah will not hold you liable for thoughtlessness in your oaths, but He will hold " .۲۲۵ ".you liable for what your hearts have incurred; and Allah is Forgiving, Forbearing

Commentary: Verse ۲۲۵

Responsibility of an Oath Taken

The oaths which have been taken thoughtlessly, carelessly, or at the time of anger and with no intention or will; or the oaths taken because of loquaciousness and in .hurry-scurry speakings, are not legally valuable

"... ,Allah will not hold you liable for thoughtlessness in your oaths "

The liability to an oath is payable only when it is taken deliberately, in a normal situation, and by the Holy Name of Allah for a useful affair. This sort of oath is .religiously obligatory to be executed

Therefore, breaking it is unlawful and the atonement of which is detailed in Sura Al-Mā'idah. (۱) So, the expiation of it is the feeding of ten indigents, or a suitable clothing ;given to them, or the freeing of a slave

but if the one finds the possibility of none of them then, he/she should observe the .fast for three days

but He will hold you liable for what your hearts have incurred; and Allah is Forgiving,..." ".Forbearing

:Messages

The responsibility of man depends on his will and decisions for what he elects. Allah forgives the faults of His servants which have been issued from them in some .abnormal conditions

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Sura Al-Maidah, Ni. ۵, verse ۸۹ ۱ -۱

۲۲۶ لِلَّذينَ يُؤْلُونَ مِنْ نِسائِهِمْ تَرَبُّصُ اَرْبَعَهِ اَشْهُرٍ فَاِنْ فاءوُا فَاِنَّ اللّهَ غَفُورٌ رَحيمٌ

۲۲۷ وَ اِنْ عَزَمُوا الطَّلاقَ فَاِنَّ اللّهَ سَميعٌ عَليمٌ

.۲۲۶ " For those who swear to abstain from their wives, there shall be a waiting of four months; so if then they revert, surely Allah is Forgiving, Merciful."

.۲۲۷ " And if they have resolved on divorce, then surely Allah is All-Hearing, All-Knowing.

Commentary: Verses ۲۲۶-۲۲۷

Forswear in the Age of Ignorance

One of the methods that was customary in the Age of Ignorance for the separation of a husband from his wife was /'īlā'/ ` forswear '. This method was also followed by those Muslims who had newly embraced Islam. The word means: ` oath of sexual abstention '.

At the Age of Ignorance, when a man displeased his wife, he sometimes took oath to abstain from associating with her, and by this unmanly way, he created a straitened circumstance for her. He neither divorced her legally to make her free to marry with her desired husband and obtain her own wishes, nor he himself was ready to make peace with her and continue to live with her as a spouse.

" For those who swear to abstain from their wives, ... "

So, the verse under discussion speaks about the design that Islam has planned for that problem to put an end to it. It says that husband has a respite of four months to make the woman free from this captivity and entanglement. He may either renounce his oath, and continue to live with his wife, or legally divorces her and lets her be free.

"...there shall be a waiting of four months; ..."

Choosing the first way, and not to disturb the assembly of the family, is undoubtedly reasonable and also pleases Allah.

:Therefore, at the end of the verse, it says

".so if then they revert, surely Allah is Fogiving, Merciful…"

The concluding sentence:"...surely Allah is Forgiving, Merciful" denotes that renouncing this oath will not be counted a sin, (though it is understood from the statement that the essence of taking oath is not an agreeable action).

****

If the man decides to become separate from her and divorces her, forgiveness and mercy is not assured for his action, and Allah, Who is aware of all secrets, knows whether his sensuality has forced the husband to misuse the law of divorce, or his situation and conditions have really required that. The Lord is All-Hearing unto the apparent execution of divorce and is All-Knowing about the motive of it, as well.

So, the Qur'ān syas:

" And if they have resolved on divorce, then surely Allah is All-Hearing, All-Knowing.

But it should be noted that, although Islam has not absolutely nullified the proposition of forswear, but it has, indeed, wiped out its effects, because, it does not allow any man to separate from his wife and abandon sexual intercourse by forswearing and taking oath. If we see that the verse has given this kind of man a respite of four months' time to decide, it is not for showing that it is really possible to reject any right of the matrimonial rights by forswearing, but it is for the sake that sexual intercourse, as a religious obligation, is necessary at least once every four months. (It is, of course, so that the woman might not commit sin because of this length of time, otherwise, especially for the young ladies that may commit sin as a result of that long time, the length of time between the sexual intercourses should be shortened as much as that her sexual need be provided for.)

Messages:

Duty of Prophets: Wipe out superstitions

١ - To wipe out the social customs and old traditions treated superstitiously and ignorantly has been a principle among the duties of prophets.

Husband to be Attentive to his Wife

Being attentive to the rights and spiritual and instinctive needs -۲

p: ۲۱۲

.of one's wife is a principle for the husband

.Sometimes, Man uses the most sacred appellations for the worst aims -٣

Giving Respits

For the return of some individuals to the right path and that they make a wise - ۴ .decision, giving a respite is necessary

Islam, the Advocator of the oppressed

Islam is the advocator of the oppressed. Women have always been oppressed and -۵ their rights have been transgressed all along the length of the history. Therefore, the .Qur'ān has frequently supported them

People should be encouraged to lead safe and sound lives. The statement: "...so if -۶ then they revert, surely Allah is Forgiving, Merciful " has occurred in the verse to make man aware of the fact that reverting to the course of life is the secret of receiving the .forgiveness and mercy of Allah

Divorcw Accepted in Islam When Necessary

Islam accepts divorce, with all its bitterness and ugliness, but it does not bear that a -٧ .wife be suspended and her situation unclear

Be careful of sensuality and be in awe of a decision that destroys the livelihood of a -٨ :woman, because

." Allah is All-Hearing, All-Knowing "

****

۲۲۸ وَ الْمُطَلَّقاتُ یَتَرَبَّصْنَ بِاَنْفُسِهِنَّ ثَلثَهَ قُرُوءٍ وَ لا یَحِلُّ لَهُنَّ اَنْ یَکْتُمْنَ ما خَلَقَ اللّهُ فی اَرْحامِهِنَّ اِنْ کُنَّ یُؤْمِنَّ بِاللّهِ وَ الْیَوْمِ الْاخِرِ وَ بُعُولَتُهُنَّ اَحَقُّ بِرَدِّهِنَّ فی ذلِکَ اِنْ اَرادُوا اِصْلاحا وَلَهُنَّ مِثْلُ الَّذی عَلَیْهِنَّ بِالْمَعْرُوفِ وَ لِلرِّجالِ عَلَیْهِنَّ دَرَجَهٌ وَ اللّهُ عَزیزٌ حَکیمٌ

۲۲۸. " And the divorced women should wait (not wedding anyone else) concerning themselves for three (monthly) courses;

and it is not lawful for them to conceal what Allah has created in their wombs, if they believe in Allah and (in) the Last Day. And their husbands have a greater right (than others) to take them back in the meanwhile, if they wish for reconciliation (indeed).

And they (women) have rights similar to those against them in a fair manner, but men have precedence above them; and Allah is the Mighty, the Wise."

Commentary: Verse ۲۲۸

Waiting Period After Divorce Prior to Remarriage for Women

In the previous verse the words were about divorce, and then, in this verse, a part of the ordinances of divorce and some of its concerning details are stated. There are five ordinances mentioned in it. At first, it speaks about ` waiting period ', saying:

" And the divorced women should wait (not wedding anyone else) concerning themselves for three (monthly) courses; ..."

The Qur'ānic term /qurū'/, mentioned in the above verse, is applied in the sense of the period of cleanliness of a woman. And, since the accomplishment of divorce should be performed at the time that the woman is clean and has not had sexual intercourse with her husband, this cleanliness is counted once, and when, afterward, she passes two

menstruations and becomes clean, one after another, as soon as the third cleanliness finishes and at the moment that mestruation is seen, the waiting period has passed .and, at that very status, her marriage is permissible

:The second ordinance is

and it is not lawful for them to conceal what Allah has created in their wombs, if..." "... .they believe in Allah and in the Last Day

It is noteworthy that the problem of the beginning and ending of the waiting period, that usually a woman understands herself rather than anyone else, has been trusted .to the statement of the woman and it is accepted as a document

The third ordinance understood from the verse is that the husband can revoke during :the waiting period of a revocable divorce. It says

And their husbands have a greater right (than others) to take them back in the..." "... .(meanwhile, if they wish for reconciliation (indeed

In fact, when the woman is passing the waiting period of the revocable divorce, the husband can begin the conjugal relation again without any ceremonies. This meaning .may happen with any word or action which is with the intention of revocation

:Then the verse pays to the fourth ordinance, stating

,And they (women) have rights similar to those against them in a fair manner..."

"...;but men have precedence above them

Thus, as there are some rights for men upon the wives, there are also some rights for .women upon husbands who are charged to observe them

Regarding to the clear difference between the physical and spiritual powers of woman and man, the administration of the family is up to man and its assistance has been given to the woman. This difference cannot be an obstacle that some women, from the point of spiritual offices, knowledge, and piety be in a higher degree than

.many of men

The Arabic term /ma`rūf/ which means a benevolent, logical and reasonable action, has been repeated ۱۲ times in these verses to be

counted as a warning against men and women in order that they do not abuse their rights, but, by respecting the mutual rights of each other, they should try to fix their conjugal relations and obtain the pleasure of Allah.

Finally, at the conclusion of the verse, it says:

"...and Allah is the Mighty, the Wise."

This concluding phrase of the verse points to the fact that the Wisdom and Prudence of Allah requires that in the society every person undertakes the very duties that the law of creation has assigned for the one and they are adapted to the structure of his body and spirit. The Wisdom of Allah also requires that similar to the duties that have been given over to women, there would be settled some certain rights for them, too, in order that there appears an equality and justice between duty and right.

The significance of this meaning, and the difference between the sexes and their responsibilities, will be explained later when the occasion applies.

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Section ۲۹: Divorce and the Respect for the Law

Verse ۲۲۹, Arabic; English Translation

۲۲۹ اَلطَّلاقُ مَرَّتانِ فَاِمْساكٌ بِمَعْرُوفٍ اَوْ تَسْرِيحٌ بِاِحْسانٍ وَلايَحِلُّ لَكُمْ انْ تَأْخُذُوا مِمّآ اتَيْتُمُوهُنَّ شَيْئاًاِلّآاَنْ يَخافآ اَلّا يُقيماحُدُودَ اللّهِ فَاِنْ خِفْتُمْ اَلّا يُقيما حُدُودَ اللّهِ فَلا جُناحَ عَلَيْهِما فيمَا افْتَدَتْ بِه تِلْكَ حُدُودُ اللّهِ فَلا تَعْتَدُوها وَ مَنْ يَتَعَدَّ حُدُودَ اللّهِ فَاُولئِكَ هُمُ الظّالِمُونَ

۲۲۹. " Divorce (is permissible) only twice, then either maintain (them) in honor or let (them) go in kindness.

And it is not lawful for you to take anything of what you have given them,

unless both fear that they can not keep (themselves) within Allah's bounds; and if you fear that they cannot keep (themselves) within Allah's bounds, it is no sin on either of them about what she gives up to get herself freed (from the wedlock).

Those are Allah's limits; so do not transgress them.

And, whoever transgresses Allah's limits then these are they that are the (willful) wrongdoers."

Occasion of Ravelation:

Once there came a woman to one of the Prophet's wives and complained about her husband that he repeatedly divorced her and then revoked again to create damages for her thereby. And, it was customary among pagan Arabs that a man could divorce his wife thousands of times and revoke it, while there was no limit in this regard. When this grievance was reported to the Prophet (p.b.u.h.), the above verse was revealed and limited the divorce to three times.

Commentary: Verse ۲۲۹

Rules Regarding Divorce

It was pointed out in the commentary of the former verse that the regulations of ` waiting period ' and ` revocation ' are for the improvement of the conditions of family status and preventing from separation and dispersion. But, some of the new converted believers acted according to the old paganism and abused this regulation. To hurt their wives, they divorced them and revoked it again and again. So, this verse :was sent down and prevented that ugly and unmanly action. It says

"... ,Divorce (is permissible) only twice "

This kind of divorce (revocable divorce), of course, should be accomplished in .different meetings, not in one session alone

Then, the Qur'ān adds that in each of these two meetings the husband should either keep his wife honourably with him and make peace with her, or kindly let her go and .separate with her for ever

"... .then either maintain (them) in honor or let (them) go in kindness..."

Therefore, the third divorce has not any revocation, because when they had two occasions of dispute and divorce and then peace and revocation were fulfilled, they .must put an end to it

The purpose of the phrase: ` let (them) go in kindness ' is that the husband ought to pay that woman her rights fully and does not let himself say unsuitable words behind her back after he separates from her. He must not make the attitude of other people bad against her and lets her retain the possibility of marriage. Hence, separation should also be accompanied with kindness and benevolence. That is why the verse :continues saying

"... ,It is not lawful for you to take anything of what you have given them..."

It is not lawful for the husband to take or withhold anything out of what he has given

or promised to give i.e. ` Mahr ' or dower to the wife. The dower amount is usually large and much of it usually remains unpaid by the husband, the payment of the dower amount, particularly when the divorce is pronounced, is another check upon .the husband resorting to an indiscriminate and unnecessary divorce of his wife

p: ٢١٨

So, at the time of separation and divorce, the husband is not allowed to take back .from the woman forcefully what he has given her as a marriage-portion

In the next part of the verse, it points to the divorce of khul` , and says that it is only in one phase that taking the dower is possible. It is in the case that the woman does not want to continue the conjugal life and they both fear that they are not able to observe .the limits of Allah in that kind of life

"... ;unless both fear that they can not keep (themselves) within Allah's bounds..."

Under this law the wife may seek to get freed of the wedlock by returning the dower to husband, if she has already received it, or to forgo it, if it be still due to her and take .the divorce of khul` from Hākim-i-Shar` , viz. the Islamic judge

:Then it syas

and if you fear that they cannot keep (themselves) within Allah's bounds, it is no sin..." ".(on either of them about what she gives up to get herself freed (from the wedlock

In this phase, the origin of separation is, in fact, the wife. So, she must pay the indemnity of this action and let the man, who is willing to live with her, marry another .lady with the same marriage-portion

At the end of the verse, it points to the whole of the ordinances that are stated in this :verse, and says

Those are Allah's limits; so do not transgress them. And, whoever transgresses..." ".Allah's limits then these are they that are the (willful) wrongdoers

Messages

Divorce should not be taken lightly

Plurality of divorce is based on plurality of marriage, i.e. there should be a marriage -1 before a divorce. When a man, in one session, tells his wife: ` I divorced you thrice ', there has occurred, indeed one divorce, because he has not ceased more than one

marriage. For this reason, in the jurisprudence of Ahlul-Bayt (a.s.) it is cited that a number of divorces should be fulfilled in a number of stages; and before every

divorce there should also be a wedlock. This plurality, besides the apparent indication of the verse, is for a closer common good, too. It is not convenient that the relation of .a family be disturbed in one gathering and by one decision for ever

Limit of Allah Regarding Duty of Husband and Wife

Earning the life by the husband and obedience of the wife unto her husband are the -۲ .limits of Allah

A Law–Breaker is Unjust

.The breaker of the law is unjust -۳

And, Whoever transgresses Allah's limits - then these are they that are the (willful)..." ".wrongdoers

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Verse ۲۳۰, Arabic; English Translation

۲۳۰ فَإِنْ طَلَّقَهـا فَلا تَحِلُّ لَهُ مِنْ بَعْـدُ حَتّى تَنْكِحَ زَوْجا غَيْرَهُ فَإِنْ طَلَّقَها فَلا جُناحَ عَلَيْهِما اَنْ يَتَراجَعآ اِنْ ظَنّآ اَنْ يُقيما حُـدُودَ اللّهِ وَ
تِلْكَ حُدُودُ اللّهِ يُبَيِّنُها لِقَوْمٍ يَعْلَمُونَ

If he divorces her (for the third time), she shall not be lawful to him thereafter," .۲۳۰
;until she marries another husband

,and if he (the latter) divorces her

then it is no sin on (either of) them to return to each other (by marriage), if they think .that they can keep Allah's bounds

.Those are Allah's limits; He makes them clear to a people who know

Occasion of Revelation

Once, at the time of Prophet of Islam (p.b.u.h.), a woman came to him and said she had been the spouse of her cousin by the name of Rifā`ah, who divorced her thrice. After that, she married a man named `Abd-ur-Rahmān, but he, before any sexual relations with her, divorced her, too. Then, she asked the Prophet (p.b.u.h.) whether .she could return to her first husband

The Messenger of Allah (p.b.u.h.) did not agree and said that her marriage with that first husband was right if she had sexual intercourse with her new husband. The .above verse was revealed

Commentary: Verse ۲۳۰

Another Rule Regarding Divorce

In the commentary of the previous verse this fact was briefly referred to that: after the second divorce, the couple should either follow the path of peace and kindness, or .separate from each other for ever

The verse under discussion is counted as a note, indeed, added to that ordinance. It :says

If he divorces her (for the third time), she shall not be lawful to him thereafter, until " she marries another husband; and if he (the latter) divorces her, then it is no sin on (either of) them

.to return to each other (by marriage), if they think that they can keep Allah's bounds

Messages

Men should not misuse conjugal rights

Men should not misuse their conjugal rights. They ought to know that they are not -١ .free and authoritative upon their wives forever in this regard

It is narrated from Imam Ridā (a.s.) who said: " Do not take divorce light, and do not ".cause your wives to incur a loss

Importance of Insight

Not every one knows the secrets and the Wisdom of the Divine laws, therefore -٢ some people, maybe, look at these instructions surprisingly, while the secrets of them are clear for those who have insight. Common people often see the apparent of these .instructions, but the cognizant recognize the spirit and the depth of them

Observing Family Affairs are Among the Limits of Allah

Muslims should know that the limits of Allah are not liable only to prayers, alms, -٣ .Hajj, and Holy War. Observing the family affairs are the limits of Allah, too

".Those are Allah's limits; He makes them clear to a people who know..."

****

۲۳۱ وَ اِذا طَلَّقْتُمُ النِّساۤءَ فَبَلَغْنَ اَجَلَهُنَّ فَاَمْسِكَوهُنَّ بِمَعْرُوفٍ اَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَ لا تُمْسِكَوهُنَّ ضِرارا لِتَعْتَدُوا وَ مَنْ يَفْعَلْ ذلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَ لا تَتَّخِذُوا اياتِ اللّهِ هُزُوا وَاذْكُرُوا نِعْمَتَ اللّهِ عَلَيْكُمْ وَ ما اَنْزَلَ عَلَيْكُمْ مِنَ الْكِتابِ وَ الْحِكْمَهِ يَعِظُكُمْ بِه وَ اتَّقُوا اللّهَ وَ اعْلَمُوا اَنَّ اللّهَ بِكُلِّ شَیْ ءٍ عَليمٌ

۲۳۱. "When you divorce women, and they have reached their waiting-period, then either retain them in a fair manner or set them free in a fair manner; and do not retain them for injury,

so that you transgress (the limits); and whoever does that he indeed is unjust to his (own) self. And do not take Allah's Signs in mockery,

and remember Allah's blessing upon you and what He has sent down unto you of the Book and Wisdom to admonish you thereby,

and be in awe of Allah and know that Allah is All-Knowing of all things."

Commentary: Verse ۲۳۱

Divorce in a Fair Manner

This verse, following the subject of the previous verse, states some limits that Islam has legislated upon divorce in order to prevent some disregards unto the rights and honour of women.

The verse indicates that during the waiting-period, even if there is only one day remained from that term, man is allowed to return to his wife and retain her with the purpose of living together sincerely. But, if the circumstances are not favourable, he can set her free. At any rate, whatever his decision is: either revocation or separation, it should be fulfilled in a fair manner and with goodness and, consequently, far from any revengefulness.

"When you divorce women, and they have reached their waiting-period, then either retain them in a fair manner or

Then the verse interprets the Qur'ānic term /ma`rūf/ (a fair manner) saying that the .revocation should be based on serenity and sincerity

,do not retain them for injury…"

so that you transgress (the limits); and whoever does that he indeed is unjust to his "… .(own) self

Since, at the Age of Ignorance, divorce and revocation had often been used as a means of injury and avengefulness, the verse, with a severe tone, says that retaining a woman as one's wife should not be performed with the aim of hurting her or transgressing her, because this manner is not only unjust against her but also unjust .to his own self

:This meaning may be for the sake that

The revocation which is based on the purpose of transgression contains no - ۱ .tranquility and peace with it

From the view point of the Qur'ān, in the system of creation, man and woman are - ۲ complementary parts of one unit. So, for a husband treading the rights of his wife is a .transgression and injustice to his own self

The one who acts unjustly against another person he, indeed, goes forward unto - ۳ .the punishment of Allah and, thus, he has done cruelty to himself, in fact

:Mock not Allah's Laws

Some people usually commit thousands of offences, but, to fly from the pressure of their inner sense or, as they imagine, to fly from the chastisement of Allah, they seek protection of some legal devices and cling to the apparent meaning of verses or .ordinances

The Qur'ān considers this style a kind of mockery to the revealed verses and the Divine laws. This swerve, unfortunately, is seen applied upon many of the ordinances,

one of which is this very one of divorce. As it was said before, the right of revocation is up to husband for the sake that the wedlock remains steadily all the longer. But some people move exactly opposite to this direction, ie., abusing the right of

revocation, they try to take revenge and hurt the woman. They cover their real cruel .feature under the veil of acting upon Law

This is the same as mockery unto the Qur'ān and the Law. The verse under discussion remarks that we beware not to mock the Messages of Allah (s.w.t.) and remember the Divine great blessing of the religion of truth and the heavenly Book, too, which has .come for our happiness

And do not take Allah's Signs in mockery, and remember Allah's blessing upon you ..." and what He has sent down unto you of the Book and Wisdom to admonish you "... ,thereby

Religion and its collection of regulations has originated from the firm system of this very world, and has been legislated based upon the real interests of men. Therefore, it is not right that, by neglecting the requirements, we clasp to the apparent of some ordinances and make up some spiritless frames which put our interests in danger. .They are also counted as heedlessness to Allah's Signs

At the end of the verse, in order to defend from the rights of women and to prevent from the divine ordinances probably being abused, it reminds of this fact that to be careful of your duties to Allah and know that He is aware of all your activities and all .the secrects of this world

".and be in awe of Allah and know that Allah is All-Knowing of all things..."

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Section ۳۰: Discipline During the Term, Re–marriage Negotiation

Verse ۲۳۲, Arabic; English Translation

۲۳۲ وَ اِذا طَلَّقْتُمُ النِّساءَ فَبَلَغْنَ اَجَلَهُنَّ فَلا تَعْضُلُوهُنَّ اَنْ يَنْكِحْنَ اَزْواجَهُنَّ اِذا تَراضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ ذلِكَ يُوعَظُ بِهِ مَنْ كانَ مِنْكُمْ يُؤْمِنُ بِاللّهِ وَ الْيَوْمِ الْآخِرِ ذلِكُمْ اَزْكى لَكُمْ وَ اَطْهَرُ وَ اللّهُ يَعْلَمُ وَ اَنْتُمْ لا تَعْلَمُونَ

۲۳۲. " And when you divorce women, and they have reached their waiting-period, do not prevent them from marrying their (former) husbands, when they agree between themselves in a fair manner.

With this is admonitioned whoever of you believes in Allah and the Last Day; that is more virtuous and purer for you; surely Allah knows and you know not."

Occasion of Revelation

One of the companions of the Prophet (p.b.u.h.) by the name of Ma`qal-ibn-Yasār opposed the marriage of his sister with her former husband named `Āṣim ibn `Ady. This man, `Āṣim, had divorced her but, after concluding the prescribed waiting-period, both of them were willing to fasten their wedlock again by a new wedding.

For this reason the revelation was sent down and prevented him (Ma`qal) from opposing such a marriage.

It is also cited in another narration that the verse was revealed when Jābir-ibn-`Abdullāh opposed the marriage of his cousin with her former husband. Perhaps, in the Age of Ignorance, this right had been given to many close relatives.

No doubt, in our jurisprudent, brothers and cousins have no guardianship (wilāyat)) over their sisters or cousins, but, as we will

explain in this discussion later, the meaning of the above verse is a general ordinance about guardians and other than them that neither of these people may rightfully oppose such a marriage: neither father nor mother, nor cousin, nor non-relative (.persons

Commentary: Verse ۲۳۲

! Another Chain Was Broken

As was stated in the former explanations, in old times women were living bound in the chains of ignorance and were terribly captured by the will, desire, and lust of lewd .men without having any regard for women's affection, thought and decision

One of the examples of that status was the subject of choosing husband where the like or dislike and willingness of women had no place. Concerning to this style, even when the woman was formally married and then separated from her husband thereafter, her second marriage with him again depended on the decision of her guardian or guardians, although those two (the man and the woman) wished to .continue their former conjugal life

Their guardians, then, used to prevent that wedlock because of their (guardians') own .interests or for some vain imaginations and superstitions

The Qur'ān has clearly condemned this style. It says that the guardians and other individuals have not such a right, because when both the man and woman, who are the main elements of marriage, have unanimity with each other and after that .separation they are willing to marry again, opposition of others is meaningless

And when you divorce women, and they have reached their waiting-period, do not " prevent them from marrying their (former) husbands, when they agree between "... .themselves in a fair manner

Thus, it is understood from this verse that divorcees need not to obtain permission or agreement of their guardians to marry again, and even the opposition of their guardians, if any, is invalid. Now, the question is about the marriage of the virgin girls

that: is it necessary to

p: ۲۲۷

obtain her guardian's permission? The above verse is silent in this regard and we :must refer to the jurisprudent books for its explanation. It only continues saying

"... ;With this is admonitioned whoever of you believes in Allah and the Last Day..."

This part of the verse means that these ordinances, that are stated for individuals' benefits, affect on those who believe both in Allah, the Creator of the world, and in the Day of Judgement. It is in this case that a person, under the light of theology, can .detach from egoism and, controlling his low desire, rescues himself from deviation

".that is more virtuous and purer for you; surely Allah knows and you know not..."

This concluding statement points to the fact that the fruit of one's action upon these ordinances is perfectly his, but as a result of unsufficient information some individuals may not be aware of the philosophy of divine ordinances; while the Lord, Who knows all the secrets, has assigned these instructions for the sake of protecting their .interests and purification and cleanliness of family members

It is noteworthy that, in this sentence, acting upon these instructions are introduced as the causes of both vitrue and purity, (more virtuous and purer), which means that acting upon these instructions removes both the different impurities, resulted from doing some worng deeds, from families so that it purifies them, and attains .development, improvement, favour and blessing for them

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۲۳۳ وَ الْوالِداتُ یُرْضِعْنَ اَوْلادَهُنَّ حَوْلَیْنِ کامِلَیْنِ لِمَنْ اَرادَ اَنْ یُتِمَّ الرَّضاعَهَ وَ عَلَی الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَ کِسْوَتُهُنَّ بِالْمَعْرُوفِ لا تُکَلَّفُ نَفْسٌ اِلاّ وُسْعَها لا تُضآرَّ والِدَهٌ بِوَلَدِها وَ لا مَوْلُودٌ لَهُ بِوَلَدِه وَ عَلَی الْوارِثِ مِثْلُ ذلِکَ فَاِنْ اَرادا فِصالاً عَنْ تَراضٍ مِنْهُما وَ تَشاوُرٍ فَلا جُناحَ عَلَیْهِما وَ اِنْ اَرَدْتُمْ اَنْ تَسْتَرْضِعُوا اَوْلادَکُمْ فَلا جُناحَ عَلَیْکُمْ اِذا سَلَّمْتُمْ مآ اتَیْتُمْ بِالْمَعْرُوفِ وَ اتَّقُوا اللّهَ وَ اعْلَمُوا اَنَّ اللّهَ بِما تَعْمَلُونَ بَصیرٌ

And the (divorced) mothers shall suckle their children for two whole " .۲۳۳

years for him (father) who desires to complete the period of suckling. It is (incumbent) upon the father to provide (sustenance) and their clothing (nursing mothers) in a fair .manner

;No soul shall have imposed upon it a duty but to the extent of its capacity

neither shall a mother be made to suffer harm on account of her child, nor a father on .account of his child, and the same devolves upon the heir

But if they desire to wean by mutual consent and consultation, then it is no sin on them. And if you desire to seek a wet nurse for your children, it is no sin on you as long ;as you pay what you promised for in a fair manner

".and be in awe of Allah, and know that Allah sees what you do

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Commentary: Verse ۲۳۳

Point

In Arabic philology the term /wālidah/ is used for ` mother ' while the term /umm/ has a wider meaning and, besides applying the term for ` mother ', its concept sometimes .refers to the ` root ' or ` source ' of everything

In this verse, the Qur'ān points to several instructions about the problem of suckling and the different rights that mother, child, and father have in this regard. These .instructions, on the whole, are seven various ordinances

:Seven Instructions Upon Suckling

The right of nursing the child for two whole years is specialized to mother, because -۱ it is she who can suckle and look after her child during this time. In view of the fact that the nutrition of the baby, bodily and spiritually, has a close and firm relation with mother's milk and affections, although the guardianship of little children has been given to father, the right of protection and maintenance of a child is given to mother. On the other hand, maternal affections should be observed, too, because the mother cannot bear to see that her bosom is empty from her child and remain silent in such sensitive moments. Therefore, specializing the right of suckling and maintenance of a child to mother is a kind of mutual right which is helpful for both the circumstances of .the mother and the conditions of her child

"... And the (divorced) mothers shall suckle their children for two whole years "

It is not necessary that the duration of suckling to be positively two years. This two- -۲ .year-suckling period is for the one who wants to accomplish it perfectly

"... .for him (father) who desires to complete the period of suckling..."

But, regarding to the position of the child's body and observing its health, the mother .has also the right to diminish this course when she thinks it is favourable

A tradition from Ahlul-Bayt (a.s.) says that the whole course of suckling is two years while its incomplete course is twenty one months.

This idea may be abstructed from gathering the concepts of this verse and verse ۱۵ from Sura Al-Ahqāf, No. ۴۶, where it says: "...and the bearing of him and the weaning of him was thirty months; ...". And, we know that the course of pregnancy is usually nine months. Therefore, the remaining time, which is twenty one months, is the .ordinary time of suckling

And, also in view of the fact that, in Sura Al-Ahqāf, the matter has not been cited in a compulsory form, hence, considering the health of the child, mothers may rightfully .diminish the suckling months to less than ۲۱ months, too

Mother's expenses for food and clothing during the suckling course, even when she -۳ is divorced, is upon the baby's father in order that mother be able to nurse the child .conveniently and with a peace of mind

It is (incumbent) upon the father to provide (sustenance) and their clothing (nursing..." "... .mothers) in a fair manner

Here, the Qur'ānic phrase /almaulūd-i-lahū/ (ie. the one for whom the child is born) which is used instead of applying the term ` father ', attracts the attention. It seems the revelation intends to move the affections of the father all the more towards the path of doing his aforementioned duty. That is, if the expenses of the mother and child during the suckling course has been trusted with father to pay, it is for the reason that .the baby is his own beloved child and is the fruit of his heart, not a foreigner

The occurrence of ` in a fair manner ', here, shows that mother's clothing and food should be given in a scale about the usage and also appropriate to her position. .Neither stinginess nor immoderation is right in this regard

Then, to remove any ambiguity, it explains more about this subject that the duty of a father is due to his capacity, as Allah has assigned no duty beyond the ability of any .individual

"... ;No soul shall have imposed upon it a duty but to the extent of its capacity..."

Neither father nor mother should disregard the fate of their child because of their -۴

own oppositions. This may cause a harm for the

.mind and spirit of the child which cannot be compensated later

neither shall a mother be made to suffer harm on account of her child, nor a father..." "... ,on account of his child

Men ought to be attentive to the mothers' right of suckling and protection. They should not tread it by taking the child from them. By the way, mothers should not abuse the right which is given to them, either, by restraining suckling through some .various vain pretexts, or deprive the man from visting his child

۵ – After the death of the father, his heir should undertake this duty and provide the .necessities of the mother during the time she nurses the child

"... .and the same devolves upon the heir..."

۶ – The allowance of weaning is given to parents though the previous verses have defined some limits for suckling the child. Parents, with the agreement of each other, .can wean whenever they think it is suitable for the physical state of the child

But if they desire to wean by mutual consent and consultation, then it is no sin on..." "... .them

That is, if parents counsel and agree to decide to wean, there will be no problem for .them

In the meanwhile, the mother is not obliged to nurse the baby. So, whenever she wishes she can stop it, while it is better for her to forsake some of her own desires for the sake of development of her child and not let herself lose the cooperation and the due consultation of her husband alongside this way, so that the mutual consent, .pointed in the verse, actually happens

۷– It is impossible to prevent the mother from nursing her child, unless mother herself :refrains from suckling, or there really comes forth a barrier for her. Hence, it says

And if you desire to seek a wet nurse for your children, it is no sin on you as long as..." "... ;you pay what you promised for in a fair manner

The last part of the above sentence means that engaging another woman to suckle the child instead of mother, after consultation and obtaining mutual consent, does not matter. It is, of course, upon

condition that this manner does not cause the mother's right due to the length of her .former suckling to be trodden. This right should be paid to her in a fair manner

Since disputes and oppositions between man and woman sometimes awaken the spirit of revengefulness in them, and their fate or that of their helpless child may be exposed to danger, and each of them may think of evil planning for the other, at the :end of these ordinances, the Qur'ān says

".and be in awe of Allah, and know that Allah sees what you do..."

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:Note

A thin and delicate explanation is also cited upon this verse which we narrate exactly :here

The root, ` darara ' meaning harm; in its original form to do harm (transitive) and in its secondary form ` Tadarrar ' meaning to suffer or to receive harm (intransitive). Here the secondary form ` Mudarra ' has been used which usually means mutual give and take, meaning neither to harm nor to get harmed. As such this passage means that on account of the child or the disagreement between the parents none of the three (viz. the father, mother or the child) should be harmful to the other, or should be harmed by the other. This interpretation covers the various commentaries given by the .different commentators

The implication of the passage regarding the mutual rights of the wife and the husband during the period of suckling of their issues, and the right and the duty of the heir of the husband and the condition for the permissibility of employment of a wet-nurse for the suckling of the issue, there are very subtle points for which you may .please refer to ` Fiqh ', jurisprudent books

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۲۳۴ وَ الَّذینَ یُتَوَفَّوْنَ مِنْکُمْ وَ یَذَرُونَ اَزْواجا یَتَرَبَّصْنَ بِاَنْفُسِهِنَّ اَرْبَعَهَ اَشْهُرٍ وَ عَشْرا فَاِذا بَلَغْنَ اَجَلَهُنَّ فَلا جُناحَ عَلَیْکُمْ فیما فَعَلْنَ فی اَنْفُسِهِنَّ بِالْمَعْرُوفِ وَ اللّهُ بِما تَعْمَلُونَ خَبیرٌ

۲۳۴. "And those of you who die, and leave widows behind, they should keep themselves in waiting for four months and ten (days);

when they have completed their waiting period, then it is no sin on you for what they do for themselves in a fair manner.

And Allah is fully aware of what you do."

Commentary: Verse ۲۳۴

Superstition Against Women in Old Times

One of the main problems and basic difficulties for women is their marriage after the death of husband. Since the immediate marriage of the widow with another spouse after the death of her husband often contradicts with affections and keeping the regards of the ex-husband, it is not fitting, with the spirit and sensations of the relatives of the Late, besides that the lack of a child in woman's womb must become certain. So, the above verse has conditioned the remarriage of the widows to keeping themselves in waiting for four months and ten days.

Observing the honour of matrimonial life, even after the death of the spouse, is a natural innate proposition. That is why there have always been some special customs common on this purpose among different tribes. Sometimes in these social traditions, the behaviour has been so excessive that women would become helplessly captured in a manner that sometimes the worst crimes could be committed upon them. For example, in some tribes it was customary to burn the widow; and in some others they would bury her alive with the man.

Some groups of people used to deprive the widows from their remarriage forever and, thus, those kind of widows were isolated thereby.

In some tribes, widows had to stay for a length of time beside their

husband's grave inside a black tent and in some dirty shabby clothings, plain and without any ornamentation. They could not even wash themselves during days and .nights

The above verse put an end to all of these superstitions, and, in the meanwhile, it worthily and respectfully supported the principle of observing the honour of .matrimonial life by keeping the waiting-period after the death of husband

And those of you who die, and leave widows behind, they should keep themselves in " "... ;(waiting for four months and ten (days

The Arabic term /tawaffā/, which is used in many occurrences in the Qur'ān, means ` to take '; and the term /baðr/, which has no past tense form in Arabic, means ` strewing '. So, the verse says the women who lose their husbands have to wait for .four months and ten days as waiting-period and abstain from remarriage

when they have completed their waiting period, then it is no sin on you for what..." "... .they do for themselves in a fair manner

.The sense of /bulūq-i-'ajal/ refers to the conclusion of the period

This part of the verse indicates that after finishing this length of time, women can .remarry everybody they want

The prescribed waiting period of four months and ten days is compulsorily to be observed by a widow whether she had intercourse with the bereaved husband or not. In the case of her being pregnant the maximum prescribed waiting period or the .period or the delivery, whichever be the later, should be observed

Dealing with the divorce and the waiting period, it was appropriate to deal with the question of an out sider overtly or covertly proposing to marry the divorced one. Qur'ān says there would be no harm provided the talk does not exceed the limit of .modesty and no contract is finalised before the conclusion of the waiting period

****

In view of the fact that sometimes concerning guardians hinder the marriage of the widows because of some superstitions and vain imaginations, the verse addresses them and tells them that they have no

p: ٢٣٥

responsibility in this regard and widows can have their re-wedlock on a proper base .with whoever they desire

".And Allah is fully aware of what you do …"

The guardians should stand away from interfering in their children's affairs, and know that the Lord is aware of everything, and He recompenses all for their good actions .and evil actions

****

۲۳۵ وَ لا جُناحَ عَلَيْكُمْ فيما عَرَّضْتُمْ بِه مِنْ خِطْبَةِ النِّسآءِ اَوْ اَكْنَنْتُمْ فى اَنْفُسِكُمْ عَلِمَ اللّهُ اَنَّكُمْ سَتَذْكُرُونَهُنَّ وَ لكِنْ لا تُواعِدُوهُنَّ سِرّا اِلاّ اَنْ تَقُولُوا قَوْلاً مَعْرُوفا وَ لا تَعْزِمُـوا عُقْدَةَ النِّكاحِ حَتّى يَبْلُغَ الْكِتابُ اَجَلَهُ وَ اعْلَمُوا اَنَّ اللّهَ يَعْلَمُ ما فى اَنْفُسِـكُمْ فَاحْذَرُوهُ وَ اعْلَمُوا اَنَّ اللّهَ غَفُورٌ حَليمٌ

۲۳۵. " There is no sin on you if you make an indirect proposal of marriage to (such) women, or keep concealed (the intention) to yourselves;

Allah knows that you will think of them; but make no promise to them in secret, unless you speak in fairness.

And do not resolve on a wedlock until the prescribed period is completed, and know that Allah knows what is in your hearts,

so beware of Him; and know that Allah is Forgiving, Forbearing."

Commentary: Verse ۲۳۵

Can Widows Be Engaged during Waiting Period ?

As to the foregoing Qur'ānic discussion about the waiting-period of women after their husband's death, in this verse, one of the important ordinances in relation to the widows in their waiting-period is pointed out. It says:

"There is no sin on you if you make an indirect proposal of marriage to (such) women, or keep concealed (the intention) to yourselves;

Allah knows that you will think of them;

but make no promise to them in secret, unless you speak in fairness. …"

It is, in fact, a natural phenomenon that a woman may think of her future fate after the death of her husband. And, on the other hand,

some men may also be in thought of marriage with them because of easier conditions .that widows usually have

:Then, continuing the subject, the verse says

"... ,And do not resolve on a wedlock until the prescribed period is completed ..."

It is certain that if a person confirms a wedlock which is during the waiting-period, it is totally invalid /bātil/. Moreover, if he does it intentionally, that action causes the .woman to be unlawful /ḥarām/ to him forever

:Then, it follows saying

and know that Allah knows what is in your hearts, so beware of Him; and know that ..." ".Allah is Forgiving, Forbearing

That is, Allah does not hasten to punish His servants, because He is ` Forbearing ' .about what they do

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Section ٣١: Extra Provision for Divorced Women and Widows

Point

٢٣٦ لا جُناحَ عَلَيْكُمْ اِنْ طَلَّقْتُمُ النِّسآءَ مالَمْ تَمَسُّوهُنَّ اَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَ مَتِّعُوهُنَّ عَلَى الْمُوسِعِ قَدَرُهُ وَ عَلَى الْمُقْتِرِ قَدَرُهُ مَتاعا بِالْمَعْرُوفِ حَقّا عَلَى الْمُحْسِنِينَ

.٢٣٦ "There is no sin on you if you divorce women while you have not yet touched them nor settled any dowry on them; yet make provision for them, the rich according to his means, and the straitened according to his means; a provision in a fair manner.

(This is) a duty on the doers of good."

Commentary: Verse ٢٣٦

Divorce Prior to Settling Dowry and Consummation of

Continuing about the theme of divorce, there are also some other ordinances in the above verse and the verse after that. It says:

"There is no sin on you if you divorce women while you have not yet touched them nor settled any dowry on them; ..."

This circumstance is, of course, when either the man or the woman, after confirming the marriage tie and before having any sexual relations, understands that they can not live together as a married couple because of some problems. In this case, it is so much the better that at this time they separate from each other by means of divorce and do not let it be postponed to later stages when it surely will become more difficult.

After that, the verse pays to another ordinance concerning the subject, where it says:

"... yet make provision for them, ..."

For the payment of this gift, in fact, the ability of man should also be considered. That is why the verse continues saying:

the rich according to his means, and the straitened according to his means; a..." "... .provision in a fair manner

Both the wealthy men and the poor men should pay this gift, but due to their ability. And, in view of the fact that this gift has a considerable effect on the woman in preventing her from taking vengeance and freeing her from the pressure or the weight which may fall on her heart as a result of breaking their tie of marriage, the :above verse concerns the gift to the benevolent nature of man, and says

".This is) a duty on the doers of good) ..."

This idea points to the fact that the payment should be accompanied with .benevolence and also performed in a peaceful manner by the husband

****

۲۳۷ وَ اِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ اَنْ تَمَسُّوهُنَّ وَ قَدْ فَرَضْتُمْ لَهُنَّ فَريضَةً فَنِصْفُ ما فَرَضْتُمْ اِلاّ اَنْ يَعْفُونَ اَوْ يَعْفُوَا الَّذى بِيَدِه عُقْدَةُ النِّكاحِ وَ اَنْ تَعْفُوا اَقْرَبُ لِلتَّقْوى وَ لا تَنْسَوُا الْفَضْلَ بَيْنَكُمْ اِنَّ اللّهَ بِما تَعْمَلُونَ بَصيرٌ

.۲۳۷ " And if you divorce them before you have touched them, and you have already settled a dowry on them, then (pay them) one-half of what you have settled, unless ;they (women) remit it, or he remits it in whose hand is the marriage tie

.and that you (yourselves voluntarily) remit (the whole) is nearer to piety

".And, do not forget generosity among yourselves. Surely Allah sees what you do

Commentary: Verse ۲۳۷

Divorce Prior to Consummation but after Settling Dowry

In this verse, those women are spoken about who separate from their husbands :before any relations while there have been appointed a dowry for them. It syas

And if you divorce them before you have touched them, and you have "

already settled a dowry on them, then (pay them) one-half

,of what you have settled

This lawful legislation is an ordinance which gives the right to the woman to take half of the whole marriage-portion completely although there has been no sexual .intercourse

:After fixing this matter, it pays to some moral and affectional aspects, and says

"... ;unless they (women) remit it, or he remits it in whose hand is the marriage tie ..."

The tone of the verse, on the whole, is based upon the principle of ` fair manner ' and ` benevolence '. It emphasizes that even divorce and separation should not be mingled with any dispute, conflict and opposition originated from the sense of revengefulness. On the

contrary, it should be based on nobility, generosity and forgiveness. It says:

"... and that you (yourselves voluntarily) remit (the whole) is nearer to piety.

And, do not forget generosity among yourselves.

Surely Allah sees what you do."

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p: ۲۴۲

Verse ۲۳۸, Arabic; English Translation

Point

۸۳۲ حافِظُوا عَلَى الصَّلَواتِ وَ الصَّلوهِ الْوُسْطى وَ قُومُوا لِلّهِ قانِتينَ

۲۳۸. "Guard your prayers, and (especially) the middle prayer and stand devoutly before Allah."

Occasion of Revelation

At the time of revelation of the Divine Messages, a group of hypocrites did not participate in congregational prayer under the pretext of the hot weather in order to disturb the order of the rows of Muslims. Tracing and following them, some of the true Muslims did not take part in the congregational prayer, either. The Messenger of Allah (p.b.u.h.) was annoyed about it so that he threatened them with a probable intense heavenly punishment.

So, as it is narrated in a tradition, in the extraordinary hot middays of summer, the Prophet (p.b.u.h.) performed the prayer (midday prayer) in congregation. That prayer was the most grievous canonical prayers for the companions of the Prophet (p.b.u.h.) so that it happened that usually there stood no more than one or two lines of them behind the Prophet (p.b.u.h.) for midday prayer. In that circumstance, he (p.b.u.h.) said he had decided to burn the houses of those who did not participate in their prayer there. Then the verse was revealed and the importance of the noon prayer (in congregation) was emphasized thereby.

Commentary: Verse ۲۳۸

Gaurd Your Prayers

The importance of the prescribed daily prayers, especially the midday prayer, is emphasized repeatedly in the verses of the Qur'ān, for prayer is the most effective factor in the connection of man with Allah.

:As an instance, in the above verse it says

"... Guard your prayers, and (especially) the middle prayer "

.The verse recommends to stand humbly, and truly obedient, before the Lord

".and stand devoutly before Allah ..."

Beware that the heat and the cold of weather, or the engagements

of the world, such as: wealth or wife and children, do not hinder you from this great .duty

.'The purpose of /ṣalāt-il-wustā/ (the midmost prayer) is the very `midday prayer

****

:Note

The Arabic term /wustā/, used in the above verse, means: ` middle, or the best, or the most excellent '. Commentators differ as to the exact meaning of this phrase. The weight of the authorities seems to favour interpreting it as the `aṣr or the midday prayer, since it is mostly neglected and yet it is most necessary to remember Allah in .the midst of the worldly engagements

****

۲۳۹ فَاِنْ خِفْتُمْ فَرِجالاً اَوْ رُكْباناً فَاِذا اَمِنْتُمْ فَاذْكُرُوا اللّهَ كَما عَلَّمَكُمْ مالَمْ تَكُونُوا تَعْلَمُونَ

;And if you fear (an enemy or danger), then (pray) on foot or riding " .۲۳۹

but when you are safe, then remember Allah as He has taught you that which you did ".not know

Commentary: Verse ۲۳۹

How to pray when conditions are unsafe or during travel

In this verse it emphasizes that you cannot abandon establishing prayers even in the .most grievous conditions such as in the battlefield

But in circumstances like that many of the obligations of prayer are diminished, for example: being to the direction of Qiblah, the performances of bowing and prostration .in ordinary manner, and so on

:Hence, it says

"... ;And if you fear (an enemy or danger), then (pray) on foot or riding "

Therefore, constant attending to prayers is not only for the time of security and .safety, but canonical prayers should be kept always and in any condition

but when you are safe, then remember Allah as He has taught you that which you..." ".did not know

And, when you are in security, then prayers in this status have to be kept in the .ordinary form and with all their ritual manners and conditions

It is clear that the thankfulness of servants due to this divine teaching, in which He has taught them the way of establishing prayers both in the secured time and in fear, .is by way of the very performance of them, as they should be kept

****

۲۴۰ وَ الَّذینَ یُتَوَفَّوْنَ مِنْکُمْ وَ یَذَرُونَ اَزْواجا وَصِیَّهً لِاَزْواجِهِمْ مَتاعا اِلَی الْحَوْلِ غَیْرَ اِخْراجٍ فَاِنْ خَرَجْنَ فَلا جُناحَ عَلَیْکُمْ فی ما فَعَلْنَ فی اَنْفُسِهِنَّ مِنْ مَعْرُوفٍ وَ اللّهُ عَزیزٌ حَکیمٌ

And those of you who are about to die and leave wives behind, make a bequest " .۲۴۰ in favour of their wives, a year's maintenance without turning them out; but if they leave (of their own accord), there is no sin on you in what they do themselves in a fair ".manner; and Allah is the Mighty, the Wise

Commentary: Verse ۲۴۰

Maintenance for the widow

The Qur'ān returns to the problem of marriage and divorce again and deals with its concerning affairs. At first it speaks about the husbands who are approaching death while they are leaving wives behind them. It advises that they ought to bequeath for :their widows a year's maintenance and residence in their homes. Thus it says

And those of you who are about to die and leave wives behind, make a bequest in " "... ;favour of their wives, a year's maintenance without turning them out

This ordinance is, of course, in the case that they (widows) do not leave their homes, and if they leave the husband's house, they have not any right of maintenance and .residence

but if they leave (of their own accord), there is no sin on you in what they do with..." "... ;themselves in a fair manner

As if for the sake that such women be not anxious about their future, it consoles them at the end of the verse, and says that the Providence is able to open a new way to them after the lack of their former husband; and, therefore, there is certainly wisdom .in that calamity

".and Allah is the Mighty, the Wise ..."

۲۴۱ وَ لِلْمُطَلَّقاتِ مَتاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ

And for the divorced women make a provision according to a fair manner; (this " .۲۴۱ ".is) a duty on the pious ones

Commentary: Verse ۲۴۱

Provision for the divorced women

In this verse, the Qur'ān has paid to another ordinance of the ordinances of divorce. It :says

"... ;And for the divorced women make a provision according to a fair manner "

The ordinance in this verse, similar to what was said in verse ۲۳۶, is about the women whom are not appointed a dowry for at the time of wedlock, and they are divorced .before any sexual intercourse

.This provision is a gift which is paid from the side of husband, and it is appreciated

".this is) a duty on the pious ones) ..."

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۲۴۲ کَذلِکَ یُبَیِّنُ اللّهُ لَکُمْ ایاتِهِ لَعَلَّکُمْ تَعْقِلُونَ

".Thus Allah makes clear to you His Signs, so that you might understand " .۲۴۲

Commentary: Verse ۲۴۲

Clear signs of Allah

In this verse, which is the last verse from the group of verses about divorce, the :Qur'ān syas

".Thus Allah makes clear to you His Signs, so that you might understand "

It is evident that the purpose of the Qur'ānic phrase /la`allakum ta`qilūn/ ` so that you might understand ' is that the intention of movement from the beginning should be towards the destination of ` action '; else, mere contemplation upon ordinances .and understanding them, with no deed, will be fruitless

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.Section ۳۲: Fight in the Cause of Allah; References to the Conduct of the Ancient People

Point

Death caused by Allah against those who refused to fight when they were ordained – Muslims enjoined to sacrifice their lives and their wealth in the cause of Allah – Saul's .kingdom over Israel and their demur against Saul being chosen as their king

Verse ۲۴۳, Arabic; English Translation

۲۴۳ اَلَمْ تَرَاِلَى الَّذينَ خَرَجُوا مِنْ دِيـارِهِمْ وَ هُمْ اُلُوفٌ حَذَرَ الْمَوْتِ فَقالَ لَهُمُ اللّهُ مُوتُوا ثُمَّ اَحْياهُمْ اِنَّ اللّهَ لَذُو فَضْلٍ عَلَى النّاسِ وَ لكِنَّ اَكْثَرَ النّاسِ لا يَشْكُرُونَ

۲۴۳. " Have you not considered those (of old) who fled their homes, though they were ?thousands (in number), for fear of death

;(Then Allah said to them: ` Die! ' (and they died

then He restored them to life. Truly Allah is gracious to people, but most people are " .not thankful

Occasion of Revelation

Once, one of the cities of Syria became smitten with a plague and people passed away one after another. At that time, some people, hoping that they might flee from the grips of death, abandoned their homeland. After leaving their environment and escaping from death, they felt powerful and independent in them. They, neglecting the Will of Allah and expecting the natural phenomena to help them, became proud .and haughty. Therefore, the Lord destroyed them in that desert by the same sickness

Commentary: Verse ۲۴۳

Fate of one of the old nations

This verse indirectly and also instructively points to the awesome fate of one of the old nations. They encountered with a terrible infectious disease in their environment .where thousands of them fled from

Have you not considered those (of old) who fled their homes, though they were " "... ?thousands (in number), for fear of death

:Then it refers to their fate, saying

;(Then Allah said to them: ` Die! ' (and they died..."

.They died by the same sickness that they had used as the pretext of their flight

Then Allah brought them back to life, maybe, in order that the story of their lives .might serve as a warning for others who can take an example from it

"... .then He restored them to life..."

This creative command is similar to the command cited in Sura Yāsīn No. ۹۶, verse ۸۲, where it says: " His command, when He intends anything, is only to say to it: ` Be ', so ".it is

,(The phrase: / umma 'ahyāhum / (then He restored them to life

mentioned in the verse, hints to the story of those people who, after death, were .(.quickened by the invocation of Ezekiel, the Prophet, (a.s

Since their coming back to life was one of the clear blessings of Allah both from their :points of view and from the point of warning other people, the verse finally says

"... ,Truly Allah is gracious to people..."

Not only this group of people received, but also all humankind always receive the

.grace, kindness, and blessings of Allah, while they are usually not grateful

".but most people are not thankful…"

The Late Ṣadūq, a great famous scholar from Shī`ah school of thought, reasoning on :this verse for the possibility of resurrection, says

One of our convictions is belief in resurrection (that some former people "

p: ۲۵۰

(return to life again in this very world)."(1)

This holy verse can also be a document for the problem of the Resurrection and raising the dead in the Hereafter.

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The explanation of Ezekiel's invocation

The explanation of Ezekiel's invocation, as has been cited upon the description of the concept of the Qur'ānic phrase: " Then He restored them to life ", is as follows:

Owing to the repeated visits of the plague, the children of Israel numbering several thousands left their homes for fear of death. It happened so that the disease once again pested the town and the people in a huge number of thousands got out of the town being confident of their escape from death which evidently indicated lack of faith in God.

Allah commanded all of them to die and they were all dead and reduced to dust, only their bones were lying on the earth. One of the Israelite prophets, Ezekiel, passed that way and prayed to the Lord to raise the people to life. Ezekiel, was inspired by Allah to pray to Him reciting a particular name and to sprinkle water on the rotten bones of the dead, which ` Ezekiel ' did and the people were once again quickened. Thus it was manifested for the knowledge of the faithless people that Allah does whatsoever He pleases and they could never go their own way against the Will of the Lord.

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1- Tafsir-Nimunah, vol. ٢, p. ١٥٩ ١

۲۴۴ وَ قاتِلُوا فی سَبیلِ اللّهِ وَاعْلَمُوا اَنَّ اللّهَ سَمیعٌ عَلیمٌ

۲۴۵ مَنْ ذَا الَّذی یُقْرِضُ اللّهَ قَرْضا حَسَنا فَیُضاعِفَهُ لَهُ اَضْع-افا کَثیرَهً وَ اللّهُ یَقْبِضُ وَ یَبْصُطُ وَ اِلَیْهِ تُرْجَعُونَ

".And fight in the way of Allah, and know that Allah is All-Hearing, All-Knowing " .۲۴۴

Who is he that will lend to Allah a goodly loan, so He will multiply it for him " .۲۴۵
".manifold? And Allah straitens and extends and unto Him you will be rerurned

Commentary: Verses ۲۴۴-۲۴۵

Point

From here on the verses of Holy War come forth. It begins with the command of fighting in the path of Allah, and warns us to beware that He hears what we say and knows what we have in our hearts, from our motives and intentions, regarding the :Holy War in the way of Allah. It says

".And fight in the way of Allah, and know that Allah is All-Hearing, All-Knowing "

Inspite of all that has been said that Islam prefers peaceful methods of preaching the truth, and that it never took any initiative in waging war against its opponents, the fact is that Islam recognizes the right of taking even the initiative in using force against those who persist in ungodly activities causing human degradation or social or moral deterioration. But this measure can not be adopted save by the Prophet of Allah or his Vicegerent authorized by him and none else. As the fifth Holy Imam Muhammad Ibne-Ali Al-Bāqir says ` A war may be termed as holy or godly (Jihād) ' if the object be to make people give up submission to any one besides Allah, and to submit only to God's authority and the Divine Will. But if the object be to make them give up submission to one creature in order to submit to any other, it is the usual war waged for selfish and .some worldly gain. Hence it is unholy and thus condemned by Islam

However, Islam enjoins on Muslims to be always ready, well prepared and well equipped to meet all exigencies or an eventuality which may unexpectedly develop against them, then they should gather strength as much as they can so that their opponents, the opponents of the divine cause may refrain from any unprovoked .aggression

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Occasion of Revelation

It is narrated that the holy Prophet (p.b.u.h.) once said that whoever gives any alms will receive it twice in Heaven. Abud-Daḥdāḥ Ansārī, addressing the Messenger of Allah (p.b.u.h.), said that: he had two gardens and questioned if he donated one of them as alms, would he have it twice in Heaven? Then the Prophet replied him positively. After that he donated his more priviledged garden to the Prophet (p.b.u.h.) before when the revelation was sent down making his alms two thousand .' thousandfold for him. This is the interpretation of /'ad`āfan kaīrah/ ` manifold

:Commentary

This verse inquires who is it that offers to Allah a goodly gift and donates from the wealth He has given to him on the path of Holy War and alongside the way of helping :the needy, so that Allah would multiply it to him manifold? It says

?Who is he that will lend to Allah a goodly loan, so He will multiply it for him manifold " "...

Thus, according to this verse, lending Allah is also rendered into the donations which .are performed in the way of Holy War

So, at the end of the verse, it says that it is Allah (s.w.t.) Who both withholds and amplifies the sustenance of the servants.This statement points to the idea that: do not think that donation and giving alms causes your wealth to be diminished. The increase .and decrease of your sustenance depend on Allah

".And Allah straitens and extends and unto Him you will be returned ..."

?Why Is Donation Rendered To Loan

In several verses of the Qur'ān donating in the path of Allah has been rendered into giving a loan to Allah. It shows the ultimate grace of Allah unto His servants, on one .hand, and the utmost importance of the subject of donation, on the other hand

:In Nahjul-Balāqah, Imam Amir-ul-Mu'mineen Ali (a.s.) says

Allah asks you for a loan while the treasures of heavens and the earth belong to Him " and He is Self-Sufficient, Praiseworthy. (It is not because of His want), but that He (may try you for which of you is the best in action."(١

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Nahj-al-Balāqa, sermon ١٨٣, p. ٢۶٨ ١ -١

Verse ۲۴۶-۲۵۲, Arabic; English Translation

۲۴۶ اَلَمْ تَرَاِلَى الْمَلَاِ مِنْ بَنى اِسْرائيلَ مِنْ بَعْدِ مُوسى اِذْ قالُوا لِنَبِيٍّ لَهُمُ ابْعَثْ لَنا مَلِكا نُقاتِلْ فى سَبيلِ اللّهِ قالَ هَلْ عَسَيْتُمْ اِنْ كُتِبَ
عَلَيْكُمُ الْقِتالُ اَلاّ تُقاتِلُوا قالُوا وَ مالَنآ اَلاّ نُقاتِلَ فى سَبيلِ اللّهِ وَ قَدْ اُخْرِجْنا مِنْ دِيارِنا وَ اَبْنآئِنا فَلَمّا كُتِبَ عَلَيْهِمُ الْقِتالُ تَوَلَّوْا اِلاّ قَليلاً
مِنْهُمْ وَ اللّهُ عَليمٌ بِالظّالِمينَ

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۲۴۷ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ
الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

۲۴۸ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ وَبَقِيَّةٌ مِمَّا تَرَكَ آلُ مُوسَى وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ
إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

p: ۲۵۵

۲۴۹ فَلَمّ‍ا فَصَ‍لَ ط‍الُوتُ بِالْجُنُودِ قالَ اِنَّ اللّهَ مُبْتَلیکُمْ بِنَهَرٍ فَمَنْ شَ‍رِبَ مِنْهُ فَلَیْسَ مِنّی وَ مَنْ لَمْ یَطْعَمْهُ فَاِنَّهُ مِنّی اِلاّ مَنِ اغْتَرَفَ غُرْفَةً
بِیَ‍دِهِ فَشَ‍رِبُوا مِنْهُ اِلاّ قَلیلاً مِنْهُمْ فَلَمّ‍ا ج‍اوَزَهُ هُوَ وَ الَّذینَ امَنُوا مَعَهُ ق‍الُوا لا طاقَةَ لَنَا الْیَوْمَ بِجالُوتَ وَ جُنُودِهِ قالَ الَّذینَ یَظُنُّونَ اَنَّهُمْ
مُلاقُوا اللّهِ کَمْ مِنْ فِئَةٍ قَلیلَةٍ غَلَبَتْ فِئَةً کَثیرَةً بِاِذْنِ اللّهِ وَ اللّهُ مَعَ الصّابِرینَ

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۲۵۰ وَ لَمّا بَرَزُوا لِجالُوتَ وَ جُنُودِهِ قالُوا رَبَّنآ اَفْرِغْ عَلَیْن‍ا صَبْرا وَثَبِّتْ اَقْدامَنا وَ انْصُرْنا عَلَى الْقَوْمِ الْکافِرینَ

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۲۵۱ فَهَزَمُوهُمْ بِ‍إِذْنِ اللَّهِ وَقَتَ‍لَ دَاوُودُ جَ‍الُوتَ وَآتَ‍اهُ اللَّهُ الْمُلْ‍كَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَ‍اءُ وَلَوْلَ‍ا دَفْعُ اللَّهِ النَّاسَ بَعْضَ‍هُمْ بِبَعْضٍ
لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ

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۲۵۲ تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ

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p: ۲۵۶

Have you not seen the chiefs of the Children of Israel, after Moses, when they " .۲۴۶ :said to a Prophet of theirs

.'Raise up for us a king, that we will fight in Allah's way`

' ?He said: ` Might it be that, if fighting is written for you, then you will not fight

They said: ` Why should we not fight in the way of Allah, while we have been expelled ' ?from our dwellings and our children

But when fighting was written for them, they turned back save a few of them, and " .Allah is All-Knowing of the unjust

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And their Prophet said to them: ` Verily Allah has raised up Saul for you as a " .۲۴۷ king.' They said: ` How can he hold kingship over us, while we are more rightful to ,kingship than he

:and he has not been given abundance of wealth? ' He said

Verily Allah has chosen him over you, and He has increased him abundantly in ` .knowledge and stature

Allah gives His kingdom unto whomso He wills; and Allah is All-Embracing, All-Knowing ",'

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And their Prophet said to them: ` Verily the sign of his kingship is that the Ark of " .۲۴۸ ,the Covenant will come to you, wherein shall be a tranquility from your Lord

and the Relics of what the family of Moses and the family of Aaron have left behind, .the angels bearing it

".Surely in that shall be a sign for you, if you are (truly) faithful

****

So when Saul marched out with the troops he said:` Verily Allah will try you by a " .۲۴۹
,river, whoever drinks from it he is not of me

and whoever tastes it not, he is surely of me, including the one who tastes but a single handful.' But they all drank of it, except a few of them.

And when he (Saul) crossed it (the river), those who believed with him said:

` We have no power today against Goliath and his troops.'

Those who knew that they would meet Allah said:

` How often a small party has overcome a numerous host by Allah's leave!

And Allah is with the (steadfast) patient ones.' "

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٢٥٠. " So when they encountered Goliath and his troops, they said:

` Our Lord! pour down upon us patience,

and make our steps firm, and help us against the disbelieving people.' "

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٢٥١. " Thus they routed them by Allah's leave, and David slew Goliath;

and Allah gave him the kingship and wisdom and taught him of what He willed. And were Allah not to repel some people by means of other people, the earth would certainly be full of mischief;

but Allah is Gracious to all (His) creatures."

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٢٥٢. " These are the Signs of Allah; We recite them to you (Muhammad) in truth, and verily, you are (one) of the Messengers."

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Explanation

An Introduction to the above Group of Verses

In these verses Providence, the Great, points to one of the wonderful adventures of a group of the Israelites that happened after the time of Moses (a.s.). The statement of this happening, of course, is following the statement of Holy War and the defence from the limits of the religion of Allah, which is, in fact, the same as the limits of humanity. It is stated, indeed, for the Muslims to take lesson from that marvellous .incident

!A Marvellous Incident

The Israelites who had become weak and poor under the domination of Pharaoh, .(.gained great power and splendour under the wise leadership of Moses (a.s

Allah showered many blessings upon them with the sanctity of this Great Prophet, including the Ark of the Covenant. The Jews, by carrying the Ark before the troops, got a kind of confidence and spiritual capability. This power and glory continued a length of time after Moses (a.s.). But the same victorious capacity and blessful bounties they had, gradually made them proud and, thereby, they became .disobedient

Finally, they were defeated with a great slaughter by Philistines when they lost their power and authority accompanied with loosing the Ark. After that, they became so weak and inflicted with dispersion that they were not able to defend themselves even against the smallest enemies. It was so that their enemies expelled a great many of .them from their own land and captured their children, too

That status continued for years. At last, their prayer was heard and Allah raised a .prophet for them called Samuel, to save them and guide them

Those people, who had become tired and worn from the cruelty and transgressions of their enemies, were seeking for a shelter to take

refuge in. Therefore, they gathered around him and asked him to appoint a king for .them

They all had decided to follow the command and leadership of such a king to fight unitedly against their enemy with heart and soul in order to regain their last honour .and glory

Prophet Samuel, who was well acquainted with their spirituality and knew their disloyal characteristics from before, told them he was afraid that they might disobey their commander, as to face with their enemy, when the order of Holy War in the way .of Allah would be prescribed for them

They objected that how they could disobey their commander and do not do their own duty in the case that the torturous enemy had expelled them from their home and had .occupied their land and captured their children

When Prophet Samuel found that those people had recognized their ailment and were seeking for the remedy, as if they had realized the secret of their state of being retarded, he prayed and asked the Lord what those people wanted. It was revealed .to him to introduce Saul as their king

Samuel invoked Allah that he had not seen Saul yet and he did not know him. The revelation came down indicating that he would be sent to him. Samuel was commanded that when Saul came to him, he (Samuel) would give him (Saul) the .commandership of the troops and Holy War

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۲۴۶ اَلَمْ تَرَاِلَی الْمَلَاِ مِنْ بَنی اِسْرائیلَ مِنْ بَعْدِ مُوسی اِذْ قالُوا لِنَبیٍّ لَهُمُ ابْعَثْ لَنا مَلِکا نُقاتِلْ فی سَبیلِ اللّهِ قالَ هَلْ عَسَیْتُمْ اِنْ کُتِبَ عَلَیْکُمُ الْقِتالُ اَلاّ تُقاتِلُوا قالُوا وَ مالَنآ اَلاّ نُقاتِلَ فی سَبیلِ اللّهِ وَ قَدْ اُخْرِجْنا مِنْ دِیارِنا وَ اَبْنآئِنا فَلَمّا کُتِبَ عَلَیْهِمُ الْقِتالُ تَوَلَّوْا اِلاّ قَلیلاً مِنْهُمْ وَ اللّهُ عَلیمٌ بِالظّالِمینَ

۲۴۶. " Have you not seen the chiefs of the Children of Israel, after Moses, when they said to a Prophet of theirs:

`Raise up for us a king, that we will fight in Allah's way'.

He said: `Might it be that, if fighting is written for you, then you will not fight? '

They said: ` Why should we not fight in the way of Allah, while we have been expelled from our dwellings and our children? '

But when fighting was written for them, they turned back save a few of them, and Allah is All-Knowing of the unjust. "

Commentary: Verse ۲۴۶

Israelites Request a king

After Prophet Moses (a.s.), the Israelites lost their power as a result of their self-indulgence and being desirous in welfare and laziness.

So they became involved again in the domination and oppression of the tyrants when they lost both their freedom and home. In order to be free from vagrancy and come out of the yoke of servitude of those tyrants, they decided to fight. Therefore, they went to their Prophet and asked him to appoint a king, a commander, for them so that they could struggle by Holy War against the tyrannical ruler of their time.

" Have you not seen the chiefs of the Children of Israel, after Moses, when they said to a Prophet of theirs: ` Raise up for us a king, that we will fight in Allah's way. ..."

The Prophet (a.s.), regarding their notorious background, questioning them said: was it not probable that, after prescribing the command of war to them, they would ?disobey and would not be ready to fight

?He said: ` Might it be that, if fighting is written for you, then you will not fight ..."

They did not agree with that idea and said that they would fight, for they had been expelled from their home and had been made vagrant for a long time, because their :cities had been occupied by the enemy and their children were captured

They said: ` Why should we not fight in the way of Allah, while we have been ..." "...' ?expelled from our dwellings and our children

But, with all these claims, when the command was issued, all of them, except a few, .did not attend the battle-field and disobeyed that command

But when fighting was written for them, they turned back save a few of them, and ..." " .Allah is All-Knowing of the unjust

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(Explanations: (١

Vr. ٢۴۶ (٢٧٩) The event alluded to in this verse has a reference also in the Bible. (١ .(Samuel ٨: ١٩, ٢٠

Nevertheless the people refused to obey the voice of Samuel; and they said, Nay! " .١٩ ;but we will have a king over us

That we also may be like all the nations, and that our kind may judge us, and go " .٢٠ ".out before us, and fight our battles

After `Moses,' prophets after prophets were appointed to succeed him and to maintain the Law (`Torah'). `Moses' was succeeded by `Usha bin Noon,' `Kalib.'

`Ezekiel' and `Ilyas' and `Elisha' and as time passed the people neglected and ultimately gave up the Law and became

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This detail is narrated exactly from the footnote of the translation of the Holy ۱ - ۱ Qur'ān, by S.V. Mir Ahmed Ali, P. ۲۱۷

idolatrous. And in the time of the prophet `Yasa' there appeared an enemy for the Israelites who were the people of the land of `Shalisha,' from the tribe of Goliath (`Jaloot') who had captured all the land on the shores of the Mediterranean including Palestine and Egypt. They subdued the Israelites, killed ۴۴۰ Israelite princes and noblemen and had taken the Israelites as their subjects and taken away their lands. (۱ Sam. ۱۷: ۱). Now the Israelites had no prophet to guide them out of the calamitous state. They prayed to God for a prophet. At last their prayer was heard and God sent a prophet to them in Samuel. When Samuel appeared and claimed apostleship of God, the Israelites asked him to appoint a king for them to lead them in the battle for freedom from the subjection and servitude they had been suffering under the enemy. In those days battles were fought only under kings and the Prophet was only the adviser or the administrative adviser or a director of the affairs. Prophet Samuel warned them before hand that they might disobey after it gets prescribed for them to fight in the way of God. Here was the question of fighting for the freedom of the people against the torturous subjection and it has been termed as the fight in the way of God. It is evident that the fight for right means the fight for God.

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۲۴۷ وَ قالَ لَهُمْ نَبِيُّهُمْ اِنَّ اللّهَ قَدْ بَعَثَ لَكُمْ طالُوتَ مَلِكا قالُوا اَنّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنا وَ نَحْنُ اَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ
الْمالِ قالَ اِنَّ اللّهَ اصْطَفيهُ عَلَيْكُمْ وَ زادَهُ بَسْطَةً فِى الْعِلْمِ وَ الْجِسْمِ وَ اللّهُ يُؤْتى مُلْكَهُ مَنْ يَشآءُ وَ اللّهُ واسِعٌ عَليمٌ

And their Prophet said to them: ` Verily Allah has raised up Saul for you as a " .۲۴۷
king.' They said: ` How can he hold kingship over us, while we are more rightful to
:kingship than he, and he has not been given abundance of wealth? ' He said

Verily Allah has chosen him over you, and He has increased him abundantly in `
.knowledge and stature

;Allah gives His kingdom unto whomso He wills

".' and Allah is All-Embracing, All-Knowing

Commentary: Verse ۲۴۷

Saul Appointed King

This group of oppressed Israelites, though they had asked their prophet to appoint a chief for them to guide them to be able to escape from the torturous subjection of the tyrant rulers, failed in the field of trial.

"...'.And their Prophet said to them: ` Verily Allah has raised up Saul for you as a king "

It is appropriate to note that their Prophet was Samuel. Ṭālūt, who is the same as Saul, was called ` Ṭālūt ' (according to the Bible) on account of his height and the strength of his stature, for he was the tallest of his people (Sam. ۱۰: ۲۳). The proper names used in Arabic are different from their Hebrew originals.

So, when their prophet, Samuel, appointed Saul (Ṭālūt), who was

an unknown poor shepherd, as their chief, they, being affected by their proud and vain consideration that they had from their own leader and leadership, despised Saul's kingship for the lack of wealth and reputation. Those people, who had wealth in abundance, said that they were worthier than him for the position because of the .gross great wealth they had

They said: ` How can he hold kingship over us, while we are more rightful to ..." "... ' ?kingship than he, and he has not been given abundance of wealth

When the prophet heard their pretexts about the poverty and lack of wealth of Saul, he told them that undoubtedly Allah had appointed him as a king for them, and, instead of wealth, he had ability in knowledge and in body. Besides that, he had the .necessary authority and ability of command of an army in fight

He said: ` Verily Allah has chosen him over you, and He has increased him ..." .abundantly in knowledge and stature

So, Allah selects whosoever He wills for leadership due to his efficiency and his inner .faculties

Allah gives His kingdom unto whom so He wills; and Allah is All-Embracing, All- ..." ".' knowing

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:Conclusion

Whatever be the details of the Israelites' history referred to here, the instructions to be inferred from it regarding the religious authority who can wage war in the way of :God is as follows

Besides the presence of a divine legislator and a religious judge sometimes an .١ excutor is also needed. It should be borne in mind that all the three aspects of government (Aamiriyat)... i.e. legislation, justice and execution are included in the sovereignty of God. He may delegate all the aspects to any one man as His Vicegerent

and He may distribute the various functions to different persons. In any case the appointment rests with God and none else. Here the Prophet represents the Divine

Authority in law and justice. When the people asked him to appoint a king as an executor, he said that God has appointed `Talut' as their king, indicating that he (the Prophet) had no right to do it. This refutes the tendency now developing among the people that in the establishment of the legislative and the judicial bodies the `Kitab', i.e., the Book and the `Sunnat', i.e., the Tradition to be the final authorities, and the people should have no voice in the matter. But in the establishment of the final executive authority people may have voice and call it the Theodemocratic form of .government

The sovereignty (`Aamiriyat') is exclusively God's. To allow the public to have any say .in it, means return to the age of ignorance and not Islam

Jehad', i.e. war in the way of God was prescribed and practiced by the previous` .۲ prophets also, and the reaction favourable or unfavourable, to this precept had been .the same as in Islam

The unfavourable reaction of the people to the divine appointment as based on .۳ temporal consideration which are known to the limited and narrow views, as was the case with the angels regarding the vicegerency of Adam. The answer to this criticism is almost the same that it was God's selection and the selection is based on the extensity and the intensity of knowledge, strength and character and that the Kingdom is God's and He alone has the right to give to any one whom He likes, but His liking is not arbitrary or unreasonable. It is based on the superiority and the excellence of the person, known only to Him as He alone is the all-Pervading and the Omniscient. This discards the importance of the temporal consideration as wealth, seniority in age, racial or parochial. Therefore whenever the question of the authority succeeding the Holy Prophet in regard to legislation, justice and execution, is dealt with, the implication of this exemplary passage should be taken into consideration, as the method of the succession to the Holy Prophet has continued to be the same as .(before (See the Qur'ān, ۲۴: ۵۵

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۲۴۸ وَ قالَ لَهُمْ نَبِيُّهُمْ اِنَّ ايَهَ مُلْكِه اَنْ يَأْتِيَكُمُ التّابُوتُ فيهِ سَكينَهٌ مِنْ رَبِّكُمْ وَ بَقِيَّهٌ مِمّا تَرَكَ الُ مُوسى وَ الُ هرُونَ تَحْمِلُهُ الْمَل-ئِكَهُ
اِنَّ فى ذلِكَ لَايَهً لَكُمْ اِنْ كُنْتُمْ مُؤْمِنينَ

And their Prophet said to them: ` Verily the sign of his kingship is that the Ark of " .۲۴۸ the Covenant will come to you, wherein shall be a tranquility from your Lord, and the Relics of what the family of Moses and the family of Aaron have left behind, the angels .bearing it

".Surely in that shall be a sign for you, if you are (truly) faithful

Commentary: Verse ۲۴۸

Ark of the Covenant

To make that group of Israelites sure about the kingship of Saul, their prophet told them that the Ark of the Covenant, /tābūt/, the sacred Chest of the Children of Israel, .will be returned to them as a sign that Saul was appointed by Allah

And their Prophet said to them: ` Verily the sign of his kingship is that the Ark of the " "... ,Covenant will come to you

The purpose of /tābūt/ is the wooden Chest wherein Moses's mother put her baby and, by the commandment of Allah, set it afloat in the water, of the Nile. Then, the .men of Pharoah took it and brought the baby unto Pharoah

The Chest remained safe in the Court of Pharoah. When Moses (a.s.) was appointed to prophethood, he (a.s.) put the Tablets of the Torah in it and gave it to his vicegerent, Yūsha`-ibn-Nūn (Joshua), and when he died, his armour and some of his belongings .were put in it, too

That Chest, which had been known among the Children of Israel as `the Ark of the Covenant ', remained in the hand of the very Children of Israel as a Sacred Chest, and .they used to carry it before their forces in the battles

But, little by little, its sacredness wretched and the Chest was taken away. But, according to the verse under discussion, their prophet, Samuel, promissed them that the Ark of the Covenant would be returned to them soon as a sign of truthfulness of his statement. That glad tidings naturally was considered very magnificent for the Children of Israel, because by seeing that Sacred Chest, which they knew as a token of their ancient independence and glory, they thought they could regain their lost tranquivility and splendour. There are some statements about this Chest mentioned in the Torah, a part of which will be cited at the end of this commentary under the title of .explanation

Finally, at the time of the kingship of Saul, Allah returned that Sacred Chest, which was taken away, unto them through angels. That Chest brought them tranquility and .peace

wherein shall be a tranquility from your Lord, and the Relics of what the family of ..." Moses and the family of Aaron have left behind, the angels bearing it. Surely in that ".shall be a sign for you, if you are (truly) faithful

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Explanation

Description of the Holy Ark

The term ` Tābūt ' in this verse stands for the Holy Ark of Chest ۳ yards long and ۲ yards broad with divine signs in it decipherable only by the Apostles of God. This Ark had divine blessings that whenever it was presented by the Israelites against their enemy in the midst of a battle, the enemy forces had no other choice but to take to their heels for their lives. The Israelites used to always keep the Chest in front of their forces whenever any occasion of their proceeding against any enemy had occurred and they used to come out victorious. This Ark passed from one apostle to another apostle of God. It is reported to contain the shoes, the rod and clothes of Moses, the turban of Aaron and some other sacred relics. This Ark had been certainly endowed with miraculous effects. It was this Ark that was brought out from Shiloh to help the

… .Israelites in the war with Philistines

And when she (mother of Moses) could not longer hide him, she took for him an ark "
of bulrushes, and daubed it with slime and with

pitch, and put the child therein; and she laid it in the flags by the river's brink." (OT Ex. ۲:۳)

The following verse of the Holy Qur'ān clears the meaning of `Tābūt '. The address in the following verse is to Moses:

۳۸. "And when We revealed unto thy mother what was revealed."

۳۹. "That; Put him into a chest, then cast it down into the river." (۲۰:۳۸,۳۹)

.Section ۳۳: Saul's Victory over Goliath

Point

The religious war of the Israelites Allah blesses the sincere fighters in His Cause with .triumph over their enemies

۲۴۹ فَلَمّـا فَصَـلَ طـالُوتُ بِالْجُنُودِ قالَ اِنَّ اللّهَ مُبْتَليكُمْ بِنَهَرٍ فَمَنْ شَـرِبَ مِنْهُ فَلَيْسَ مِنّى وَ مَنْ لَمْ يَطْعَمْهُ فَاِنَّهُ مِنّى اِلاّ مَنِ اغْتَرَفَ غُرْفَةً بِيَـدِه فَشَـرِبُوا مِنْهُ اِلاّـ قَليلاًـ مِنْهُمْ فَلَمّـا جـاوَزَهُ هُوَ وَ الَّذينَ امَنُوا مَعَهُ قـالُوا لا طاقَةَ لَنَا الْيَوْمَ بِجالُوتَ وَ جُنُودِه قالَ الَّذينَ يَظُنُّونَ اَنَّهُمْ مُلاقُوا اللّهِ كَمْ مِنْ فِئَةٍ قَليلَةٍ غَلَبَتْ فِئَةً كَثيرَةً بِاِذْنِ اللّهِ وَ اللّهُ مَعَ الصّابِرينَ

۲۴۹. " So when Saul marched out with the troops he said: ` Verily Allah will try you by a ,river, whoever drinks from it he is not of me

and whoever tastes it not, he is surely of me, including the one who tastes but a single .handful.' But they all drank of it, except a few of them

:And when he (Saul) crossed it (the river), those who believed with him said

` We have no power today against Goliath and his troop .'

:Those who knew that they would meet Allah said

` How often a small party has overcome a numerous host by Allah's leave!

".' And Allah is with the (steadfast) patient ones

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Commentary: Verse ۲۴۹

Saul's Troops Tested at the Stream

In this verse, the Qur'ān announces the failure of a large group of Israelites in their test when they drank water from the prohibited stream. They did not tolerate the thirst therein. So, they were not successful in that trial.

"So when Saul marched out with the troops he said: ` Verily Allah will try you by a river, whoever drinks from it he is not of me, and whoever tastes it not, he is surely of me, including the one who tastes but a single handful.' But they all drank of it, except a few of them.

Encounter with Goliath

"And when he (Saul) crossed it (the reiver), ..."

However, the remaining group, who succeeded in the foregoing examination, had another practical examination, too. It was a spiritual examination. When they encountered the great forces of Goliath, they said that they could not fight against that armed force.

"... those who believed with him said:

` We have no power today against Goliath and his troop.' ..."

But, those who believed in the Resurrection and meeting Allah in the Hereafter, said that victory is in Allah's hand, and it is by His leave that a small group may win a large and numerous troop. It says:

"...Those who knew that they would meet Allah said:

` How often a small party has overcome a numerous host by Allah's leave! And Allah is with the (steadfast) patient ones.' "

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:Traditions

(Traditions:(1

Muhammad ibn Yaḥyā narrated from Muḥammad ibn Aḥmad from Muḥammad ibn " Khālid and al-Ḥusayn ibn Sa`īd from an-Naṣr ibn Suwayd from Yaḥyā al-Ḥalabī from Ḥarūn ibn Khārijah from Abū Baṣīr from Abū Ja`far (a.s.) saying in a tradition, inter alia: " And Allah

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ALMizan, Commentary, Vol. ۴, P. ۱۱۲ (English Version), by al-Alamah as-Sayid ۱ - ۱ Muhammad Husayn at-Tabāṭabai

;reports the words of Ṭālūt: `Surely Allah will try you with a stream whoever then drinks from it, he is not of me, and whoever does not taste of it, he is surely of me.' But all of them drank from it, except three hundred and thirteen men, among them were those who took a handful of water as well as those who did not drink at all. When they went out against Goliath, those who had taken handful of water said, ` We have today no power against Goliath and his forces'; and those who had not taken it said, `How often has a small party vanquished a numerous host (by Allah's permission, and Allah is with the patient ones.' " (al-Kāfī

The author (`Allāmah Ṭabātabā'ī) says: That there remained with Ṭālūt only three hundred and thirteen men (equal in number to the Muslim `army' in the battle of Badr) is mentioned in numerous traditions from Shī`ah and Sunnī chains. The details that those who said: " We have today no power..." were those who had taken a handful of water, and those who said, " How often a small party..." were those who had not tasted it at all, may be inferred from the position of the ". ... ,exceptional clause in the verse

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۲۵۰ وَ لَمّا بَرَزُوا لِجالُوتَ وَ جُنُودِهِ قالُوا رَبَّنآ اَفْرِغْ عَلَيْنَ-ا صَبْرًا وَثَبِّتْ اَقْدامَنا وَ انْصُرْنا عَلَى الْقَوْمِ الْكافِرِينَ

:So when they encountered Goliath and his troops, they said " .۲۵۰

Our Lord! pour down upon us patience, and make our steps firm, and help us against ` ".' the disbelieving people

Commentary: Verse ۲۵۰

Saul and his Troops ask Allah for patience and perseverance

:In this verse, the incident of those two forces facing each other is pointed out. It says

:So when they encountered Goliath and his troops, they said "

Our Lord! pour down upon us patience, and make our steps firm, and help us against ` ".' the disbelieving people

In fact, Saul and his troops asked for three things from their Lord in their prayer, and the prayer is well graded. First, patience and perseverance was prayed for. Their second beseech from Allah was steadfastness in the field. They asked Him to make their steps firm in order that they would not flee. The first invocation, indeed, had an inward aspect while the second prayer had an apparent and outward aspect; and surely the firmness of step is one of the consequences of the spirit of patience and .perseverance

Their third prayer was that Allah might help them to be victorious against those infidels. That was, of course, the result or the reward of those two qualities: i.e. .patience and perseverance, and being firm in the battlefield

:Bible says

Reference to this Inspired Incident in the Bible

And it was so, that when he (Saul) had turned his back to go from Samuel, God " .۹ ".gave him another heart

۱۰. "And the spirit or God came upon him and he prophesied." (Samuel ۱۰:۹.۱۰)

p: ۲۷۳

There is some similar incident mentioned in the Bible (Judges ۷: ۱-۶) of trying the people with thirst, but that is a different incident. It was when Gideon tried his forces .by the ` Well of Harod '. The trial of the people under Saul was by the river

Leader should have Inspired Knowledge of Good and Evil

From this verse it becomes clear that the one who leads the people should have inspired knowledge of good and evil for his followers and be able to conduct trials of the people's faith as was Saul who directed his men not to drink more than one handful of water from the river, even though they were dying of thirst. It was only a trial that a few, who were true believers, succeeded and Allah helped them to win .Goliath and his troops

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۲۵۱ فَهَزَمُوهُمْ بِإِذْنِ اللّهِ وَ قَتَلَ داوُدُ جالُوتَ وَ اتب–هُ اللّهُ الْمُلْكَ وَ الْحِكْمَهَ وَ عَلَّمَهُ مِمّا يَشآءُ وَ لَوْ لا دَفْعُ اللّهِ النّاسَ بَعْضَهُمْ بِبَعْضٍ
لَفَسَدَتِ الْأَرْضُ وَ لكِنَّ اللّهَ ذُو فَضْلٍ عَلَى الْعالَمينَ

;Thus they routed them by Allah's leave, and David slew Goliath " .۲۵۱

and Allah gave him the kingship and wisdom and taught him of what He willed. And were Allah not to repel some people by means of other people, the earth would ".certainly be full of mischief; but Allah is Gracious to all (His) creatures

Commentary: Verse ۲۵۱

David Slew Goliath

It is completely certain that Allah will not leave such believers alone, although the number of them be small and the number of their enemy be large. That is why the verse expresses that they set out to fight against them and it was by the leave of :Allah that they defeated the enemy. It says

"... ,Thus they routed them by Allah's leave "

David, who was a very young lad, but was vigorous and brave, had attended the army .of Saul to fight against the enemy. He succeded to kill Goliath

"... ;and David slew Goliath..."

The young warrior threw one or two stones by means of a sling, which he had with him, towards Goliath. He utilized the sling so skilfully that the stone hit just upon the head and pierced the forehead of Goliath. So, Goliath cried loudly and fell down on the ground. At that moment, fear and terror rushed into the hearts of his troops. They began to flee. It seemed, Allah had decided to show his authority, here, and by demonstrating how a king, with all that glory and abundant force could be destroyed by a lad inexperienced in fighting, and particularly with an apparently simple and worthless tool, a sling. Then it

:says

"... .and Allah gave him the kingship and wisdom and taught him of what He willed..."

In this verse it has not been explicitly stated that this David is the same David who was the great prophet of the Israelites and was Solomon's father, yet the above mentioned phrase of the verse indicates that this David had attained the rank of .Prophethood

:At the end of the verse, the Qur'ān points to a general law, thus it says

And were Allah not to repel some people by means of other people, the earth ..." ".would certainly be full of mischief; but Allah is Gracious to all (His) creatures

This concluding part of the verse clearly indicates that the only aim or object of warfare should be nothing but dispelling of mischief and the establishment of peace .on earth and not at all any territorial expansion

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(Explanation:(۱

An account of the formidable strength of the mighty forces of Goliath, is given in the Bible (۱. Samuel ۱۷: ۴-۱۱) David slew Goliath in a single combat. The Philistines seeing .Goliath killed by David all of them fled and that was the end of the battle

Quite a similar event took place in the early days of the start of Islam. The infidels of Mecca with all the strength of the strongest of their allies with the best and the choicest and the most experienced of their warrior heroes, attacked the Muslim refugees in Madina who then numbered only a few hundreds including women and children and who were practically unarmed and the enemy consisted of several full equipped battalions. The battle is called the battle of `Ahzab' i.e. the battle of the Confederates. All the idolatrous tribes of Arabia had

١ - ١ Adopted from the footnote of The Translation of the Holy Qur'ān, by S.W. Mir Ahmed Ali, p. ٢٢١

united in one body against the few hundreds of ill-equipped or practically unarmed Muslims. The mighty host was twelve thousand strong and there could be hardly any fight at all. It was the question of life and death for Muslims and Islam including the Holy Prophet himself. The well-known giant-like warrior hero of the enemy's strength leapt across the ditch which the Muslims had dug between themselves and the enemy's forces, and coming forward challenged the Holy Prophet to send any one to fight him in a duel or a single combat. The Holy Prophet turned towards the small band of his men and asked them if there was anyone who would answer `Amr' on behalf of Islam and the Muslims. Though there were those present in the Muslim ranks who later, after the departure of the Holy Prophet prided themselves as the greatest heroes and the defenders of Islam and who also claimed to be the closest companions of the Holy Prophet during his life, but none stirred, and some of them even tried to hide their faces lest the choice of the Holy Prophet might fall upon them and they be commanded by the apostle of God to go to fight the giant like warrior standing fully equipped and well prepared to finish anyone that comes to face him. Every time the call was sounded by the Holy Prophet to his men for a match to meet `Amr' there was no response even from those who claimed closest companionship with him save Ali Ibne Abi Taleb, who at every time readily stood up and cried: ` Ana lahū yā Rasūllullah' (I am here for him O Prophet of God!). But the Holy Prophet asked Ali to sit down. Thrice did the Holy Prophet call for a match from his ranks and every time none but Ali stood up. Once some of the people gave cowardly answers acknowledging the matchless strength and the dauntless courage of the challenging hero of the enemy. Third time when again none but Ali stood up to fight the giant-like warrior, the Holy Prophet called forth Ali, set right his dress and placed his own turban on his head and bade him go to fight in the way of the Lord, praying to God for the :triumph of Islam against the total strength of the idolatrous Arabia and declard

'.Qad Barazal 'Imānu Kulleh 'ilā Kufre Kulleh`

i.e. ` Certainly proceeds the Whole of the Faith against the Whole of the Infidelity.' ` Ali met Amr ', the details of which one can

have from any of the detailed Muslim history, and ultimately within a few minutes Ali brought the severed head of `Amr' the challenging idolator hero of the infidel's forces, and threw it before the feet of the Holy Prophet saying: " Here is, O Prophet of God! The head of the enemy of God and Islam ". at which the Holy Prophet (p.b.u.h.) thanked God for the victory and declared:

` Ḍarbatu Aliyin Youmal Khandaq Afdalu min `ibādatuth thaqalayn.'

i.e. ` The one stroke of Ali on the Day of the Ditch (The battle is called the Battle of the Ditch), is superior to the service (prayers) of both the worlds." This saying of the Holy Prophet (p.b.u.h.) is well-known to the Muslim world and is invariably recorded by all historians and the traditionists and unanimously acknowledged and accepted by the Muslim world as a whole. As on the triumph of David against Goliath the enemy fled away, at the triumph of Ali against `Amr' the combined forces of the Confederates of the enemy gave up the battle and left the field in chaos and confusion and the battle ended completely routed and disappointed forever.

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۲۵۲ تِلْکَ ایاتُ اللّهِ نَتْلُوها عَلَیْکَ بِالْحَقِّ وَ اِنَّکَ لَمِنَ الْمُرْسَلینَ

These are the Signs of Allah; We recite them to you (Muhammad) in truth, and " .۲۵۲ ".verily, you are (one) of the Messengers

Commentary: Verse ۲۵۲

(Signs of Allah Recited to Prophet Muhammad (p.b.u.h

This expressive verse is the last verse of the second part of the Holy Qur'ān, the .commentary of which has been discussed in the current volume

In this verse, the Qur'ān points out that these stories and incidents which were explained about, should be heeded as a warning and instructive lesson for Muslims. In particular where the story of the death of a thousand people in one moment and then .their coming back to life again by the invocation of their prophet is stated

All of these are the effects of the Signs of Allah: granting the rank of leadership to an unknown young shepherd who, in the meanwhile, was wise and eligible; the victory of a small group against a large group of armed enemies; the bravery of a young lad in that fight and endowing him the position of prophethood by the Lord. These events, mentioned in the Qur'ān, are totally some indicative hints to the truthfulness of the :speech and Messengership of the Prophet of Islam (p.b.u.h.). It says

These are the Signs of Allah; We recite them to you (Muhammad) in truth, and verily, " ".you are (one) of the Messengers

Considering the contents of the previous verses, makes it clear that the elements of :victory lie in the following factors

;A capable worthy leader; ۲) truthful followers; ۳) trusting in Allah (۱

.patience and perseverance; and, ۵) having a godly motive (۴

On the whole, the Qur'ān recognizes the clash and struggle for power and authority as an important factor in the development of the terrestrial life which is supported by

۲۲: ۴۰. The struggle for existence and the survival of the fittest is a natural factor in the development and the progress of the creation as a whole but with the advent of Adam and the birth of the intellectual faculties and the development of inspiration

p: ۲۷۹

in man, the natural tendencies and values gave place to the conventional moral and legal values instead of fighting for food and the material necessities, man began to struggle for right and wrong, what ought to be done and what ougt not to. To stop this struggle means deterioration and reversion to animal life. Islam advocates the sublimation of the natural tendencies and the native urge in the best conventional and the highly improved forms by decrying the false values and the evil use of the faculties. There should be competition and struggle for such an attainment and rank .which takes one closer and nearer to Allah

Hence one should always be prepared to fight against the evil in his own self which would take him back to animal life; and to fight against the evil in the society and the state in which he lives. He should compete with the others in attaining whatever is .good and godly. See the Qur'ān ۲: ۱۴۸ and ۵: ۱۴۸

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(Explanation: (۱

So, this is history and its various defects which can never be glossed over or corrected. With this background, we should never compare the historical events mentioned in the Qur'ān, with the narrations of the same events given in the books of history. The Qur'ān is a divine revelation, free from mistake and falsehood. How can it be judged with the help of history, the history which nobody believes to be free from lie and error? Many historical events, as given in the Qur'ān, like this very story of Ṭālūt, differ from the reports in the Bible. But why should we worry? The Bible is no better than other history books; The alterations, suppressions, additions and omissions carried out in these books are too well-known to need any description. The story of Samuel and Saul was written in the Bible by an unknown hand. The story of .Ṭālūt in the Qur'ān is the true words of Allah

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Al-Mizan, commentary, vol. ۴, p. ۱۲۳ (English Version), by al-Allamah as-Sayyid ۱ - ۱ Muhammad Husayn at-Tabātabai

This much about history in general. Now let us see what is the main object of the Qur'ān in such narrations. The Qur'ān is not a book of history, nor does it describe an event with all its details as a book of history purports to do. The Qur'ān is divine speech, poured into the mould of revelation, " With it Allah guides him who follows His pleasure into the ways of safety." That is why it does not narrate an event from the beginning to the end with all its details. It only picks out a few such points of an event .as will be useful to the listener as a lesson, sermon and moral

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The End of Part Two

This is

The End of Part Two

p: ۲۸۲

عَنْهُ، عَنْ أَبِى الْجارُودِ قالَ: قُلْتُ لِأَبِى جَعْفَـرٍ (ع): يَا بْـنَ رَسُولِ اللّهِ هَلْ تَعْرِفُ مَوَدَّتى لَكُمْ وَانْقِطاعِياِلَيْكُمْ وَ مُوالاتى اِيّاكُمْ؟ قـالَ: فَقالَ: نَعَمْ، قالَ: فَقُلْتُ: فَإِنّى أَسْأَلُكَ مَسْأَلَةً تُجيبُنى فيها فَاِنّى مَكْفُوفُ الْبَصَرِ قَلِيلُ الْمَشى وَلا أَسْتَطيـعُ زِيارَتَكُمْ كُلَّ حينٍ قالَ: هاتِ حاجَتَكَ، قُلْتُ: أَخْبِرْنى بِدينِكَ الَّذى تَدينُ اللّهَ عَـزَّوَجَلَّ بِهِ أَنْتَ وَ أَهْلُ بَيْتِكَ لأدينَ اللّهَ عَزَّوَجَلَّ بِهِ، قالَ: إن كُنْـتَ أَقْصَـرْتَ الْخُطْبَـةَ فَقَدْ أَعْظَمْتَ الْمَسْأَلَةَ، وَ اللّهِ لأُعْطِيَنَّكَ دِينى وَ دينَ ابـائِىَ الَّـذى نَـدينُ اللّهَ عَزَّ وَ جَلَّ بِهِ: شَهـادَةَ أَنْ لاإِلـهَإِلاَّ اللّهُ، وَ أَنَّ مُحَمَّداً رَسُولُ اللّهِ (ص)، وَالاْءِقْرارَ بِماجاءَ بِهِ مِنْ عِنْدِاللّهِ، وَالْوَلايَةَ لِوَلِيِّنا وَالْبَراءَةَ مِـنْ عَدُوِّنا، وَالتَّسْلِيمَ لأَمْرِنا، وَانْتِظارَ قآئِمِنا، وَالاْءِجْتِهادَ وَالْوَرَعَ

الكافى/١/٣۴

Abil-Jārūd said: " I asked Imam Bāqir (a.s.) whether he knew about my love and sincerity for him and he answered he did. Then, I said I had a question for him to answer me, for my eyes were blind and I scarcely walked, so I could not always go to visit him. He wanted me to express my question. I requested him to inform me of the creed by which he and his household adored Allah, Almighty and Glorious, so that I could worship Him, too, by it. He responded:

`You asked a great thing, though you stated a short expression.

By Allah, I give you (your answer of) my religion and the religion of my fathers by which we worship Allah, Almighty and Glorious. It is: the confession of faith that there is no god but Allah, that Muhammad (p.b.u.h.) is the Messenger of Allah, with affirmation that what has come to him (the Qur'ān) is from Allah, having affection (for us and) for the lovers and obedients to us (Ahlul-Bayt) and hatred to our enemies, surrender to our cause, awaiting our Ghā'im (the twelveth Imam, for whom there is a domination that will come whenever Allah wills), and endeavouring (for establishing divine obligatories and lawful matters) and being pious, (with avoiding unlawful things)'."

Al-Kāfī, vol. ١, p. ٣۴

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بِسْمِ اللّهِ الرَّحْمنِ الرَّحيم

يا اَيُّهَا النّاسُ قَدْ جاءَكُمْ بُرْهانٌ مِنْ رَبِّكُمْ وَ اَنْزَلْنا اِلَيْكُمْ نُوراً

مُبيناً (سوره نساء ۴ آيه ۴۷۱)

O' mankind! Verily there has come to you a convincing proof (the Messenger and the " Qur'ān) from your Lord: for We have sent unto

(you a light (that is) manifest." (Holy Qur'ān ۴: ۱۷۴

اِنّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَ اِنّا لَهُ لَحافِظُونَ (سوره الحجر ۵۱ آيه ۹)

We have, without doubt, sent down the Message and We will assuredly Guard it " ((from corruption)." (Holy Qur'ān ۱۵: ۹

وَ مَنْ اَعْرَضَ عَنْ ذِكْرى فَاِنَّ لَهُ مَعيشَةً ضَنْكا وَ نَحْشُرُهُ يَوْمَ

الْقِيمَهِ اَعْمى (سوره طه ۰۲ آيه ۴۲۱)

But whosoever turns away from My Message (the Qur'ān), verily for him is a " straitened toilsome life, and We shall raise him up blind on the Day of Judgement." ((Holy Qur'ān ۲۰: ۱۲۴

وَ نُنَزِّلُ مِنَ الْقُرانِ ما هُوَ شِفاءٌ وَ رَحْمَةٌ لِلْمُؤْمِنينَ (سوره اسراء ۷۱ آيه

(۲۸

And We send down (stage by stage) of the Qur'ān that which is a healing and a " (mercy to those who believe...", (Holy Qur'ān ۱۷: ۸۲

بسم الله الرحمن الرحیم

" یا اَیُّهَا الَّذینَ آمَنُوا اَطیعُوا اللّه وَ اَطیعُوا الرَّسُول وَ اُولِی الْاَمْرِ مِنْکُمْ "قالَ اللّه تَعالی:

سوره النساء ۴-لآیه ۹۵

In The Name of Allah, The Beneficent, The Merciful

O you who have faith! Obey Allah, and obey the Apostle, and those charged with " (authority among you..." (Sura Nisa, No. ۴, Verse ۵۹

Those charged with authority' are only the twelve sinless Imams (a.s.) and, at the`) time of occultation, Sources of Imitation, who are learned, pious, and just, should be (.referred to

فِی اِکْمـالِ الـدّینِ فی حَـدیثٍ عَنْ جابِرِ الْجُعْفی عَنْ جابِرِبْنِ عَبْـدِاللّهِ الْاَنْص-اریّ قالَ: قُلْتُ: یا رَسُولَ اللّهِ عَرَفْنا اللّهَ وَ رَسُولَهُ، فَمَنْ اُولُوالاَمْرِ الَّذینَ قَرَنَ اللّهُ طـاعَتَهُمْ بِطاعَتِـکَ؟ فَقالَ (صـلی الله علیه و آله) هُمْ خُلَفائی یا جابِرُ، وَ اَئِمَهُ الْمُسْـلِمینَ مِنْ بَعْـدی أَوَّلُهُمْ عَلیُ بْنُ اَبیطـالِبٍ، ثُمَّ الْحَسَنُ وَ الْحُسَـینُ، ثُمَّ عَلِیُّ بْنُ الْحُسَـیْنِ، ثُمَّ مُحَمَّدُ بْنُ عَلیٍّ الْمَعْرُوفُ فِی التَّوْراهِ بِالْباقِرِ، وسَـتُدْرِکُهُ یا جَابِرُ، فَاِذا لَقَیْتَهُ فَأَقْرِئْهُ مِنّی السَّلامَ، ثُمَّ الصّادِقُ جَعْفَرُ بْنُ مُحَمَدٍ، ثُمَّ مُوسَـی بْنُ جَعْفَرٍ، ثُمَّ عَلِیُّ بْنُ مُوسی، ثُمَّ مُحَمَّدُ بْنُ عَلِیٍّ، ثُمَّ عَلیُّ بْنُ مُحَمَّدٍ، ثُمَّ الْحَسَـنُ بْنُ عَلیّ، ثُمَّ سَـمِیّی وَ کَنِیّی حُجَّهُ عَلِیٍّ، ذاکَ الَّذی یَفْتَـحُ اللّهُ تَعـالی ذِکْرُهُ عَلَی اللّهِ فی أَرْضِهِ، وَ بَقِیَّتُهُ فی عِبادِهِ ابْنُ الْحَسنِ بِنِ یَدَیْهِ مَشارِقَ الْأَرْضِ وَ مَغارِبَه-۱

اکمال الدین جلد ۱، صفحه ۲۵۳

p: ۲۹۹

In ` Ikmāl-ud-Din ' a tradition, through ` Jābir-il-Ju`fī ', is narrated from ` Jābir-ibn-,`Abdillāh ' thus: " I said: ` O Messenger of Allah

we have known Allah and His Apostle; then who is ` Ulul-Amr ', those that Allah has made their obedience the same as your obedience? ' Then, the Prophet (p.b.u.h.) said: ` O Jābir! they are, after me, my successors and the Guides of Muslims; the first of them is Ali-ibn-Abitalib; then (Imam) Hassan, and (Imam) Husain; then Ali-ibn-il-Husain; then Mohammad-ibn-Ali; known in the Turah as Bāqir, whom you will see. O Jābir! When you visit him, give my regards to him. After him, there is Sādiq, Ja`far-ibn-Muhammad; and after him Mūsa-ibn-Ja`far; then Ali-ibn-Mūsā; then Muḥammad-ibn-Ali; then Ali-ibn-Muhammad, then Hassan-ibn-Ali; and after him (there comes) Al-Ghā'im whose name and sir-name is the same as mine. He is Allah's Authority on the Earth and His Remainder amongst His servants. He is the son of (Imam) Hassan-ibn-Ali (al-`Askarī). This is the very personality by whose hands Allah will open the Easts and Wests of the worlds and this is the very personality who will be absent from his followers and his lovers in which his mastership can not be proved by ".a statement of anyone except for the one whose heart Allah tests for Faith

Jabir said: "I asked him: 'O' Messenger of Allah! will his followers avail of him during his occultation? 'He answered: Yes. By the One Who appointed me to prophethood, they will seek brightness from his light and will avail by devotion in his absence the same as "...the availing of people from the (glow of) sun when clouds cover it

(Ikmal-ud-Din, Vol ۱, p. ۲۵۳' with nearly sinilar meaning in Yanabi-ul-Mawaddah, p. ۱۱۷)

قال الله تعالى: "وَمَا يَنْطِقُ عَنِ الْهَوَى إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى "

سوره النجم (۵۳) - الآیه ۳ و ۴

" Nor does the Apostle speak out of desire. It is naught but revelation that is revealed"

(Sura Najm, No. ۵۳, verses ۳,۴)

قال الامام الرضا علیه السلام:

رحم الله عبدا احیا امرنا فقلت له و کیف یحیی امرکم قال یتعلم علومنا و یعلمها الناس فانهم لو علموا محاسن کلامنا لاتبعونا

معانی الاخبار صفحه ۸۰ - عیون اخبار الرضا جلد ۱ صفحه ۲۰۷

Abul-Hassan-ir-Rida (a.s.) said: "May the Mercy of Allah be upon the servant who Keeps alive our commandment." I asked him (a.s.) how the one could keep your commandment alive. He (a.s.) said: " He (can) learn our sciences and teach them to people. In fact, if people knew (the merits) and goodnesses of our speech, surely they (would follow us." (Maani-ul-Akhbar, p. ۱۸۰ Uyun-i-Akhbar-ur-Rida, V. ۱, p. ۲۰۷

بسم الله الرحمن الرحيم

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَهِ وَالْمَوْعِظَهِ الْحَسَنَهِ وَجَادِلْهُمْ بِالَّتِی هِیَ أَحْسَنُ إِنَّ رَبَّکَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

In The Name of Allah. The Beneficent. The Merciful

Invite (all) to the Way of your Lord with wisdom and beautiful

exhortation; and debate with them in a way which is the best; surely your Lord knows best who have strayed from His path and

.knows best who are (rightly) guided

[.Sura Mah۱ The Dee), No. ۱, verse ۱۲۵]

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In The Name of Allah, The Beneficent, The Merciful

Introduction

This endeavour has already been introduced rather in detail in the preface of the very commentary of the Qur'ān, part one. A glance over it, and being acquainted with some essential information towards the aim, can surely be helpful along the way of studying this book. The demand of those who have read the former available volumes, and are eagerly waiting for the rest of the translation of the commentary of the Qur'ān to receive as soon as possible, caused this volume to be arranged a little concisely by the compilers. It consists of the exegesis of the verses of two parts of the Qur'ān, part three and part four. The decision was also made that the concerning future volumes be compiled in the same style, so that the translation of the commentary of the whole Qur'ān be prepared in about twenty volumes, and, comparing with the past, they be in the reach of the readers, with the help of Allah, sooner than the time which is .expected, Allah Willing

We humbly ask Allah that He helps us, as ever before, to complete this holy goal .successfully to offer it to all the truth seekers throughout the world

May He guide and assist all of us by the Qur'ān, to pave the right path further and .further, for we are always in need of it

The Scientific and Religious Research Center Amir-ul-Mu'mineen Ali (a.s.) Public Library Sayyid `Abbās Ṣadr-`āmelī The Translator

Transliteration of Arabic Letters

Long Vowels		Short Vowels		Diphthongs	
آ ا	ā	ـَ	a	اَی	aī
و	ū	ـُ	u	اَو	aū
ی	ī	ـِ	i	اَوْ	au

Letters

ب	b	ط	ṭ
ت	t	ظ	ẓ
ث	θ	ع	ʿ
ج	j	غ	q̇
ح	ḥ	ف	f
خ	x	ق	q
د	d	ک	k
ذ	ð	ل	l
ر	r	م	m
ز	z	ن	n
س	s	و	w, ū, aū
ش	š	ه	h
ص	ṣ	ی	y
ض	ḍ	ة	ah, at

(Sura Al–Baqarah No. ۲ (Part Three

Point

۲۵۳ تِلْکَ الرُّسُلُ فَضَّلْنا بَعْضَهُمْ عَلی بَعْضٍ مِنْهُمْ مَنْ کَلَّمَ اللّهُ وَ رَفَعَ بَعْضَهُمْ دَرَجاتٍ وَ اتَیْنا عیسَی ابْنَ مَرْیَمَ الْبَیِّناتِ وَ اَیَّدْناهُ بِرُوحِ الْقُدُسِ وَ لَوْ شاءَ اللّهُ مَااقْتَتَلَ الَّذینَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ ما جاءَتْهُمُ الْبَیِّناتُ وَلکِنِ اخْتَلَفُوا فَمِنْهُمْ مَنْ امَنَ وَ مِنْهُمْ مَنْ کَفَرَ وَ لَوْ شاءَاللّهُ مَااقْتَتَلُوا وَ لکِنَّ اللّهَ یَفْعَلُ ما یُریدُ

۲۵۳. " These are the Messengers We have made some of whom excel the others; of them are some to whom Allah has spoken, and some of them He has raised in .degrees

And We gave Jesus, son of Mary, clear Signs, and strengthened him with the Holy Spirit. And had Allah willed, those who came after them would not have fought (one .another) after the clear Signs had come to them; but they differed

.So, of them (there were) some who believed and some who disbelieved

Yet, had Allah willed, they would not have fought (one another); but Allah does ".whatever He wills

Commentary: Verse ۲۵۳

Some privileges of a few prophets

In this verse some particular privileges of a few prophets are referred to. For instance, as the following separate verse indicates, Moses (a.s.) talked to Allah, and it was the Will of Allah to choose him for that purpose; as the Qur'ān says: " He said: ` O' Moses! Verily I have chosen you above the people with My Messages and with My (words (discourse); ..."(۱)

۱- Sura Al-A'raf, No. ۷, verse ۱۴۴

:So, the verse under discussion says

These are the Messengers We have made some of whom excel the others; of them "
"... ,are some to whom Allah has spoken

Some priviledges of the Prophet of Islam

In this regard, the holy Prophet of Islam (p.b.u.h.) had some more privileges than other prophets before him, such as; being ` the seal of the prophets ', the immunity of his Book (the Qur'ān) from distortion, and being entitled as ` a Mercy unto the worlds '. This is the word of Allah: " And We sent you not (O' Our Apostle Muhammad) but a (Mercy unto all the worlds." (١

Or, Abraham (a.s.) and Noah (a.s.) received the best regards from the side of Allah. Or, as the above verse says, that Jesus (a.s.) was strengthened with the Holy Spirit. It :says

,and some He has raised in degrees. And We gave Jesus ..."

"... .son of Mary, clear Signs, and strengthened him with the Holy Spirit

By the way, it is also mentioned in this Verse that if Allah willed, He could stop the opposition and fighting between people who came after those prophets and set them in one peaceful way. But Allah's way of treatment is that people be free and willful in .order that they be able to accept or reject a proper path by their own choice

And had Allah willed, those who came after them would not have fought (one ..." ;another) after the clear Signs had come to them

but they differed. So of them (there were) some who believed and some who disbelieved. Yet, had Allah willed, they would not have fought (one another); but Allah ".does whatever He wills

****

۲۵۴ یا اَیُّهَا الَّذینَ امَنُوا اَنْفِقُوا مِمّا رَزَقْناكُمْ مِنْ قَبْلِ اَنْ یَأْتِیَ یَوْمٌ لا بَیْعٌ فیهِ وِ لا خُلَّهٌ وَ لا شَفاعَهٌ وَالْكافِرُونَ هُمُ الظّالِمُونَ

۲۵۴. " O' you who have Faith! spend (in alms) of that which We have provided for you, before there comes a day wherein shall be no bargaining, neither friendship, nor intercession; and the infidels they are the unjust."

Commentary: Verse ۲۵۴

A warning to the believers as for giving alms

This verse is rendered as a warning to the believers, telling them to give alms and not to lose the respite they have in this life. They are recommended to provide some fitting provisions thereby for their certain journey; the next life, the Hereafter. It says:

" O' you who have Faith! spend (in alms) of that which We have provided for you, ... "

On the Resurrection Day, there will be neither any bargain to buy the means of felicity and security against one's infidelity, nor any friend or intercessor to make their infidelity invalid.

"... before there comes a day wherein shall be no bargaining neither friendship, nor intercession; and the infidels they are the unjust."

They are deprived from intercession in that world because they were the cause of deprivation for others in this world. For example, a miser person not only is unjust to himself, since he extinguishes the light of generosity inside his self and wastes his situation in the Hereafter, but also practically proves inequity against others when he ignores the Divine commendments.

****

Verse ۲۵۵, Arabic–English Text

Āyat–ul–Kursiy, one of the most important verses

۲۵۵ اَللّهُ لا اِلهَ اِلاّ هُوَ الْحَیُّ الْقَیُّومُ لا تَأْخُذُهُ سِـنَهٌ وَ لا نَوْمٌ لَهُ ما فِی السَّمواتِ وَ ما فِی الاَرْضِ مَنْ ذَاالَّذی یَشْـفَعُ عِنْدَهُ اِلاّ بِاِذْنِه یَعْلَمُ ما بَیْنَ اَیْدیهِمْ وَ ما خَلْفَهُمْ وَ لا یُحیطُونَ بِشـیْ ءٍ مِنْ عِلْمِهِ اِلاّ بِماشاءَ وَسِعَ کُرْسِیُّهُ السَّمواتِ وَالاَرْضَ وَ لا یَؤُدُهُ حِفْظُهُما وَ هُوَ الْعَلِیُّ الْعَظیمُ

Allah! there is no god but He, the Ever-living, the Self-Subsisting (the Sustainer of " .۲۵۵ all things); slumber seizes Him not, nor sleep; to Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is it that can intercede with Him save by ?His leave

He knows what is before them and what is behind them, while they comprehend .nothing of His knowledge except what He wills

His Kursiy (knowledge) extends over the heavens and the earth; and preserving them ".both tires Him not; and, He is the Highest, the Greatest

Āyat-ul-Kursiy, One of the Most Important Verses Upon the importance and' excellence of this verse, the only holy tradition narrated from the holy Prophet .(p.b.u.h.), explained in the following, is enough

The importance of the verse

Once, the Messenger of Allah (p.b.u.h.) asked Ubayy-ibn-Ka`b which verse of the :verses of the Qur'ān was the most important one, and he answered the verse saying

Allah! there is no god but He, the Ever-living, the Self-subsisting (the Sustainer of all " "...;(things

Then the Messenger of Allah (p.b.u.h.) touched his chest as a sign of favour and told him " May your knowledge be wholesome to you.By the One in Whose hand is Muhammad's soul, this verse has two tongues

(and two lips which glorify the Lord below the Divine throne of authority."(1)

Another tradition narrated from Imam Bāqir (a.s.) says: " The one who recites 'Āyat-ul-Kursiy once, Allah will remove one thousand unbecoming things from his worldly unbecoming affairs, the easiest of which is poverty, and one thousand unbecoming things from his (affairs) in the Hereafter, the easiest one among which is the pain of (grave."(2)

Commentary: Verse 255

Allah, the particular appelation for God

The verse begins with the Pure Essence of Allah and continues with the subject of :Unity, Asmā'-ul-Ḥusnā, and His attributes. It says

"... ,Allah! there is no god but He "

Allah " is the particular appelation for God Which means the Essence that includes all " .the attributes of Divine Perfection, Glory, and Beauty

Then, it adds two other attributes of Allah, saying that He is the Lord Who is Alive forever and is self-subsisting so that all other creatures in the universe depend on :Him. It says

"... ;(the Ever-living, the Self-Subsisting (the Sustainer of all things ..."

It is evident that life for Allah is the real life, because His life is the same as His Essence, His Knowledge, and His Power. It is not like that of living creatures whose lives are causual and after a length of time

.they die

Allah is completely different from His creatures from the point of life, as verse 58 from "... ,Sura Al-Furghān, No. 25 says: " And rely you on the (Ever) Living One Who dies not

Then, to indicate that neither drowzines, nor deep sleep seizes Him and never He

:stops managing the world, it continues saying

"... ;slumber seizes Him not, nor sleep ..."

The Arabic term /sanah/ `slumber' is the sleep which appears first in the eyes, but when it becomes deeper and reaches the mind, it is termed in Arabic /naum/ `sleep'. ,This verse, pointing to the latter state

means that the governance of the Absolutely Bountiful, Allah, is

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Durr-ul-Manthur, vol. ۲, p. ۸ ۱ -۱

Bihar-ul-Anwar, vol. ۹۲, p. ۲۶۲ ۲ -۲

.perpetual and never ceases, even for a moment

:Then, it refers to the absolute ownership of Allah, saying

"... .to Him belongs whatsoever is in the heavens and whatsoever is in the earth ..."

Some attributes of Allah

This is the fifth attributes from the attributes of Allah mentioned here. Formerly, four : other attributes of Allah were referred to

.Oneness of Allah, the Everliving, the Self-subsisting, and that He never sleeps

It is quite clear that this attribute, that everything belongs to Allah, has a great training effect in human beings. When they know that whatever they have does not really belong to themselves and it is temporarily handed over them as a deposit to use for a short time, they will surely avoid of transgressing others' rights. These people, with this cognition, will certainly withdraw committing such wrong actions as .colonization, hoarding, greed, miserliness, and the like

:For the sixth attribute, it says

"... ?Who is it that can intercede with Him save by His leave..."

In fact, by a positive interrogation with a negative sense, it says that no person can .intercede at His presence but by His leave

Intercession was discussed fairly vastly when commenting on verse ۴۸, Sura Al-.Baqarah, No. ۲, in vol. part ۱, pp. ۱۷۴-۱۷۷

:Referring to the seventh attribute, it says

"... ,He knows what is before them and what is behind them..."

Therefore, whatever is in the expause of time and place is entirely manifest in His .Knowledge. That is why everything, even intercession, depends upon His command

In stating His eighth attribute, this fact is pointed out that He has let others know only :a small part of His knowledge that has been advisable and proper for them. It says

"... .while they comprehend nothing of His knowledge except what He wills ..."

.Thus, the limited knowledge of others is a beam of the light of His illimited knowledge

.So, two other points is also understood from the above phrase

The first is that no creature has cognition from his own and all human

.cognizance is from the source of Allah

Allah may give some concealed knowledge to those He pleases

The second is that Allah may award a part of some concealed knowledge and some .hidden secrets to those He pleases

:His ninthly and tenthly attributes are stated thus

His Kursiy (knowledge) extends over the heavens and the earth; and preserving..." "... ;them both tires Him not

Then, power and sovereignty of Allah encompass the totality of the heavens and the earth, and His Knowledge (Kursiy) encompasses all of these expansions wholly, so .that nothing is out of His dominion and authority

It is, even, understood from some of the Islamic traditions that the expansion of Kursiy is very larger than the heavens and the earth. For example, in a tradition Imam Sādiq has said: " Heavens and earth, comparing Kursiy, is like a ring in the midst of a (desert; and Kursiy, in comparison with `Arsh, is like a ring in the midst of a desert."(١

.It is true, of course, that science has not discovered the secret of this meaning yet

:Describing His eleventh and twelveth attributes, it says

".and, He is the Highest, the Greatest..."

The Lord, Who is the Highest and the Infinite, is able to do everything so that nothing is difficult for Him. Never He tires of managing the world of existence. Never He (s.w.t.) remains neglectful, unaware and feable of it. His Knowledge involves all things .because He is Omnipotent, Omnipresent

It is worthy to note that, in spite of what is popular, the verse entitled ` 'Āyat-ul-.Kursiy ' is this very single verse alone

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Al-Burhan fi Tafsir-il-Quran, vol. ۱, p. ۲۴۱ ۱ -۱

Verse ۲۵۶, Arabic–English Text

Point

۲۵۶ لا اِکْراهَ فِی الدّینِ قَدْ تَبَیَّنَ الرُّشْدُ مِنَ الْغَیِّ

فَمَنْ یَکْفُرْ بِالطّاغُوتِ وَ یُؤْمِنْ بِاللّهِ فَقَدِ اسْتَمْسَکَ بِالْعُرْوَهِ الْوُثْقی

لاَ انْفِصامَ لَها وَاللّهُ سَمیعٌ عَلیمٌ

.۲۵۶ " There is no compulsion in religion. Truly the right way has become clearly distinct from error. Therefore, whoever rejects false deities (tāghūt) and believes in Allah, has grasped the firmest handle, that shall never break; and Allah is All-Hearing, All-knowing. "

:Occasion of Revelation

There was a man from Medina by the name of Abū-Ḥaṣeen who had two sons. Some of the Christian merchants, who used to import merchandise from abroad into Medina, invited those two lads to Christianity whenever they met them in Medina. Those two young men were seriously affected by them, too.

Abū-Ḥaṣeen became very inconvenient from that condition. He went to the Prophet (p.b.u.h.) and, informing him the matter, requested him to bring those children back to their own religion. He asked whether he could bring them forcefully to Islam. Then, the verse was revealed and manifested this fact that there is no compulsion in accepting the religion.

Commentary: Verse ۲۵۶

Embracing Islam needs no compulsion or force

The previous verse, 'Āyat-ul-Kursiy, infact, was a collection of Unity and the Attributes of Allah, Beauty and Glory, which make up the foundation of the religion. This meaning is acceptable in all stages with reasonable proofs. That is why embracing the faith needs not any compulsion or force, and in this verse, it says:

There is no compulsion in religion. Truly the right way has become clearly distinct "
"... .from error

This verse is a serious answer to those who imagine that Islam

applies obligation and has developed and spread through the force of sword and .martial power

:Then, as a conclusion of the previous verse, it adds

Therefore, whoever rejects false deities (tāghūt) and believes in Allah, has grasped ..." the firmest handle, that shall never break; ..." And, at the end of the verse it continues :saying

".and Allah is All-Hearing, All-knowing ..."

Is should not be fulfilled by mere pretence

This concluding phrase is a hint to the fact that the problem of belief and disbelief is not something that can be fulfilled by mere pretence, because Allah hears the words .of all entirely, whether they state openly or they speak privately and hiddenly

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۲۵۷ اَللّهُ وَلِیُّ الَّذینَ امَنُوا یُخْرِجُهُمْ مِنَ الظَّلُماتِ اِلَی النُّورِ

وَالَّذینَ کَفَرُوا اَوْلِیاؤهُمُ الطّاغُوتُ یُخْرِجُونَهُمْ مِنَ النُّورِ اِلَی الظُّلُماتِ

اُولئِکَ اصْحابُ النّارِ هُمْ فیها خالِدُونَ

Allah is the Guardian of those who have faith; He brings them out of darkness " .۲۵۷ into light; and those who reject faith, their guardians are false-deities, (taghut), who bring them out of light into darkness; they are the inhabitants of the Fire wherein shall " .they abide forever

Commentary: verse ۲۵۷

The situation of believers and disbelievers, and their leaders

With reference to the state of belief and disbelief, which was mentioned in the previous verse, here, in this verse, it distinguishes the situation of believers and :disbelievers from the point of leader and guardian. It says

Allah is the Guardian of those who have faith; …" So it is under the favour of this " "… ;guardianship and leadership, that: "… He brings them out of darkness into light

:Then it adds

and those who reject faith, their guardians are false-deities, (taghut), who bring …" "… ;them out of light into darkness

It is for this reason that: "…they are the inhabitants of the Fire wherein shall they ".abide forever

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Section ۳۵: How the dead are again raised by Allah

Abraham's argument against Nimrod Illustration of how the dead are again raised by .Allah Abraham directed to an experiment to see how Allah raises the dead

۲۵۸ اَلَمْ تَرَ اِلَى الَّذى حاجَّ اِبْرهيمَ فى رَبِّه اَنْ اتيهُ اللّهُ الْمُلْكَ اِذْقالَ

اِبْرهيمُ رَبِّىَ الَّذى يُحْى وَ يُميتُ قالَ اَنَا اُحْى وَ اُميتُ

قالَ اِبْرهيمُ فَاِنَّ اللّهَ يَأْتى بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِها مِنَ الْمَغْرِبِ

فَبُهِتَ الَّذى كَفَرَ وَ اللّهُ لا يَهْدِى الْقَوْمَ الظّالِمينَ

.۲۵۸ " Have you not seen him who disputed with Abraham about his Lord, because :Allah had given him the kingship? When Abraham said

` My Lord is He Who gives life, and causes to die.' He said:

` I (too) give life and cause to die.' Abraham said:

` Verily, Allah brings the sun from the East;

so you bring it from the West ', whereupon the one who disbelieved was confounded. ".And Allah does not guide the unjust people

Commentary: verse ۲۵۸

Nimrod and his disputation with Abraham about Allah

It is said in history and the Islamic narrations that it happened that Nimrod .(Namrood), the king of Babylon, disputed with Abraham (a.s.) about the Lord

" Have you not seen him who disputed with Abraham about his Lord, because Allah "...?had given him the kingship

.Abraham (a.s.) said that his Lord is He Who gives life and causes to die

"When Abraham said:` My Lord is He Who gives life ...,

"... '.and causes to die

.In response, Nimrod said that he, too, gave life and caused to die

Then, he ordered to fetch two prisoners and let one of them go and commanded his ,men to kill the other

"...'.He said: ` I (too) give life and cause to die..."

Abraham's reasons for Allah

When Abraham (a.s.) saw the wrong concept of Nimrod from giving life and causing death and how he tried to pervent the thoughts of others, he (a.s.) immediately told him that Allah raises the sun from the East, so if he claimed that he governed the world of existence and every thing was under his order and power, as he claimed, he .would bring the sun up from the West

Abraham said: ` Verily, Allah brings the sun from the East; so you bring it from the ..." "...'.West

.At that time Nimrod astonished and could say nothing save keeping silent

where upon the one who disbelieved was confounded. And Allah does not guide ..." ".the unjust people

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۲۵۹ اَوْ كَالَّذى مَرَّ عَلى قَرْيَةٍ وَ هِىَ خاوِيَةٌ عَلى عُرُوُشِها

قالَ اَنّى يُحْى هذِهِ اللّهُ بَعْدَ مَوْتِها

فَاَماتَهُ اللّهُ مِائَهَ عامٍ ثُمَّ بَعَثَهُ

قالَ كَمْ لَبِثْتَ قالَ لَبِثْتُ يَوْما اَوْ بَعْضَ يَوْمٍ

قالَ بَلْ لَبِثْتَ مِائَهَ عامٍ فَانْظُرْ اِلى طَعامِكَ وَ شَرابِكَ لَمْ يَتَسَنَّهْ

وَ انْظُرْ اِلى حِمارِكَ وَ لِنَجْعَلَكَ ايَهً لِلنّاسِ

وَانْظُرْ اِلَى الْعِظامِ كَيْفَ نُنْشِزُها ثُمَّ نَكْسُوها لَحْما

فَلَمّا تَبَيَّنَ لَهُ قالَ اَعْلَمُ

اَنَّ اللّهَ عَلى كُلِّ شَیْ ءٍ قَديرٌ

:Or like him (Ezra) who passed by a town and it had fallen on its roofs, he said " .۲۵۹

' ?How shall Allah bring this to life again after its death `

:So Allah made him die a hundred years, then He raised him up and said

' ?How long have you tarried `

'.He said, ` (Perhaps) I have tarried a day or a part of a day

.He said: ` Nay, you have tarried (thus) a hundred years

But look at your food and your drink they show no effect of age; and look at your ass; and that We may make of you a sign for people; and look at the bones, how We assembled them together and then clothed them with flesh.' So, when it became clear :to him, he said

".I know that Allah is All-Powerful over all things `

Commentary: verse ۲۵۹

Resurrection and illustration of guidance

The previous verse stated the dispute of Abraham (a.s.) with Nimrod around the subject of Unity. That statement, indeed, was a

guidance through logical reasoning. Now, this holy verse speaks about Resurrection, .wherein guidance is accomplished through illustration of some sensible things

"... ,Or like him (Ezra) who passed by a town and it had fallen on its roofs "

(The story of `Uzayr (Ezra

Some Islamic narrations and commentary books denote that the name of the man referred to in this verse has been `Uzayr (Ezra). They also said that he must be a .prophet whom, as the verse indicates, Allah has spoken to

Explanations of the verse

.Illustration is the best way of reasoning .١

"... ;but look at your food and your drink they show no effect of age..."

.It is appropriate to die one hundred years to recognize one important point .٢

Increase your knowledge by experience, inquiring, and so on, although you know .٣ .the fact

"...' ?he said: ` How shall Allah bring this to life again after its death ..."

We should take new lessons from old ruined towns and ancient civilizations, too, .۴ .and ask qnestions

.Everybody will be raised with the same feature the one has at the time of death .۵

"...then He raised him up..."

.The past of time, however much long may be, does not affect on the Might of Allah .۶

"...so Allah made him die a hundred years, them He raised him up..."

With Allah's Will, the firm bones rot, but fresh food, which becomes rotten in a short .٧ .time, remains one hundred years fresh

' ?and said: ` How long have you tarried ..."

'.He said, ` (Perhaps) I have tarried a day or a part of a day

"... .He Said: ` Nay, you have tarried (thus) a hundred years

.The exposition of Allah`s Power is for guiding and leading people .٨

"... ;and that We may make of you a sign for people ..."

:Allah has brought a scene of the Hereafter in this world. The verse says .٩

and look at the bones, how We assembled them together and then clothed them..." "...'.with flesh

The Resurrection is a resurrection of the body, because if it were a mere spiritual .١٠ .resurrection, the statement of bone, dead and grave wauld not come forth

"...and look at the bones..."

.A handful of a thing is a sample of a ton of that thing .١١

So when it became clear to him, he said: ` I know that Allah is All-Powerful over all " ".things

The dead returning to life again is also admissible in this very world and before that .١٢ .the final Resurrection Day happens

"... so Allah made him die a hundred years, then He raised him up..."

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۲۶۰ وَ اِذْ قالَ اِبْرهيمُ رَبِّ اَرِنى كَيْفَ تُحْيِ الْمَوْتى

قالَ اَوَلَمْ تُؤْمِنْ قالَ بَلى وَلكِنْ لِيَطْمَئِنَّ قَلْبى

قالَ فَخُذْ اَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ اِلَيْكَ

ثُمَّ اجْعَلْ عَلى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا

ثُمَّ ادْعُهُنَّ يَأْتينَكَ سَعْيا

وَ اعْلَمْ اَنَّ اللّهَ عَزيزٌ حَكيمٌ

And when Abraham said: ` My Lord! Show me how you give life to the dead ', He .۲۶۰ ,said: ` Do you not believe?' ` Yes', said Abraham

:but to make my heart at ease.' He said `

Take four of the birds. Then make them to incline unto you and (cutting them into ` pieces) place a part of them on each mountain, and thereafter, call them. They will .come to you in haste

.And know that Allah is the Mighty, the Wise

Commentary: verse ۲۶۰

Abraham thought how bits of body could be gathered together

This unique matchless claim is narrated but from the only man of significance in history who after the Messenger of Allah said: " If the curtains be removed, there will be added nothing to my certitude." (۱) But, other people wholly like to see what they were told, or what they believe, in their objective state. For example, everybody likes to see how sugar is produced and obtained from sugar-beet or sugar-cane although .they know that sugar is originally from it

Concerning the above verse, it is cited in some commentary books that: once Abraham (a.s.) was walking on the bank of a sea when he saw a corpse of a man over the sands there. The corpse was half in the water and half on the land so that both the

animals in the sea and the

Tafsir Ruhul-Bayan, Vol. ۱, P. ۴۱۶ ۱ -۱

birds and animals on the land could feed from it. Abraham thought himself if this condition happened for a man whose little bits of body were distributed among other living creatures, how could these bits be gathered together and raise on the :Resurrection Day? So, he (a.s.) invoked Allah

"... :And when Abraham said "

"... .My Lord! Show me how You give life to dead ..."

Explanations of the verse

We should attempt to elevate the standard of our faith and belief in ourselves as .١ .much as we reach the limit of certainty

He said: ` Do you not believe?' ` Yes ', said Abraham, ` but to make my heart at ..." "... '.ease

Intuition and vision appears only for those who have paved some length of the path .٢ .of knowledge, faith, and reasoning

The call of the saints and Apostles of Allah can affect even on the particles in the .٣ "... .world: "...and thereafter, call them. They will come to you in haste

Resurrection is a bodily resurrection, because, on the Day of Judgement, the return .۴ .of the soul will be unto the very particles of the body

Since the goal is reaching the certitude, the accomplishment is done by Abraham .۵ (a.s.) himself. (He killed four different birds, mixed their meat with together and (.divided it upon several mountains

He said: ` Take four of the birds. Then make them to incline unto you and (cutting ..." (them into pieces

"... ,place a part of them on each mountain

.For the purpose of a deep instruction, applying art and demonstration is necessary .۶

:However, we must always beware of the fact

" .And know that Allah is the Mighty, the Wise ..."

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p: ٣٣

۲۶۱ مَثَلُ الَّذينَ يُنْفِقُونَ اَمْوالَهُمْ فى سَبيلِ اللّهِ كَمَثَلِ حَبَّةٍ اَنْبَتَتْ سَبْعَ

سَنابِلَ فى كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ

وَاللّهُ يُضاعِفُ لِمَنْ يَشاءُ وَاللّهُ واسِعٌ عَليمٌ

۲۶۱. "The likeness of those who spend their property in the way of Allah is as the likeness of a grain (of corn) that grows seven ears, (with) a hundred grains in every ear.

And Allah multiplies (in abundance) for whom He wills; and Allah is All-Embracing, All-Knowing."

Commentary: verse ۲۶۱

A solution to the problem of difference of social classes

Enjoining others to giving charity and prohibition from immoderation and extravagance are the best way to solving the problem of the difference of social classes. On the other hand, the appearance and spread of usury is the origine and motive of social classes to be created. That may be why that the necessity of giving charity and prohibition of usury are stated beside each other in the Qur'ān. (۱)

By the way, it should be noted it is not so that any grain of corn planted in any land does grow seven ears with a hundred grains. But, the grain should be safe, the land should be susceptible, the time must be appropriate, and the preparation and protection should be complete.

Explanations of the verse

Point

۱. Applying the natural phenomena will never become out of fashion at any time. They are always comprehensible for all people in any age and in any acceptabe conditions.

۲. Encouragement and promise of reward are often the most intensive motives for

.individuals to move forward

.The grace of Allah is illimited .۳

Al-Mizan, vol. ۲, p. ۴۰۶ ۱ -۱

And Allah multiplies (in abundance) for whom He wills; and Allah is All-Embracing, ..." ".All-Knowing

.That charity is worthy which is given in the way of Allah .۴

"...The likeness of those who spend their property in the way of Allah "

Spending in charity is praised by the Quran

The praise of the Qur'ān is upon those who spend in charity as a habit in their .۵ current life. The Arabic term /yunfiqūna/ (spend their property), which is mentioned in .this verse, refers to an action done continually

.The best example is that example which has external reality .۶

is as the likeness of a grain (of corn) that grows seven ears, (with) a hundred grains..." "... .in every ear

If spending one's property can be multiplied as much as seven hundred times then .۷ ?what about those who give their lives in charity for the sake of Allah

****

۲۶۲ اَلَّذينَ يُنْفِقُونَ اَمْوالَهُمْ فى سَبيلِ اللّهِ

ثُمَّ لا يُتْبِعُونَ ماۤ اَنْفَقُوا مَنّا وَ لا اَذىً

لَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ وَ لا خَوْفٌ عَلَيْهِمْ وَ لا هُمْ يَحْزَنُونَ

۲۶۲. "Those who spend their property in the way of Allah, (and) thereafter, do not follow up what they have spent by reproach and with injury, for them shall be their reward with their Lord, and no fear shall be upon them, nor shall they grieve. "

Commentary: verse ۲۶۲

A Worthy Charity!

In the previous verse, the importance of charity in the way of Allah was pointed out in general. Here, in this verse, some of its qualities are stated, too. It says:

"Those who spend their property in the way of Allah, (and) thereafter, do not follow up what they have spent by reproach and with injury, for them shall be their reward with their Lord, ..."

Besides the above mentioned priviledge, this quality is in them again, that:

"... and no fear shall be upon them, nor shall they grieve. "

Therefore, those who spend some of their property in the way of Allah, but after that benevolent action, they reproach or do something that cause injury, they destroy their reward, indeed, with this reprobated action.

It can also be said that such persons, in many cases, not only are not good doers, but also are some transgressors, because the honour of a man and his psychological social capitals are often surely more valuable than property and wealth.

The reward of the givers of charity is reserved with Allah

The Qur'ānic holy phrase: "...for them shall be their reward with their Lord; " makes the givers of charity sure that their reward is reserved with their Lord in order that

they go forth with a good

p: ۳۶

.amount of certainty along this path

More than that, the application of the Qur'ānic term /rabbihim/ (their Lord) in the .verse, is a hint to this meaning that their Lord trains them and will multiply it

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p: ٣٧

۲۶۳ قَوْلٌ مَعْرُوفٌ وَ مَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهآ اَذًى

وَاللّهُ غَنِيٌّ حَليمٌ

A kind word and forgiveness is better than a charity that is followed by injury, " .۲۶۳ ".and Allah is Self-sufficient, Forbearing

Commentary: verse ۲۶۳

Confronting a needy, have a good manner

This verse, in fact, completes the idea in the previous verse. It says that those who have a good manner and good statement, facing with the people in need, and forgive them even when their insistence is with rudeness, their action is better than the .donation of those who cause injury and irritation thereafter

A kind word and forgiveness is better than a charity that is followed by injury, and " ".Allah is Self-sufficient, Forbearing

This verse makes clear the logic of Islam due to the social values concerning the honour of people. Islam considers the value of the action of those who speak helpfully and leadingly with the needy people in order to protect them and keep their secrets hidden. This is more valuable than the charity of some selfish short-sighted individuals, who have sorts of approach and injury on such honourable persons for a .small donation they give

As was mentioned before the loss of these stingy people is more than their profit. When such persons give something, they ruin something else, too. Thus, the above statement made it clear that the Qur'ānic phrase /qaulun ma`rūf / `a kind word' has a vast meaning so that it envelops any word of kindness, consolation, affability and .guidance

The word /maqfirat / (forgiveness), mentioned in the verse, is used in contrast with the .rudeness of the needy people

In Nūr-uth-Thaqalayn, the commentary, (۱) it is narrated from the holy Prophet of

:Islam (p.b.u.h.) who said

p: ٣٨

Nur-uth-Thaqalayn, vol. ١, p. ٢٨٣ ١ -١

When a needy person asks you, do not interrupt his statement until he "
completes it. Then, respond him calmly and politely, or give him what you
are able to spend, or return him agreeably, because the one may be an angel
who is commissioned to try you in order to see how you behave with the
" .blessings that Allah has bestowed upon you

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۲۶۴ یا اَیُّهَا الَّذینَ امَنُوا لا تُبْطِلُوا صَدَقاتِکَمْ بِالْمَنِّ وَالْاَذی

کَالَّذی یُنْفِقُ مالَهُ رِئاءَ النّاسِ وَ لا یُؤْمِنُ بِاللّهِ وَالْیَوْمِ الْاخِرِ فَمَثَلُهُ کَمَثَلِ

صَفْوانٍ عَلَیْهِ تُرابٌ فَاَصابَهُ وابِلٌ فَتَرَکَهُ صَلْدا

لا یَقْدِرُونَ عَلی شیْ ءٍ مِمّا کَسَبُوا وَاللّهُ لا یَهْدِی الْقَوْمَ الْکافِرینَ

۲۶۵ وَ مَثَلُ الَّذینَ یُنْفِقُونَ اَمْوالَهُمُ ابْتِغاءَ مَرْضاتِ اللّهِ وَ تَثْبیتا مِنْ

اَنْفُسِهِمْ کَمَثَلِ جَنَّهٍ بِرَبْوَهٍ اَصابَها وابِلٌ

فَاتَتْ اُکُلَها ضِعْفَیْنِ فَاِنْ لَمْ یُصِبْها وابِلٌ فَطَلٌّ

وَاللّهُ بِما تَعْمَلُونَ بَصیرٌ

O' you who have Faith! do not nullify your charities by reproach and injury, like " .۲۶۴ the one who spends his property to be seen by people and does not believe in Allah ;and the last Day

so his likeness is as the likeness of a rock whereon is (a little) soil, then a heavy rain .falls upon it and leaves it just a bare stone

They shall not be able to gain anything of what they have earned; and Allah does not ".guide the disbelieving people

But the likeness of those who spend their property to seek the pleasure of Allah, " .۲۶۵ and to strengthen their own souls, is as the likeness of a garden on a high ground, upon which a heavy rain falls and it yields its fruit two-fold; but if a heavy rain does ".not fall upon it, then a light rain (is sufficient); and Allah sees what you do

Commentary: verse۲۶۴-۲۶۵

Charities should not be followed with reproach and injury

In the previous couple of verses, at first, this fact was pointed out that the believers should not make their charities in the way of Allah

invalid because of reproach and injury. Then, two interesting similitudes are expressed upon those charities which are followed by reproach and injury and also for hypocritical acts and ostentation, and those charities which are originated from .loyalty and human sympathy

A similitude: a rock sown with seeds

.Consider a piece of rock covered with a little amount of dust

When it be sown with good seeds and exposed to fresh air and sunshine, and then, a harsh rain falls upon it, the rain will surely washes out the thin dust from the rock and .scatters the containg seed with the dust

Consequently, the hard inpenetrable rock, on which no plant can grow, appears with its rough feature. This is not for that the fresh air, sunshine and falling rain have had a bad effect. It is because the place where the seed was sown has been an unappropriate place for the aim. Its appearance was adorned while its inner side was an inpenetrable rough rock with a mere thin amount of dust over its surface. It is in a state that plants and trees, besides having suitable conditions above the ground, .need a good preparation under the ground for the roots in order to spread and feed

O' you who have Faith! do not nullify your charities by reproach and injury, like the " one who spends his property to be seen by people and does not believe in Allah and "...;the last Day

The Qur'ān has likened the hypocritical deeds and charities followed with reproach and injury, that which originate from the callous hearts, to a rock covered with a little dust from which no profit can be gained. So, the efforts of the farmer and the sower .will be wasted, too

so his likeness is as the likeness of a rock whereon is (a little) soil, then a heavy rain..." .falls upon it and leaves it just a bare stone

They shall not be able to gain anything of what they have earned; and Allah does not ".guide the disbelieving people

Another Interesting Similitude

Consider a green grass garden which is located on a high productive land and benefited from fresh free air and sufficient sunshine. Useful downpour falls water it, but when the rainfall is not

enough, drizzles and drops of dew preserve the pleasantness and freshness of the garden. As a result, such a garden usually yields its fruits two-fold more than the other ordinary gardens. This sort of gardens, besides having productive land, enjoy of dew and drizzles added to enough rainfalls. They have such a beautiful view that attracts the attention of any visitor from the distance. They are also safe from the .threat of floods

Those who give their wealth in charity for the sake of Allah`s pleasure and for strengthening Faith and certainty in their hearts and souls, are like this garden which .have a bountiful valuable product

But the likeness of those who spend their property to seek the pleasure of Allah, and " to strengthen their own souls, is as the likeness of a garden on a high ground, upon which a heavy rain falls and it yields its fruit two-fold; but if a heavy rain does not fall ".upon it, then a light rain (is sufficient); and Allah sees what you do

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۲۶۶ اَیَوَدُّ اَحَدُکُمْ اَنْ تَکونَ لَهُ جَنَّهٌ مِنْ نَخیلٍ وَ اَعْنابٍ

تَجْری مِنْ تَحْتِهَا الْاَنْهارُ لَهُ فیها مِنْ کُلِّ الثَّمَراتِ

وَ اَصابَهُ الْکِبَرُ وَ لَهُ ذُرِّیَّهٌ ضُعَفآءُ

فَاَصابَهَا اِعْصارٌ فیهِ نارٌ فَاحْتَرَقَتْ

کَذلِکَ یُبَیِّنُ اللّهُ لَکُمُ الْایاتِ لَعَلَّکُمْ تَتَفَکَّرُونَ

۲۶۶. " Would any of you like that there should be for him a garden of date palms and vines beneath which rivers flow with all kinds of fruit for him therein, while he is striken with old age, and he has feeble offspring, then a whirlwind with fire in it strikes and it gets burnt up?

Thus Allah makes the signs clear to you, so that you may ponder. "

Commentary: verse ۲۶۶

man is in need of righteous deeds

Another Similitude

In this verse, the Qur'ān expresses another interesting similitude to make manifest that how seriously man is in need of righteous deeds on the Judgement Day, and how hypocrisy, reproach and injury ruin the charities and good deeds of man.

The similitude of an old man

This similitude illustrates the view of an old man who possesses a green, fresh and delightful garden with various trees such as date-palms, vines, etc. which are watered continuously and do not need to be irrigated. There are some lazy, careless and weak children around him whose means of earning life is the very garden. If this garden vanishes neither the old father nor the feeble children are able to reestablish it.

It happens that suddenly a fiery hurricane blows upon it and burns it totally dry. How does this old man feel when he has lost the strength of his youth, and who cannot

earn his living from any other ways, while his children are feable, too ? And, what a ? deadly regret and grief may rush over him

p: ۴۳

Would any of you like that there should be for him a garden of date palms and vines " beneath which rivers flow with all kinds of fruit for him therein, while he is striken with old age, and he has feeble offspring, then a whirlwind with fire in it strikes and it gets "... ?burnt up

The condition of a person who does a righteous work and then ruins it by hypocrisy, reproach, and injury is similar to such an old man who has tolerated many tasks, but when he is in dire need of the fruit of his efforts, all of them as a whole vanishes and .leaves him alone with his grieves and regrets

In view of the fact that the source of all misfortunes, especially the foolish act of reproach, whose benefit is a little but the loss of it is soon and great, originates from the application of no wisdom, then, at the end of the verse, Allah invites people to :contemplation and pondering. It says

" .Thus Allah makes the signs clear to you, so that you may ponder..."

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p: ۴۴

Verse ۲۶۷, Arabic–English Text

Point

۲۶۷ يا اَيُّهَا الَّذينَ امَنُوا اَنْفِقُوا مِنْ طَيِّباتِ ما كَسَبْتُمْ

وَ مِمآّ اَخْرَجْنا لَكُمْ مِنَ الاَرْضِ

وَ لا تَيَمَّمُوا الْخَبيثَ مِنْهُ تُنْفِقُونَ وَ لَسْتُمْ بِاخِذيهِ اِلآّ اَنْ تُغْمِضُوا فيهِ

وَاعْلَمُوا اَنَّ اللّهَ غَنِيٌّ حَميدُ

۲۶۷. " O' you who have Faith! spend (in charity) of the good things that you have earned, and of what We produce for you from the earth, and do not aim at what is bad to spend thereof (in charity) while you yourselves would not accept it except that you connive at it, and know that Allah is Self-Sufficient, Praiseworthy."

The Occasion of Revelation:

It is narrated from Imam Sādiq (a.s.) that this verse was revealed about a group of people who had earned some wealth from usury at the Age of Ignorance. They usually spent out from it in charity in the way of Allah. Allah (S.W.T.) prohibited them from that action and commanded them to spend out in charity from the good property they had earned.

In Majma`-ul-Bayān Fī Tafsīr-il-Qur'ān, next to narrating this tradition, it quotes from Amir-ul- Mu'mineen Ali (a.s.) who said: " This verse has been revealed about those who used to mix the dry and bony dates with good dates when they wanted to spend in charity." (۱) They were, therefore, commanded not to do that action.

These two occasions of revelation are never contradictory with each other. The verse may have been revealed upon both groups, when one of which is due to spiritual goodness and the other concerns to the appearance and material goodness.

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Majma-ul-Bayan, Vol.۲, P.۳۸۰ ۱ -۱

? What Kind of Property Can Be Given in Charity

In the previous verses, the effects of charity, the qualities of givers of charity, and the deeds that may corrupt this godly action and ruin its reward were pointed out. In this verse, the quality of the property, which is to be spent in charity, is explained. In the first phrase of the verse, Allah commands believing people to spend from good of .their wealth

O' you who have Faith! spend (in charity) of the good things that you have earned, " "... ,and of what We produce for you from the earth

The term /tayyib/, the plural of which is /tayyibāt/, in philology means: good, pleasant and agreeable`. This meaning refers to both spiritual and material purity; i.e. to be .clean inwardly and outwardly

That is, that part of wealth might be given in charity that is good, useful, and valuable. .It must be free from any dubiosity and pollution, either

The above mentioned occasions of revelation attest to the generality of this meaning, .too

The phrase: "...while you yourselves would not accept it except that you connive at it,..." can not be taken as an evidence that the objective meaning here is exclusively outward of cleanliness, because the believing persons also might not accept the things which are apparently polluted or worthless, as well as the doubtful and .disapproved materials, but with conniving at it and dislike

The Qur'ānic phrase: /mā kasabtum/ `that you have earned' refers to the commercial incomes, while the phrase: /mimmā axrajnā / `what We produce' refers to the incomes earned from farming, mines and subterranean sources. Thus, it envelops all the kinds of income, because the source of all incomes of man is often from the earth and its different issues . Even, the origin of industries, trades, and the like of them all is the ground. However, this sentence indicates that all these merits are given you by

Allah. Therefore, you ought not spare spending a part of it in charity in the way of .Allah

and do not aim at what is bad to spend thereof (in charity) while you..."

"... ,yourselves would not accept it except that you connive at it

Some of people have the habit of spending out in charity mostly from the worthless and worn out things that they do not use any longer themselves. This kind of charities are neither effective in growing spiritual training of the essence of humanity in the giver of charity, nor is so useful to the needy. It can be counted sort of disgrace and .scorn unto them, too

This sentence explicitly prohibits Muslims from doing that. It says how they spend in charity from those things which they themselves do not like to accept, but hatefully. Must their Muslim brothers, and beyond that, the Lord, in Whose way they spend out ? in charity, be considered, in their view, lower than themselves

Giving charities have two ends: the needy ones, and Allah

Indeed, the verse points to a precise fact. It is that the charities given in the way of Allah have two ends. On one end there are the needy ones, and on the other end there is Allah, for Whose sake the charity is spent. In this case, if the charity is taken from the low and worthless things, from one hand, it is counted an aspertion to the high rank of the Lord that the giver of charity has not regarded Him eligible for a `good' thing . On the other hand, it is a disgrace to the needy ones who, in spite of their poverty, mostly have a high level of faith and humanhood, whose soul may be .injured because of such a disagreeable charity

By the way, it should be noted that the term /lā tayammamū / ` do not aim ' may be a hint to this fact that can be something of undemanded quality which unattentively is given among the material spent in charity. This aspect is not involved in the contents .of this statement. The statement is about those who intentionally accomplish it

".and know that Allah is Self-Sufficient, Praiseworthy..."

This sentence intends to say that you must be aware that the Lord in Whose way you spend in charity is the One Who never needs your charity, and Who is worthy of all .praise. It is He Who has bestowed the whole bounties upon you

The term /ḥamīd /, `praiseworthy, may be used in the sense of `adorer'; i.e., while He is Self-Sufficient, He adores the charities you spend. Therefore, do try to spend out .from good things in charity

۲۶۸ اَلشَّيْطانُ يَعِدُكُمُ الْفَقْرَ وَ يَأْمُرُكُمْ بِالْفَحْشاءِ

وَاللّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَ فَضْلاً

وَ اللّهُ واسِعٌ عَليمٌ

Satan threatens you with poverty and enjoins you to indecency; but Allah " .۲۶۸ promises you forgiveness from Himself and abundance; and Allah is All-Embracing, .All-Knowing

Commentary: verse ۲۶۸

Satan threatens you of poverty when you decide to give charity

At first, the verse admonishes that when you decide to spend in charity or to pay your alms, Satan threatens you of poverty, particularly if you want to give from your worthy and considerable things mentioned in the previous verse. Many a time it happens that this Satanic temptation hinders the act of giving charity and donation. It may affect even on the payment of Alms, Khoms (one fifth levy), and other obligatory .expendings

"... Satan threatens you with poverty "

Allah awares man thereby that refraining from giving charity in awe of poverty is a wrong imagination. It is one of the temptations of Satan. Avoiding from thinking that :this Satanic temptation looks like a logical scare, it immediately says

"... ;and enjoins you to indecency ..."

Therefore, having awe of poverty and indigency in any condition is wrong, because .Satan invites not save to falsehood and aberration

Basically, any thought which is disappointing, impedimental and short-sighted originates from deviation from natural disposition and following the temptations of Satan. But, any thought which is positive, instructive, and broad-sighted comes from .the source of godly inspirations and the pure divine innate disposition

Keeping in mind that the Satanic temptations are against the law of creation and Allah's commandments and ordinances are paralleled and adapted to creation and dispostion, results to a notable livelihood,

.peacefulness and prosperity

"...but Allah promises you forgiveness from Himself and abundance..."

In Majma`-ul-Bayān a tradition is narrated about charity from Imam Sādiq (a.s.) who said: " Two things are from Allah and two things are from Satan. Those two from Allah are forgiveness of sins and abundance in sustenance. And those two from Satan are ".promise to poverty and enjoinment to indecency

Abundance in wealth is under the cause of giving charity

Therefore, as Ibn-Abbas has quoted, the purpose of forgiveness is the forgiveness of sins and the objective meaning of "abundance" is increase of wealth under the cause (of giving charity. (١

It is interesting that Iman Amir-ul-Mu'mineen Ali (a.s.) is narrated who has said: " When you are confronted with poverty, bargain with Allah through charity , (spend out (in charity until you get free from poverty)."(٢

The phrase: " Allah is All-Embracing " means that the Power of Allah is vast, and He is .All-Knowing unto all affairs and details

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Majma-ul-Bayan, vol. ۲, p. ۳۸۱ ۱ -۱

Nahjul-Balaqah, saying ۲۵۸ ۲ -۲

۲۶۹ يُؤْتِی الْحِكْمَهَ مَنْ يَشاءُ وَ مَنْ يُؤْتَ الْحِكْمَهَ فَقَدْ اُوتِیَ خَيْرا كَثيرا

وَ ما يَذَّكَّرُ اِلاّ اُولُوا الاَلْبابِ

۲۶۹. "He grants wisdom to whom He wills, and whoever has been granted wisdom, indeed has been given abundant good;

yet no one will mind but the possessors of intellects."

Commentary: verse ۲۶۹

The recognition between the Satanic temptations and godly inspirations

The Qur'ānic term /ḥikmat/, here, has been rendered, into the sense of ` knowledge, the cognition of secrects, awareness of facts, and reaching to reality '. Allah bestows it upon some persons for the sake of their piety, purity and their strive. They recognize the difference between the Satanic temptations and godly inspirations, false and true.

None can benefit from this privilege, which is abundant good, save those who possess proper intelligence.

"He grants wisdom to whom He wills, and whoever has been granted wisdom, indeed has been given abundant good; yet no one will mind but the possessors of intellects."

The Arabic term /'albāb/ is the plural form of /lubb / in the sense of `heart, love, intellect, and understanding'. Every man of wisdom is not counted among /'ulul 'albāb/, because this title is termed for only those men of understanding who utilize their intellect definitely to find out the path of real happiness in their lives.

However, Imam Sādiq (a.s.) in a tradition has said that /ḥikmat/ is `knowledge and becoming learned in religion'; while another tradition indicates that / ḥikmat / is obedience to Allah and knowing Imam. (۱)

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Bihar-ul-Anwar, vol. ۲۴, p. ۸۶ ۱ -۱

۲۷۰ وَ ما آنْفَقْتُمْ مِنْ نَفَقهٍ اَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَاِنَّ اللّهَ يَعْلَمُهُ

وَ ما لِلظّالِمينَ مِنْ اَنْصارٍ

۲۷۱ اِنْ تُبْدُواالصَّدَقاتِ فَنِعِمّا هِىَ وَ اِنْ تُخْفُوها وَ تُؤْتُوهَا الْفُقَراءَ

فَهُوَ خَيْرٌ لَكُمْ وَ يُكَفِّرُ عَنْكُمْ مِنْ سَيِّئاتِكُمْ

وَاللّهُ بِما تَعْمَلُونَ خَبيرٌ

.۲۷۰ "And whatever you spend in charity, or (whatever) vow you vow, surely Allah knows it. While, there will be no helpers for the unjust."

.۲۷۱ "If you give alms openly, it is well; but if you hide it and give it to the poor, it is better for you, and it will remove from you some of your sins; and Allah is aware of what you do."

Commentary: verse ۲۷۰–۲۷۱

Point

"And whatever you spend in charity,..."

Spending in charity, here, means whatever you spend in the way of Allah or in the way of Satan.

"...or (whatever) vow you vow,..."

Or, whatsoever you have made obligatory to yourself by the way of vow, whether it be alongside the path of obedience of Allah or for committing sins, He knows it.

"... surely Allah knows it. ..."

Verily, your deed is not concealed to Allah, and He will reward you according to it.

"... While, there will be no helpers for the unjust."

The objective meaning of `unjust'

The objective meaning of `unjust' here, is those who spend their wealth in the way of disobedience of Allah and committing sins. They do not give the alms of their property; or do not fulfil what they have vowed; or they vow to do that which is sin. For such people, there will

.be no friend who can save them from the Divine Judgment or prevent His punishment

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If you give alms openly, it is well; but if you hide it and give it to the poor, it is better " for you, and it will remove from you some of your sins; and Allah is aware of what you ".do

giving alms hiddenly is better

That is, if you give your alms hiddenly to the indigents `it is better for you', viz., giving alms hiddenly is better for you: and its due reward is better and more. The purpose of alms that the concealment of which is better is the recommended alms, because .making the obligatory alms manifest is more reasonable

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۲۷۲ لَيْسَ عَلَيْکَ هُديهُمْ وَلكِنَّ اللّهَ يَهْدى مَنْ يَشاءُ

وَ ما تُنْفِقُوا مِنْ خَيْرٍفَلِاَنْفُسِكُمْ

وَ ما تُنْفِقُونَ اِلاَّ ابْتِغاءَ وَجْهِ اللّهِ

وَ ما تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ اِلَيْكُمْ وَ اَنْتُمْ لا تُظْلَمُونَ

It is not upon you to guide them (O' Muhammad), but Allah guides aright " .۲۷۲ .whomsoever He wills

And whatever of good you spend in charity shall be for your own selves; and you do ;not spend except seeking the pleasure of Allah

and whatever of good you spend shall be repaid to you in full and you shall not be .dealt with unjustly

Commentary: verse ۲۷۲

The verse was revealed upon giving charity to non-Muslims

In Majma`-ul-Bayān and Tafsīr-ul-Kabīr by Fakhr-Rāzī, there are cited some occasions of revelation for the above mentioned verse which, on the whole, indicate that Muslims were in doubt to give charity to the indigents of pagans and non-Muslims. When they inquired about it from the Messenger of Allah (p.b.u.h.), this verse (was revealed. (۱

:Explanations

Do not employ the abundance of giving charity and the economical pressure for -۱ bringing infidels towards the Faith " It is not upon you to guide them (O' "...,(Muhammad

Serving the deprived is a human sympathy, as well as a duty , and generosity is a -۲ .value. Hence, do give charity to non- Muslims, too

Islam is a school of humanitarianism. It does not approve poverty and deprivation, -۳

.even for non-Muslims

The faith which be pretended under the pressure of economics -۴

p: ۵۳

Majma-ul-Bayan, vol. ۱, p.۳۸۵ ۱ -۱

.is not worthy

Guidance is a divine success which encompasses only the receptive hearts -۵

".but Allah guides aright whomsoever He wills ..."

The consequence of charity returns to yourselves. It survives the spirit of - ۶ generosity in you. It is through charity that the appearance of levels among groups of people and social bursts can be prevented and, instead, love and kindness may grow therein. However, in charity, there can be found not deprivation while there is .immunity in it

"...;And whatever of good you spend in chairty, shall be for your own selves ..."

Do not spend out but for Allah, because, soon or late, all the worldly benefits and - ۷ merits will be vanished, but if giving charity be done for the sake of Allah, it will remain .forever and you will enjoy of its incomes

"...;and you do not spend except seeking the pleasure of Allah ..."

Be bountiful in spending out, since whatever you give in charity will come back to - ۸ .you with no decrease

"...,and whatever of good you spend shall be repaid to you in full ..."

If you accomplish something for Allah, you will obtain your reward whether a - ۹ .Muslim or a pagan enjoys of it

".and you shall not be dealt with unjustly ..."

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۲۷۳ لِلْفُقَراءِ الَّذينَ اُحْصِرُوا فى سَبيلِ اللّهِ لا يَسْتَطيعُونَ ضَرْبا فِى

الاَرْضِ يَحْسَبُهُمُ الْجاهِلُ اَغْنِياءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسيمهُمْ لا يَسْئَلُونَ

النّاسَ اِلْحافا وَ ما تُنْفِقُوا مِنْ خَيْرٍ فَاِنَّ اللّهَ بِه عَليمٌ

Charity is) for the poor who are restrained in the way of Allah, and are unable to) " .۲۷۳ move about in the land. The unaware consider them wealthy because of their .(restraint (from begging

.You shall recognize them by their countenance they do not beg people importunately

".And whatever of good things you give, then Allah is All-Knowing of it

Commentary: verse ۲۷۳

Companions of the Ledge

In some commentary books such as: Tafsīr-Kabīr by Fakhr Rāzī, Majma`-ul-Bayān, and Tafsīr-il-Gurtubī, it is cited that this verse has been revealed about the Companions of the Ledge. They were about four hundred people who had emigrated to Medina. Since they had not any house and familiars there, they used to live on a large platform in a corner of the Prophet's Mosque. They were always ready for .(Jihād), struggle in the way of Allah

Explanations of the verse

.There is a portion for the indigents in the wealth of the rich .۱

"...Charity is) for the poor) "

The martial-blow groups, devotees in force bases, shelterless emigrants and, on .۲ the whole, all those who are besieged in the way of Allah and have not the opportunity of trying to earn the living should be taken into necessary consideration. The scientific .missions, diplomatic corps, and research centers are in the similar condition, too

Charity is) for the poor who are restrained in the way of Allah, and are unable to) "

"....move about in the land

۳. Those who are able to earn their living by travelling about

p: ۵۵

.should not stay and abide in one land waiting for the charity of others

"....and are unable to move about in the land ..."

.(The immaculate, pious and respectable poor ones are praised by Allah (s.w.t .۴

.The gentle-looking and undistinguished needy ones have priority .۵

The unaware consider them wealthy because of their restraint (from begging). You ..."
"... :shall recognize them by their countenance

They do not insist on begging from other people even when there comes forth a .۶
.necessity for them

"...they do not beg people importunately ..."

The feature of the indigent persons is illustrated, in this verse; and in the final .۷
.sentence, people are encouraged to spending out good things

".And whatever of good things you give, then Allah is All-Knowing of it ..."

It is not just that some people devote their selves and what they have in the cause .۸
.of Allah while some others impose insularity even in giving charity in that way

****

۲۷۴ اَلَّذینَ یُنْفِقُونَ اَمْوالَهُمْ بِالَّیْلِ وَالنَّهارِ سِرّا وَ عَلانِیَهً

فَلَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ

وَ لا خَوْفٌ عَلَیْهِمْ وَ لا هُمْ یَحزَنُونَ

Those who spend their property by night and day, secretly and openly, for them".۲۷۴ shall be their reward with their Lord, and no fear shall be upon them, nor shall they ".grieve

Commentary: verse ۲۷۴

(.The verse has been revealed about Hadrat Ali (a.s

In some commentary books, like Tafsīr-uṣ-Ṣāfī, Majma`-ul-Bayān, Tafsīr-ul-Qurtubī, Tafsīr-ul-Kabīr by Fakhr Rāzī, it is cited that this verse has been revealed about Hadrat Ali (a.s.). Once it happened that he had only four silver coins when he spent out in charity one coin in daytime, one coin at night, the third coin openly and the fourth .coin hiddenly in the way of Allah

Those who spend their property by night and day, secretly and openly, for them " "...,shall be their reward with their Lord

But, in addition to the above mentioned occasion of revelation, the promise of this .holy verse covers all those who act similarly to that

Such people neither scare of poverty in the world, because they believe in the promises of Allah and trust in Him, nor become grievous because of charity, since they are attentive to obtaining the pleasure of Allah and what the action of giving charity .will bring forth for them in the Hereafter

In another occasion in this very current Sura,(۱) too, the givers of charity are stated .about

".and no fear shall be upon them, nor shall they grieve ..."

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Sura Al-Baqarah, No. ۲, Verse ۲۶۲ ۱ -۱

۲۷۵ اَلَّذینَ یَأْکُلُونَ الرِّبوا لا یَقُومُونَ اِلاّ کَما یَقُومُ

الَّذی یَتَخَبَّطُهُ الشَّیطانُ مِنَ الْمَسِّ

ذلِکَ بِاَنَّهُمْ قالُوا اِنَّما الْبَیْعُ مِثْلُ الرِّبوا

وَ اَحَلَّ اللّهُ الْبَیْعَ وَ حَرَّمَ الرِّبوا فَمَنْ جاءَهُ مَوْعِظَةٌ مِنْ رَبِّه

فَانْتَهی فَلَهُ ما سَلَفَ وَ اَمْرُهُ اِلَی اللّهِ وَ مَنْ عادَ

فَاُولئِکَ اصْحابُ النّارِهُمْ فیها خالِدُونَ

۲۷۵. " Those who devour usury will not rise up save like such the one whom Satan has confounded with the touch of madness. That is because they say: `Bargaining is just like usury', whereas Allah has permitted bargaining and forbidden usury.

Hence, whoever receives an admonition from his Lord, then desists, for him shall be what has already passed, and his affair rests with Allah.

And whoever reverts (to usury) then they are the inhabitants of the Fire, wherein shall they abide forever. "

Commentary: verse ۲۷۵

Usurers are like mad persons

In Arabic philology, the word /ribā/ (usury) means `an excess, an addition'. Usurers have been likened to the persons whom Satan has driven them mad. On the Day of Judgement, usurers will be raised like mad ones, because they have such an unjust manner in this world.Mammonism makes their eyes of intellect blind. By their action, they produce difference of levels in the society, because they do not even think of sympathy, emotions and humanitarianism. They go so far that poverty and hatred cause a burst in the society so that the principle of possession becomes unstable, too.

" Those who devour usury will not rise up save like such the one whom Satan has confounded with the touch of madness...."

Another point is that: to some persons, usury seems a principle, too. Hence, they say :that bargaining and usury are the same. As the verse says

".whereas Allah has permitted bargaining and forbidden usury ..."

Explanations of the verse

Point

۱. The usurers are deprived from equilibrium and, consequently, they disturb the .economical equilibrium of the society

۲. The justification of sin pave the way for more committing sins.

"...,That is because they say: ` Bargaining is just like usury ..."

۳. It can be spared for those who are not aware of it, but not at all for those who know .it and persist on doing it

"... ,And whoever reverts (to usury) then they are the inhabitants of the Fire ..."

Objecting on usury began through verses of the Qur'ān revealed from before the Prophet's Emigration. For example, in Sura Ar-Rūm, which was revealed in Mecca, a verse about usury says: "... but it increases not with Allah, ..." (۱) Then, in Sura 'AĀl-i-`Imraān, No. ۳ Allah commands: "... Devour not interest ...",(۲) which means usury is .prohibited

Thus the most criticism and prohibition have occurred in these verses of Sura Al-Baqarah.

By the way, the Qur'ān through the statement: "And, (for) taking interest, though indeed forbidden were they against it ..." (۳) announces that usury had been forbidden in the Jewish religion, too. This prohibition is stated in Turah manifestly. (۴)

In Sura Al-Baqarah, the verses of usury have occurred next to the verses of charity in order to state the two aspects of good and evil which may come forth by means of

wealth. Charity is a `giving' without recompense, but usury is a `taking' without recompense. In contrast to the good effects that charity has in the society, usury creates evil effects

p: ۵۹

.Sura Ar-Rum, No. ۳۰, Verse ۳۹ ۱ -۱

Sura Al-i-Imran, No. ۳, verse ۱۲۹ ۲ -۲

Sura An-Nisa, No. ۴, Verse ۱۶۱ ۳ -۳

The Turah, Exodus, Chapter ۲۳, and Levitious, Chapter ۲۵ ۴ -۴

therein. That is why the Qur'ān, in the next verse, says: "Allah effaces usury and He causes charities to flourish, ...". (1)

The threats that are cited in the Qur'ān against taking interest in usury and accepting the dominance of illegitimate rulers, are such that they are not cited against even murder, oppression, drinking wine, gambling, and fornication. Therefore the prohibition of usury has been decidedly considered as a great sin by all Islamic parties.

"... Hence, whoever receives an admonition from his Lord, then desists, for him shall be what has already passed, and his affair rests with Allah. ..."

Traditions upon usury

It is narrated in a tradition that when Imam Sādiq (a.s.) was informed that so and so was a usurer, he said: " If I were allowed by Allah I would behead him." (2)

It happened that Amir-ul-Mu'mineen Ali (a.s) met a usurer. He (a.s.) wanted him to repent from his action. When he repented Ali (a.s.) let him go and told him: " The usurer must be made repent from his action just like that a person is made repent from polytheism."

It is narrated from Imam Bāqir (a.s.) who said: " The worst income is (the interest of) usury." (3)

The Messenger of Allah (p.b.u.h.) said: " When Allah wills to destroy a town, usury appears therein." (4) "And, Allah has cursed usurer, his agent, and the writer of usury." (5)

Shaykh Mufīd has cited in his book: (6) "Whoever considers usury lawful, should be beheaded."

Imam Sādiq (a.s), stating the reason of repetition of the verses of usury in the Qur'ān, says: " It is for making the rich prepared to do works of benevolence and spending charities; because, on one hand, usury is unlawful (ḥarām), and, on the other hand,

compiling wealth as a file is also unlawful. Then, there remains no remedy for the rich (but charity and productive useful jobs." (۷

p: ۶۰

۱- ۱ Sura Al-Baqarah, no. ۲, verse ۲۷۶

۲- ۲ Wasā'il-ush-Shiah, vol. ۱۲, p. ۴۲۹.

۳- ۳ Al-Kafi, vol. ۵, p. ۱۴۷.

۴- ۴ Kanz-ul-'A`māl, vol. ۴, p. ۱۰۴.

۵- ۵, Wasā'il-ush-Shiah, vol. ۱۲, p. ۴۳۰. ۵ p. ۱۴۷.

۶- ۶ Mugna'ah, p. ۱۲۹.

۷- ۷ Wasā'il-ush-Shi'ah, vol. ۱۲, p. ۴۲۳.

Also, upon the motive of the prohibition of usury, it is said that since usury is a kind of hinder for money to be used in the way of production and works of public utility, and, instead of effort and endeavour, only the interest of money is enjoyed, then usury has .become forbidden

Again, it is narrated from Imam Sādiq (a.s.) who have said: " If usury were permitted (ḥalāl), people would leave their businesses and trade."(١)

It is also narrated from Imam Ridā (a.s.) who said: "If usury becomes prevalent, the loan giving will disappear." (٢)

:At the end of the verse, it says

And whoever reverts (to usury) then they are the inhabitants of the Fire, wherein ..." ".shall they abide forever

The word /`āda/ `returns', here, means that those who do not return from usury and commit again devouring interest, will be the inhabitants of the Fire of Hell and they will .remain there for ever

:The Disadvantages of Usury

Taking additional money, without performing any useful work, is unjust and it is overburdening, which causes hatred and enmity. The giver of interest sometimes has to fail and, as a result of debts that increases progressively, accepts kinds of disgrace .and captivity

Usury disturbs the equilibrium of the society and causes it to be divided into two poles: .the oppressors and the oppressed

.Usury is the reason of prayers to be invalid

Regarding these destructive causes, not only in the religion of Islam, but also in all heavenly religions, usury has been forbidden. But, clinging to few pretexts, some worldly people try to justify usury or try to find a way of fly. Yet, usury has certainly its

own destructive effects, though some social groups have accepted it in their own .economical system

Usury is an injustice and its disavantages encompass those who

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Bihar-ul-Anwar, vol. ۱۰۳, p. ۱۱۹ ۱ -۱

Alhayat, vol. ۴, p. ۳۳۴ -۲

apply it. The progress of the western communities is because of their attentiveness to .science and industry, not because of usury

By the way, usurers should be aware of the warnings of the Qur'ān. (Applying to legal tricks, like the Jews who did for going fishing on Saturday, is only a sort of game.). The .Qur'ān has not been heedless of such games and has criticized them

trading without knowing its laws is falling into usury

Also, since economic affairs may attract people into the trap of usury, there is a tradition which says: " He who begins trading without knowing (the religious laws of (trading), will be involved in usury". (۱)

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Nahjul-Balaqah, Saying ۴۴۷ ۱ -۱

۲۷۶ يَمْحَقُ اللّهُ الرِّبوا وَ يُرْبِى الصَّدَقاتِ وَاللّهُ لا يُحِبُّ كُلَّ كَفّارٍ اَثيمٍ

Allah effaces usury and He causes charities to flourish, and Allah does not love " .۲۷۶
".any ungrateful sinner

Commentary: verse ۲۷۶

Discription about usury

The Arabic word /maḥq/ means `effacement, obliteration, erasure', and the term /muḥāq/, from the same root, is used for the moon when it disappears by the nights at the end of the lunar month. Then the term /ribā/ `usury interest', with the sense of gradual increase, is applied in the opposite correspondence.

This verse admonishes that though a usurer takes interest from others in order to compile wealth, Allah seizes the abudance and good results that he expects from the gross of wealth gained through usury.

The property resulted from usury may not necessarily be obliterated itself, but the goals, which are considered from compiling wealth, fail.

"... Allah effaces usury "

In the course of usury, there is no love, happiness, and security, so that many a rich person can gain no sort of confort, peace, or amiability from their wealth. On the contrary, in the regulations, where there is charity, or donation and good loan, people enjoy of many favours. In such societies, the poor are not disappointed, and the rich are not encountered with callousness of the heart and do not mind the multiplication of wealth. So, in these regulations, the deprive do not think of revenge, theft, and the like, and the rich are not anxious about guarding and protecting their properties. This society will have a relative equilibrium accompanied with kindness, compassion, security and mutual understanding.

"... ,and He causes charities to flourish ..."

In Tafsīr Kabīr by Fakhr Raāzī, it is cited that when usurer obliterates equilibrium,

compassion, and human justice from him, his self and his property will be cursed by the poor, and every moment hatred, plot and theft threaten him. This is an example of .that effacement which is stated in the verse

Explanations of the verse

Do not note and gaze at only the apparent growth of wealth. " Allah effaces usury .١ "...

Sustenance is with Allah. The possessor of wealth may be deprived of welfare while .٢ .the poor may often live in the best state of peace of mind

Usurer is the one who is very ungrateful, and sin has settled in his soul: " ungrateful .٣ sinner ". By taking interest, he makes himself debtful to people. He makes his livelihood unlawful for himself, and also he nullifies his worships. He lets callousness, .greed and avarice dominate over him

".and Allah does not love any ungrateful sinner ..."

.Yes, He is a very ungrateful, as well as a sinner

To efface the wealth emerging from usury is Allah's way of treatment which will be .۴ continued forever. The reference for this meaning is the Qur'ānic word /yamhaqu/ `efface' where the present tense of which, in Arabic, denotes the continuity of the .verb

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۲۷۷ اِنَّ الَّذینَ امَنُوا وَ عَمِلُوا الصّالِحاتِ وِ اَقامُوا الصَّلوهَ وَ اتَوُاالزَّکوهَ

لَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ وَ لا خَوْفٌ عَلَیْهِمْ وَ لا هُمْ یَحْزَنُونَ

۲۷۷. " Verily, those who have faith, and do righteous works, and establish prayer, and pay the poor-rates, for them shall be their reward with their Lord, and no fear shall be upon them, nor shall they grieve."

Commentary: verse ۲۷۷

Some qualities of the believers

Opposite to the manner of the usurers who are `ungrateful sinners', this verse portrates the future of the believers, those who do righteous deeds, establish prayers, and pay the poor-rates.

People are divided into four categories:

۱. A group of people believe in truth and do righteous works. These are the believers.

۲. There are some people who neither believe nor do righteous deeds. These are infidels.

۳. Some people believe, but do not work righteously. These are the mischievous ones.

۴. There are some people who have not faith but they apparently do good deeds. These are hypocrites.

Separate from usurers, who have taken apart from the Lord and human beings, there are some believers who have faith, do righteous actions, and have relevance with Allah by the way of prayer. They communicate with people through paying the poor-rates.

" Verily, those who have faith, and do righteous works, and establish prayer, and pay the poor-rates, for them shall be their reward with their Lord, and no fear shall be upon them, nor shall they grieve."

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p: ۶۵

۲۷۸ یا اَیُّهَاالَّذینَ امَنُوا اتَّقُوا اللّهَ وَ ذَرُوا ما بَقِیَ مِنَ الرِّبوا

اِنْ کُنْتُمْ مُؤْمِنینَ

O' you who have Faith! be in awe of Allah, and forgo what remains (due to you) of" .۲۷۸ ".usury, if you are faithful

Commentary: verse ۲۷۸

Interests of usury must be abondon

It is cited in some commentary books, such as: Majma`-ul-Bayān, Al-Mīzān, and Marāqī, that when the verse upon the prohibition of usury was revealed, some of the companions of the prophet (p.b.u.h.), like Khālid-ibn-Walīd, Abbas, and Uthmān, had claimed some amount of interest from people. They asked the Prophet (p.b.u.h.) about .their claims, when the above mentioned verse was revealed

:After the revelation of this verse, the holy Prophet (p.b.u.h.) said

My uncle, Abbas, is not rightful to demand interest either." Then, the Messenger of" Allah added: " First of all, my relatives must abandon usury". He also in a sermon said: " I put all the interests of usury (belonging to) the age of ignorant under my feet, and the first one I put is the interest of Abbas." (۱)

Explanations for the verse

۱. The requisite of faith is to dispense with the rights of others and the prohibited .wealth

".if you are faithful ..."

۲. The sign of piety is giving up the unlawful commodity. " O' you who have Faith! be in "... ,awe of Allah, and forgo what remains (due to you) of usury

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Fi Zilal-il-Quran, vol. ۱, p. ۴۸۶ ۱ -۱

۲۷۹ فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَ رَسُولِهِ وَ إِنْ تُبْتُمْ فَلَكُمْ رُؤُسُ

اَمْوالِكُمْ لا تَظْلِمُونَ وَ لا تُظْلَمُونَ

۲۷۹. "But if you do (it) not, then be you apprised for war from Allah and His Apostle, and if you repent, you shall have your capital; (thus) deal you not unjustly (with others), nor you be dealt with unjustly."

Commentary: verse ۲۷۹

In Islam, neither usury and taking undue gains are allowed nor can the property of people be confiscated unilaterally.

In some governmental regulations, ownership is abrogated and all properties are forcefully taken from their possessors. In some other ones exploitation, devouring other's rights, and usury, in any form, is free.

Explanations for the verse

۱. Usurer is a fighter against Allah. Any usurer would know that, in this battlefield, he (who is a feeble and contemptible mortal) is on one side, and Allah, the Almighty, is on the other side.

" But if you do (it) not, then be you apprised for war from Allah and His Apostle, ..."

۲. Since usurer is a fighter against Allah, it is to the Islamic Government, as a duty, to take action against usurers.

۳. The right of usurer is to be content with only the capital, without any interest.

"... you shall have your capital ..."

۴. Both being oppressor and oppressive are condemmed. Neither accept oppresion nor be an oppressor.

"... (thus) deal you not unjustly (with others) nor you be dealt with unjustly."

.Beware not to spare the principle of ownership of people for rescuing the deprived .۵

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p: ۶۷

۲۸۰ وَ اِنْ كانَ ذُو عُسْرَهٍ فَنَظِرَهٌ اِلى مَيْسَرَهٍ وَ اَنْ تَصَدَّقُوا خَيْرٌ لَكُمْ

اِنْ كُنْتُمْ تَعْلَمُونَ

And if (the debtor) is in straitness, then grant a respite until the time of ease; and" .۲۸۰ ".if you remit it as charity it is better for you, if you but know

Commentary: verse ۲۸۰

Concerning this verse, it is necessary to note that although giving a respite to the debtor is recommended, here, the debtor should not misuse this matter, because if he .delays paying his debt without having any plausible excuse, he is counted a sinner

An Islamic narration says that those who do not pay their debt without any excuse will be recorded sinful the same as it is recorded for a thief ; and for the givers of respite, .a reward will be recorded similar to that of martyrs

Explanations for the verse

Point

Not only do refrain from taking interest, but also give a respite for taking the capital, .۱ .even

The capability of the debtor is the base for the length of time in repayment of the .۲ .debt

"... ;then grant a respite until the time of ease ..."

.Islam is a supporter for the indigent .۳

"... ,And if (the debtor) is in straitness "

Remittal, due to the insolvent debtor, is better for you, because it may happen that .۴ .you will be in the same situation in future

"... ,and if you remit it as charity it is better for you ..."

۵. Taking the capital will be forgotten, but remittal to an insolvent debtor will never be forgetable.

۶. Gaining the indigent's consent and the pleasure of Allah are much better than gaining wealth.

p: ۶۸

".if you but know ..."

Giving respite to the debtor

In religious jurisprudence, putting the excused debtor in prison is forbidden. In .۷ cases that a debtor is not really able to pay his debt, it is to the Islamic government to pay that debt.

In Islamic literature, it is said that every day that the debtor is given respite, the .۸ reward of the charity of the same amount of money is to Allah to be recorded for the creditor." (۱)

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Tafsir-ul-Burhan, vol.۱, p. ۲۶۰ ۱ -۱

۲۸۱ وَاتَّقُوا يَوْما تُرْجَعُونَ فيهِ اِلَى اللّهِ ثُمَّ تُوَفّى كُلُّ نَفْسٍ ما كَسَبَتْ

وَ هُمْ لا يُظْلَمُونَ

۲۸۱. "And be in awe of a Day in which you shall be returned to Allah, and every one shall be paid in full what the one has earned; and they shall not be dealt with unjustly."

Commentary: verse ۲۸۱

Point

After stating some particular characteristics of the divine ordinances and Islamic affairs, the normatic custom of the Qur'ān is that it often brings a general, common and inclusive notification forth at the end of a group of verses in order to emphasize and strengthen what has been cited before, and in order that the senses penetrate in the mind and spirit.

Therefore, in this verse, having attracted the attentions of the believers to the Resurrection and the chastisement of the wrong doers there, it warns them to be aware that there is a great Day in front when all the actions of every person, without anything less or more, totally will be given to him.

"And be in awe of a Day in which you shall be returned to Allah, …"

It is at that time that the one will terribly wonder about the consequence of his evil deeds. They are the fruit of what he himself has produced. No one has done unjust against him, but he himself has done wrong against himself.

"… and every one shall be paid in full what the one has earned, and they shall not be dealt with unjustly."

However, usury has ethically a very bad effect on the spirit of the debtor so that he finds a special spite in his heart against the usurer. It slackens the cord of social cooperation and mutual assistance amongst the members of communities.

Some traditions upon usury and usurers

In Islamic narrations it is cited upon the prohibition of usury that Hushām-ibn-Sālim has narrated from Imam Sādiq (a.s.) who said: "Verily, Allah, Almighty and Glorious, has forbidden usury so that people do

(not avoid of doing good work."(1

Ibn-Mas`ūd narrated from the Messenger of Allah (p.b.u.h.) who said: " There have -1 not been usury and fornication in no community save that they have incured the (punishment of Allah upon themselves."(2

Imam Amir-ul-Mu'mineen Ali (a.s.) said: " O' people! learn the jurisprudence and the -2 laws of the religion at first, then go after trading. By Allah, usury is found in this so that (it is more concealed than the movement of an ant over a hard smooth stone."(3

Imam Sādiq (a.s.) said: " On the Day of Judgement, three persons are in the shelter -3 of Allah, Almighty and Glorious, until the one becomes free from the Divine reckoning: 1) The person who has never taken action in fornication; 2) The person who has never mixed his property with usury; and 3) The person who has never had any effort in (usury and fornication."(4

(The holy Prophet (p.b.u.h.) said: " The business being in usury is the worst jobs." (5 -4

Imam Ridā (a.s.) said: " Beware that certainly usury is an unlawful job which causes -5 shame and disgrace. It is among the great sins for which Allah has promised the Fire of Hell upon the executor, and we refuge to Allah from the Fire of Hell. And, according (to all prophets and all the heavenly Books, usury is unlawful. (6

The Messenger of Allah (p.b.u.h.) said: " Most of my anxiety about my Ummah is for -6 (the unlawful jobs and unlawful incomes."(7

The holy Prophet (p.b.u.h.) said: " The worshipper who does not avoid unlawful -7 (wealth and unlawful food, is like the one who builds upon a sandy land."(8

Jābir said that the Prophet (p.b.u.h.) cursed the usurer, the writer of it, and its -8 (witness."(9

.A similar tradition to the above one is mentioned in Saḥih-i-Bukhārī, section 3, p. 78 -9

.Wasāil-ush-Shi'ah, vol. ۱۲, p. ۴۲۲ ۱ -۱

Kansul-Ummal, vol. ۴, p. ۱۰۷ ۲ -۲

Bihār-ul-Anwār, vol. ۱۰۰, p. ۱۱۷ ۳ -۳

Ibid, p. ۱۱۸ ۴ -۴

Safinat-ul-Bihār, vol. ۱, p. ۵۰۷ ۵ -۵

Bihār-ul-Anwar, vol. ۱۰۰, p. ۱۲۱ ۶ -۶

Usul-Kafi, vol. ۳, p. ۱۷۸' ۷ -۷

Bihār-ul-Anwar, vol. ۱۰۰, p. ۱۵۷ ۸ -۸

Şahih-i-Muslim, vol. ۳, tradition No. ۱۰۶ ۹ -۹

Arabic text of verse ۲۸۲

۲۸۲ یا اَیُّهَا الَّذینَ امَنُوا اِذا تَدایَنْتُمْ بِدَیْنٍ اِلی اَجَلٍ مُسَمًّی فَاكْتُبُوهُ

وَلْیَكْتُبْ بَیْنَكُمْ كاتِبٌ بِالْعَدْلِ وَ لا یَأْبَ كاتِبٌ اَنْ یَكْتُبَ

كَما عَلَّمَهُ اللّهُ فَلْیَكْتُبْ وَلْیُمْلِلِ الَّذی عَلَیْهِ الْحَقُّ وَلْیَتَّقِ اللّهَ رَبَّهُ

وَ لا یَبْخَسْ مِنْهُ شَیْئا

فَاِنْ كانَ الَّذی عَلَیْهِ الْحَقُّ سَفیها اَوْ ضَعیفا

اَوْ لا یَسْتَطیعُ اَنْ یُمِلَّ هُوَ فَلْیُمْلِلْ وَلِیُّهُ بِالْعَدْلِ

وَاسْتَشْهِدُوا شَهیدَیْنِ مِنْ رِجالِكُمْ فَاِنْ لَمْ یَكُونا رَجُلَیْنِ

فَرَجُلٌ وَامْرَاَتانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدآءِ

اَنْ تَضِلَّ اِحْدیهُما فَتُذَكِّرَ اِحْدیهُمَا الْاُخْری

وَ لا یَأْبَ الشُّهَدآءُ اِذا ما دُعُوا

وَ لا تَسْئَمُوا اَنْ تَكْتُبُوهُ صَغیرا اَوْ كَبیرا اِلی اَجَلِه

ذلِكُمْ اَقْسَطُ عِنْدَاللّهِ وَ اَقْوَمُ لِلشَّهادَهِ وَ اَدْنی اَلاّ تَرْتابُوا

اِلاّ اَنْ تَكُونَ تِجارَةً حاضِرَةً تُدیرُونَها بَیْنَكُمْ فَلَیْسَ عَلَیْكُمْ جُنَحٌ اَلاّ تَكْتُبُوها

وَ اَشْهِدُوا اِذا تَبایَعْتُمْ وَ لا یُضارَّ كاتِبٌ وَ لا شَهیدٌ

وَ اِنْ تَفْعَلُوا فَاِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُوا اللّهَ وَ یُعَلِّمُكُمُ اللّهُ

وَاللّهُ بَكُلِّ شَیْ ءٍ عَلیمٌ

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O' you who have Faith ! when you contract a debt for a stated term, then write it " .۲۸۲ down; and let a scribe write it down justly between you, and no scribe may refuse to ;write as Allah has taught him

so let him write, and let the one who incurs the debt dictate and he should be in awe of .Allah, his Lord, and not diminish anything from it

,And if he who owes the debt is unsound in understanding

,or weak (mentally), or if he is not able to dictate himself

then let his guardian dictate justly; and call to witness from among your men, two ;witnesses

but if two men are not available, then a man and two women from among those whom you approve as witnesses; so that if either of the two women errs, the other will remind her; and the witnesses should not refuse (to evidence) whenever they are .summoned

And be not averse to writing it down, be the transaction small or big, with its fix term. That is more equitable in Allah's sight and more proper for testimony, and the surest way of avoiding doubt among yourselves; unless it is ready merchandise which you .handle between yourselves, then there is no sin on you not to write it down

.And have witnesses when you are trading one with another

And let no harm be done to a scribe or witness; and if you do, that is transgression on .your part

".Be in awe of Allah, and Allah teaches you, and Allah is All-Knowing of all things

Commentary: verse ۲۸۲

Commercial Documents in the Qur'ān

After stating ordinances of charity given in the way of Allah, and the problem of usury,

this verse, which is the longest verse of the Qur'ān, expresses some ordinances upon the commercial and economical affairs in order that the capitals gain their natural .growth and no difficulty or conflict comes forth for people

There are nineteen significant instructions about financial communication and trading in this verse which are dealt with in the

.following

The exixstence of ۱۹ different ordinances in the verse

:In the first ordinance it says .۱

O' you who have Faith! when you contract a debt for a stated term, then write it "
"...;down

This meaning, however, makes the problem of loan clear, too, saying that it is permitted, as well as appointing a time for the loan. The verse under discussion includes the whole debts which are found in bargains, like: a time-bargain, purchases .on credit, and the loan itself

Then, to create more confidence, and that the contracts to be safe from the .۳ ۲
:probable interference from the side of either of the parties, it says

"...and let a scribe write it down just between you ..."

.Thus, contracts must be arranged by a third person who is just

.The person who is able to write must not refrain from writing .۴

"...;and no scribe may refuse to write as Allah has taught him ..."

That is, for the sake of that blessing which Allah has bestowed upon him, he should not flee from performing that writing of contract, and he must help the two sides of .the bargaining in this essential problem

"...So let him write, and let the one who incurs the debt dictate..." .۵

"....and he should be in awe of Allah, his Lord, and not diminish it..." .۶

And if he who owes the debt is unsound in understanding, or weak (mentally), or if..." .۷
"...he is not able to dictate himself, then let his guardian dictate

The Guardian should also observe justice in dictating and confessing the debt of .۸

.those who are under his guardianship

"...justly..."

.۹ Then it adds that besides that beware:

"...and call to witness from among your men, two witnesses ...;"

.۱۰,۱۱ "... from among your men,...", means that, these two men should be both `grown 'up' and `Muslim.

.۱۲ "...but if two men are not available, then a man and two women ..."

.۱۳ "...from among those whom you approve as witnesses ...;"

۱۴. In the case that witnesses are two men, either of them can bear witness independently. But when the witnesses are two women and a man, those two women must bear witness with together :

"... so that if either of the two women errs, the other will remind her;..."

It is for the reason that women, because of the strong emotions they have, may be affected by some factors and deviate from the right path.

۱۵. One of the ordinances upon this subject is that:

"... and the witnesses should not refuse (to evidence) whenever they are summoned. ..."

Therefore, bearing witness is obligatory, when the invitation for the matter comes forth.

۱۶. Debt should be written done whether it is small or big, because the safety of the economical relations, which Islam means, requires that, even in the contracts concerning the small debts, the documents be written, too. That is for the same reason that the next sentence of the verse says:

"... And be not averse to writing it down, be the transaction small or big, with its fix term. ..."

Then, it adds:

"... That is more equitable in Allah's sight and more proper for testimony, and the surest way of avoiding doubt among yourselves;..."

This sentence, in fact, is a hint to the philosophy of the above mentioned ordinances about writing transactional documents. It vividly shows that these recorded documents can be applied by the judge as witnesses and proofs.

۱۷. Then, one aspect is exceptionally separated from this ordinance, when it says:

unless it is ready merchandise which you handle between yourselves, then there is…"
"…no sin on you not to write it down

In cash transactions, though arranging and writing document is not necessary, still .۱۸ calling to witnesses is better for them, because it can prevent the probable future :disputes. So, it says

"….And have witnesses when you are trading one with another …"

:For the last ordinance mentioned in this verse, it says .۱۹

"...;And let no harm be done to a scribe or witness ..."

:Then, it is added

"....and if you do, that is transgression on your part ..."

Finally, after mentioning all these ordinances, the Qur'ān invites people to piety, :virtue, and obedience to Allah, saying

"...,be in awe of Allah ..."

Next to that, it reminds that whatever is necessary for your material and spiritual life, :Allah teaches you

"...,and Allah teaches you..."

The occurrence of the above two phrases beside each other indicates that piety and worshipping Allah have a deep effect in appearing insight, cognizance and the .increase of knowledge

And, He is aware of everything that is good or evil for people. So, He determines what .is good and appropriate for them

" .and Allah is All-Knowing of all things ..."

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۲۸۳ وَ اِنْ کُنْتُمْ عَلی سَفَرٍ وَ لَمْ تَجِدُوا کاتِبا فَرِهانٌ مَقْبُوضَهٌ

فَاِنْ اَمِنَ بَعْضُکُمْ بَعْضا فَلْيُؤَدِّ الَّذِی اؤْتُمِنَ اَمانَتَهُ وَلْيَتَّقِ اللّهَ رَبَّهُ

وَ لا تَکْتُمُوا الشَّهادَهَ وَ مَنْ يَکْتُمْها فَاِنَّهُ اثِمٌ قَلْبُهُ

وَاللّهُ بِما تَعْمَلُونَ عَليمٌ

.And if you are on a journey and you do not find a scribe " .۲۸۳

then take a pledge with possession. But if one of you entrusts to another, then he who .is trusted should pay back his trust; and let him be in awe of Allah, his Lord

And do not conceal testimony, and whoever conceals it, then surely his heart is sinful; ".and Allah is all-Knowing of what you do

Commentary: verse ۲۸۳

With stating some more ordinances upon the problem of commercial documents here, this verse, in fact, can be a complement to the previous one. The ordinances are :as follows

And if you are on a journey and you do not find a scribe, then take a pledge with " .۱ "....possession

Of course, when the matter happens at home and there is not any scribe available .either, sufficing to pledge is allowed

The pledge should certainly be taken in possession of the creditor so that there can .۲ :be felt an authority of confidence. It says

"... .then take a pledge with possession ..."

:Then, as an exception for the ordinances stated in the earlier verses, it says .۳

But if one of you entrusts to another, then he who is trusted should pay back his ..." "....trust; and let him be in awe of Allah, his Lord

It is interesting that the claim of the creditor is stated as a deposit wherein treachery .is a great sin

Then, addressing all people, the Qur'ān ordains an inclusive .۴

:instruction upon bearing witness. It says

And do not conceal testimony, and whoever conceals it, then surely his heart is …" "…;sinful

Thus, those who are cognizant of the rights of others have a duty to attend to bear .witness when they are summoned and they should not conceal it

Since concealing testimony and refraining from bearing witness is done by mind and heart, it is introduced by the Qur'ān as a sin of heart, and it says he who does it his .heart is sinful

Then, at the end of the verse, to emphasize and to attract the attentions better to the protection of deposits, delivering the rights of others, and stopping the concealment :of testimony, the Qur'ān warns by saying

".and Allah is All-Knowing of what you do …"

People may not know which person is able to bear witness and who is not. Or, people may not know who the creditor is and who the debtor is in the case where there is not any pledge. But Allah knows everything and rewards everyone according to his / her .own deeds

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p: ٧٨

۲۸۴ لِلّهِ ما فِی السَّمواتِ وَ ما فِی الاَرْضِ وَ اِنْ تُبْدُوا ما فی اَنْفُسِکُمْ اَوْ

تُخْفُوهُ یُحاسِبْکُمْ بِهِ اللّهُ فَیَغْفِرُ لِمَنْ یَشاءُ وَ یُعَذِّبُ مَنْ یَشاءُ

وَاللّهُ عَلی کُلِّ شَیْ ءٍ قَدیرٌ

۲۸۴. " To Allah belongs whatever is in the heavens and whatever is in the earth; and whether you reveal what is in your minds or hide it, Allah will call you to account for it.

Then He will forgive whom He wills, and will punish whom He wills; and Allah is All-Powerful over all things. "

Commentary: verse ۲۸۴

This verse, in fact, completes what was said at the end of the previous verse. It says:

" To Allah belongs whatever is in the heavens and whatever is in the earth; and whether you reveal what is in your minds or hide it,

Allah will call you to account for it. ..."

Then, the continuation of the verse means that do not suppose that actions such as concealing testimony and heartly sins are covered to Him. No, He is the One Whose sovereignty is over the world of existence and the earth and the heavens totally. So, there will be nothing concealed to Allah.

"... Then He will forgive whom He wills, and will punish whom He wills; ..."

At the end of the verse, it says: and Allah is All-Powerful over all things."

That is, He is both cognizant due to all the things of the world and able to determine the eligibilities and competencies and He is also able to compensate the disobedients.

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Arabic text of verse ۲۸۵

Point

۲۸۵ امَنَ الرَّسُولُ بِما اُنْزِلَ اِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ امَنَ بِاللّهِ وَ

مَلئِكَتِهِ وَ كُتُبِه وَ رُسُلِه لا نُفَرِّقُ بَيْنَ اَحَدٍ مِنْ رُسُلِه

وَ قالُوا سَمِعْنا وَ اَطَعْنا غُفْرانَكَ رَبَّنا وَ اِلَيْكَ الْمَصيرُ

۲۸۵. " The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers.

(They) all believe in Allah, His angels, His Books and His Messengers.

They say: (` We make no difference between any of His Messengers '; and they say : (` We hear, and obey.

Our Lord ! Your forgiveness (do we ask), and toward You is the destination."

Occasion of Revelation:

When the previous verse was revealed telling the believers that everything they had in their minds Allah knows and keeps account of it, whether they concealed or made manifest them, a group of the Prophet's companions became afraid of their state. (They thought that none of them was free from the innate temptations and heartily occurrences. So, they told the Prophet (p.b.u.h.) what they thought).

Then, the revelation was sent down, and taught them how to believe in Allah and in what manner they would supplicate, and what style of obedience and submission to Him they should follow.

Commentary: verse ۲۸۵

Sura Al-Baqarah begins with a part of theology and faith in Allah , and it ends with the same meaning, too. Thus, both the beginning and the end of the Sura are on the same

:line. However, the Qur'ān says

"...,The Messenger believes in what has been sent down to him from his Lord "

This is the privilege of the godly prophets who seriously believed

.in their own doctrine and theology, and had no hesitation in their faith

First of all and before anybody else, they themselves had believed, and they persevered more than all others. Then, it says :

.and (so do) the believers ..."

.They) all believe in Allah, His angels, His Books and His Messengers)

"...' They say:) ` We make no difference between any of His Messengers)

Then, it adds that, besides having a firm and inclusive faith, in relation to action, believers also deliver such a statement :

.and they say : ` We hear, and obey ..."

".Our Lord! Your forgiveness (do we ask), and toward You is the destination

Therfore, belief in origin and the Divine Messengers should go forth and parallel with the practical commitment of all commandments of Allah.

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۲۸۶ لايُكَلِّفُ اللّهُ نَفْسا اِلاّ وُسْعَها لَها ما كَسَبَتْ وَ عَلَيْها مَااكْتَسَبَتْ

رَبَّنا لا تُؤاخِذْنا اِنْ نَسينا اَوْ اَخْطَأْنا

رَبَّنا وَ لا تَحْمِلْ عَلَيْنا اِصْرا كَما حَمَلْتَهُ عَلَى الَّذينَ مِنْ قَبْلِنا

رَبَّناوَ لا تُحَمِّلْنا مالا طاقَةَ لَنا بِه

وَاعْفُ عَنّا وَ اغْفِرْلَنا وَ ارْحَمْنا اَنْتَ مَوْلى-نا

فَانْصُرْنا عَلَى الْقَوْمِ الْكافِرينَ

۲۸۶. " Allah does not impose upon anyone a duty but to the extent of his capacity; in his favour shall be what he has earned, and against him shall be (the evil) he has wrought.

Our Lord! punish us not if we forget or make a mistake.

Our Lord! lay not upon us a burden such as You did lay upon those before us.

Our Lord! burden us not with what we have no strength to bear.

And pardon us, and forgive us, and have mercy on us;

You are our Guardian, so help us against the people who are infidels"

Commentary: verse ۲۸۶

The beginning statement of this verse says:

" Allah does not impose upon anyone a duty but to the extent of his capacity; ..."

The entirety of the Islamic legislations, from the view point of capacity and capability of man, are rendered and depended on this very verse. Then, it adds that whatever good or evil a person does returns to him:

"... in his favour shall be what he has earned, and against him shall be (the evil) he has wrought. ..."

By this statement, the above verse awares the believers of their

responsibilities and the result of their own actions. It rejects the imagination of .determinism, chance, horoscope and fancies of this kind

Next to these two essential principles (that the duty of fulfilment is due to capacity, and everyone is responsible for one's own deeds), seven suplications are asked Allah .from the tongue of the believers

These invocations are indeed, as instructions for all in general, to teach them what :they say in supplication and what they ask for. At first, it says

"... .Our Lord ! punish us not if we forget or make a mistake..."

Therefore, the forgetfulnesses resulted from carelessness are punishable. Since they know that they are punishable for their own actions, they call Allah as their Lord, the One Who has a specific grace in their training with a special cry and say that life, in any rate, is not empty of forgetfulness and mistake. They try not to commit any intentional sin, but it is Allah Who may forgive them their mistakes and sins. As to their : second invocation, it says

"... .Our Lord ! lay not upon us a burden such as You did lay upon those before us

: For their third invocation it adds

"...Our Lord ! burden us not with what we have no strength to bear... "

This sentence may refer to the divine severe trials, or the hard punishments of this :world and the next, or both of them. In the fourth, fifth and sixth invocations, they say

"... ;And pardon us, and forgive us, and have mercy on us... "

:Finally, in the seventh invocation, which is the last invocation, here, they say

" .You are our Guardian, so help us against the people who are infidels..."

Thus, their invocations cover the afairs of this world and the next, those like personal and social successes, divine forgiveness, and the mercy of Allah. This is an inclusive

.supplication

The end of Sura Al–Baqarah

p: ۸۳

Sura 'Āl–i–`Imrān No. ۳

Point

(No. ۳ (۱۹۹ Verses in ۲۰ sections

Section ۱

The Qur'ān and the previous scriptures the correct knowledge of the verses of the Qur'ān Misinterpretation of the figurative verses

Prayer for guidance from Allah

In The Name of Allah, The Beneficent, The Merciful

سُورَهُ آلِ عِمْرَانَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

۱ الم

۲ اللَّهُ لَاإِلَهَ إِلاَّ هُوَ الْحَىُّ الْقَيُّومُ

۳ نَزَّلَ عَلَيْكَ الْكِتَبَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ

وَأَنزَلَ التَّوْرَلهَ وَالْاءِنجِيلَ

۴ مِن قَبْلُ هُدىً لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ

صاءِنَّ الَّذِينَ كَفَرُواْ بايَتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ

وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ

Section ۱

English version, verse ۱–۴

Point

".'Alif `A', Lām `L', Mīm `M' " .۱

Allah, there is no god but He, the Ever-Living, the Self-Subsisting " .۲
".(the Sustainer of all things)

He has sent down to you the Book with truth, confirming that which is " .۳
".before it, and He sent down the Turah and the Evangel

.Aforetime, a guidance for people, and He sent down the Furqān " .۴
Verily those who disbelieve in the Signs of Allah, for them there is a severe
" .chastisement and Allah is Mighty, the Lord of Retribution

A Note upon the abbreviated letters

As was mentioned at the beginning of the commentary of Sura Al-Baqarah, Alif `A', Lām `L', Mīm `M' are known as abbreviated letters, the Muqatta`āt. The best and well known definition about them ,is to say that they are secrets between Allah and His Messenger. Or this subject may be referred to by saying that the Qurān has been .composed of these very abbreviated letters

.In other words, Allah has sent down the Qurān through letters

This itself is a miracle, the same as He creates Man from soil, while man

makes potsherd, brick, earthenware etc. from it. This is the difference

.of the Divine Power and human power

It is worthy to note that the above abbreviated letters have occurred at the beginning of six Suras in the Qurān: Al-Baqarah, `Āl-i-`Imrān, Al-`Ankabūt, Ar-Rūm, Luqmān, and As-Sajdah. And the abbreviated letters Alif `A', Lām `L', Rā `R' have also .occurred at the beginning of Suras: Yūnus, Hūd, Yūsuf, Ar-Ra`d, Ibrāhīm, and Al-Hijr

Again the abbreviated letters Hā `H', Mīm `M', have occurred at the beginning of Suras: Ash-Shaurā, Fuṣṣilat, Az-Zukhruf, Ad-Dukhān, Al-Jāthiyah, and Al-'Aḥqāf. As the evidences show in the above, every one of these instances of abbreviated letters has been revealed at the beginning of six suras, while in each of other instances the .abbreviated letter(s) has been stated for only one sura

****

In creation, Allah has complete cognizant administration and domination upon the whole creation. The material factors and appliances can be causes of creation but they are not alive when the cause of their existence is not from their own. The material instances have not any independent knowledge, life, and power. It is only He, the Ever-Living, that the life of every living creature depends on Him.

"Allah, there is no god but He, The Ever-Living, the Self-Subsisting (the Sustainer of all things)."

It is cited in Jaushan-Kabīr, the Supplication: He has been alive from before any living thing, and will be alive after any living thing.

There is no living thing as His partner. He is in need of none. He is the Alive Who has no death, but the life of any living creature, as well as his sustenance, is in His control. He is a living Essence Who has not got it heritably from another living being.

Now, here is a close translation for the exact text of the supplication:

"O' Ever-Living, preceding every living being, "

"O' Ever-Living, succeeding every living being, "

"O' Ever-Living, like unto Whom there is none, "

"O' Ever-Living, Who has no living partner, "

"O' Ever-Living, Who is not dependant on any living being,"

"O' Ever-Living, Who causes every living being to die, "

"O' Ever-Living, Who provides sustenance to every living being, "

"O' Ever-Living, Who has not inherited life from any living being," (۱)

****

The qualification of a god to be worshipped is having nominal perfections such as .۱ being Ever-Living and Self-Subsistent.

.Monotheism is at the top and is the framework of all Divine Books .۲

Jaushan-Kabīr Supplication, Item ۷۰ ۱ -۱

The term Torah is a Hebrew word which means: `law, the whole body of Jewish religious literature, including the Scripture. The Torah contains five chapters, entitled: Genesis, Exodus, Leviticus, Numbers, Deuteronomy. Since the event of the death of Moses (a.s.) and the explanation of his burial are mentioned in the Torah, the Judgement is that these subjects of the Torah have been added after the time of .(Moses (a.s

The term Evangel has a Latin root (evangelium) which means `good news', or `the teaching of the New Testament'. (۱) The Evangel is the Divine Book of the Christians and wherever in the Qur'ān it is mentioned it is stated in the singular form while, today, there are different Books amongst the Christians by this name, four of which :are very famous. They are as follows

۱. Matthew is one of the four Evangelists, the first book of the New Testament, and the reputed author of the first Gospel. Matthew is one of the twelve students of Jesus .(.(a.s

۲. Mark, the second book of the New-Testament, telling the story of Jesus' life. Mark .(.wrote this book under the authority of Petros after the time of Jesus (a.s

۳. Luke, a physician and companion of the apostle Paul and the reputed author of the .third Gospel

۴. John the fourth Gospel, the book of revelation. He has also been one of Jesus' .students

It is also remarked that the abovementioned Gospels have all been written wholly .(.after Jesus (a.s

Explanations

۱. The heavenly Books of prophets, one after another, are complementary of the "...,formers: "... conforming that which is before it

۲. The confirmation of the former heavenly Books and prophets is a factor to the unity

of theists and one of the manners of inviting others

p: ۸۷

Webster's New World Dictionary, Third College Edition ۱ -۱

." as the verse says: " conforming

The confirmation of the Qur'ān upon the Torah and Evangel is a proof for the idea .۳ that the former Books are heavenly, and, also, it is a great right upon the former divine religions. Otherwise, regarding the superstitions that have been added to the .Torah and the Evangel, their being heavenly would be forgotten totally

The means, instructions and the stages of training are different in the former Books .۴ .due to their time and conditions of revelations

.Yet they are on the same line of development and unity towards the godly goal

The revelation of the Qur'ān unto the Prophet (p.b.u.h.) is an honour from Allah unto .۵ :'his personality when He preceded the phrase `to you' to the term `the Book

"...,He has sent down to you the Book with truth "

.The Qur'ān is secured from any falsehood, and it is coinciding to reality and truth .۶

In spite of the fact that the Torah and the Evangel were separately and wholly .۷ revealed at once, the Qurān was sent down gradually during twenty three years. This is in the condition that it was revealed to the heart of the Prophet (p.b.u.h.) at once by .the Grand Night

Considering the qualities mentioned in the previous verse, the revelation of the .۸ .heavenly Books is a manifestation of the attributes of Allah

The first part of this verse, added to the meaning of the previous verse, addresses the :Prophet of Islam (p.b.u.h.) and totally says

He has sent down to you the Book with truth, confirming that which is before it, and " ".He sent down the Turah and the Evangel

"... ,Aforetime, a guidance for people "

:Then, pointing to the Qur'ān which separates right and wrong, it follows saying

"… .and He sent down the Furqān …"

Hence, after the verses of the Qur'ān being sent down from the side of Allah and completing the argument being done, together with testification of innate disposition and intellect to the truthfulness of

prophets in their invitations, there is not any other way against rejectors but punishment. That is why, in this verse, next to the statement about the rightfulness of :the Prophet (p.b.u.h.) and the Qur'ān, it says

Verily those who disbelieve in the Signs of Allah, for them there is a severe..." "... chastisement

And, to make it clear that there is no doubt about the capability of Allah in :accomplishing His threats, it says

".and Allah is Mighty, the Lord of Retribution ..."

****

۵ إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَىْ ءٌ فِى الارْضِ وَلا فِى السَّمَاءِ

۶ هُوَ الَّذِى يُصَوِّرُكُمْ فِى الارْحَامِ كَيْفَ يَشَاءُ

لَاإِلَـهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

".Verily, Allah, nothing hidden is there from Him in the earth and in the heaven " .۵

.He it is Who shapes you in the wombs as He pleases " .۶

".There is no god but He, the Mighty, the Wise

Commentary: verses ۵-۶

Allah's knowledge is upon all affairs of the world

How is it possible that something be hidden from Allah while He is Omnipresent and Omniscient? And regarding that His Essence is infinite and illimited from any point of view, there will be no place without Him. He is nearer to us than we are to ourselves. Therefore, in the meantime that He is found in no definite site, He dominates every thing. This domination is in the sense of His Knowledge and

.cognizance upon all the things and affairs of the world

".Verily, Allah, nothing hidden is there from Him in the earth and in the heaven "

Then, the verse points to one of the distinguished things in the world of creation which is, indeed, one of the clear examples of Allah`s

:Knowledge and Power, by saying

"... ,He it is Who shapes you in the wombs as He pleases "

:Yes, it is completely true that

".there is no god but He, the Mighty, the Wise ..."

The formation of Man in mother's womb, and designing wonderful, marvellously beautiful features, one after another, in that dark environment is really surprizing. It is specially with those varieties that a human being may have from the point of stature, face, gender, kinds of capacities and faculties. Man carries different qualities in him.

So, that is why there is no god but He, and it is for this very reason that only He, His pure Essence, the Almighty, is worthy of being worshipped.

٧ هُوَ الَّذِی أَنزَلَ عَلَیْکَ الْکِتَبَ مِنْهُ ءَایَتٌ مُّحْکَمَتٌ

هُنَّ أُمُّ الْکِتَبِ وَأُخَرُ مُتَشَبِهَتٌ

فَأَمَّا الَّذِینَ فِی قُلُوبِهِمْ زَیْغٌ فَیَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَهِ

وَابْتِغَآءَ تَأْوِیلِهِی وَمَا یَعْلَمُ تَأْوِیلَهُوإِلاَّ اللَّهُ وَالرَّ سِخُونَ فِی الْعِلْمِ

یَقُولُونَ ءَامَنَّا بِهِی کُلٌّ مِّنْ عِندِ رَبِّنَا

وَمَا یَذَّکَّرُإِلاَّ أُوْلُواْ الأَلْبَبِ

He it is Who has sent down to you the Book; in it are decisive verses which are the " .٧ basis of the Book, while others are allegorical.

But as for those in whose hearts there is perversity, they follow the part of it which is allegorical, seeking (to cause) dissension by seeking it (their own) interpretation, while none knows its (hidden) interpretation except Allah and those firmly rooted in knowledge. They say: ` We believe in it, the whole (of it) is from our Lord;' and none minds save the possessors of intellect."

Commentary: verse ٧

.The Decisive the Allegorical Verses in the Qur'ān

In former verses, the statement was upon the revelation of the Qur'ān as one of the clear evidences and proofs of the prophethood of the Prophet of Islam (p.b.u.h.). Now, in this holy verse, one of the specialities of the Qur'ān is pointed out. This quality is the manner of expressing statements that is applied in this grand heavenly Book. At first, it says:

He it is Who has sent down to you the Book; in it are decisive verses which are the " basis of the Book, while others are allegorical. ..."

These allegorical verses, that in the first glance seem complicated

because of high level of the subject or of other factors in them, are criterions to try individuals in order to separate truthful scholars from stubborn seditious persons. So, :next to that, it says

But as for those in whose hearts there is perversity, they follow the part of it which ..." is allegorical, seeking (to cause) dissension by seeking it (their own) interpretation, while none knows its (hidden) interpretation except Allah and those firmly rooted in "... .knowledge

Then, it points to those who, under the light of their correct understanding the :meaning of both decisive and allegorical verses, declare

"...';They say: `We believe in it: the whole (of it) is from our Lord ..."

: Yes! verily

".and none minds save the possessors of intellects ..."

Through the above mentioned verse, it is recognized that the verses of the Qur'ān are divided into two groups. A part of the verses have such a clear concept that there is no place for denial, justification or misuse in them. These verses are called `decisive verses'. But there are other verses that, because of high level of subject or discussing about things which are out of our reach, like: the unseen world, the world of Resurrection, and the attributes of Allah, are such that their hidden meanings and the secrets and the depth of their reality need a particular scientific ability to be rendered. .'These verses are called `allegorical verses

Some perversive persones try to abuse these verses by commenting on them untruly in order to make mischief among people and deviate them from the right path. But Allah and those firmly rooted in knowledge know the secrets of these verses and .explain them for people

Of course, those who are in the first line, from the point of knowledge, (like the Prophet and Immaculate Imams), know the whole secrets while others may understand from them as much as the amount of their own knowledge. Hence, it is

this very fact that sends people, even the learned scientists, after the divine teachers to catch the mysteries of the Qur'ān.

۸ رَبَّنَا لاَ تُزِغْ قُلُوبَنَا بَعْدَإِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنْکَ رَحْمَةً

إِنَّکَ أَنتَ الْوَهَّابُ

۹ رَبَّنَاإِنَّکَ جَامِعُ النَّاسِ لِیَوْمٍ لاَّ رَیْبَ فِیهِ

إِنَّ اللَّهَ لاَ یُخْلِفُ الْمِیعَادَ

They say:) ` Our Lord! let not our hearts deviate after You have guided us, and) " .۸
".bestow on us from Your mercy, for You are, indeed, the Ever-Bestower

Our Lord! verily You are the Gatherer of mankind unto a Day in which there is no " .۹
".doubt; for surely Allah never fails (His) promise

Commentary: verse ۸-۹

Since the allegorical verses of the Qur'ān and their hidden secrets may cause to be the means of going astray for some persons so that they fail in this kind of trial, so, those firmly rooted in knowledge and the believing intellectual ones, besides utilizing their own existing knowledge in comprehending the true meanings of these verses, seek refuge to their Lord. Both of the above mentioned verses, which are stated from :the tongue of those firmly rooted in knowledge, make this fact clear. They say

They say:) ` Our Lord! let not our hearts deviate after You have guided us, and) " ".' bestow on us from Your mercy, for You are, indeed, the Ever-Bestower

****

In view of the fact that belief in Resurrection and being regardful to the Day of Judgement are the most effective things for controlling one's desires and lusts, then :those firmly rooted in knowledge, remembering That Day, say

Our Lord! verily You are the Gatherer of mankind unto a Day in which "

".there is no doubt; for surely Allah never fails (His) promise

Therefore, they, thereby, avoid of low desires, sensuality, and excessive sentiments, which cause one to do wrong, and thus they can understand the Divine verses as they .really are

****

Point

.Prophecy about the Vanishment of the disbelievers

Allah`s help in the Battle of Badr Unity, the basis of the faith in Allah

.Islam, the only True Religion

۱۰ إِنَّ الَّذِينَ كَفَرُواْ لَن تُغْنِىَ عَنْهُمْ أَمْوَ لُهُمْ وَلاَ أَوْلَادُهُم

مِّنَ اللَّهِ شيئا وَأُوْلَئكَ هُمْ وَقُودُ النَّارِ

۱۱ كَدَأْبِ ءَالِ فِرْعَوْنَ وَالَّذِينَ مِن قَبْلِهِمْ كَذَّبُواْ

بايَتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ

وَاللَّهُ شَدِيدُ الْعِقَابِ

.۱۰ " Verily those who disbelieve, neither their wealth nor their children shall avail them aught against Allah, and they themselves will be fuel for the (Hell) Fire."

.۱۱ " Like the People of Pharaoh and those who were before them, they denied Our Signs, so Allah caught them for their sins; and Allah is severe in penalty."

Commentary: verse ۱۰-۱۱

In this situation, those hearts that are deviated and are not on the straight path are referred to. The verse says:

" Verily those who disbelieve, ... "

:These are those who disbelieved in the verses of Allah and His Messengers; so

"... neither their wealth nor their children shall avail them aught against Allah ..."

Concerning the Qur'ānic phrase /minallah/, Abū`ubaydah says that it means `with Allah', while Al-Mubarrad says that the Arabic word /min/ (from) is used with its own .'meaning here, which is `beginning

Hence, the purpose of the whole phrase is that, from the beginning to the end, there will be no vail for them out of their wealth and their children. Some others say that the phrase /minallah/ metaphorically means /min `aðābillah/ (from Allah's punishment), which has been rendered that: nothing will avail them to be away from the (punishment of Allah.(۱

".and they themselves will be fuel for the (Hell) Fire ..."

They themselves, i.e. their bodies, are the fuel of the fire. This very meaning is also (mentioned in another verse, saying that they are `fuel' for Hell.(۲

****

There are different meanings cited upon the commentary and the sense of the Arabic term /da'b / in the Qur'ānic phrase /ka da'bi 'āli fir`aun/ " like the people of Pharaoh ", :stated in the above mentioned second verse. They are as follows

۱. The habit of these infidels in rejecting both you (O' Muhammad) and what has been revealed to you is like the habit of Pharaoh's men in rejecting prophets and what Allah had revealed to them. In this regard, Ibn-`Abbas has rendered the Arabic term /da'b/ .'into `habit

۲. The effort and endeavour of this group in obtaining victory and overcoming you, in order to destroy your activities, is similar to the effort of Pharaoh's men for defeating .'with Moses (a.s.). In this regard, the term /da`b / is taken with the concept of `effort

"... ,and those who were before them ..."

The people mentioned in this phrase are the disbelievers of the

(Majma-ul-Bayan, Vol. ۲, p.۴۱۲ (Arabic Version ۱ -۱

Sura Al-Jinn , No. ۷۲, verse ۱۵ ۲ -۲

.former religious communities

"...;they denied Our Signs, so Allah caught them for their sins ..."

Here, for the concept of `to punish', the term `to catch' has been applied, because, .`punishment' is taking the wrong doer for his sin

".and Allah is severe in penalty ..."

.This Divine severe chastisement, in fact, is for those who deserve that punishment

****

۱۲ قُل لِّلَّذِينَ كَفَرُواْ سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَى

جَهَنَّمَ وَبِئْسَ الْمِهَادُ

Say to those who disbelieve: ` You shall be vanquished, and gathered unto Hell', " .۱۲
" !and it is a terrible abode

Commentary: verse ۱۲

It is cited in some commentary books, like: Majma`-ul-Bayān, Fakhr Rāzī, Marāqī, and some other ones, that when the Muslims gained a considerable victory in the Battle of Badr in the second year after Emigration, a group of the Jews said that the victory was counted as a sign to the truthfulness of the Prophet (p.b.u.h.). They reasoned that they had studied in the Torah that he (p.b.u.h.) could win. Another group of the Jews said that they would not haste, since haply the Prophet (p.b.u.h.) would fail in the battles thereafter. In the third year, when the Uhud Battle came forth, and Muslims were defeated, this group of the Jews became happy. Then, the verse was sent down, telling them not to hurry in judgement so soon and they (the Jews) would be .defeated in near future

Say to those who disbelieve: ` You shall be vanquished, and gathered unto Hell', and "
" !it is a terrible abode

:Explanations

One of the miracles of the Qur'ān is its true prophecies. In this prediction, it .۱ happened that, after a short time, Muslims succeeded to defeat two Jewish tribes: .Banī Quraydah and Banī An-Nadīr in Medina

.Also, in the conquest of Mecca, they vanished the pagans successfully

Soothing the believers and threatening the disbelievers is a sign of proper .۲ .leadership and belief in the goal

Prophets have taken care of both the worldly defeats and the damages that may .۳

.come forth in the next world together

****

۱۳ قَدْ كَانَ لَكُمْ ءَايَةٌ فِى فِئَتَيْنِ الْتَقَتَا

فِئَةٌ تُقَتِلُ فِى سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ يَرَوْنَهُم مِّثْلَيْهِمْ رَأْىَ الْعَيْنِ

وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَن يَشَاءُ

إِنَّ فِى ذَلِكَ لَعِبْرَةً لاوْلِى الابْصَارِ

Indeed there has been a sign for you in the two hosts that encountered: one " .۱۳ fighting in the path of Allah and the other disbelieving; they (infidels) saw twice as many as they were with the sight of the eye; and Allah confirms with His aid whom He .pleases

".Surely there is a lesson herein for those who have insight

Commentary: verse۱۳

Point

:This fact has been recorded in commentary books, including

Majma`-ul-Bayān, Marāqī, Fakhr Rāzī and many other ones, that this verse concerns Battle of Badr. In that fighting, Muslims struggled against infidels. The number of Muslims was ۳۱۳ men, among whom ۷۷ figures were from the Emigrants and ۲۳۶ men from the Helpers (Ansār) for whom Sa`d-ibn-`Ibādah was the flagman. As military equipment, Muslims had only seventy camels, two horses, six armours, and eight swords; while the opposite army, the pagans, were one thousand men with one hundred horses. The Muslims won the battle wherein twenty two of them became martyrs: ۱۴ martyrs from the Emigrants and ۸ martyrs from the helpers, when hostile .pagans had to give seventy killed persons and ۱۷۰ men as captives

This incident is a lesson for those who have intellect and sight that how a small group of Muslims with little equipment could defeat an equipped army the number of whose .fighters was three-fold of Muslims

.This shows that mere material possibilities are not the enough cause of victory

Indeed there has been a sign for you in the two hosts that encountered: one fighting "
;in the path of Allah and the other disbelieving

p: ٩٩

"... ;they (infidels) saw twice as many as they were with the sight of the eye

:Explanations

The victory in the Battle of Badr, by a few persons against a larger number of .۱ equipped fighters, is the prevalence of Allah's Will over people's will. It is the best .example of prevalence of Truth over untruth and Faith over disbelief

"... .and Allah confirms with His aid whom He pleases ..."

Wherever Allah pleases, visions, recognitions, and thoughts vary: with these very .۲ .eyes, they see the same crowd twofold

".The worth of fight lies in fighting itself; " In the way of Allah .۳

It is True that Allah helps anyone He wills, but the condition of Allah's aid is . ۴ mentioned in another occasion where it says that people should assist the religion of :Allah

(if you help (the cause of Allah), He will help you and make firm your feet."(۱ ..."

All the Muslim fighters have one goal: "... one fighting in the path of Allah ...", but the .۵ :disbelieving fighters have various goals and different ways

." ...and the other disbelieving ..."

.Signs are for all, but taking lesson from these sings needs a special insight .۶

".surely there is a lesson herein for those who have insight..."

The Battle of Badr was not performed with formerly preparation. It began with the .۷ purpose of confiscation of pagans' properties who had confiscated the emigrant .Muslims' properties in Mecca, but it ended with military conflict

"... :the two hosts that encountered ..."

****

Sura Muhammad, No. ۴۷, verse ۱ -۱۷

۱۴ زُیِّنَ لِلنَّاسِ حُبُّ الشَّهَوَ تِ مِنَ النِّسَاءِ وَالْبَنِینَ

وَالْقَنَاطِیرِ الْمُقَنْطَرَهِ مِنَ الذَّهَبِ وَالْفِضَّهِ

وَالْخَیْلِ الْمُسَوَّمَهِ وَالْانعَامِ وَالْحَرْثِ ذَ لِکَ مَتَاعُ الْحَیَوهِ الدُّنْیَا

وَاللَّهُ عِندَهُ حُسْنُ الْمئابِ

The love of desires (that come) from women, and of offsring, and heaped-up " .۱۴ hoards of gold and silver and well-bred branded horses and cattle and tilth, is made to .seem fair to mankind

This is the provision of the life of this world, while Allah is He with Whom is the good ".resort

Commentary: verse۱۴

The Arabic term /qanātīr/ is the plural form of /qintār/ which in the Qur'ānic Glossary means ` heap of talent ' or, here, ` abundaut wealth '. The word / muqantarah /, from .the same root, has been added after that for additional, emphasis

The term /xayl/, applied in this verse, means `horse' and a `riding horse'. And the word /musawwamah/ means `branded', Viz. the horses that possessed special prominces. That speciality was because of the beauty of their stature and or the kind .of training they had gotten

.'Those horses were called `well-bred branded horses

The love of desires (that come) from women, and of offsring, and heaped-up hoards " of gold and silver and well-bred branded horses and cattle and tilth, is made to seem "... .fair to mankind

Things being seemed fair to mankind may sometimes be done by the means of .imaginations, sometimes by Satan, and sometimes by flattering people in around

The attractive examples mentioned in the verse are those in regard of the time of the

.revelation. They can have some new and different examples in every period

This is the provision of the life of this world, while Allah is He with Whom is the good..."
".resort

۱۵ قُلْ أَؤُنَبِّئُكَم بِخَيْرٍ مِّن ذَ لِكَمْ

لِلَّذِينَ اتَّقَوْاْ عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِى مِن تَحْتِهَا الانْهَارُ

خَالِدِينَ فِيهَا وَأَزْوَ جٌ مُّطَهَّرَةٌ وَرِضْوَ نٌ مِّنَ اللَّهِ

وَاللَّهُ بَصِيرُ بِالْعِبَادِ

?Say: `Shall I tell you of what is better than these " .۱۵

For those who keep from evil are gardens with their Lord; beneath which rivers flow, wherein they will abide forever, and pure spouses, and Allah's pleasure; and Allah is ".well aware of the servants

Commentary: verse۱۵

In the previous verse, Allah's word was upon belittling the love of this world and enjoining people to piety and good goal of life. In this verse, it introduces the .Hereafter, as grand and worthy, and encourages people towards it

"... ? Say: ` Shall I tell you of what is better than these "

It addresses the Prophet (p.b.u.h.) commanding to `say' a great information in the form of a question. Some of commentators believe that the content of the inquiry stretches upto the phrase ` with their Lord ' in the verse. They say what it informs .'which begins from the Qur'ānic phrase `gardens beneath which rivers flow

Therefore, the consequence of the meaning of the verse is: `Shall I inform you of what is better than that which was formerly said about the desires of this world and '? lusts and their attractions

" ...For those who keep from evil ..."

"... ,are gardens with their Lord, beneath wich rivers flow ..."

:Then it adds

"... ,wherein they will abide forever ..."

When enumerating the merits in Heaven, it refers to spouses therein who are pure ,from any pollution, filthiness, indecent qualities

:and disgraceful manners

"... ,and pure spouses ..."

.Besides Heaven of this kind, the pleasure of Allah is theirs

" ...and Allah's pleasure ..."

:Finally, it adds

" .and Allah is well aware of the servants ..."

****

۱۶ الَّذِينَ يَقُولُونَ رَبَّنَآ إِنَّنَآ ءَامَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا

وَقِنَا عَذَابَ النَّارِ

۱۷ الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنفِقِينَ

وَالْمُسْتَغْفِرِينَ بِالاسْحَارِ

Those who say: ` Our Lord! Verily we believe, so forgive us our sins and save us " .۱۶ ".from the torment of the Fire

The patient, and the truthful, and the obedient, and those who spend " .۱۷ ".((benevolently), and those who seek forgiveness before dawn (times

Commentary: verse۱۶-۱۷

The characteristics of the pious ones, who were hinted out in the previous verse, are .stated here in this verse with more details

:At first it says about them

"...,Those who say: ` Our Lord! We believe "

:That is: we believe in You and Your Apostle. Then, they continue saying

".so forgive us our sins and save us from the torment of the Fire..."

****

After that, the Qur'ān has stated some other characteristics of the pious ones where it :has praised them. It says the pious are the same as

The patient, and the truthful, and the obedient, and those who spend (benevolently), " ".(and those who seek forgiveness before dawn (times

:Thus, the pious have the following qualities

.Patience in tolerating the difficulties, the prohibitions, and the Divine services .۱

.To be truthful in speech and manner .۲

.Humility and submission without pride and self-admiration .۳

Giving in charity from what Allah has provided them as .۴

.sustenance

.Supplications and seeking forgiveness from their Lord during the time before dawn .۵

The term /munfiqīn / (those who spend out), in the verse, refers to those who spend out their wealth benevolently in righteous deeds, when it consists of giving obligatory .alms and recommended charity

Opinions are divided as to the meaning of the Qur'ānic phrase /wal mustaqfirīna bil asḥār/ (and those who seek forgiveness before dawn times). They are four varieties :as follows

To establish prayer at midnight, (said by Qattādah). This very meaning has been .۱ cited by Iman Ridā (a.s.) who narrated from his father (a.s.) from Iman Ja`far Sādiq ((a.s.).(۱

.(Those who seek forgiveness before dawn, (said by 'Anas .۲

.(Those who keep the morning prayer in congregation, (said by ziyd-ibn 'Aslam .۳

Those who continue keeping prayers until before dawn and then ask Allah to forgive .۴ .(them their sins, (said by Hassan

It is narrated from Iman Ṣādiq (a.s.) who has said: " Whosoever, at midnight, seeks (forgiveness seventy times is involved in the people of this verse... "(۲

:In a tradition it is narrated from the Prophet (p.b.u.h.) who said

Verily Allah, Almighty and Glorious, says: ` Whenever I will to punish the people of " the earth, I restrain it from them when I observe the constructors of mosques, the performers of the night prayers, those who make friends with each other in My way, (and those who seek forgiveness before dawn (times)'."(۳

In Islamic literature, it is cited that if a person continuously recites /astaqfirullaha rabbī wa 'atūbu 'ilayh/ seventy times in his personal preyer of odd prayer at midnight (for one year, the one will be involved of the people of this verse. (۴

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۱- Majma-ul-Bayan, Vol. ۲, p. ۴۱۹ (Arabic version ۱)

۲- Ibid

۳- Ibid

۴- Atyab-ul-Bayan, Vol. ۳, p. ۱۳۷

۸۱ شَهِدَ اللَّهُ أَنَّهُ لَاإِلَهَ إِلاَّ هُوَ وَالْمَلَائِكَهُ

وَأُوْلُواْ الْعِلْمِ قَآئما بِالْقِسْطَ

لَاإِلَهَ إِلاَّ هُوَ الْعَزِيزُ الْحَكِيمُ

Allah (Himself) bears witness that there is no god but He, and (so do) the angels " .۱۸ and the possessors of knowledge, standing firm for justice; there is no god but He, ".the Mighty, the Wise

Commentary: verse ۱۸

By creating a single regularity over the world of existence, Allah testifies upon the Oneness of His Own Essence. That is, the existing harmony and order, in the whole creation, is an evidence to the sovereignty of only One Power over existence. In other worlds, Allah informs of His Oneness through the wonders of creation and His wise Providence, which are like the examples of life. Allah calls the creation of the creatures as a witness to His Own Unity. By the way, He causes to understand that the phenomena He brings into existence are so that none is able to generate even .one of them

"... ,Allah (Himself) bears witness that there is no god but He "

By observing the wonders and greatness of power, angels bear witness to the Unity .of Allah

Those possessed of knowledge, /'ulul-`ilm/, who know, and it has been proved to them, that none is able to bring the wonders of the world of creation into existence .but He, bear witness to the Oneness of His Essence, too

This fact must also be noticed that though the phrase: ` the possessors of knowledge ' refers to all scientists and knowledgeable ones in general, according to some Islamic narrations, the objective meaning of it is prophets and the Imams of right guidance ((a.s.).(۱)

Al-Burhan, vol. ۱, p.۲۷۳ ۱ -۱

;and (so do) the angels and the possessors of knowledge, standing firm for justice..."
"...

.And, angels testify that there is no god save the One, Allah, by Whom justice is firm

".there is no god but He, the Mighty, the Wise..."

It is He the One, and none else, Who gives sustenance, treats His servants Justly, and .there is no inequity in His affairs

****

۱۹ إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ

أُوتُواْ الْكِتَابَ إِلاَّ مِن بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَن

يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

Verily the (true) religion with Allah is Islam, and those whom (formerly) the Book " .۱۹ had been given to did not differ but after the knowledge (of the truth) had come to them, through envy of each other. And whoever disbelieves in Allah's Signs, then, ".verily, Allah is quick in reckoning

Commentary: verse ۱۹

The spirit of religion is the very submission to Allah. Next to the statement of the Unity :of Allah, the Qur'ān refers to the oneness of religion, and says

"... ,Verily the (true) religion with Allah is Islam "

Thus, the true religion with Allah is surrender or the submission of the self of adherent to the Will or Command of Allah. The spirit of religion, in fact, in any time and period, is :not anything but submission to Divine Will

"...;and those whom (formerly) the Book had been given to did not differ..."

The objective purpose of the verse is the Jews and the Christians whose discord was .that they rejected Islam

"... ,but after the knowledge (of the truth) had come to them..."

When they comprehended that the religion of Islam was rightful, the followers of Jesus (a.s.) believed in trinity (the Father, the Son and the Holy Ghost), and the Jews said: " Ezra is God's Son." Thus, both of them differed in the prophethood of the Prophet (p.b.u.h.) although they had studied the epithets and specialities of the Prophet (p.b.u.h.) in their Books (the Torah and the Evangel) and recognized them completely. They knew very well that Muhammad (p.b.u.h.) was the Messenger of .Allah and was His Apostle

"... .through envy of each other ..."

This phrase means that their rejection and their discord were due to their envy and their seeking mastership, not for the reason that they were doubtful in the rightfulness of Islam.

"... And whoever disbelieves in Allah's Signs, ..."

The purpose of ` Allah's Signs ' is the Qur'ān, the Torah , the Evangel, and whatever qualities of the Prophet (p.b.u.h.) were found in them.

"... then, verily Allah is quick in reckoning."

In the meantime that Allah is swift in calling to account, there is nothing of the deeds of people concealed from Him.

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Section ۳, Those who slay Apostles

Point

.Chastisement for those who slay the Apostles

.Those who slay Apostles of Allah shall be punished

To Allah alone belongs the kingdom and He alone bestows the kingdom upon .whomever He wills and takes it away from whomever He wills

۲۰ فإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِىَ لِلَّهِ وَمَنِ اتَّبَعَنِ

وَقُل لِّلَّذِينَ أُوتُواْ الْكِتَابَ وَالْأُمِّيِّنَ ءَ أَسْلَمْتُمْ فإِنْ أَسْلَمُواْ

فَقَدِ اهْتَدَواْ وإِنْ تَوَلَّوْاْ فإِنَّمَا عَلَيْكَ الْبَلَاغُ

وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

So if they dispute with you, say: `I have submitted my self (totally) to Allah, and " .۲۰ .'whoever follows me

:And say to those who have been given the Book and the unlettered ones

'? Do you (also) submit yourselves `

So if they submit then indeed they are rightly guided, and if they turn back, then upon ".you is only the delivery of the message, and Allah is well-aware of the servants

Commentary: verse ۲۰

So if they dispute with you, say: `I have submitted my self (totally) to Allah, and " "... .'whoever follows me

The Lord, addressing the Prophet (p.b.u.h.), has commanded him that if the Jews and the Christians disputed with him upon the religion, he would tell them that he had surrendered his self wholly to Allah, the One, and had taken no partner for Him with

.himself and had not worshipped another god with Him

The purpose is that the Prophet (p.b.u.h.) tells them that his

religion is theism, and this creed is the same principle that all the responsible persons .are obliged to confess

"...And say to those who have been given the Book ..."

.These people are the people of the Book, i.e. the Jews and the Christians

"...and the unlettered ones ..."

.These are those who had not Book, i.e. the pagan Arabs

"...' ?Do you (also) submit yourselves ` ..."

With reference to the evidences and signs which are with you, have you embraced ? Islam, or you still resist on your own infidelity

"... ,So if they submit then indeed they are rightly guided ... "

If they embrace Islam it is useful for themselves, because they have been delivered .from aberration and guided to the right way

and if they turn back, then upon you is only the delivery of the message, and Allah ..." ".is well-aware of the servants

If they refrain and do not accept Islam, there will be no harm on you, O' Muhammad! You are the Messenger of Allah and your duty is only to convey the Message and to .attract their attention to the way of right and guidance

****

٢١ إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ

وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ

فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ

٢٢ أُوْلَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِى الدُّنْيَا

وَالْآخِرَهِ وَمَا لَهُم مِّن نَّاصِرِينَ

Verily, those who disbelieve in the Signs of Allah and slay the prophets unjustly " .٢١ and slay those, of people, who enjoin equity, give tidings to them of a painful ".chastisement

They are those whose works come to nothing in this world and in the next, and " .٢٢ ".they will have no helpers

Commentary: verses ٢١-٢٢

"... Verily, those who disbelieve in the Signs of Allah "

These people are the Jews, the people of the Book, the formers of whom slew both the prophets and their followers, those who were among the worshippers of the .Children of Israel

,The reason why, at the time of the revelation of the Qur'ān

Allah (s.w.t.) gave the Jews the glad tidings of punishment was that they were pleased and content with the deeds of their ancestors. Besides that, they tried to slay and were in thought of killing the Prophet (p.b.u.h.) as well as the believers. If there were .not the support of Allah, they would accomplish their evil intention

and slay the prophets unjustly and slay those, of people, who enjoin equity, give..." ".tidings to them of a painful chastisement

Here, the meaning of the term `unjustly' is not that it is possible to kill prophets justly, but the purpose is that the slaying of prophets has always been done unjustly and

".oppressively

****

p: ۱۱۲

"… ,They are those whose works come to nothing in this world and in the next "

:The purpose of the nullification of deeds that the verse says

Their works come to nothing in this world ' is that, by following the Torah, their blood ` and wealth would not remain safe and, they could not succeed to be praised in this world. And also their deeds will come to naught in the next world, since they will .deserve no reward

Therefore, it seems that they have had no good deeds; and this is the very reality of .' the Qur'ānic term /ḥubūt/, ` unfruitfulness distruction

".and they will have no helpers …"

****

٢٣ أَلَمْ تَرَإِلَى الَّذِينَ أُوتُواْ نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ

إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى

فَرِيقٌ مِّنْهُمْ وَهُم مُّعْرِضُونَ

? Have you not seen those who have been given a portion of the Book " .٢٣

They are invited to the book of Allah that it may judge between them, then a group of ." them turn back, while they are opponent

Commentary: verse ٢٣

Point

In the commentary books of both schools of Shī'ite and Sunnite, it is cited that: it happened that a woman and a man from the Jews committed adultery while they had spouses. As the Torah had ordained, they should be palted with stone, but since those two were among the notables, they tried to flee from the execution of the Torah's instruction. So, they came to the Prophet of Islam (p.b.u.h.) in order that he judeged. He (p.b.u.h.) also commanded to stoning, and said that the law of Islam in this regard is similar to that of the Torah. But they denied the Torah's ordain. Ibn-Sūriyā, who was one the Jewish scholars, was summoned from Fadak to Medina in order to recite the Torah concerning the matter. Since he was aware of the subject, when reciting the verses of the Torah, he put his hand on the phrases related to the subject of stoning .so that the verse of stoning could not be seen

Abdillah-ibn-Salām, who was among the Jewish scholars at that time, was present in` .that meeting. He recognized the situation and made the matter manifest

Explanations

Heedlessness of the followers of a religion to their own religious Book, is the .١ .beginning of the calamity

"...?Have you not seen those who have been given a portion of the Book "

Allah's ordinances should be executed about all individuals for .۲

p: ۱۱۴

.the same matter with no difference

They are invited to the Book of Allah that it may judge between them, then a group ..."
."of them turn back, while they are opponent

.Mere claim is not an indication of Faith .۳

This meaning is a warning to the Muslims that they should not treat like the Jews .۴ when executing the laws of the Qur'ān, and that they would be careful not to turn .away from the commandments of the Lord

****

۲۴ ذَ لِکَ بِأَنَّهُمْ قَالُواْ لَن تَمَسَّنَا النَّارُإِلاَّ أَيَّامًا مَّعْدُودَاتٍ

وَغَرَّهُمْ فِی دِينِهِم مَّا کَانُواْ يَفْتَرُونَ

This is because they said: ` The Fire shall not touch us but for a number of days'. " .۲۴ ".That which they were forging has deceived them in their religion

Commentary: verse ۲۴

The vain mottoes and wrong imaginations of the Jews have immencely been mentioned in the Qur'ān that they used to say some things with the sense that: " We are the exalted and beloved nation with Allah, and we will not be punished except for those forty days that our ancestors worshipped the calf ". This very sort of .imagination caused them their pride and deviation

This is because they said: ` The Fire shall not touch us but for a number of days'. " ".That which they were forging has deceived them in their religion

Even today, the Israelites believe in their racial superiority, and they refrain from no .transgression to gain it

****

۲۵ فَکَیْفَ إِذَا جَمَعْنَاهُمْ لِیَوْمٍ لاَّ رَیْبَ فِیهِ

وَ وُفِّیَتْ کُلُّ نَفْسٍ مَّا کَسَبَتْ

وَهُمْ لاَ یُظْلَمُونَ

Then, how (will it be with them) when We shall gather them together for the Day " .۲۵ (of judgement) about which there is no doubt, when every one shall be paid in full " ? what the one has earned, and they shallnot be dealt with unjustly

Commentary: verse ۲۵

By rejecting the vain imaginations of the Jews, this verse threatens them and says that the divine court will be held up based upon justice and no one will be treated .unjustly

Then, how (will it be with them) when We shall gather them together for the Day (of " judgement) about which there is no doubt, when every one shall be paid in full what " ? the one has earned, and they shall not be dealt with unjustly

All people are equal before the Divine Justice, and rewards and recompences will be given due to Faith, good deed and piety, not because of tribal relationships and, or, for .a special group

No action will be eliminated, for every deed will return to its performer, who is its .owner, too

****

۲۶ قُلِ اللَّهُمَّ مَالِکَ الْمُلْکِ تُؤْتِی الْمُلْکَ مَن تَشَاءُ

وَتَنْزِعُ الْمُلْکَ مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ

بِيَدِکَ الْخَيْرُ

إِنَّکَ عَلَى کُلِّ شَيْءٍ قَدِيرٌ

!Say: ` O' Allah! Master of the Kingdom " .۲۶

You shower the kingdom upon whom You please and take away the kingdom from !whom You please

;and You honour whom You please and abase whom You please

.all goodness is in your hand

".Verily You are All-Powerful over all things

Commentary: verse۲۶

The prophecy that Muslims to be victorious against Iran and Room

In some commentary books, such as Majma`-ul-Bayān and Tafsīr-ul-Kabīr by Fakhr-Rāzī, it is recorded that the Prophet of Islam (p.b.u.h.), after conquering Mecca, prophesied for the Muslims to be victorious in the battles against Iran and Room. At that time some of the hypocrites looked at each other perhaps mockingly. Then this .verse was revealed

Some other commentators have reported that the revelation of the verse occurred at the time of digging a ditch, when the Prophet (p.b.u.h.) sharply struck with a pick on a stone and a few sparks appeared. Then, he (p.b.u.h.) said: " I received the conquest of the castles of Ctsiphon (an ancient city near Baghdad) and Yemen from Gabriel in these sparks." Hearing this, the hypocrite smiled mockingly and then this verse was .revealed

It is necessary to mention that whatever from endowment, honour, and abasement have been referred to in this verse from the side of Allah, are according to the law and way of treatment of Allah.

Otherwise, Allah does not give a person honour or does not abase

another one. For example, an Islamic narration says: " Whosoever humbles himself for Allah, He will make him honourable; and whosoever be arrogant, He will despise him." (1) Therefore, both honour and abasement belong to Allah, but paving their way .and preparing their causes depend to us

This verse refers to the powers and governments which have been brought into existence because of the competency of persons and attachment of people. The verse does not mean those oppressive governments and powers which have come into being by the application of force and terror, furnished by making collusion with .internal and external factors

:Explanations

The real possessor of all governments is Allah. The ownership of other than Allah is .1 .temporary and limited

Allah gives the government to the one who is eligible, as He gave it to Solomon, .2 .Joseph, Ṭālūl, and Zul-Qarnayn

Unity in supplication and worship is a necessity. In Munājāt-ush-Sha`bāniyyah, .3 from the Immaculate Imams, we recite: " O' Lord, my immensity and my deficiency (are in Your hand (up to YourWill), not in that of other than you."(2

Now that He is the Possessor, then others are not any thingsbut dipositaries and .4 .should act according to the consent of the Essential Possessor

What He determines (for giving and taking) are all good, though we may not know .5 .its philosophy and judge hurriedly

Honour and abasement is up to the Lord, therefore, do not expect honour from .6 .others

The Qur'ān has criticized severely those who seek for honour from other than Allah (and says: "... Do they seek honour from them?..."(3

When the mortals are not really the landlords of their .۷

Bihar-ul-Anwār, vol. ۱۰۱, p. ۱۰۹ ۱ -۱

Bihar-ul-Anwār, vol. ۹۴, p.۹۷ -۲

Sura An-Nisa, No. ۴, Verse ۱۳۹ ۳ -۳

properties, why are they proud of having them in their possession or become despair ?for losing them

Say: ` O' Allah! Master of the Kingdom! You shower the kingdom upon whom You " !please and take away the kingdom from whom You please

;and You honour whom You please and abase whom You please

".all goodness is in your hand. Verily You are All-Powerful over all things

p: ١٢٠

۲۷ تُولِجُ الَّيْلَ فِى النَّهَارِ وَتُولِجُ النَّهَارَ فِى الَّيْلِ

وَتُخْرِجُ الْحَىَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ

مَن تَشَاءُ بِغَيْرِ حِسَابٍ

You cause the night to pass into the day and You cause the day to pass into the " .۲۷ night, and You bring forth the living from the dead and You bring forth the dead from ,the living

".and You provide with sustenance for whom You will without measure

Commentary: verse ۲۷

the spirit of theism

In this verse and the previous one the Power of Allah is mentioned for twelve times to evoke the spirit of theism in man. At first, the verse speaks about the decrease and increase of the length of the night and the day in different seasons. (It may, of course, .(refer to the graduality of sunset and sunrise, too, but the first meaning is more clear

Then, the verse points to the Power of the Providence, the Omnipotent, about bringing forth the living from the dead and vice versa. The example of this meaning is seen in the creation of living cells from lifeless foodstuff and making dead from the living creatures. In another point of view, it is recognized that He causes the pious believing children to come into being from deadly-hearted unbelievers; and He brings .the disbelieving deadly-hearted children into existence from the pious believing ones

:Explanation

.Besides creation, any modification and arrangement is due to His Wisdom .۱

You cause the night to pass into the day and You cause the day to pass "

(into the night, ..."(1)

2. The Power of Allah is not finite. He, the Almighty, brings the living out of the dead, and makes dead from the living.

"... and You bring forth the living from the dead and You bring forth the dead from the living, ..."

3. The sustenance of all beings depends on His Will, the All-Wise.

"... and You provide sustenance for whom You will without measure."

4. The changes of the night and the day and, cousequently, the appearance of seasons together with the arrangement in atmospheric conditions are among the blessings and favours of Allah.

5. The purpose of ` sustenance without measure ' is ` hountiful sustenance ' and, therefore, it does not mean that its account is out of His control.

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1- 1 Some more details upon night and day are mentioned on pp. 39-40 in the prvious Volume of the current commentary

۲۸ لاَّ يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ

وَمَن يَفْعَلْ ذَ لِکَ فَلَيْسَ مِنَ اللَّهِ فِی شَیْ ءٍ

إِلاَّ أَن تَتَّقُواْ مِنْهُمْ تُقَاهً وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ

وإِلَی اللَّهِ الْمَصِيرُ

۲۸. "The believers should not take the infidels as their friends, rather than the believers, and whoever does that then nothing of Allah is his, except when you guard yourselves against them, guarding carefully; and Allah warns you to be cautious of (disobeying) Him; and toward Allah is the destination."

Commentary: verse ۲۸

In this holy verse, the feature of the foreign policy, encountering with the unbelievers and that assuming the mastership of disbelievers is on a par with losing the mastership of Allah, the necessary conditions of concealing of faith /taqiyyah/ and prevention of abusing it, have been stated.

Explanations:

۱. It is prohibited that the believers assume the mastership of disbelievers.

"The believers should not take the infidels as their friends, rather than the believers, ..."

If the Muslims of the world had acted according to only this principle, the status of the Islamic countries would not be in such a condition that it is now.

۲. Not only the acceptance of the mastership of disbelievers, but also being content with infidelity and approving it, is unlawful for the believers.

"... and whoever does that then nothing of Allah is his, ..."

The apparent connexion with disbeleivers for reaching some higher aims, in some .۳
.circumstances, is permissible

Political relationship should not result in accepting domination of, or heartily . ۴
.connexion with, the infidels

"... ;except when you guard yourselves against them, guarding carefully ..."

Concealing of Faith is only for the sake of protection of religion. Beware not to be .۵
attracted by the infidels under the pretext of concealment of Faith, and not to misuse
!this concept

"... ;Allah warns you to be cautious of (disobeying) Him ..."

In circumstances that the basis of religion is in danger, everything must be devoted, .۶
.and everybody should only be in awe of Allah

".and to Allah is the destination ..."

Connection or disconnection ought to be performed on the basis of contemplation .۷
and belief, not upon the basis of racial, tribal and family affections, or economical
.concerns, and so on

In place of infidels, Muslims must make friends and cammunicate with each other .۸
.among themselves

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۲۹ قُلْ إِن تُخْفُواْ مَا فِی صُدُورِکُمْ أَوْ تُبْدُوهُ یَعْلَمْهُ اللَّهُ وَیَعْلَمُ مَا

فِی السَّمَاوَ تِ وَمَا فِی الْأَرْضِ وَاللَّهُ عَلَی کُلِّ شیْ ءٍ قَدِیرٌ

Say: ` Whether you hide what is in your hearts, or manifest it, Allah knows it, and " .۲۹ (also) He knows whatever is in the heavens and whatever is in the earth, and Allah is ".' All-Powerful over all things

Commentary: verse ۲۹

Next to the verse of concealment of Faith, the above mentioned holy verse, maybe, refers to the idea that Muslims should never communicate with disbelievers under the .shelter of cocealment of Faith, where the Lord knows all decisions and intentions

:Explanation

This verse is a warning to those who try to communicate with the disbelievers under .۱ .the excuse of concealment of Faith

,Say: ` Whether you hide what is in your hearts, or manifest it "

"... ,Allah knows it

.Allah is aware of whatever deed we do .۲

.The Lord is aware even of our intentions .۳

Allah's knowledge encompasses the things hidden and the things manifest similarly. .۴ .He knows whatever is in the earth and whatever is in the heavens

"... ,and (also) He knows whatever is in the heavens and whatever is in the earth ..."

Allah is both knower of thoughts of human beings and is All-Powerful over all things. .۵ .That is, in a moment, He is able to make infamous all those who do evil

".' and Allah is All-Powerful over all things ..."

What can be concealed from the One Who is Omnipotent and knows all the secrets .۶
?of heavens

"... He knows whatever is in the heavens..."

p: ۱۲۵

۳۰ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ

مِن سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا

وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

۳۰. "On the Day (of Judgement) when everyone shall find present what he has done of good; but (as for) what he has done of evil, he will wish there were a far distance between it and himself; and Allah warns you to be cautious of (disobeying) His Essence and Allah is full of pity to the servants."

Commentary: verse ۳۰

This verse is similar to verse No. ۴۹ from Sura Al-Kahf, No. ۱۸, which says: "... what they had done they shall find present (in the Hereafter), ..."

It is cited in Al-Burhān, the commentary, that every Friday when Imam Sajjād, the fourth Imam (a.s.), wanted to preach for people in Masjid-un-Nabiy (p.b.u.h.) he recited this verse.

Explanations:

۱. In the Hereafter, our today deeds will be incarnated in front of us.

"On the Day (of Judgement) when everyone shall find present what he has done of good ..."

۲. On the Day of Judgement, the evildoers will be ashamed of their own deeds that they have done in this world.

۳. The warning of Allah is a sign of His kindness towards His servants in order that they do not commit sins.

۴. Many of those actions that people like to do in this fleeting world, will be hatred through them in the Hereafter.

"... but (as for) what he has done of evil, he will wish there were a far distance

"... between it and himself

p: ۱۲۶

.On that Day, regret will be of no avail and wishes will not be doable .۵

.The origin of warnings is also His love and His kindness .۶

"... and Allah warns you to be cautious of (disobeying) His Essence ..."

.The Lord loves all people .۷

".and Allah is Full of Pity to the servants ..."

.The Pity of Allah towards people is direct .۸

".and Allah is Full of Pity to the servants ..."

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Point

.Sins of those who love Allah and His Apostle are forgiven

.Mary's dedication for service to the Lord

.The glad tidings to Zachariah of being granted a son

۳۱ قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِی يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

وَاللَّهُ غَفُورٌ رَّحِيمٌ

۳۱. " Say: ` If you love Allah, then follow me, Allah will love you and forgive you your sins; and Allah is Forgiving, Merciful '."

Commentary: verse ۳۱

The verses under discussion, including the above verse, have been revealed about a group of the People of the Book, (the Christians from Najrān), who used to say: " We are the lovers of the Lord." Then Allah defines ` the followers of the Apostle of Allah ' as the clear example of this love, and tells His Apostle Muhammad thus:

" Say, ` If you love Allah, then follow me ... "

If you are true in what you claim that you love Allah then follow the Apostle of Allah. This act of following is the same as obeying Allah. It is in this case that, Allah loves you and forgives your sins.

"... Allah will ` love you and forgive you your sins;

and Allah is Forgiving, Merciful '."

****

۲۳ قُلْ أَطِيعُواْ اللَّهَ وَالرَّسُولَ فإِن تَوَلَّوْاْ فَإِنَّ اللَّهَ

لاَ يُحِبُّ الْكَافِرِينَ

Say: ` Obey Allah and the Apostle '. But if they turn back, then verily Allah does not " .۳۲ ".love the disbelievers

Commentary: verse ۳۲

The love of Allah due to His servant is that He wills to reward the servant, while the love of a servant towards the Lord is that the one heartily wishes to obey Him and to serve Him, because love originate from one's intention. Then, to emphasize on this :subject, the Qur'ān says

"... .' Say: ` Obey Allah and the Apostle "

The objective meaning of this sentence is as such: if you claim that you love Allah, then you should reveal the sign of your love by obeying and following Allah and His .Messenger

But, if you disobey Him and His Apostle by rejecting the religion of Allah, the case is .different

"... ,But if they turn back ..."

Then, Allah does not love disbelievers and, as a result of their infidelity, He will not .give them any reward

".Then verily Allah does not love the disbelievers ..."

****

۳۳ إِنَّ اللَّهَ اصْطَفَى ءَادَمَ وَنُوحًا وَءَالَ إِبْرَ هِيمَ

وَءَالَ عِمْرَ نَ عَلَى الْعَالَمِينَ

۳۴ ذُرِّيَّةً بَعْضُهَا مِن بَعْضٍ

وَاللَّهُ سَمِيعٌ عَلِيمٌ

Verily Allah chose Adam and Noah, and the progeny of Abraham and the progeny " .۳۳ ".of `Imrān above all people

".Some of them are offsprings of the others; and Allah is All-Hearing, All-Knowing " .۳۴

Commentary: verse ۳۳-۳۴

From this verse on, the explanation of the story of Mary and her forefathers begins. The purpose of ` the family of Abraham ' mentioned in this verse is Ismael and Issac and the offsprings of these two. The purpose of ` family of `Imrān ' is Moses and .Aron, the sons of `Imrān-ibn-Yaṣhar

Verily Allah chose Adam and Noah, and the progeny of Abraham and the progeny of " ".`Imrān above all people

****

The term /ðurriyah / (offspring) is another form used instead of `the family of Abraham and the family of `Imrān ', and the phrase /ba`duhā min ba`din / (one of the other) means that the family of Abraham and the family of `Imrān are both progenies .from one origin separated from each other

".Some of them are offsprings of the others; and Allah is All-Hearing, All-Knowing "

In some commentary books,(۱) it is cited that `the family of

Tafsir-ul-Burhan, vol. ۱, p. ۲۷۷; Atyab-ul-Bayan, vol.۳, p. ۱۷۸; and Majma`-ul-Bayān, -۱

Abraham' is the same as ` the family of Muhammad ', Viz. Ahlul-Bayt, who, after Muhammad (p.b.u.h.), are the immaculate ones from Amir-ul-Mu'mineen Ali and Fatimat-uz-Zahrā (a.s.) up to Hadrat Mahdī (May Allah hasten his glad advent), and that Allah does not choose any one from amongst His servants unless the one be sinless, pure, and immaculate. Therefore, such special persons elected from the family of Abraham and the family of `Imrān have to be the ones who have been .sinless, whether they would have been choosen as prophets or as Imans

****

۳۵ إِذْ قَالَتِ امْرَأَتُ عِمْرَ نَ رَبِّإِنِّی نَذَرْتُ لَکَ مَا فِی بَطْنِی مُحَرَّرًا

فَتَقَبَّلْ مِنِّی

إِنَّکَ أَنتَ السَّمِیعُ الْعَلِیمُ

۳۶ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّإِنِّی وَضَعْتُهَآ أُنثَی

وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَیْسَ الذَّکَرُ کَالأُنثَی

وإِنِّی سَمَّیْتُهَا مَرْیَمَ

وإِنِّی أُعِیذُهَا بِکَ وَذُرِّیَّتَهَا مِنَ الشَّیْطَـنِ الرَّجِیمِ

۳۵. " (Remember) when the wife of `Imran said: ` My Lord! Verily I vowed to You what is within my womb to be (dedicated) for You (for Your service) freed; therefore accept from me; verily you are the All-Hearing, the All-Knowing'."

۳۶. (So, when she delivered her, she said: ` My Lord! I have delivered a female (child) and Allah knew best what she delivered and the male is not like the female; and I have named her Mary,

and I commend her and her offspring into Your protection from the accursed Satan'."

Commentary: verse ۳۵-۳۶

The spouse of `Imrān, son of Māthān, was Mary's mother and grand mother of Jesus (a.s.). Her name was Ḥannah. She had a sister by the name of 'Ishā` who was Zachariah's wife. Her father's name was Fāghūth. Thus, both Mary and Yahyā (John) were cousins for each other.

The term /muḥarrir/, mentioned in the verse, means `freed' for serving in Jerusalem so that another person does not appoint her upon doing one's own affairs.

" (Remember) when the wife of `Imran said: ... "

It is narrated from Imam Ṣādiq (a.s.) who has said: " Allah revealed `Imrān that He would give him a son who could heal the blind and the leprous and raise the dead to life by Allah's leave, and He would make of him a prophet unto the Children of Israel. `Imrān infromed his wife of that matter."(1)

So, when Ḥannah became pregnant with Mary, she said:

"... `My Lord! Verily I vowed to You what is within my womb to be (dedicated) for You (for Your service) freed, therefore accept from me; ..."

Here, the phrase ` accept from me ' means that, I ask You to accept my vow with Your consent.

" ...Verily You are the All-Hearing, the All-Knowing.' "

****

" So, when she delivered her, she said: ..."

The spouse of `Imran wished to deliver a son, but when she delivered Mary she became ashamed and, with her head hung, bashfully said:

"... ` My Lord! I have delivered a female (child), ..."

`Imrān's wife expressed this statement with sigh and regret, because she hoped to deliver a son and hence she vowed to devote him for the service of the Lord in the place of worship.

"... and Allah knew best what she delivered and the male is not like the female; ..."

And You know that, for the aim I have vowed, son and daughter are not alike. A female can not afford the duties concerned to a male as he is able to perform them. Therefore, to magnify her she-child, Allah, in reply to her, said:

"... and Allah knew best what she delivered- ..."

This response means that the Lord is more cognizant than her to Mary and what is

.concerned to her due to the important affairs that her mother dose not know

p: ۱۳۳

Bihar-ul-Anwār,vol. ۱۴, p. ۲۰۳ ۱ -۱

"... ,and I have named her Mary ..."

It is recognized from this sentence that naming Mary with this appellation was done by her mother at the time of delivery. By the way, it should be noted that the term Mary, in their lexicon, meant `a saint worshipping lady '. So, this kind of naming had been a sign of ultimate love and affection of that pure mother for dedicating her dear child alongside the path of the servitude of Allah (s.w.t.). That is why, after performing this auspicious naming, she asked the Lord to protect this child and the progeny that would come into being from her thereafter from the temptations of Satan and to keep .them in His merciful shelter

and I commend her and her offspring into Your protection from the accursed ... " ".'Satan

****

۳۷ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ

وَأَنبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا

كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا

قَالَ يَامَرْيَمُ أَنَّى لَكِ هَذَا قَالَتْ هُوَ مِنْ عِندِ اللَّهِ

إِنَّ اللَّهَ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ

۳۷. " So, her Lord accepted her with a good acceptance and made (the plant of) her grow a goodly growth, and He cherished her under the care of Zakariya.

Whenever Zakariya entered the sanctury to (see) her, he would find with her a sustenance.

He said: ` O' Mary! Whence have you got this ' ?

She said: ` It is from Allah. Verily Allah provides with sustenance for whomever He wills without measure.' "

Commentary: verse ۳۷

" So, her Lord accepted her with a good acceptance... "

Mary was a girl, yet Allah accepted the vow of her mother with pleasure (that she be set in Jerusalem to serve instead of a boy), which itself was a grace of Allah to her.

"... and made (the plant of) her grow a goodly growth, ..."

The Lord made her growth and development good. He (s.w.t.) trained her well and, in all circumstances in her life, improved her affairs nicely.

"... and He cherished her under the care of Zakariya; ..."

That is, Allah added Mary to the family members (Ahlul-Bayt) of Zachariah and caused him to be Mary's cherisher and guardian, as well as a sponsor of her interests.

whenever Zakariya entered the sanctury to (see) her, he would find with her a ..."
"... .sustenance

p: ۱۳۵

Every time Zachariah entered Mary's sanctury, (and he used to do it frequently), he .would find fresh wholesome fruits with her which did not belong to that season

"... ' ? He said: ` O' Mary! Whence have you got this ..."

:When Zachariah asked her where that sustenance had come from, Mary answered

"... .' She said: ` It is from Allah ..."

That is, Mary replied him that it had come from Heaven, and that was a grace from .the side of Allah unto her

In Kashshāf Commentary, (At-Tafsir-ul-Kashshāf), it is cited that during the time of famine and drought, one day the Prophet (p.b.u.h.) had become hungry. Then, Fātimah (a.s.) sent two loaves of bread and some meat as a present for him in order to make him happy and honour him. The holy Prophet (p.b.u.h.), carrying that present :with him, came to Fātimah's house. When he entered the house, he said

" .My daughter! come to me "

When she came nigh to him, the Prophet (p.b.u.h.) put the cover from over the tray aside. At that time, (those who were present there saw that) the tray was full of bread and meat. So, Fātimah was surprised when she saw them and comprehended that .they had come down from the side of Allah

" ? Then the Prophet (p.b.u.h.) asked her: " Whence has this come to you

Fātimah (a.s.), answered: " It is from Allah. He provides with sustenance for ".whomever He wills without measure

Then, the Messenger of Allah (p.b.u.h.) said: " I praise Allah Who has set you (O' ".(Fātimah!) like the chief Lady of the women of Israelites (i.e. Mary

After that, the Prophet (p.b.u.h.) called Hadrat Ali-ibn, Abī Tālib (a.s.), Imam Hassan (a.s.), Imam Husayn (a.s.) and all the members of his house to gather around that tray. Then, all of them ate from that food so that they satiated. Yet, there was still some

considerable food remained in the tray, (so much so as if nothing had been consumed of it). So, Ḥadrat Fātimah (a.s.) distributed it among people living in her

p: ۱۳۶

(neighbourhood. (١)

" '.Verily Allah provides with sustenance for whomever He wills without measure ..."

Allah gives sustenance without measure since His power and sovereignty has no limit .or finite, and whatever is taken from it, nothing will be decreased of it

****

Tafsir-Kashshāf, vol. ١ p.۴٢٧ ١ -١

۳۸ هُنَالِکَ دَعَا زَکَرِیَّا رَبَّهُو قَالَ رَبِّ هَبْ لِی مِن لَّدُنکَ ذُرِّیَّهً طَیِّبَهً

إِنَّکَ سَمِیعُ الدُّعَاءِ

۳۹ فَنَادَتْهُ الْمَلَائکَهُ وَهُوَ قَائمٌ یُصَلِّی فِی الْمِحْرَابِ

أَنَّ اللَّهَ یُبَشِّرُکَ بِیَحْیَی مُصَدِّقًا بِکَلِمَهٍ مِّنَ اللَّهِ

وَسَیِّدًا وَحَصُورًا وَنَبِیًّا مِّنَ الصَّالِحِینَ

:It was then (that) Zakariya prayed to his Lord; he said " .۳۸

My Lord! grant me from You a good offspring; verily You are the Hearer of all ` ".'prayers

:Then the angels called unto him while he was standing praying in the sanctuary " .۳۹

Verily Allah gives you the glad tidings of Yahya (who comes) to confirm a Word from ` ".'Allah, and honourable and chaste, and a prophet from among the righteous

Commentary: verse ۳۸-۳۹

"... ;It was then (that) Zakariya prayed to his Lord "

The first Qur'ānic word mentioned in the above verse is /hunālika/ which means: ` in that place '. It was the place at the sunctuary where Zachariah saw the position and honour of Mary with Allah and wished he had also a child from his wife, 'Īshā`, similar .to the child of his sister, Ḥannah, although his wife was barren

"... ;he said: ` My Lord! grant me from You a good offspring ..."

.Zachariah prayed and asked his Lord to give him an auspicious, pious and sound child

".Verily You are the Hearer of all prayers ... "

****

Then the angels called unto him while he was standing praying in the "

sanctuary: ` Verily Allah gives you the glad tidings of Yahya (who comes) to confirm a Word from Allah, and honourable and chaste, and a prophet from among the righteous.'"

At that time, when Zachariah (a.s.) was standing praying in the sactuary, some angels called him that Allah granted him the glad tidings of a son, Yaḥyā (John), in the case that he (John) would confirm the Word of Allah (Hadrat Masīḥ, Jesus), and would become a leader and honourable. He would be apart from low desires and a prophet from among the pious.

Thus, not only Allah informed him the acceptance of his prayer by the angels, but also stated five characteristics of the qualities of that pure child. They are as follows:

١. Yahyā (John) acknowledged Jesus (a.s.) as a true prophet and he believed him. John was six months older than Jesus (a.s.), and he confirmed his prophethood. He was the first certifier of him and testified that Jesus (a.s.) was the Word and the Spirit of Allah. This very fact was one of the miracles concerning Jesus (a.s.), as well as the most authoritative means of the advent and propagation of his auspicious prophethood, because people did accept the statement of John due to his piety and truthfulness.

By the way, in Arabic, the terms `Īsā and Yaḥyā nearly have a similar meaning. Both of them mean `to live long'.

"... (who comes) to confirm a Word from Allah, ..."

٢. Yaḥyā (John) became the chief of his tribe ạnd had preference over them from the point of honesty, knowledge, worship, and good manner.

"... honourable and chaste, ..."

٣. He restrained himself from the low desires, and also from following the violent filthy passions, and mammonism.

۴. He would become an honest exalted prophet. It should also be noted that the prophethood of John had been settled from his childhood. The reference for this

meaning is Sura Maryam, No, ۱۹, verse ۱۳ which says: "... and we granted him wisdom ".while yet a child

That is, we gave him the rank of prophethood at the time of his childhood. In many Islamic traditions, the Imamate of Hadrat Imam

Jawād (a.s.), who became Imam when he was seven years old, as well as the Imamate of Hadrat Mahdi (may Allah hasten his glad advent), have been reasoned to John and Jesus (a.s.) who became prophets when they were in the course of their childhood.(1)

"... and a prophet from among the righteous."

5. This prophet (John) was from amongst the righteous people.

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1- Atyab-ul-Bayan, vol. ۳. p. ۱۸۹

۴۰ قَالَ رَبِّ أَنَّی یَکُونُ لِی غُلَامٌ وَقَدْ بَلَغَنِیَ الْکِبَرُ وَامْرَأَتِی عَاقِرٌ

قَالَ کَذَ لِکَ اللَّهُ یَفْعَلُ مَا یَشَآءُ

He said: ` My Lord! how can I have a son (born) while, indeed, old age has already " .۴۰ over taken me, and my wife is barren ? ' He said:

".'Even so does Allah whatsoever He pleases `

Commentary: verse ۴۰

By hearing that glad tidings, Zachariah became very happy so that he could not conceal his surprise because of such a subject that happened. Therefore:

He said: ` My Lord! how can I have a son (born) while, indeed, old age has already " over taken me, and my wife is barren ? ' ..."

:Then, he was answered thus

".'He said: ` Even so does Allah whatsoever He pleases ..."

With this concise sentence, which laid emphasis on the influence of the Divine Will, Zachariah was convinced.

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۴۱ قَالَ رَبِّ اجْعَل لِّی ءَایَهً قَالَ ءَایَتُکَ أَلاَّ تُکَلِّمَ النَّاسَ

ثَلاَثَه أَیَّامٍ إِلاَّ رَمْزًا وَاذْکُر رَّبَّکَ کَثِیرًا وَسَبِّحْ

بِالْعَشِیِّ وَالاْءِبْکَارِ

.' He (Zakariya) said: ` My lord! appoint a token for me " .۴۱

He said: ` The token for you (will be) that you can not speak unto human beings for ;three days except by signals

and remember your Lord immensely and glorify (Him) in the evening and early ".morning

Commentary: verse ۴۱

Here, Zachariah (a.s.) asked Allah (s.w.t.) for a token for that glad tidings he received, in order to make his heart completely certain. It was similar to the case that Abraham (a.s.) requested Allah (s.w.t.) to see the scene of resurrection to make his heart certain .more than before

"... .' He (Zakariya) said: ` My Lord! appoint a token for me "

In answer to him, Allah said that the token for him was that he could not speak to people for three days, except by signals, and his tongue, without having any disease :or natural disorder, would stop talking with men

He said: ` The token for you (will be) that you can not speak unto human beings for ..." "... ;three days except by signals

:Yet, to show his (Zachariah's) gratitude to that bounty, the verse says

and remember your Lord immensely and glorify (Him) in the evening and early ..." ".morning

Thus, the Lord accepted the request of Zachariah. But his tongue could not move speaking with people for three days and nights without being involved by any natural

cause. Yet, in the meanwhile, he was in a condition that he was still able to be busy murmuring the name of Allah. That wonderful state was a sign of Allah's power dominated

over everything. The Lord, Who is able to open the speechless dumb tongue when it starts to invoke the name of Allah, is also able to bring a believing child into existence from a fruitless barren womb. This occurrence can be the manifestation of the remembrance of the Providence, too.

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(Section ۵, the glad tidings about the birth of Jesus (a.s

Point

۴۲ وإِذْ قَالَتِ الْمَلٰئكَهُ يَامَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ

وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ

:And (remember) when the angels said " .۴۲

O' Mary! Verily Allah has chosen you and purified you and preferred you above the ` ".' women of the worlds

Commentary: verse ۴۲

It is cited in some commentary books such as: Al-Minār, Qurtubī, Marāqī, Rouhul-Bayān, and Fakhr-Rāzī that the preeminents of the women of the world were four persons: Mary, 'Āsiyah, Khadījah, and Fātimah (a.s.). Some Islamic literature, narrated from Ahlul-Bayt (a.s.), also denotes that Mary was the preeminent woman among the women of her time, while Fātimah (a.s.) is the preeminent throughout of the history. (۱) It should be noted, of course, that when Allah, the Wise, chooses a person as preeminent it is because of a special series of efficiencies and eligibilities that the one has. So, this preeminence of Mary over all women of the world was not but because of her piety and virtues. Yes, she had been chosen to give birth to a prophet such as .(Jesus (a.s

:Explanations

.Angels may speak to human beings other than prophets, too .۱

A woman can reach the rank of Divine sainthood so that Allah sends messages to .۲ .her

Mary was both chosen for virtues and became the preeminent of the women. That .۳ is why the Arabic phrase /'iṣtafāki/ (has chosen you) has been repeated twice in the .verse

:And (remember) when the angels said "

O' Mary! Verily Allah has chosen you and purified you and preferred you above the `
".' women of the worlds

p: ۱۴۴

(Al-Mizan, vol. ۴, p. ۶۵ (Persian version ۱ -۱

۴۳ یَامَرْیَمُ اقْنُتِی لِرَبِّکِ وَاسْجُدِی وَارْکَعِی مَعَ الرَّ کِعِینَ

O' Mary! worship your Lord devoutly and prostrate yourself and bow you down " .۴۳ ".(with those who bow (unto Him

Commentary: verse ۴۳

:In this verse, the statement is from other angels who addressed Mary and told her

O' Mary! worship your Lord devoutly and prostrate yourself and bow you down with " ".(those who bow (unto Him

This accomplishment of Mary, indeed, is a kind of gratitude for those great bounties .she was given

By the way, the attendance of women in worshipping communities has been .(recommended, (on the condition that women treat similar to that which Mary did

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۴۴ ذَ لِکَ مِنْ أَنبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْکَ وَمَا كُنتَ لَدَيْهِمْ إِذْ يُلْقُونَ

أَقْلاَمَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنتَ لَدَيْهِمْ

إِذْ يَخْتَصِمُونَ

;This is of the news of the Unseen which we reveal to you " .۴۴

and you were not with them when they did cast (their lots with) their pens as to which ;of them should have the charge of Mary

and you were not with them (to see) when they were quarrelling (among ".(themselves

Commentary: verse ۴۴

This verse points to another part of the story of Mary. It denotes that: O' Muhammad! what Was expressed for you about the story of Mary and Zachariah is from among :the news of Unseen revealed to you

"... ;This is of the news of the Unseen which We revealed to you "

This is revealed to you because these stories in this form, which are proper and free from any superstition, and whose reference is merely heavenly revelation of the Qur'ān, are not found in any of the former revealed Books, those which have been .distorted later

Then, it continues saying that when they throwing their pens into water to cast their lots in order to decide who should have the charge of Mary, you were not present therein with them. And also, when the scholars of the Israelite were quarrelling among themselves to obtain the honour of her guardianship, you were not with them. .So, We informed you of all of them by means of revelation

and you were not with them (to see) when they were quarrelling (among ..." ".(themselves

It is understood from this verse and the verses of Sura Aṣ-Sāfāt, No ۳۷, about Yunus (Jonah) that when a problem comes forth which is not soluble, or when there is an endless dispute with quarrelling that no way is found to put an end to it, and it is impossible to unite that knot, casting a lot can be applied.

۴۵ إِذْ قَالَتِ الْمَلَائكَهُ يَامَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَهٍ

مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِى

الدُّنْيَا وَالْأَخِرَهِ وَمِنَ الْمُقَرَّبِينَ

Remember) when the angels said: ` O' Mary! Verily Allah gives you the glad) " .۴۵ tidings with a Word from Him whose name shall be Christ, Jesus, son of Mary; ".(eminent in this world and the Hereafter, and of those nearest (to Allah

Commentary: verse ۴۵

In the Qur'ān, Jesus is nominated to /kalimah/ (word) which, in the Qur'ānic texts, has been used in the sense of a `creature'. One example is its application in Sura Al-Kahf, No. ۱۸, Verse ۱۰۹, where it says: "... the sea would surely be consumed before the words of my Lord are exhausted, ..." Here, `words' has been rendered into .'`creatures

The commendation ` held in honour in this world and the Hereafter ' has been used in the Qur'ān only for Jesus (a.s.) and, thus, none else is qualified by it throughout the .Qur'ān

:Explanations

The position of a woman elevates so high that Allah talks to her by the way of .۱ .angels

Remember) when the angels said: ` O' Mary! Verily Allah gives you the glad tidings) " "... with a word from Him

Allah sometimes nominates His saints before their birth: "... whose name shall be .۲ "... ,Christ, Jesus

"...Jesus (a.s.) is not a son of Allah but he is a creature of Allah: "... a Word from Him .۳

How can be the son of Allah the one who was borne from Mary and had passed the

"... ;foetal course! "... son of Mary

.A child is a bounty .۴

".(eminent in this world and the Hereafter, and of those nearest (to Allah..."

p: ۱۴۷

۴۶ وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ

And he will speak to the people in the cradle and in adulthood, and will be one of " .۴۶ ".the righteous

:Commentary

To speak as prediction in cradle is the miracle of Jesus. He spoke to people when he was in cradle. His speech, when he would become aged, was another prediction of .Jesus which meant he would live to become grown up

"…. ,And he will speak to the people in the cradle and in adulthood "

Explanations: verse ۴۶

The One who is able to bring a child for Mary without having a husband, can make a .۱ .baby speak in the cradle

Where Allah wills to protect a person from accusation and imputation, He makes the .۲ .mute tongue of a baby speak

.Where Allah intends, a baby speaks like a grown up person, too .۳

.The child of a righteous woman, such as Mary, is Jesus, the righteous .۴

".and will be one of the righteous …"

In childhood, too, it is possible for him to convey the message of Allah to others. So, .۵ some of our Imams, like Imam Jawād (a.s.), Imam Ali-an-Naghī (a.s.), and Imam al-Mahdī (a.s.), were appointed to Imamate when they were in childhood.

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۷۴ قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ

قَالَ كَذَلِكِ اللَّهُ يَخْلُقُ مَا يَشَاءُ

إِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُو كُنْ فَيَكُونُ

۴۷. " She said: ` My Lord! how can I have a child when no man has touched me ? '

He said: ` Even so Allah creates what He pleases.

When he decrees a matter (to be), He only says to it ` BE!' and it is '."

Commentary: verse ۴۷

The Will of Allah is the cause of creation and he can create without any material means or material cause. Allah is the cause of all causes. Sometimes He takes the effect of a thing from it and sometimes gives a particular effect to a thing. The appearance of existence, the maintenance of existence, the effects of existence, and the quantity, the quality and the duration of the effects of all things depend on the Will and pleasure of Allah. The Qur'ān, in answer to the request of Zachariah, says: " Even so does Allah whatsoever He pleases."(۱) While in answer to Mary it says: " Even so Allah creates what he pleases." The secret of this difference does creates in the statement may lie in this that a child coming forth from a lady without being touched with a spouse is more surprising than that an old man brings an offspring from his old wife.

Then, to complete this meaning, the Qur'ān says:

"When He decrees a matter (to be), He only says to it ` BE!' and it is..'."

Explanations:

۱. Allah is powerful in creation. He can create creatures both through the natural means and without natural means. Both of them

The Quran, Sura Al-i-Imran, No. ٣, verse ٤٠ ١ -١

,are the same for Him

.He said: ` Even so Allah creates what He pleases …"

".' When he decrees a matter (to be), He only says to it `BE!' and it is

.Allah's creation through an unusual way is not a new thing .٢

.This manner has had some former samples, too

It does not matter for a person to wonder and ask question when its origin is not .٣
.denial and obtimacy

"…' ? She said: ` My Lord! how can I have a child when no man has touched me "

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۴۸ وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَاةَ وَالْإِنجِيلَ

".And He will teach him the Book, and the wisdom, and the Torah and the Evangel " .۴۸

Commentary: verse ۴۸

In commentary books provided by both main Islamic schools of thought, it is cited that the purpose of the Qur'ānic phrase ` He will teach the Book ' is ` writing, and teaching how to write ' and the purpose of /ḥikmah/ (wisdom) is being conversant unto the merits, effects, goodnesses and evils of things, deeds morals and beliefs, whether .those things belong to this world or to the coming world

:Explanations

One of the principles and conditions of leadership is knowing the necessary things .۱ .being conversant unto science, wisdom, and the contents of the heavenly Books

".And He will teach him the Book, and the wisdom, and the Torah and the Evangel "

At any time, the leader of a community should have conversance of the former .۲ (.incidents and laws. (Jesus (a.s.) was taught Torah which was from the time of Moses

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۴۹ وَرَسُولاً إِلَى بَنِى إِسْرَ ءِيلَ أَنِّى قَدْ جِئْتُكُم بِايَةٍ مِّن رَّبِّكُمْ

أَنِّى أَخْلُقُ لَكُم مِّنَ الطِّينِ كَهَيْئَهِ الطَّيْرِ

فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرَاً

بإِذْنِ اللَّهِ

وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْىِ الْمَوْتَى بإِذْنِ اللَّهِ

وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِى بُيُوتِكُمْ

إِنَّ فِى ذَ لِكَ لَأَيَهً لَّكُمْ

إِن كُنتُم مُّؤْمِنِينَ

۴۹. " And (He will make Jesus) a Messenger to the Children of Israel,

(saying): `Verily, I have come to you with a sign from your Lord.

I will make for you like the figure of a bird out of clay, then I will breathe into it,

and it shall become a bird by Allah's leave;

and I will (also) heal the blind and the leprous and will raise the dead to life by Allah's leave;

and I will inform you of what you eat and what you store up in your houses.

Verily in that is a sign for you if you (indeed) are believers. "

Commentary: verse ۴۹

Point

This verse points to the miracles of Jesus (a.s.). At first it says:

" And (He will make Jesus) a Messenger to the Children of Israel, ... "

:Then, the Qur'ān continues saying that he was commissioned to tell people

"... .I have come to you with a sign from your Lord ..."

p: ۱۵۲

:This sign was not only a single sign but it had also some numerous branches; thus

I will make for you like the figure of a bird out of clay, then I will breathe into it, and …"
"… ;it shall become a bird by Allah's leave

Then, it refers to his second miracle and states about the treatment of refractory :diseases in some ordinary ways. It says

" …and I will (also) heal the blind and the leprous …"

No doubt these subjects, specially for the physicians and scholars of that time, were .some undeniable miracles

(The miracles of Jesus(a.s

:In the third stage, it points to another miracle, saying

"… ;and will raise the dead to life by Allah's leave … "

This phenomenon is something that is considered among miracles and extraordinary actions at any time or period. The writer of Majma`-ul-Bayān, the commentary, says that Jesus (a.s.) raised many dead persons to life. Among them, it happened that he saw a dead was being carried in a coffin on the shoulders of people. Jesus (a.s.) prayed for the dead one to bring him back to life again when the dead raised to life and came down from people's shoulder. Then he wore clothes and returned to his (home and, later, he got a son. (1

Another time Jesus (a.s.) raised a ten-year-old girl to life when it was one day after her death. She returned home and, after a length of time, she married and borne an .offspring

These kind of miracles also occurred abundantly by, and at the time of the Prophet of Islam (p.b.u.h.) and Imam Amir-ul-Mu'mineen Ali (a.s.) and other Imams from Ahlul-Bayt (a.s.). For example, one day a man from Kufah, an ancient city in Mesopotamia, :came to Hadrat Ridā in Khorāsān, located in the east of Iran, and said

O' progeny of the Messenger of Allah! the inhabitants of Kufah have seen many " miracles from your ancestor, Amir-ul- Mu'mineen Ali (a.s.) and, now, I ask you to do a ".miracle so that I can take it as a present to the people of Kufah

Hadrat Ridā (a.s.), addressing the man, said: " What do you want

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Majma`-ul-Bayān, vol. ۲, p. ۴۴۶ ۱ -۱

that I do ? " " My mother has died," the man said: " I ask you to invocate that Allah ".raises her to life

Imam Ridā told him: ' Return home and you will find your mother alive." When the man reached home in Kufah, he found his mother alive. He announced to people that the happening was the miracle of Imam Ridā. So, that woman lived for some years (after that and finally she died again. (۱

It is noteworthy that the reason that Jesus (a.s.) was given those kinds of miracle was that at his time the science of medicine had progressed vastly. So, Allah appointed his miracle of the same knowledge of that time so that Jesus (a.s.) could overcome the scientists and scholars of his time, expert in that field, in order that his prophethood .be proved

The similar case happened for Moses, son of `Imrān (a.s.), when sorcery had gone to its climax and had spread very vastly. Allah gave him the miracle of Rod to nullify their .magics, and made the sorcerers unable to bring something like that

The knowledge and art of the people at the time of our prophet, Muhammad Muṣṭafā (p.b.u.h.), was rhetorics and elegance. Therefore, Allah manifested the miracle of the Qur'ān to them: the surprising tone and the wonders of statements, and the marvellous style of the word of Allah, all of which made those people unable to bring .the like of it

However, in the fourth stage, it refers to the hidden secrets of people. Usually everybody has some personal affairs in his / her life that are mysteries and others :rarely know them, but Jesus (a.s.) said

"... .and I will inform you of what you eat and what you store up in your houses ... "

:At the end, the verse, referring to all of these four divine miracles, says

".Verily in that is a sign for you if you (indeed) are believers ..."

It is understood from the content of the above mentioned verse, as well as the similar

verses of this sense in the Qur'ān, that the saints

(Ithbat-ul-Huda, vol. ۶, p. ۱۴۹ (Persain version ۱ -۱

and Messengers of Allah can, by His leave, interfere in the world of nature and creation, when it is necessary. They can cause some incidents to happen which are extraordinary and different from the natural process of the current affairs. This matter is something higher than Mastership /wilāyah/ (in religion, i.e. guardianship over people), which, in Islamic literature, idiomatically is called: /wilāyat takwīnī/, i.e. .((genetic authority

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p: ۱۵۵

۵۰ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ التَّوْرَاهِ

وَلِأُحِلَّ لَكُم بَعْضَ الَّذِى حُرِّمَ عَلَيْكُمْ وَجِئْتُكُم

بَايَهٍ مِّن رَّبِّكُمْ فَاتَّقُواْ اللَّهَ وَأَطِيعُونِ

.۵۰ " And (I come) conforming that which is before me of the Torah and to make lawful to you a part of that which has been forbidden unto you; and I come unto you with a sign from your Lord; therefore, be in awe of Allah and obey me."

Commentary: verse ۵۰

This verse is also the continuation of the expressions of Jesus (a.s.). In fact, he explains a part of the aims of his appointment to prophethood. It says:

"...And (I come) conforming that which is before me of the Torah "

He said he also came to allow them to use some of the things which (because of transgression and sin) had become forbidden for them. (The things were such as the meat of camel, some of animal fats, some birds, and some kinds of fish.)

"... and to make lawful to you a part of that which has been forbidden unto you; ..."

Then, it adds:

"... and I came unto you with a sign from your Lord; ..."

Through Sura Al-'An`ām, No ۶, verse ۱۴۶, Allah says: " And to those who were Jews We made unlawful every animal having claws, and of oxen and sheep We made unlawful to them the fat of both, except such as was on their backs or the entrails or what was mixed with bones: ..."

Therefore; may be, those unlawful things which became lawful by Jesus (a.s.) are these very things.

And, at the end of the verse, it concludes thus:

".therefore, be in awe of Allah and obey me ..."

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۵۱ إِنَّ اللَّهَ رَبِّی وَرَبُّکُمْ فَاعْبُدُوهُ هَـٰذَا

صِرَ طٌ مُّسْتَقِیمٌ

۵۱. " Verily Allah is my Lord and your Lord: therefore worship (only) Him; this is a straight path."

Commentary: verse ۵۱

In this verse, the Qur'ān speaks from the tongue of Jesus (a.s.), and to remove any ambiguity or doubt and falsehood, and also in order that some people do not attach his exceptional birth as a means for his divinity, it says:

" Verily Allah is my Lord and your Lord: therefore worship (only) Him; this is a straight path."

Here, Jesus (a.s.) emphasizes that you must worship only Allah, (s.w.t.) neither me nor anything else. This is the way of monotheism, the straight path, not the path of paganism nor the path of duality or polytheism.

There are many other verses in the Qur'ān, too, wherein Jesus (a.s.) emphasizes on his worship and servitude before Allah. In spite of what is cited in the present perverted Evangels from the tongue of Jesus (a.s.) that he often used the term ` Father ' about himself, the Qur'ān narrates the word /rabb/ (Lord) and the like of it from Jesus (a.s.) which itself is an evidence to his utmost attention toward the effort and strive against paganism, or against the claim of divinity of Jesus (a.s.). Hence, as long as Jesus (a.s.) was alive and was among people, no one dared to introduce him as one of gods. Besides that, as the Christian researchers have confessed, the subject of Trinity and belief in three gods (the Father, the Son, and the Holy Ghost) appeared from the third century A.D.

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۵۲ فَلَمَّآ أَحسَّ عِيسَى مِنْهُمُ الْكَفْرَ قَالَ مَنْ أَنصَارِى إِءلَى اللَّهِ

قَالَ الْحَوَارِيُّونَ نَحْنُ أَنصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ

وَاشْهَدْ بِأَنَّا مُسْلِمُونَ

۵۲. " And when Jesus perceived infidelity on their part, he said: " Who are going to be my helpers (on the way) towards Allah? '

The disciples said: ` We are the helpers (on the way of) Allah! We believe in Allah and bear you witness that we are Muslims.' "

Commentary: verse ۵۲

The Arabic term /ḥawariyūn/ (helpers) is the plural form of /ḥawārī/ in the sense of ` change of way '. The ` helpers ' on the way towards Allah were those who left the deviated way of people and joined to the path of right.

In Safīnat-ul-Biḥār, it is narrated from Imam Ridā (a.s.) who in this respect, said: " They were some people who purified and brightened themselves and tried to purify others both." (۱)

It is cited in Al-Kāfī, narrated from Imam Sādiq (a.s.) who said:

"The helpers of Jesus left him when the stage of action came forth, but our helpers heartily accept kinds of calamities and do not abandon our obedience. ..."(۲)

As Moses (a.s.) prophesied, too, before coming Jesus (a.s.), the Jewish people were waiting for his advent, but when he appeared and the unlawful interest of a perverted group of Children of Israel were exposed to danger, only a small group followed Jesus (a.s.). The verse says:

" And when Jesus perceived infidelity on their part, he said:

` Who are going to be my helpers (on the way) towards Allah? ' ..."

Here, only a small group responded this invitation positively. The Qur'ān refers to

these people as /ḥawāriyūm/ (helpers, the special

Safinat-ul-Bihār, vol. ۲. p. ۴۹۳ ۱ -۱

Ibid, narrated from Al-Kafi, Kitab-ul-Kufr ۲ -۲

(.(.disciples of Jesus (a.s

!The disciples said: ` We are the helpers (on the way of) Allah..."

".' We believe in Allah and bear you witness that we are Muslims

To prove their sincerity; the disciples of Jesus, in answer to him, said that they were .the helpers (on the way of) Allah and they did not say that they were his helpers

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۵۳ رَبَّنَا ءَامَنَّا بِمَا أَنزَلْتَ وَاتَّبَعْنَا الرَّسُولَ

فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

Our Lord! We believe in what You have revealed and we follow the Messenger, so " .۵۳ ".record us among the witnesses

Commentary: verse ۵۳

In this verse, there are some expressions stated which denote to the utmost sincerity .and theistic belief of the disciples

:They presented their belief unto Allah like this and said

Our Lord! We believe in what You have revealed and we follow the Messenger, so " ".record us among the witnesses

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۵۴ وَمَكَرُواْ وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ

".And they devised, and Allah devised, and Allah is the best devisers " .۵۴

Commentary: verse ۵۴

At the time of the holy Christ (a.s.), to stop the call of his invitation, a group of evil people planned some Satanic plots against him. They devised to capture and prison him in order to set the preparation of his execution by hanging him. So, they assigned .(.some prizes to those who could show his place or would deliver him (a.s

.But Allah (s.w.t.) obliterated their plots totally and rescued him in the best form

".And they devised, and Allah devised, and Allah is the best devisers "

:Explanations

The Will and device of Allah is above all kinds of effort and device that anybody may .۱ .bring forth

.The Lord is the supporter of His saints .۲

The evil or good devices and deeds of human beings are the main factors to call the .۳ .wrath or the grace of Allah

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Section ۶:Promise of Rescue to Jesus

Point

.The Christians were invited to the Spiritual Contest

۵۵ إِذْ قَالَ اللَّهُ يَاعِيسَى إِنِّى مُتَوَفِّيكَ وَرَافِعُكَ إِلَىَّ

وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُواْ وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُواْ

إِلَى يَوْمِ الْقِيَامَهِ ثُمَّ إِلَىَّ مَرْجِعُكُمْ

فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ

Remember) when Allah said: ` O' Jesus! I will take you and raise you up to Myself)" .۵۵ and purify you of those who disbelieve and place those who follow you above those .who disbelieve until the Day of Judgement

Then, unto Me shall be your return and I shall judge between you as to that therein ".you used to differ

Commentary: verse ۵۵

Jesus (a.s.) was never killed

This holy verse is again the continuation of the explanatory verses concerning the life of Jesus (a.s.). Basing on Sura Nisā', No. ۴, verse ۱۵۷, it is popularly assumed amongst the Islamic commentators that Jesus (a.s.) was never killed but Allah (s.w.t.) took him to heaven. The verse under discussion is something referring to the same meaning. It :says

"...Remember) when Allah said: ` O' Jesus! I will take you and raise you up to Myself) "

:And, then it adds

"...and purify you of those who disbelieve ..."

The purpose of this purification is saving him from the grips of disbelieving filthy people; or saving him from unjust accusations and dastardly plots that ended in the .victory of his religion

p: ۱۶۲

:Then, it continues saying

and place those who follow you above those who disbelieve until the Day of ..." "... .Judgement

This verse is one of the miraculous predictive verses of the Qur'ān which speaks of the hidden news when it says that the followers of Jesus (a.s.) will be always above :the Jews who were opponent to Jesus. Then it adds

then, unto me shall be your return and I shall judge between you as to that therein ... " ".you used to differ

That is, what was said about those victories are related to this world, while the final court and the ultimate Judgement over the deeds of people is something that will .happen in Hereafter

****

۵۶ فَأَمَّا الَّذِينَ كَفَرُواْ فَأُعَذِّبُهُمْ عَذَابًا شَدِيدًا فِى الدُّنْيَا

وَالْآخِرَهِ وَمَا لَهُم مِّن نَّاصِرِينَ

۵۶. "And as to those who disbelieve, I will chastise them with a severe chastisement in this world and the Hereafter, and they will have no helpers."

Commentary: verse ۵۶

This verse and the following one are addressed to the Christ (a.s.). It says: when people return to the Lord and He judges between them, the rows of people separate from each other. Then, this is the fate of those who recognized the right and rejected it:

"And as to those who disbelieve, I will chastise them with a severe chastisement in this world and the Hereafter, and they will have no helpers."

It is cited in Majma`-ul-Bayān that the chastisement of this world for them is that they become contemptible by being killed or captured, giving poll-tax, and whatever from despite and insolence come upon them. And the chastisement of the Hereafter is the blazing fire of Hell. (۱)

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p: ۱۶۴

۱- ۱ Majma`-ul-Bayān, vol ۲, pp. ۴۵۰-۴۵۱

۵۷ وَأَمَّا الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّالِحَاتِ

فَيُوَفِّيهِمْ أُجُورَهُمْ

وَاللَّهُ لاَ يُحِبُّ الظَّالِمِينَ

And as to those who believe and do righteous works, He will pay them their " .۵۷ ".rewards (fully) and Allah does not love the unjust

Commentary: verse ۵۷

After the explanation about the first group, in this verse, it refers to the second group :and says

And as to those who believe and do righteous works, He will pay them their rewards " "... ,((fully

:Then, in conclusion, it emphasizes again that

".and Allah does not love the unjust ..."

Thus, the Lord, Who does not love the unjust, will never treat with the servants .unjustly and will give them their rewards completely

****

۵۸ ذَ لِکَ نَتْلُوهُ عَلَیْکَ مِنَ الْآیَاتِ وَالذِّکْرِ الْحَکِیمِ

".This We recite unto you of the Signs and the Wise Reminder " .۵۸

Commentary: verse ۵۸

Next to the explanation of the story of Jesus (a.s.), this verse addresses the Prophet of :Islam (p.b.u.h.) and says

".This We recite unto you of the Signs and the Wise Reminder "

That is, this is that which was revealed to you in the form of the verses of the Qur'ān .that is free from any falsehood and superstition

It is in the case that others had polluted the story and the fate of this great prophet, .Christ (a.s.), with thousands legends, superstitions, and innovations

۵۹ إِنَّ مَثَلَ عِيسَى عِندَ اللَّهِ كَمَثَلِ ءادَمَ خَلَقَهُ مِن تُرَابٍ

ثُمَّ قَالَ لَهُ كُن فَيَكُونُ

.The likeness of Jesus, with Allah, is as the likeness of Adam " .۵۹

.'He created him from dust then He said to him ` BE! ' and he `was

Commentary: verse ۵۹

A group of Christian people entered in Medina and went to meet the Prophet of Islam (p.b.u.h.). They, talking with him, stated that the birth of Jesus (a.s.), without having a father, was a sign of, and an evident for, his divinity. Then the verse was revealed and answered them such that: if the fatherless creation is the evidence for Christ's divinity or being the Son of Allah, the creation of Adam is something more important than .that, because Adam had neither father nor mother

So, why do you not consider Adam the Lord or Son of the Lord.? " The likeness of Jesus, with Allah, is as the likeness of Adam. He created him from dust then He said to .'him ` BE!' and he `was

:Explanations

The opponents are usually invited to the right in the same way which they have .۱ accepted. (The Christians have accepted that Adam (a.s.) is the creature of Allah (.although he had no parents

Stating the events of history, explaining the past experiences and presenting the .۲ .actual specimen are the best way of invitation

.Power of Allah is not limited .۳

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۶۰ الْحَقُّ مِن رَّبِّکَ فَلَا تَکُن مِّنَ الْمُمْتَرِینَ

This about Jesus is) the truth from your Lord, therefore be not you of the) .۶۰ ".doubters

Commentary: verse ۶۰

The Arabic term /Mumtarīn / is derived from /miryah / which means ` doubt, suspicion '. An expression rather similar to the words of this verse has also occurred in Sura Al-Baqarah, No. ۲, verse ۱۴۷. By this verse, it makes clear that the right firm statement .and the fix real speech should come from the side of the Lord Who is right and fix

Otherwise, a fix rule and a steadfast proper speech cannot be expected from some human beings who, because of the storms of desires and instincts, are not often .steadfast

:Explanations

There is no rightfulness but in the path of Allah, the word of Allah, and the Law of .۱ .Allah

"... ,This about Jesus is) the truth from your Lord) "

The large number of the opponents, their hard effort and strive, their wealth, their .۲ .propagation, and so on; ought not have any effect on you

".Therefore be not you of the doubters ..."

۶۱ فَمَنْ حَاجَّکَ فِیهِ مِنم بَعْدِ مَا جَاءَکَ مِنَ الْعِلْمِ فَقُلْ

تَعَالَوْاْ نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَکُمْ وَنِسَاءَنَا

وَنِسَاءَکُمْ وَأَنفُسَنَا وَأَنفُسَکُمْ

ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ اللَّهِ عَلَی الْکَاذِبِینَ

.۶۱ "And whoever dispute with you concerning him, after what has come to you of knowledge, say: ` Come! Let us call our sons and your sons, our women and your women, and our selves and your selves, then let us invoke in earnest and lay the curse of Allah upon the liars."

Commentary: verse ۶۱

This holy verse, because of containing the phrase /nabtahel/ in its Arabic text, is known in Islamic literature as the verse of ` mutual cursing ', /mubāhilah/. The Arabic term /mubāhilah/ means: to leave the personal tendencies and attracting the attention towards invocation and supplication before Allah (s.w.t.) for asking curse and perdition unto the one who is not right. (۱)

In commentary books from both Sunni and Shī`ah school of thought as well as in some books of tradition and history books, it is cited that in the tenth year A.H., from the side of the Prophet (p.b.u.h.), some Muslims were commissioned to go to Najrān, a region in Yemen, in order to preach Islam. The Christian inhabitants of Najrān set out a religious mission from their side to attend Medina and discuss with the prophet of Islam (p.b.u.h.).

After some debates and disputes between them and the Prophet (p.b.u.h.), they felt hesitation and sought for pretexts. Then, this verse was revealed, stating:

"And whoever disputes with you concerning him, after what has come to you of knowledge, say: ` Come! Let us call our sons and your sons,

Majma`-ul-Bayān, vol. ۷۰۲, p. ۴۵۲ ۱ -۱

our women and your women, and our selves and your selves, then let us invoke in ".earnest and lay the curse of Allah upon the liars

That is, any curse which would reach either of two parties showed that that party was .not right. Thus, the revelation of this verse put an end to that discussion thereby

As soon as the missionaries of the Christians of Najrān heard the suggestion of performing the mutual curse from the Prophet (p.b.u.h.) looked at each other while they were surprised. They asked the Prophet of Islam (p.b.u.h.) for respite to contemplate and consult over the subject. Then, when they were dismissed from the presence of the Messenger of Allah, they began consulting with each other. The Chief Monk, the Leader of the selected holy group of the Christians told them that they could accept the suggestion. Then, if the Prophet of Islam (p.b.u.h.) came for cursing with ceremonies and followed by a large group of people, they would not be worried .about it and knew that nothing might happen

But, if they saw that he came to the spot with a few people, they would give up the act .of /mubāhilah/ and compromise with him

On the day of cursing, they saw that the Prophet of Islam (p.b.u.h.) entered the appointed spot followed by two boys, a young man and a lady. Those two boys were Hassan and Husayn, (a.s.) the young man was Ali-ibn-Abitālib (a.s.), and the lady was .Fatimah (a.s.), the Prophet's daughter

:When the Chief Monk saw them, he exclaimed

By God! I see the faces that, if they pray to God for mountains to move from their " ".places, the mountains will immediately move

If they curse you, you will be wiped out of existence to the last day of the life of the " ".earth

Therefore, the Christians asked Muhammad (p.b.u.h.) to give up the idea of the agreed /mubāhilah/ (mutual cursing) and they announced they were ready for compromise. They offered to pay two thousand suits each of which cost, more or less,

. ...(at forty dirhams (drachma) every year (in addition to some other things

This event is cited in commentary books of both great sects of

p: ۱۷۰

(Islam: Sunnites and Shi`ites.(١

According to some of the Islamic traditions, the day of Mubāhilah (mutual curse) was the twenty fourth or twenty fifth day of Zil-Hajj, and its place, at the time of the holy Prophet (p.b.u.h.), was somewhere outside of Medina which has located inside the city now. At this place, there has been built a mosque by the name of Masjid-ul-'Ijābah which is about two kilo meters far from the Holy Tomb of the Prophet (p.b.u.h.) in .Masjid-un-Nabiy

Mutual curse ' /mubāhilah / was not confined to that time. Some of Islamic traditions ` indicate that every believer can apply it, too, if the one wishes. In Nūr-uth-Thaqalayn, vol. ١, p. ٣٥١ a tradition from Imam Sādiq (a.s.) is narrated upon this subject who has .issued a few instructions about it

In Usūl-Kāfī, vol. ٢, section ` mutual curse ', there are also cited five traditions which denote that every believer can apply `mutual curse' with the opponents, too, by improving oneself through observing the fast for three days. Its order is such that: at twilight he puts his right hand fingers in his opponent's fingers and recites the .concerning special supplication

There may arise a question that when Fatimah (a.s.) was the only woman attended in that event, why does the Qur'ān has applied the plural form of the word; " nisā'anā " (our women) ? The answer is that there are some examples of this specimen in the Qurān where Allah refers to a single person in the form of plural, like Sura

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The auther of Al-Mizan has cited in his commentary book, Al-Mizan, vol. ٣, P. ٢٥٧ ١ -١ that this event has been reported similarly by ٥١ Companions of the Prophet. Also, in commentary books by Fakhr-Razi, Aloosi, Marāği, and in Kitab-ul-Kamil, by Ibn-'Athir, Vol. ٢, P. ٢٩٣, in Mustadrak Hakim, vol. ٣, P. ١٥٠, in Musnad Ahmad-ibn-Hanbal, vol. One, P. ١٨٥, and also in Rūh-ul-Bayān, Al-Minār, Commentary of Ibn-Kathir, and in many other Islamic sources, this event has been recorded and it has been confirmed that the Messenger of Allah, (p.b.u.h.) Ali-ibn-'Abitalib, Fatimah Zahrā, Hassan and Husayn

(a.s.) were the ones whose prayers were answered. This is a worthy document evidence for the greatness and magnificence of Ahlul-Bayt (a.s.). In Ihghāgh-ul-Hagh, vol. ۳, p. ۴۹ the names of ۶۱ respected people from the Sunnis school of thought are mentioned who all said this verse is on the greatness of the holy Prophet (p.b.u.h.) and (.his Ahlul-Bayt (a.s

Āl-i-`Imrān, No. ٣, verse ١٨١ wherein Allah (s.w.t.) says: " ... those who say: `God is' poor..." while only one Jewish preson had said that aspersive sentence. Or, the Qurān, referring to Abraham (a.s.) as an Ummah in himself standing alone against his world, (says: " Abraham was indeed a model, ..." (١

:Explanations

Ali-ibn-`Abītālib (a.s.) has been counted as the ` self ' of the Messenger of Allah .١ " (p.b.u.h.): " Our selves

When logic, reasoning, and miracle do not make a person accept the Truth, he must .٢ .be threatened to destruction

.The last winning means and the forceful weapon of a true believer is supplication .٣

.If you stand firm, the enemy, because of not being right, will retreat .۴

By that great event, the Lord and the Messenger of Allah (p.b.u.h.) made us .۵ understood that these holy persons were the assistants and the associates of the Messenger of Allah (p.b.u.h.) in inviting people to the Truth and to his sacred goal. They, following him, were ready to face with dangers, and continued the path of his .movement

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Sura Nahl, No. ١۶, verse ١٢٠ ١ -١

۶۲ إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ

وَمَا مِنْ إِلَهٍ إِلاَّ اللَّهُ

وإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ

Verily this is certainly the true explanation. There is no god but Allah; and verily, " .۶۲ ".Allah is Mighty, Wise

Commentary: verse ۶۲

Next to the explanation of the life of Jesus (a.s.), in this verse, as an emphatic statement, it says that these explanations are the real story of Jesus (a.s.). They are :not some false claims such as the divinity of Christ or that he is the son of God

"... ,Verily this is the true explanation "

Neither the claimants of his divinity nor those who called him the son of God were right. The right is that which Muhammad (p.b.u.h.) brought forth and he (p.b.u.h.) said that he (Christ) (a.s.) was a mortal creature and a prophet of Allah who, by a divine .miracle, was borne from an immaculate mother without having a father

:Again, for a more emphasis, it says

"... ;There is no god but Allah ..."

And for Allah, considering His power, the birth of a child without having a father is not .an important subject

".and verily, Allah is Mighty, Wise ..."

.Yet! such a One deserves to be worshipped, not other than Him

****

۶۳ فإِن تَوَلَّوْاْ فإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ

".But if they turn back, then, verily Allah is All-Knowing of the mischief makers " .۶۳

Commentary: verse ۶۳

In this verse, the Qur'ān threatens those who reject accepting these facts after :having the proper clear evidences before them. It says

".But if they turn back, then, verily Allah is All-Knowing of the mischief makers "

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۶۴ قُلْ يَاأَهْلَ الْكِتَابِ تَعَالَوْاْإِلَی كَلِمَهٍ سَوَاءِ بَيْنَنَا وَبَيْنَكُمْ

أَلاَّ نَعْبُدَإِلاَّ اللّهَ وَلاَ نُشْرِكَ بِهِ شَيْئاً

وَلاَ يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ فإِن تَوَلَّوْاْ

فَقُولُواْ اشْهَدُواْ بِأَنَّا مُسْلِمُونَ

Say: ` O' People of the Book! come to a ward common between us and you, that " .۶۴ we worship none but Allah, and that we associate not anything with Him, and (that) .' some of us do not take any others for lords other than Allah

:And if they turn back, then say

".' Bear witness that we are Muslims `

Commentary: verse ۶۴

.An Invitation to Unification

In the former verses, the direction of invitation was towards Islam with its all specialities. But, in this verse, the aim is an invitation to the common points between Islam and other creeds of the People of the Book. It addresses the Prophet (p.b.u.h.) :and states

Say: ` O' People of the Book! come to a ward common between us and you, that we " worship none but Allah, and that we associate not anything with Him, and (that) some "… .' of us do not take any others for lords other than Allah

By this method of reasoning, it teaches us that if there are some people who are not willing to cooperate with us in all holy aspects, we may try to attract their cooperation .at least in common aims and utilize it as a base for the progression of our holy affairs

:Then, at the end of the verse, it say

".' And if they turn back, then say: ` Bear witness that we are Muslims …"

That is, after this logical invitation to the common points of

p: ۱۷۵

:theism, when they still reject the Truth, tell them

We totally submit to Allah but you do not. And, therefore, your distance from the Truth will not have the least effect on our selves and we will keep and continue our way, viz. the path of Islam. So, we worship Allah alone, and only His Laws we follow. And, there .will be no human worshipping, of any kind, among us

****

Section ۷: Invitation to unity

Point

Invitation to the followers of the Book to Unity of Allah as

a common basis of Faith

۶۵ يَاأَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِى إِبْرَ هِيمَ وَمَآ أُنزِلَتِ

التَّوْرَاةُ وَالْإِنجِيلُ إِلاَّ مِن بَعْدِهِ

أَفَلاَ تَعْقِلُونَ

۶۵. " O' People of the Book! Why do you dispute about Abraham when the Torah was not sent down, neither the Evangel, but after him?

Have you then no sense? "

Commentary: verse ۶۵

Both Jewish people and Christian people considered Abraham exclusively theirs. These kinds of statements were so current that the Qur'ān says:

" Abraham was neither (a) Jew nor (a) Christian… " (۱)

Hence this verse, to refer to the absurdity of their claim, addresses them both and says how do you know Abraham (a.s.) the follower of the Torah and the Evangel while he lived before those two Books. Surely, the Book which was not revealed had not any follower. So, do you not contemplate at least thus far that your speech be adapted to the history?

" O' People of the Book! Why do you dispute about Abraham when the Torah was not sent down, neither the Evangel, but after him?

Have you then no sense? "

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p: ۱۷۷

Sura Al-i-Imran, No. ۳, verse ۶۷ ۱ -۱

۶۶ هَاأَنتُمْ هَؤُلَاءِ حَاجَجْتُمْ فِيمَا لَكَم بِهِ عِلْمٌ

فَلِمَ تُحَآجُّونَ فِيمَا لَيْسَ لَكُم بِهِ عِلْمٌ

وَاللَّهُ يَعْلَمُ وَأَنتُمْ لاَ تَعْلَمُونَ

Ha, you are those who disputed about that of which you had knowledge; why " .۶۶ then do you dispute about that of which you have no knowledge ? Surely Allah knows, ".and you know not

Commentary: verse ۶۶

This verse is both a reminder and a warning to the People of the Book. It tells them that they raised objections and asked some unappropriate questions upon what they knew. For instance at that time, they observed the natural life of Jesus (a.s.) with their own eyes, and saw his material needs: his need to food, his need to clothing, and his .need to residence, yet they disputed about him

Some of them called him (a.s.) a liar and some others considered him Son of God! Or, they disputed about Muhammad (p.b.u.h.) whose tokens were clearly cited in the (Torah and Evangel and they were known to them. (۱

When you can not find a definite point and dispute upon what you know, why do you refer to a phenomenon that you have not knowledge about it and, for example, you ? (.seek for the religion of Abraham (a.s

Ha, you are those who disputed about that of which you had knowledge; why then " "... ? do you dispute about that of which you have no knowledge

This is because Allah knows everything but you do not. (Then you should learn it from (.the concerned ones, viz. from the Prophet (p.b.u.h.) and his book

".Surely Allah knows, and you know not ..."

Majma`-ul-Bayān, vol. ٢, p. ۴۵٧ Tafsir-ul-Qutubi ١ -١

۷۶ مَا كَانَ إِبْرَٰهِيمُ يَهُودِيًّا وَلاَ نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا

وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Abraham was neither (a) Jew nor (a) Christian but he was an upright Muslim, and " .۶۷
".he was not (one) of polytheists

Commentary: verse ۶۷

The Arabic term /ḥanafa/ means: ` tending to the Truth ', while its opposite Arabic term is /janafa/ which means: ` deviation or swerving to falsehood ?

The term / ḥanīf / is applied for a person who is on the path of Truth. But this very word was one of the perverted words which the idolators used to employ about themselves. Therefore, the pagans were also called /ḥunafā/ which is the plural form .of this word

With the occurrence of the term /musliman/ `a muslim' in this verse and beside the term /ḥanīfan/, the Qur'ān has purified both Abraham, from the dirt of polytheism, and .this holy word from the misusers

Abraham was neither (a) Jew nor (a) Christian but he was an upright Muslim, and he " ".was not (one) of polytheists

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۶۸ إِنَّ أَوْلَى النَّاسِ بِإِبْرَٰهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَٰذَا النَّبِيُّ

وَالَّذِينَ ءَامَنُواْ وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ

۶۸. " Verily the nearest people to Abraham are those who follow him and this Prophet and those who believe, and Allah is the Guardian of the believers."

Commentary: verse ۶۸

It is realized from this verse that the theological relationships are higher and fixer than the family relationships. Those who have the same belief, the same line, and the same goal, are closer to each other than those who are apparently relatives but are aloof from each other from the point of idea and belief.

An evidence for this meaning is found in the tradition of Imam Sādiq (a.s.) who in a statement told `Umar-ibn-Yazīd: " By Allah! You are from among the family of Muhammad (p.b.u.h.)", and then he (a.s.) recited the above verse.(۱)

Again, the holy Prophet (p.b.u.h.) said about Salmān:

" Salmān is from us, Ahlul-Bayt."(۲)

Explanations:

۱. The essential relationship between people and their leader is a theological relationship. It is not a tribal or linguiform, or regional, or racial ralationship.

۲. The standard of being nigh to the Prophets, in general, is the obedience that one proves of them.

۳. The Prophet of Islam (pv.b.u.h.) and Muslims are alongside the same line with Abraham (a.s.) and they have the same purpose and the same aim.

۴. There is a tradition from Amir-ul-Mu'mineen (a.s.) cited in

Majma`-ul-Bayān, vol. ۲, p. ۴۵۸ ۱ -۱

Bihar-ul-Anwār, vol. ۲۲, p. ۳۲۶ ۲ -۲

:Majma`-ul-Bayān which says

Verily the lover of Muhammad is the person who obeys Allah although the "

,one is far from him (p.b.u.h.) from the point of relationship. And, verily

the enemy of Muhammad is the person who disobeys Allah, although the one is a near (relative of him."(1)

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p: ۱۸۱

Majma`-ul-Bayān, vol. ۲, p. ۴۵۸ ۱ -۱

۶۹ وَدَّت طَّائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّونَكُمْ

وَمَا يُضِلُّونَ إِلاَّ أَنفُسَهُمْ

وَمَا يَشْعُرُونَ

A group among the people of the Book desire to make you go astray, while they " .۶۹ make not astray but themselves, and they are not aware.

Commentary: verse ۶۹

The Arabic term /tā'ifah/ is derived from /tawāf/ and is applied for a group or a community who, in order to be safe from the danger of savage animals and robbers, decamp tribally both in summer and in winter to continue their lives.

The feature of cultural attack and ideaological plots are dealt with in this verse and the following three verses. In this verse, it informs of ideological grudges. In the next verse the Qurān informs of obtinacy and infidelity. The seventy first verse of the current sura speaks about the style of neglecting aright, overlooking justice, and intentional concealment.

Verse seventy second informs of a technical cultural attack arised from inner denial and objecting the existence of weakness and instability among some groups of people.

Explanations:

۱- Knowing the enemy and his wants is necessary for being safe from the probable harms.

۲- Those who try to pervert others may commit the sin of deceit, hypocrisy, rancour accusation, and plot.

"... While they make not astray but themselves, and they are not aware."

۳- One of the aims of the enemies of Islam is planning for the creation of moral and

.ideological deviation amongst Muslims

.In Judgements, do not forget justice and equity -۴

p: ۱۸۲

" A group among the people of the Book desire to make you go astray, ... "

۵. The danger of ideological and cultural attacks are the most important dangers which need an earnest awareness.

۶. Do not trust in the hypocritical expressions of the opponents.

They heartily desire your aberration.

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۷۰ یاأَهْلَ الْکِتَابِ لِمَ تَکْفُرُونَ بِآیَاتِ اللَّهِ وَأَنتُمْ تَشْهَدُونَ

O' People of the Book! Why do you disbelieve in the Signs of Allah while you bear " .۷۰
" ? (witness (to their truth

Commentary: verse ۷۰

This verse, maybe, hints to the glad news that the people of the Book had studied in the Torah and the Evangel about Hadrat Muhammad (p.b.u.h.). They did know the Prophet of Islam (p.b.u.h.) as they knew their own children. But, they denied all those divine tokens in order to keep their social situation and protect their material :interests. So, the Qur'ān says

O' People of the Book! Why do you disbelieve in the Signs of Allah while you bear "
" ? (witness (to their truth

****

۷۱ یاأَهْلَ الْکِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ

وَتَکْتُمُونَ الْحَقَّ وَأَنتُمْ تَعْلَمُونَ

O' People of the Book! Why do you confound the Truth with falsehood " .۷۱

" ? (and hide the Truth while you know (it

Commentary: verse ۷۱

Many of the distorters, under the name of Islamicists, orientalists, historians, and tourists, interfered in books, places, times, and human beings and distorted them. They worked on encyclopedias with the title of researchers and illustrated such a feature for Islam that when the seekers of Islam study them feel the circumstance so .inconvenient that they do not even think of believing in it either

O' People of the Book! Why do you confound the Truth with falsehood and hide the " " ? (Truth while you know (it

****

Section ۸: Attempts to discredit Islam

Point

۷۲ وَقَالَت طَّائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ ءَامِنُواْ بِالَّذِى أُنزِلَ

عَلَى الَّذِينَ ءَامَنُواْ وَجْهَ النَّهَارِ وَاكْفُرُواْ ءَاخِرَهُ

لَعَلَّهُمْ يَرْجِعُونَ

And a group of the People of the Book said: ` Believe in what has been sent down " .۷۲ to those who believe, at the opening of the day, and disbelieve at the end of it, ".(perhaps (by this divice) they return (from Islam

Commentary: verse ۷۲

Point

.In the explanation of the occasion of revelation of this verse, it is said as follows

Once at the time of the Prophet (p.b.u.h.), twelve scholars from Jewish people, in order to create a state of agitation and doubtfulness among the Muslim believers, decided to come to meet Prophet Muhammad (p.b.u.h.) in the morning and express their belief in Islam, but on the same day in the evening they would turn their backs to Islam and say that they met Muhammad (p.b.u.h.) but he was not the same as the Torah and .Evangel had explained

By this skilful plan, they wanted to show off the common people that if Islam were a good creed and the former religions confirmed it, the scholars of the People of the Book would not desist from it. Applying this manner, they could create both doubtfulness among Muslims and prevent other Jews to embrace Islam. But, by :revealing this verse, the Lord made their plan manifest to all, saying

And a group of the People of the Book said: ` Believe in what has been sent down to " those who believe, at the opening of the day, and disbelieve at the end of it, perhaps

".((by this divice) they return (from Islam

:Explanations

It is possible that sometimes some individuals penetrate into the lines of Muslims .١ and stab from behind, so we ought to be aware.

.Muslims must not be simple-minded and credulous .٢

We must set our faith so firm that the return of several individuals does not affect .٣ our hearts.

In the foreign policy, the motive of holding communication, or ceasing it, is often to .۴ bring some special conditions both inside and outside the country.

It usually happens that, in sensitive stages, Allah divulges the secrets and plans of .۵ His enemies.

****

۷۳ وَلاَ تُؤْمِنُواْ إِلاَّ لِمَن تَبِعَ دِينَكُمْ

قُلْ إِنَّ الْهُدَى هُدَى اللَّهِ

أَن يُؤْتَى أَحَدٌ مِّثْلَ مَآ أُوتِيتُمْ أَوْ يُحَاجُّوكُمْ عِندَ رَبِّكُمْ

قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ

وَاللَّهُ وَاسِعٌ عَلِيمٌ

.And do not believe save in one who follows your religion " .۷۳

say: " Verily the (true) guidance is Allah's guidance that a person may be given the like ;of what you have been given

.' or they would dispute with you in the presence of your Lord

.Say: ` Verily grace is in the hand of Allah

" .'He endows it with whom He pleases, and Allah is All-Embracing, All-Knowing

Commentary: verse ۷۳

The People of the Book had some recommendations to enjoin each other. Their first :recommendation was

"… .And do not believe save in one who follows your religion "

:The Divine revelation tells the Prophet (p.b.u.h.) that in answer to them

"… .say: " Verily the true guidance is Allah's guidance …"

That is, the true guidance is not confined to your religion, therefore, your prejudice is .in vain

:Their second recommendation was that: never believe

"…;that a person may be given the like of what you have been given …"

.Hence, the prophethood must be in the Children of Israel, not amongst Arab

"...' or they would dispute with you in the presence of your Lord ..."

.So, you have the best logic and never believe that it be with others

:Then, the Lord addresses the Prophet (p.b.u.h.) thus

"... ,Say: ` Verily grace is in the hand of Allah, He endows it with whom He pleases "

.And it is not confined to any race or a particular sect

".'and Allah is All-Embracing, All-knowing ..."

:Explanations

.In their plots, the enemies of Islam recommend to concealment .١

.They also have no trust to any one other than themselves

.The grace of Allah is not restricted to a particular group .٢

.Prejudice is forbidden .٣

****

۷۴ يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

He specializes for His mercy whom He pleases, and Allah is the Lord of Mighty " .۷۴
".Grace

Commentary: verse ۷۴

To consider that Allah endows His grace and mercy to no sect like that which He gave to the Jewish sect, is not more than a mere imagination. Allah knows well to whom He gives the charge of prophethood. He chooses the most efficient person among his servants and bestows His special grace upon him, because Allah's Grace is vast and .His Wisdom is the elector

He specializes for His mercy whom He pleases, and Allah is "

".the Lord of Mighty Grace

****

۷۵ وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِءِن تَأْمَنْهُ بِقِنطَارٍ يُؤَدِّهِ إِءِلَيْكَ

وَمِنْهُم مَّنْ إِءِن تَأْمَنْهُ بِدِينَارٍ لَّا يُؤَدِّهِ إِءِلَيْكَ

إِءِلَّا مَادُمْتَ عَلَيْهِ قَائمًا ذَ لِكَ بِأَنَّهُمْ قَالُواْ لَيْسَ عَلَيْنَا فِى الْأُمِّيِّينَ

سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ

وَهُمْ يَعْلَمُونَ

۷۵. " And among the People of the Book is he who, if you entrust him with a heap of wealth, he will return it to you;

and among them is he who, if you entrust him with a dinar,

he will not return it to you unless you keep standing firmly upon him (demanding it). This is because they say:

` There is not any responsibility upon us for the gentile, and they tell a lie against Allah while they know (it). "

Commentary: verse ۷۵

The moral values usually resist. Honesty is always good and treachery, to any one, is always disgraceful.

" And among the People of the Book is he who, if you entrust him with a heap of wealth, he will return it to you;

The justification of sin is graver than the sin itself.

"...and among them is he who, if you entrust him with a dinar, he will not return it to you unless you keep standing firmly upon him (demanding it). This is because they say:

` There is not any responsibility upon us for the gentile, ..."

.They devoured the wealth of people unlawfully and said Allah was content with it

" .(and they tell a lie against Allah while they know (it ..."

****

p: ١٩١

۷۶ بَلَى مَنْ أَوْفَى بِعَهْدِهِ وَاتَّقَى فإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

Yes, whoever fulfils his promise and guards (against evil) then, verily Allah loves " .۷۶
" .the pious ones

Commentary: verse ۷۶

.The command in this verse is: to stand firm and be steadfast before wrong ideas

By the way, to keep one's word and fulfil the promise with virtue is the main cause to .call the love of Allah, not only being the People of the Book with a bare pretension

Yes, whoever fulfils his promise and guards (against evil) then, verily Allah loves the " ".pious ones

****

۷۷ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُوْلئِکَ

لَا خَلَاقَ لَهُمْ فِی الْآخِرَهِ وَلَا يُکَلِّمُهُمُ اللَّهُ وَلَا يَنظُرُ

إِلَيْهِمْ يَوْمَ الْقِيَامَهِ وَلَا يُزَکِّيهِمْ

وَلَهُمْ عَذَابٌ أَلِيمٌ

Verily those who sell Allah's covenant, and their oaths, for a little price, these! " .۷۷ there will be no share for them in the Hereafter, and Allah will not speak to them, nor will He look towards them on the Day of Resurrection, nor will He make them grow (by ".purifying of sin), and they will have a painful chastisement

Commentary: verse ۷۷

Allah threatens, of course, those who breach their promise to following five kinds of .divine wrath and deprivation from the grace of Allah

.The lack of any merit in the Hereafter .۱

.The deprivation from the speech of Allah .۲

.The deprivation from the grace of Allah .۳

.The deprivation of purity from sin .۴

.To be involved in the painful punishment of Allah .۵

Verily those who sell Allah's covenant, and their oaths, for a little price, these! there " will be no share for them in the Hereafter, and Allah will not speak to them, nor will He look towards them on the Day of Resurrection, nor will He make them grow (by ".purifying of sin), and they will have a painful chastisement

:In the Islamic literature, it is narrated that the Messenger of Allah (p.b.u.h.) has said

The person who does not observe trustworthiness, is faithless; and the person who " (does not fulfil his promise, has no religion. (۱

Maraqi, Commentary, vol. ۳, p. ۱۹۲ ۱ -۱

۷۸ وإِنَّ مِنْهُمْ لَفَرِيقًا

يَلْوُونَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ

وَمَا هُوَ مِنَ الْكِتَابِ

وَيَقُولُونَ هُوَ مِنْ عِندِ اللَّهِ وَمَا هُوَ مِنْ عِندِ اللَّهِ

وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ

وَهُمْ يَعْلَمُونَ

۷۸. " And verily among them is a group who twist their tongues with the Book that you may suppose it to be from the Book, but it is not from the Book; and they say: `It is from Allah', while it is not from Allah; and they speak falsehood against Allah and they (know (it".

:Occasion of Revelation

This verse was also revealed about a group of the Jewish scholars who used to write with their own hands some things against what was found in the Torah about the characteristics of the Messenger of Islam (p.b.u.h.) and said that it was from the Lord. .They perverted the facts of the Torah with their speech

Commentary: verse ۷۸

In this verse, again, the words are about some other wrong actions of a group of :scholars of the People of the Book. It says

And verily among them is a group who twist their tongues with the Book that you " ;may suppose it to be from the Book, but it is not from the Book

They did not suffice to that action either, but they explicitly said that it was from the :side of the Lord

" ... and they say: `It is from Allah', while it is not from Allah ...; "

Then, the Qur'ān emphasizes that this action was not done because of their mistake, .but they knowingly told a lie about Allah

".(and they speak falsehood against Allah and they know (it ..."

By the way, from this verse and its previous verses, the great danger of the deluded .scholars for a community and a nation is made clear

****

۷۹ مَا كَانَ لِبَشَرٍ أَن

يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُواْ

عِبَادًا لِّي مِن دُونِ اللَّهِ وَلَكِن كُونُواْ رَبَّانِيِّينَ بِمَا كُنتُمْ

تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنتُمْ تَدْرُسُونَ

۷۹. " It is not for a human being that Allah should give him the Book, the judgement and prophethood, then he should say to people:

` Be my servants rather than Allah's '; but rather, (he would say):

` Be godly because of your constant teaching the Book and your constant studying (it yourselves)."

Occasion of Revetation:

Upon the occasion of the revelation of this verse and the following one, it is cited that once a person came to the Prophet of Islam (p.b.u.h.) and said that people greeted him (p.b.u.h.) as they did unto others, while they thought that kind of ordinary greeting was not enough for them to respect him.

The man asked the Prophet (p.b.u.h.) to allow people honour him (p.b.u.h.) somehow privileged, and, for example, prostrate before him.

The Prophet (p.b.u.h.) said that prostration was not authorized before anybody other than Allah. So, they would respect their prophet only as a human being, but they ought to know his due and follow him.

Commentary: verse ۷۹

Explanation: Nullification of the thoughts of the people of the book

This verse continues stating to nullify and improve the vain thoughts of a group of the People of the Book. It specially reminds the Christians that never Jesus (a.s.) claimed

divinity. It also clearly responds the request of those who wanted to repeat those kind :of claims about the Prophet of Islam (p.b.u.h.). It says

,It is not for a human being that Allah should give him the Book "

p: ۱۹۶

:the judgement and prophethood, then he should say to people

"... ;' Be my servants rather than Allah's `

Neither the Prophet of Islam (p.b.u.h.) nor either of other prophets is rightful to say such a statement. Therefore, the qualities of this kind attributed to prophets were totally made and finished by some unaware persons who had been far from the .prophets' trainings

:Then, it adds

but rather, (he would say): ` Be godly because of your constant teaching the Book ..." ".(and your constant studying (it yourselves

Yes, the Messengers of Allah never exceeded the limits of servitude and worship and .they were always humble before Allah more than that others were

It is understood from the aforementioned sentence that the aims of prophets were not only to educate individuals but also to train some godly, virtuous and learned scholars among the societies who could enlighten their environments with their .knowledge

****

٨٠ وَلاَ يَأْمُرَكُمْ أَن تَتَّخِذُواْ الْمَلَئكَهَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُم بِالْكَفْرِ بَعْدَ إِءِذْ أَنتُم مُّسْلِمُونَ

٨٠. " And neither would he enjoin you that you should take the angels and the prophets for lords. What! Would he enjoin you with infidelity after you have been Muslims ? "

Commentary: verse ٨٠

This verse is a complementary meaning to what was said in the previous verse. It indicates that prophets did not invite people to their worship, nor invited them to worship angels nor other prophets. It says:

" And neither would he enjoin you that you should take the angels and the prophets for lords. ... "

This sentence, on one side, is a reply to the Arab pagans who considered the angels as the daughters of God and believed a kind of divinity for them, while they introduced themselves among the followers of the religion of Abraham.

On the other side, it is a respond to Sabians who counted themselves the followers of John, but promoted the rank of the angels to the extent of worship.

It is also an answer to the Jews and the Christians who introduced Ezra and Jesus the son of God.

And, at the end of the verse, the Qur'ān says:

" ... What! Would he enjoin you with infidelity after you have been Muslims ? "

That is, how is it possible that there comes a prophet and begins inviting people to Faith and monotheism, but afterward he leads them to the path of polytheism ?

By the way, the verse implies the immaculateness of prophets and that they did not swerve from the path towards the obedience of Allah.

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Section ۹, Previous Scriptures confirms Islam

Point

p: ۱۹۸

٨١ وإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا ءَاتَيْتُكُم مِّن

كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ

قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَى ذَ لِكُمْ إِصْرِى

قَالُواْ أَقْرَرْنَا

قَالَ فَاشْهَدُواْ وَأَنَا مَعَكُم مِّنَ الشَّاهِدِينَ

٨١. " And (remember) when Allah took the pledge of the prophets (saying): `Since I have given you of Book and wisdom then there comes to you a Messenger, confirming that which is with you, you must believe in him, and you must help him '. He said: ` Do you affirm and accept My compact in this (matter) ? ' They said: ` We affirm ', He said:

` Then bear witness and I am also with you among the witnesses '."

Commentary: verse ٨١

The Holy Pledge!

Following the previous verses that denoted to the existence of the clear tokens of the Prophet of Islam (p.b.u.h.) in the Books of the former prophets, this verse points to a general principal concerning the subject. It says:

" And (remember) when Allah took the pledge of the prophets (saying): `Since I have given you of Book and wisdom then there comes to you a Messenger, confirming that which is with you, you must believe in him, and you must help him '. ..."

In the verses of the Qur'ān the unity of the Messengers of Allah repeatedly have been pointed out; and this verse is one of its clear examples.

Then, for an emphasis, the Qurān says:

"... He said: ` Do you affirm and accept My compact in this (matter) ? ' They said: ` We affirm ', He said:

".' Then bear witness and I am also with you among the witnesses `

****

۸۲ فَمَن تَوَلَّی بَعْدَ ذَ لِکَ فَأُوْلئکَ هُمُ الْفَاسِقُونَ

".Then whoever turns back after that, these are they that are the transgressors " .۸۲

Commentary:privilege۸۲

In this verse, the Qur'ān threateningly reproaches the breachers of promise and says that, after these firm pledges and emphasized promises, if any one disobeys and turns one's back to a godly prophet, like the Prophet of Islam (p.b.u.h.), the glad tidings of whose advent accompanied with his specialities have been mentioned in the former Divine Books, and does not believe, the one is a transgressor, ie. out of the .(.circule of the obedience of Allah (s.w.t

Then whoever then turns back after that, these are they that are the" ".transgressors

And, we know that Allah (s.w.t) does not guide such fanatic and pertinacious (transgressors, as the Qur'ān in Sura at-Taubah, No. ۹, verse ۸۰ remarks. (۱

So, those who are not guided by the Lord will have a painful fate with the divine .punishment of the Fire of Hell

****

"The verse continue saying"... and Allah does not guide the transgressing people ۱ -۱

٨٣ أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَن فِى السَّمَاوَاتِ وَالْأَرْضِ

طَوْعًا وَكَرْهًا وإِلَيْهِ يُرْجَعُونَ

.٨٣ " Is it then other than the religion of Allah that they seek (to follow) ?

And to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and unto Him they shall be returned."

Commentary: verse ٨٣

All the creatures existing in the skies and the earth submit to Allah.

All people should submit to Him, too. If some people hide this submission in the ordinary conditions, when they confront with a serious danger, they helplessly turn their hearts to Him.

Some people willingly submit to Him in the ordinary situations, while the totality of people have to submit at the case they feel danger.

Every particle in the world, any atom or sell that exist, as well as created things, all in all, follow the same rule that Allah has assigned upon them, and He is able to change it at any moment.

" Is it then other than the religion of Allah that they seek (to follow) ?

And to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and unto Him they shall be returned."

Explanations:

١. The existing world submits to Him, then why do we not submit?

When all the creatures of the world bow before Him, why do we not surrender?

"... And to Him submits whoever is in the heavens and the earth,... "

The Final fate of ours is going unto Him, then why do we not turn to Him from the .۲
? beginning

".and unto Him they shall be returned …"

p: ۲۰۱

۸۴ قُلْ ءَامَنَّا بِاللَّهِ وَمَا أَنزِلَ عَلَيْنَا

وَمَا أُنزِلَ عَلَى إِبْرَ هِيمَ وإِسْمَاعِيلَ وإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ

وَمَا أُوتِىَ مُوسَى وَعِيسَى وَالنَّبِيُّونَ مِن رَّبِّهِمْ

لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ

وَنَحْنُ لَهُ مُسْلِمُونَ

۸۴. " Say: ` We believe in Allah and in what has been sent down to us, and what was sent down to Abraham and, Ishmael, Isaac,

Jacob and the Tribes, and in what was given to Moses and Jesus and to the prophets from their Lord.

We make no difference between any of them.

And to Him do we submit'. "

Commentary: verse ۸۴

Similar to Sura Al-Baqarah, No. ۲, verse ۱۳۶, that Allah took pledge from the former prophets to believe in their following prophet, and to introduce him and help him, this verse denotes that the following prophet,

too, believes in all the former Divine Books recidivously. It says:

" Say: ` We believe in Allah and in what has been sent down to us,

and what was sent down to Abraham and, Ishmael, Isaac, Jacob and the Tribes, and in what was given to Moses and Jesus and to the prophets from their Lord.

We make no difference between any of them.

And to Him do we submit'. "

The purpose of the Qur'ānic term /asbāt /, mentioned in the verse, is those seven

.tribes from the Children of Israel among whom there were some prophets

p: ۲۰۲

:Explanations

.We should not ignore the services of others .١

.All prophets had the same aim .٢

Religion and the guidance of Allah have been accompanied with the life of man all .٣ the times. Prophets are like the teachers of different classes who, as links of a chain, .have been commissioned to guide human beings

The preference of some prophets to some others of them is never a barrier for our .۴ .general belief in them

"... ,we make no difference between any of them ..."

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۸۵ وَمَن يَبْتَغِ غَيْرَ الْاءِسْلَامِ دِينًا

فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى الْأَخِرَهِ مِنَ الْخَ-سِرِينَ

And whoever follows any religion other than Islam, it will never be accepted from " .۸۵
".him, and, in the Hereafter, he will be among the losers

Commentary: verse ۸۵

In the previous verses, the feature of leadership and the theology of Islam was :illustrated. Its general principles are as follows

All the former prophets have been taken pledge to believe in their following .۱ .prophet

The whole existing world submits to Allah, and no religion can be accepted except .۲ .the religion of Allah

.The followers of Islam believe in all prophets of Allah and the Divine Books .۳

This is the feature of the religion of Islam and its convictions. Now, the Qur'ān explicitly announces that whoever accepts besides than that it will not be accepted .from him

And whoever follows any religion other than Islam, it will never be accepted from " ".him, and, in the Hereafter, he will be among the losers

****

۸۶ كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُواْ بَعْدَإِيمَانِهِمْ وَشَهِدُواْ

أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ

وَاللَّهُ لاَ يَهْدِي الْقَوْمَ الظَّالِمِينَ

How shall Allah guide a people who have disbelieved after their belief and (after) " .۸۶
? bearing witness that the Messenger is true, and clear proofs had come unto them

".And Allah guides not the unjust people

Occasion of Revelation

At the advent of Islam, one of the Helpers (the Muslims in Medina) murdered a sinless person. Being afraid of the punishment, he apostatized and escaped to Mecca, while eleven persons of his companions, who had embraced Islam, apostatized, too. When he arrived in Mecca, he repented of his action seriously. Then, he sent one of his relatives to Medina to ask the Prophet (p.b.u.h.) whether there was any way for him to .return

The verse was revealed and announced the acceptance of his repentance under .some special conditions

Commentary: verse ۸۶

In the former verses, the speech was about the religion of Islam as a godly acceptable religion. Here, the verse speaks about the persons who have accepted Islam and, afterward they have returned from it. These persons are called .'`apostates

:It says

How shall Allah guide a people who have disbelieved after their belief and (after) " bearing witness that the Messenger is true, and clear proofs had come unto them ? ".And Allah guides not the unjust people

.Why does Allah not guide such people ? The reason of it is evident

They have known the Prophet (p.b.u.h.) through many clear signs and

.tokens and, thereafter, they have testified to his prophethood

Therefore, by returning from Islam to infidelity, they are, indeed, unjust and transgrossive. So, the one who intentionally transgresses is not eligible for the guidance of Allah. Such a person has spoilt the aspects of guidance in his self.

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۸۷ أُوْلَئِکَ

جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَهَ اللَّهِ وَالْمَلَئِکَهِ وَالنَّاسِ أَجْمَعِينَ

As for) those, their recompense is that upon them is the curse of Allah, the angels) " .۸۷ ".and mankind altogether

Commentary: verse ۸۷

In this verse, the retribution of such people, who after knowing the Truth return from it, is stated. Now, it indicates that this retribution is the curse of Allah and of the angels .and of the people altogether

As for) those, their recompense is that upon them is the curse of Allah, the angels) " ".and mankind altogether

The Arabic term /la`n /(curse) means to reject and to desert because of wrath or hatred. Thus, the curse of the Lord is the very deserting some one from His grace. And, the curse of angels and people, is either their spiritual wrath and abhorrence, or .a calling on God to deprive a person from His Mercy

These people, in fact, have sunk in corruption and sin, so that they are abhorred by all .intelligent figures of the world, irrespective of human beings and angels

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۸۸ خَالِدِينَ فِيهَا لاَ يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلاَ هُمْ يُنظَرُونَ

They will abide therein. Their chastisement will not be lightened, nor will they be " .۸۸ ".respited

Commentary: verse ۸۸

In this verse, it is added that: not only they are involved in the general curse of all but also they will remain in it forever. In fact, they are similar to Satan who was involved in .eternal curse

Surely, the result of it is that such group of infidels will abide in a painful unreducible .chastisement forever, while they will not be respited, either

They will abide therein. Their chastisement will not be lightened, nor will they be " ".respited

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۸۹ إِلاَّ الَّذِينَ تَابُواْ مِنم بَعْدِ ذَ لِکَ وَأَصْلَحُواْ فإِنَّ اللَّهَ

غَفُورٌ رَّحِیمٌ

Except those who repent after that and amend, then verily Allah is Forgiving, " .۸۹
".Merciful

Commentary: verse ۸۹

This verse opens the way of returning to such people to pave it if they wish. It lets them repent, because the aim of the Qur'ān, thoroughly, is improvement and training. :It says

Except those who repent after that and amend, then verily Allah is Forgiving, "
".Merciful

It is understood from this meaning that corruption creates loss in one's Faith so that the one, after repenting, should renew his Faith in a manner that this defect be wiped .out

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۹۰ إِنَّ الَّذِينَ كَفَرُواْ بَعْدَإِيمانِهِمْ ثُمَّ ازْدَادُواْ كُفْرًا لَّن تُقْبَلَ

تَوْبَتُهُمْ وَأُوْلَئِكَ هُمُ الضَّالُّونَ

Verily those who disbelieve after their belief, then increase in infidelity; their " .۹۰ ".repentance will never be accepted; and these are they who are astray

:Occasion of Revelation

Some commentators have said that this verse was revealed about a group of the People of the Book who had believed in the Prophet of Islam (p.b.u.h.) before his .advent, but when he was appointed to prophethood they disbelieved in him

Commentary: verse ۹۰

A Vain Repentance

In the previous verse, the statement was about those who regreted from their ,deviated path sincerely and repented truly and, consequently

their repentance was accepted. But, in this verse, the speech is about those whose :repentance is not accepted. It says

,Verily those who disbelieve after their belief "

;then increase in infidelity

".their repentance will never be accepted; and these are they who are astray

The repentance of these people is extrinsic, because when they see the triumph of the advocators of Truth, helplessly express their apparent regretfulness and .repentance. Thus, it is natural that such a repentance can not be accepted

****

۹۱ إِنَّ الَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمْ كُفَّارٌ

فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِلْءُ الأَرْضِ ذَهَبًا وَلَوِ افْتَدَى بِهِ

أُوْلَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُم مِّن نَّـصِرِينَ

۹۱. " Verily those who disbelieve and die while they are disbelievers, there will never be accepted from any one of them the whole earth full of gold, if he should offer it in ransom. These are they who will have a painful punishment and they will have no helpers."

Commentary: verse ۹۱

Following to the statement of the invalid repentances hinted out in the previous verse, here, in this verse, the words are about the invalidity of some ransoms, where it says:

" Verily those who disbelieve and die while they are disbelievers, there will never be accepted from any one of them the whole earth full of gold, if he should offer it in ransom, ... "

It is clear that infidelity wastes all the good deeds that a person does.

If the one could fill the earth with gold and gave all of them as charity in the way of Allah, it would not be accepted from him. And, the case, of course, will certainly be the same in the Hereafter.

At the end of the verse, the Holy Qur'ān refers to another point, saying:

"...these are they who will have a painful punishment and they will have no helpers."

That is, on the Day of Judgement, not only ransom or charity will have no advantage for them, but also the intercession of the intercessors does not extend over them. It is because intercession has some conditions among which is having belief in Allah. Besides that, in principal, intercession is done by the leave of Allah.

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The ends of parts۳

THIS IS THE END OF PART ۳

p: ۲۱۲

PART ۴, Section ۱۰: Everliving Testimony to the Truth of Islam

Point

Attaining to goodness demands sacrifice Main features of

Abraham's religion from the basis of Islam The first house of blessings

.and guidance to the worlds

۹۲ لَن تَنَالُواْ الْبِرَّ حَتَّى تُنفِقُواْ مِمَّا تُحِبُّونَ وَمَا تُنفِقُواْمِن شَىْ ءٍ

فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

۹۲. " You will never attain righteousness unless you spend out of what you love; and whatever thing you spend, surely Allah is well aware of it."

Commentary: verse ۹۲

righteousness and its branches

:In this verse, the Qur'ān points to one of the signs of Faith in a believer. It says

"...;You will never attain righteousness unless you spend out of what you love "

The Arabic Term /birr/ has a vast meaning which covers all good deeds irrespective of belief and pious deeds. As it is understood from Sura Al-Baqarah, No. ۲, verse ۱۷۷, belief in Allah, belief in the Resurrection Day, belief in prophets, helping the indigent, prayer and fasting, to fulfil the promise, and to be steadfast in confronting with problems and adventures, all in all, are counted the branches of righteousness.

.Therefore, to attain the rank of righteousness needs many qualities

One of those qualities is spending out from the possessions that are loved by that person. This kind of giving charity is a standard for measuring the Faith and personality of the person.

:To attract the attention of the givers of charity, at the end of the verse, it says

".and whatever thing you spend, surely Allah is well aware of it ... "

p: ٢١٣

:The Believers and Giving Charity

Abū-Ṭalḥah Anṣārī had the largest number of date trees in Medina when his garden .١ was his most beloved thing for him. This garden was located in front of the Prophet's Mosque wherein there was a spring with wholesome water. Sometimes the Prophet (p.b.u.h.) entered that garden and drunk water from the spring. The garden was so beautiful and splendid with a great income that people commonly spoke well of it. When the above verse was sent down, Abū-Ṭalḥah went to the Prophet (p.b.u.h.) and said: " The most beloved things with me is this garden. I want to give it in charity in the ".way of Allah

The holy Prophet (p.b.u.h.) said: " Well done! this is a wealth which will be of profit for ".you

Then the Messenger of Allah (p.b.u.h.) continued saying: " We have accepted it from you but we return it back to you in order that you give it to your own relatives as alms. (" He accepted it and divided the garden among them willingly. (١

When Hadrat Fātimah Zahrā (a.s.) was going to go to her husband's house at her .٢ wedding night, a beggar asked her for a worn out dress. She (a.s.), remembering the (above verse, gave in charity the same new dress which was for her wedding. (٢

Once it happened that a guest came to Abūthar Qafārī. Then he told the guest since .٣ he was busy at that time and he had some camels, then the guest would go out and bring him the best of them. So he went and came back with a thin camel. Then Abūthar told him that he was not faithful to him with that camel. The guest replied that he found the best camel, but he thought of the future day he would need it. Then Abūthar said: " Verily my needy day to it will be the day I will be put inside my grave, since Allah says: ` You will never attain righteousness unless you spend out of what (you love; '."(٣

Once it happened that `Abdullah-ibn Ja`far, a rather rich but gracious Muslim, .۴ entered a palm-plantation where a black slave was

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Sahih-Bukhari, vol. ۴, p. ۳۹۵, Kitabul- Wasaya, ۶۲۳, Beirut Edition, Darul-Qalam, ۱۹۸۷ ۱ -۱

Nuzhat-ul-Majalis, vol. ۴, p. ۲۲۶ ۲ -۲

Majma\`-ul-Bayān, vol. ۲, p. ۴۷۴ ۳ -۳

working. At the time of food, a dog came inside the garden and approached the slave. Then he threw a loaf of bread for the dog, and it ate it. After that the slave threw the second and the third loaves of bread for the dog one after another, and it ate both of .them, too

Abdullah, standing looking at the slave, asked him how much his everyday food was,` ".and the slave answered: " That which you saw

Abdullah said: " Why did you donate (the whole your food) to this dog ? " The slave` replied that the dog was not from that region and had come from a distanced place .while it was hungry, so he (the slave) did not like to return it

Abdullah said that the slave was more gracious than him. Then, he bought the palm-` plantation with all its equipments including the slave. He let him be free (not to be (slave any more) when he donated him all the garden and the equipments, too. (۱)

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p: ۲۱۵

Tafsir, Almanar, vol. ۳, p. ۳۷۶ ۱ -۱

٩٣ كُلَّ الطَّعَامِ كَانَ حِلاًّ لِّبَنِى إِسْرَ ءِيلَ إِلاَّ مَا حَرَّمَ

إِسْرَ ءِيلُ عَلَى نَفْسِهِ مِن قَبْلِ أَن تُنَزَّلَ التَّوْرَاهُ قُلْ فَأْتُواْ

بِالتَّوْرَاهِ فَاتْلُوهَآ إِن كُنتُمْ صَ-دِقِينَ

.٩٣ " Every food was lawful to the Children of Israel except what Israel (Jacob) had forbidden to himself before the Torah was sent down.

Say: ` Bring you hither then the Torah and read it,

if you are truthful'."

Commentary: verse ٩٣

It is cited in some commentary books that the Children of Israel raised objections to the Prophet of Islam (p.b.u.h.) that if his teachings were adopted to the teachings of the former prophets, such as Abraham, Moses, and Issac (a.s.), why he (p.b.u.h.) did not decree meat and milk of camel unlawful.

In answer to them, this verse was revealed saying that all kinds of food were lawful to the Israelites, but it was the Israel himself that made some of foods unlawful for himself.

" Every food was lawful to the Children of Israel except what Israel (Jacob) had forbidden to himself before the Torah was sent down.

Say: ` Bring you hither then the Torah and read it, if you are truthful'."

The reason for this treatment, as it has been mentioned in some authentic commentary books, is that whenever Israel consumed these kinds of food (meat of camel, for example), they were harmful for him and caused him to be physically unhealthy. Therefore, he avoided eating those sorts of food but the children of Israel thought that it was an eternal canonical prohibition. (١)

The Arabic term /ta`ām/ `food' is applied for something which is

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۱ - ۱ In Tafsir Nimunah, vol. ۳, p. ۶, it is cited that eating meat of camel caused his sciatic nerve to be moved and pain appeared in his feet.

tasteful for human beings. The Qur'ānic word /ḥill/ means: ` to be free from , or .' released from ', therefore /ta ` ām-i-ḥalāl / is stated for ` the lawful edible things

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۹۴ فَمَنِ افْتَرَی عَلَی اللَّهِ الْکَذِبَ مِن بَعْدِ ذَ لِکَ

فَأُوْلَئِکَ هُمُ الظَّالِمُونَ

".So, whoever invents a lie against Allah after that, they are unjust " .۹۴

Commentary: verse ۹۴

In this verse, it says: now that they are not ready to bring the Torah and their false allegation unto Allah has been proved, they should know that, after this, those who invent a lie against Allah are unjust, because they know it and they commit such :wrong intentionally. It says

".So, whoever invents a lie against Allah after that, they are unjust "

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۹۵ قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا

وَمَا كَانَ مِنَ الْمُشْرِكِينَ

۹۵. " Say: Allah has spoken the Truth, therefore follow the creed of Abraham, the upright (in faith) and he was not (one) of the polytheists."

Commentary: verse ۹۵

The address, in this verse, is to the Prophet (p.b.u.h.), denoting that Allah is true and those false things had never been in the pure religion of Abraham (a.s.). Therefore, follow the religion of Abraham (a.s.) who was upright in faith and was not one of those who associate partners to Allah.

It says:

" Say: Allah has spoken the Truth, therefore follow the creed of Abraham, the upright (in faith) and he was not (one) of the polytheists."

That is, now that you see I am truthful in my invitation, then follow my religion which is the same as the pure religion of Abraham, the upright.

He was never one of the polytheists. So, this idea that pagans of Arab consider themselves as the followers of his creed is completely meaningless.

How far the distance between an idol-worshipper and an idol-breaker is!

****

۹۶ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا

وَهُدًى لِّلْعَالَمِينَ

Verily the first House (of worship) set up for mankind is the one at Bekkā (Mecca), " .۹۶
".blessed and a guidance for the worlds

Commentary: verse ۹۶

One of the objections of the Children of Israel was that they said why Muslims had taken the Ka`bah as their Qiblah instead of Jerusalem which has been built ۱۵۰۰ years Before Christ by Solomon. This verse is an answer to them that the Ka`bah has existed from the beginning day and it is the first House, viz, its ancientness and its .date is further than any other places of worship

By the way, it is cited in Tafsīr-AlMīzān (vol. ۳, p. ۵۸۳, Persion version) that there are many traditions upon the expansion of the earth /daḥw-ul-`ard/,(۱) while there is no .scientific reason to oppose it and it does not differ from the verses of the Qur'ān

In Nahjul-Balāqah, sermon ۱۹۲, Imam Amīr-ul Mu'mineen Ali (a.s.) says: "... Allah, the Glorified, has tried all the people among those who came before, beginning with (Adam, upto the last ones in this world with stones (of Ka`bah)... "(۲)

It is understood from this statement that the Ka`bah has existed from the time of .Adam (a.s.) and its background is further than any other worshipping place

In the Qur'ān and the traditions of Ahlul-Bayt (a.s.), the Ka`bah has been referred to :with different terms. Some of them are as follows

.The Ka`bah is the first House: Sura 'Āl-i-`Imrān, No. ۳, verse ۹۶ .۱

.Ka`bah, a maintenance for the people: Sura Al-Mā'idah, No ۵, verse ۹۷ .۲

The term /daḥw-ul-`ard/ means that the earth was expanded and extended from ۱ -۱

.beneath the Ka'bah

Nahjul-Balāqah, sermon ۱۹۲ ۲ -۲

.The Ka`bah, the ancient (free) House: Sura Al-Hajj, No. ۲۲, verse ۲۹ .۳

The Ka`bah, the House, a resort and a secure sanctuary for the people: Sura Al- .۴ .Baqarah, No. ۲, verse ۱۲۵

.The Ka`bah is a sign of Islam: Nahjul-Balāqah .۵

:Explanations

Ka`bah is the secret of the guidance of people, an inclusive guidance for all, since it .۱ is the Qiblah of all. It is similar to the Holy Qur'ān and the Prophet of Islam (p.b.u.h.) .that have been revealed and who have been appointed for all human kind

When Allah wills, the stones of Ka`bah will be blessed and will guide human beings. .۲ Besides that, looking at Ka`bah is counted worship, and, by His command, Abraham .and Ishmael (a.s.) become its particular servants

The Qur'ān, the Messenger and the Ka`bah are independent for they are specific to .۳ Allah. Neither is the Qurān made up and finished by any individual, nor the Prophet .pays the allegiance of any one, nor the Ka`bah belongs to a particular person

.Ka`bah is the first point in the earth .۴

.Ka`bah is the first House built for the worship of people .۵

The goodness and blessings of Ka`bah are not only for the believers, but they are .۶ .for all

Verily the first House (of worship) set up for mankind is the one at Bakkā (Mecca), " " .blessed and a guidance for the worlds

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٩٧ فِيهِ ءَايَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَ هِيمَ

وَمَن دَخَلَهُ كَانَ ءَامِنًا

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلاً

وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَلَمِينَ

٩٧. " Therein are clear signs, the standing place of Abraham, and whoever enters it is secure;

and pilgrimage to the House is a duty upon mankind for Allah, who can afford the journey to it; and anyone who disbelieves, then verily Allah is Self-sufficiently independent of the worlds."

Commentary: verse ٩٧

An exhibition of Allah's power and signs

Mecca and Ka`bah is an exhibition of Allah's power and signs. Its history is full of memories and incidents, so that contemplating on them can be giving a lesson and serving as an admonition. In its structure, Abraham works as a builder and Ishmael as a worker. The forces of 'Abraha equipped with elephants, do not succeed to ruin it and are abolished by birds of Abābeel. At the time of Ḥadrat Ali's birth (a.s.), its wall opens for her mother and lets her enter inside to bring a child who, not very late in future, takes the idols of the Ka`bah down. Balāl, an Abyssinian negro slave, in front of the astonished eyes of the nobles of Mecca, stands upon it and shouts the prayer call. And, finally, there will come a day when the Witness of Allah leans against its wall and announces the delivery of human kind and invites the people of the world to Islam.

Yes, Mecca is a Divine safe city where any one enters into is in peace. When a person arrives inside the sacred Mosque, even the person is a murderer, no one can molest him. The only action that can be done against him is to straiten the circumstances for him so that the person himself be forced to come out.

The Station of Abraham is located beside the Ka`bah. According to

p: ۲۲۲

the Islamic literature, the Station of Abraham is the same stone that was under the feet of Abraham (a.s.) when he was building the Ka`bah and promoting its walls, on which the trace of his foot has remained. This stone with its foot trace, which has existed from centuries before Christ (a.s.) and Moses (a.s.), and with all those changes that happened to Ka`bah and its surroundings as a result of invasions, floods, and .destructions, is one of the signs of the Power of Allah

Hajj, the meaning of

Allah (s.w.t.) calls people to pilgrimage. The Arabic term `Hajj' means: ` intention accompanied with movement', while the Arabic word /mahajjah/, from the same root, .is called to a straight way which leads a person to the destination

This word, in Islamic terminology, is applied for the intention of going to the sacred .House and performing its concerning rites

Yes, Ka`bah is the site of manifestation of the signs and Power of Allah, where the monotheists, the lovers of divine Unity, gather together after passing from hard high ./mountains and dry, plantless deserts in order to say /labbayk

:Explanations

In the Sacred House, there are many clear signs: (the sign of holiness and .١ spirituality, the sign of spiritual trance which recalls the divine memories of all prophets, from Adam (a.s.) upon the last prophet, Muhammad Mustafa (p.b.u.h.), and that it had been the place where prophets circumambulated, and the direction of all " (... .prayers that pray toward it

"...,Therein are clear signs, the standing place of Abraham "

It is of the privileges of Islam that it has assigned a region of the earth as a safe .٢ .region where all the oppressed of the world can announce their call

" ...;And whoever enters it is secure ..."

Responsibility and doing duty is decreed upon a person as much as the capability of .۳ the person allows, (whether from the point of financial ability or physical ability or .security), and capability is the proper condition of Hajj

and pilgrimage to the House is a duty upon mankind for Allah, who can afford the ..." "... ;journey to it

.Denial of Hajj and its abandonment is infidelity .۴

"...,and anyone who disbelieves ..."

It is cited in the book entitled: ` Man Lāyaḥduruhul-Faghīh', vol. ۴, p. ۳۶۸ that once the :(.Prophet of Islam (p.b.u.h.) told Hadrat Ali (a.s

".The abandoner of Hajj is infidel when he is capable "

And whoever delay it a day after another until the one dies, it is as if he has died like a .Jew or a Christian

Going to pilgrimage is an acceptance and answering to the invitation of Abraham .۵ (a.s.), since it was the command of Allah to him to follow: " And proclaim among people the pilgrimage." (۱) The first rite of the pilgrimage of the Sacred House is the change .of clothing accompanied with saying ` Labbayk ', which means: O' Lord! I came

The result of performing the commands of Allah will surely return to the person .۶ .himself, else Allah does not need any thing

".then verily Allah is Self-sufficiently independent of the worlds ..."

This verse is the only verse in which the obligatoriness of Hajj pilgrimage for those .۷ who are capable is stated. It means that whoever has physical and financial capacity, it is necessary for the one to perform Hajj pilgrimage. The rest of the ordinances of pilgrimage are stated in the books of sacred rites of the pilgrimage by the .jurisprudents

The person who is capable and ought to go to pilgrimage, has more duties to do .۸ .((than others

.Allah invites to pilgrimage but He does not stoop to a favor .۹

"... and pilgrimage to the House is a duty upon mankind for Allah, ... and anyone who disbelieves, then verily Allah is Self-sufficiently independent of the worlds."

۱۰. Obligatory things are a kind of duty upon the believers.

"... and pilgrimage to the House is a duty upon mankind for Allah, ..."

۱۱. Allah is an Absolute Self-sufficient.

"... verily Allah is Self-sufficiently independent of the worlds."

****

p: ۲۲۴

۱- The Quran, Sura Al-Hajj, No. ۲۲, verse ۲۷ ۱

۹۸ قُلْ یَـأَهْلَ الْکِتَابِ لِمَ تَکْفُرُونَ بِایَـتِ اللَّهِ وَاللَّهُ

شَهِیدٌ عَلَی مَا تَعْمَلُونَ

Say: `O' People of the Book! Why do you disbelieve in the Signs of Allah, while " .۹۸
" ? Allah is Witness to what you do

Commentary: verse ۹۸

This verse is a question accompanied with a reproach but in a polite tone. This manner is the best kind of delivering propagation. However, it denotes that if you bear .Allah in mind and know Him as a witness to your deeds, you may yield infidelity

Say: `O' People of the Book! Why do you disbelieve in the Signs of Allah, while Allah is " " ? Witness to what you do

****

۹۹ قُلْ يَاأَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَن

سَبِيلِ اللَّهِ مَنْ ءَامَنَ تَبْغُونَهَا عِوَجًا وَأَنتُمْ شُهَدَآءُ

وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

Say: ` O' People of the Book! Why do you obstacle those who believe from the " .۹۹ way of Allah seeking to make it crooked, while you are witnesses ?

But Allah is not heedless of what you do ? "

Commentary: verse ۹۹

In the previous verse the question was about the infidelity of the People of the Book. In this holy verse, besides criticizing against their former behaviour, they are questioned if they do not believe themselves and disbelieve in the Signs of Allah, by what reason they hinder others to pave the path of Allah. But they should know that Allah is never heedless of what they do.

Say: ` O' People of the Book! Why do you obstacle those who believe from the way " of Allah seeking to make it crooked, while you are witnesses ?

But Allah is not heedless of what you do ? "

Explanations:

۱. Your enemies always try to pervert you from the Truth.

"... seeking to make it crooked, ..."

۲. Your enemies know and are witnesses to your rightfulness.

"... while you are witnesses ? ... "

۳. The enemies of Islam might know that Allah is aware of their deeds and is lying in wait for them.

"... But Allah is not heedless ..."

If we know that our selves and our conduct are not overlooked, even for a moment, .۴ .we may leave wrong doing

****

۱۰۰ يَاأَيُّهَا الَّذِينَ ءَامَنُواْإِن تُطِيعُواْ فَرِيقًا مِّنَ الَّذِينَ أَوتُواْ الْكِتَابَ

يَرُدُّوكُم بَعْدَإِيمَانِكُمْ كَافِرِينَ

O' you who have Faith! if you hearken to a party from among of those who have " .۱۰۰ ".been given the Book, they will turn you back, after your faith, into disbelievers

Commentary: verse ۱۰۰

In several commentary books it is cited that one of the Jews by the name of Shāsh-ibn-Qays once passed by the gathering of Muslims consisting of members of two tribes called 'Aus and Khazraj and saw that they were very sincere with each other. He became worried about it and said to himself that formerly these two tribes were opposite to each other, but now, under the leadership and direction of Muhammad (p.b.u.h.), they are living with each other peacefully. If this leadership continues, the .existence of the Jews will be in danger

He, systematically gathered a group to help him, and commissioned a young man to go inside them and to excite them by reminding them the memories of their fight in Biqāth (the place where those two tribes fought against each other), so that the fire of a hard combat was going to be lit between them. The Prophet of Islam (p.b.u.h.), with his soothing words, warned them and made them aware of that evil plot. Therefore, they put their swords down and kindly embraced each other while they were .shedding tear and were regretful

According to the commentators, in this incident, the above verse and the two former verses were revealed which caused the reproach and blame of the People of the Book .as well as warning the Muslims

O' you who have Faith! if you hearken to a party from among of those who have " ".been given the Book, they will turn you back, after your faith, into disbelievers

****

۱۰۱ وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَى عَلَيْكَمْ ءَايَاتُ اللَّهِ وَفِيكَمْ رَسُولُهُ

وَمَن يَعْتَصِم بِاللَّهِ فَقَدْ هُدِىَ إِءِلَى صِرَ طٍ مُّسْتَقِيمٍ

But how can you disbelieve while the verses of Allah are being recited unto you " .۱۰۱ ? and His Messenger is amongst you

".And whoever holds fast to Allah will indeed be guided to the Straight Path

Commentary: verse ۱۰۱

The cause of deviation or disbelief is either the lack of right path or the lack of guidance. But when there are Book, normatic custom, ordinances, and divine leaders, ? why do they pervert

Relying on and trusting in Allah and seeking help from Him, is the key to security from .all temptations and deviations

But how can you disbelieve while the verses of Allah are being recited unto you and " ? His Messenger is amongst you

".And whoever holds fast to Allah will indeed be guided to the Straight Path

:Explanations

.The way of approaching to Allah is open to everybody .۱

"... and whoever holds fast to Allah ..."

The existence of law alone is not enough to control infidelity and perversion. The .۲ .presence of leader is necessary, too

"... ? and His Messenger is amongst you ..."

.Seeking refuge to any one or any authority rather than Allah, is perversion .۳

What is more important than motion, is finding the straight way .۴

.and paving it

".the one) will indeed be guided to the straight path) ..."

:Holding fast to Allah has a definite result .۵

"... the one) will indeed be guided) ..."

Holding fast to Allah is an earnest movement accompanied with a cognizant choice .۶ .which is paving the way with the saints of Allah and in the way of Allah

****

Section ١١, to hold fast to the Cord of Allah

Point

١٠٢ يَاأَيُّهَا الَّذِينَ ءَامَنُواْ اتَّقُواْ اللَّهَ حَقَّ تُقَاتِهِ

وَلَا تَمُوتُنَّ إِلاَّ وَأَنتُم مُّسْلِمُونَ

:O' You who have Faith! be in awe of Allah as it is due to Him " .١٠٢

".and do not die unless you are Muslims

Commentary: verse ١٠٢

Any perfection such as Faith, knowledge and piety has stages. There are elementary stages and the stages higher than that up to the absolute perfection. For instance, we recite the Qur'ān where it says: " O' Lord! increase me my knowledge! "(١) Or in Makaārim-ul-Akhlaāq, the Supplication, we, asking the Lord, recite: " O' Lord! Expand (my Faith to a perfect faith."(٢

And, in the above mentioned verse we recite: "... be in awe of Allah as it is due to Him...". Imam Sādiq (a.s.) in this regard, says: " The due piety is in the fact that Allah be obeyed and not to be disobeyed; to be remembered and not to be forgotten, and to be thanked with no ingratitude," (٣) This shows that there are some stages and steps .in piety

:Explanations

.Every day we must promote to a higher stage .١

"...:O' you who have Faith! be in awe of Allah as it is due to Him "

.Mere belief is not enough, but to remain faithful is the condition .٢

.Beginning is not so important while the ending is more important

" .and do not die unless you are Muslims ..."

.Islam not only teaches us how to live, but also teaches us how to die .۳

.Piety is the only key to the goodness of destiny .۴

The Quran, Sura Taha , No. ۲۰, verse ۱۱۴ -۱

(Sahifah Sajjadiyyah, Makaārim-ul-Akhlaāq, by Imam Sajjad (a.s ۲ -۲

Bihar-ul-Anwār, vol.۷۰, p. ۲۹۲ ۳ -۳

۳۰۱ وَاعْتَصِمُواْ بِحَبْلِ اللَّهِ جَمِيعًا وَلاَ تَفَرَّقُواْ

وَاذْكُرُواْ نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ

فَأَصْبَحْتُم بِنِعْمَتِهِ إِخْوَانًا

وَكُنتُمْ عَلَى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنقَذَكُم مِّنْهَا

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ

لَعَلَّكُمْ تَهْتَدُونَ

;And hold fast by the cord of Allah all together, and do not separate " .۱۰۳

and remember Allah's favour on you when you were enemies (of each other) then He united your hearts with (mutual) love,

and thus you became brethren by His favour while you were on a brink of a pit of Fire then He delivered you from it!

".Even so Allah makes clear His Signs for you, so that you may be guided

Commentary: verse ۱۰۳

Point

;An Invitation to Union

In this verse, the ultimate subject, which is the problem of unity and standing against any separation, is referred to. It says:

,And hold fast by the cord of Allah all together "

"...;and do not separate

The opinions are divided among the commentators as to the meaning of the term /ḥablullāh/ ` the cord of Allah '. And in Islamic literature there are also varieties of

narrations about it. But there is no difference in the basic meaning of them, because the purpose of `the cord of Allah' is any means of connection with the Pure Essence of Allah, whether it be the Qur'ān, the Prophet (p.b.u.h.) or his progeny, Ahlul-Bayt (a.s.).

Union, an invitation to

Then, the Holy Qur'ān points to the great bounty of union and

p: ٢٣١

brotherhood among Muslims. It invites them that they comtemplate upon the miserable conditions of the past and to compare its dispersion with union of Islam. It :says

and remember Allah's favour on you when you were enemies (of each other) then ..." He united your hearts with (mutual) love, and thus you became brethren by His favour "...

Here, the subject of love and unity of the hearts of the believers is attributed to Allah, :where it says

."... ,then He united your hearts with (mutual) love ..."

By this phenomenon, He has pointed to a social miracle of Islam, because if we refer properly to the background of the old enmity of Arab, we will realize that how a slight and simple subject could lighten the fire of a bloody war between them. This proves that it was impossible to form one united nation from that unaware, ignorant, .separated people through the ordinary ways

The importance of unity and brotherhood among the hostile Arab tribes has not remained concealed even from the eyes of the non-Muslim scientists and historians, .who totally speak of it with much wonder

:Then, the Qur'ān continues saying

" ... ! while you were on a brink of a pit of Fire then He delivered you from it ..."

That is, Allah delivered you from that horrible precipice and led you to a safe and .'sound point, viz. the point of ` brotherhood and love

The Arabic word /nār/ `fire' mentioned in the above verse is metaphorically used for the fights and conflicts which, in the Age of ignorance, every moment could happen by .a pretext among Arabs

:At the end of the verse, to emphasize it more, it says

".Even so, Allah makes clear His Signs for you, so that you may be guided ..."

****

۱۰۴ وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ

بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ

وَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ

۱۰۴. " And there should be a party among you who invite (others) to good and enjoin what is right and forbid the wrong, and these are they that shall be prosperous."

Commentary: verse ۱۰۴

The secret of the location of the verse concerning with the subject of `enjoining right and forbidding wrong' between two verses that instruct to union and singleness; may be in the fact that in a dispersed social system either there is not an authority to invite people to do good, or these invitations are not effective and helpful.

The act of enjoining right and forbidding wrong may be performed in two ways: ۱) It may be done as a public, common duty in which everybody must undertake it as much as the one is capable to fulfil it. ۲) The duty that a uniformed group undertake and follow it powerfully. Like a driver who does not observe the traffic rules in the street. So, both other drivers protest him by lights and horns and the traffic police enters the scene to face seriously with the offender.

There are many traditions and narrations upon the subject of `enjoining right and forbidding wrong' in Islamic literature. Here, we suffice to only this one in which Imam Ali (a.s.) says:

" Do not give up enjoining right and forbidding wrong lest the mischievous gain positions over you, and then (in that case) when you pray, your invocations will not be granted to you."(۱)

****

۱- ۱ Nahjul-Balāqah, letter ۴۷

:Explanations

In an Islamic society, it is necessary to be a group of inspectors and controllers, .۱ confirmed by the Islamic System, to superintend and control the situations, attitudes, .and movements

And there should be a party among you who invite (others) to good and enjoin what " "... ,is right and forbid the wrong

.In the society, the invitation to benevolece is prior to enjoining the right .۲

To improve a society and to prevent corruption and corruptive people, without the .۳ .existence of authority and a definite responsible manager, is impossible

Those who compassionately sympathize with the development and improvement of .۴ :the society are the true prosperous ones

".those are they that shall be prosperous ..."

Invitation to benevolence, enjoining the right and forbidding the wrong should .۵ ceaselessly be performed in the society, not in the form of seasonal and temporary .movements

Prosperity is not found only in personal delivery, but the prosperity and delivery of .۶ .others are also from its conditions

The invitor to benevolence and right would be Islamicist, anthropologist, and one .۷ who knows the methods. It is for this reason that it is said that some of the members .of community have special duty, not all of them

Enjoining the right is prior to forbidding the wrong, because if the way of what is .۸ .right be open, there will be little possibility for committing wrong

****

۱۰۵ وَلاَ تَكُونُواْ كَالَّذِينَ تَفَرَّقُواْ وَاخْتَلَفُواْ مِنم بَعْدِ مَاجَاءَهُمُ الْبَيِّنَ ـتُ

وَأُوْلَئكَ لَهُمْ عَذَابٌ عَظِيمٌ

۱۰۵. " And be not like those who separated, and disagreed after clear evidences had come to them;

and these are they that will have a grievous chastisement."

Commentary: verse ۱۰۵

We ought to learn lessons from the bitter divergences between schools of the former times:

" And be not like those who separated, ... "

We should know that the root of separations is not always only the factor of ignorance, because desires also cause discord.

"... and disagreed after clear evidences had come to them; ... "

Separation and disagreement not only breaks your power in this present world and finally destroys it, but also brings Fire of Hell to you in the Hereafter.

"... and those are they that will have a grievous chastisement."

****

۱۰۶ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ

أَكَفَرْتُم بَعْدَإِيمَانِكُمْ

فَذُوقُواْ الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ

!On the Day when some faces will turn while some faces will turn black " .۱۰۶

:(Then as to those whose faces turn black (will be said

Did you disbelieve after your believing ? Taste, then, the chastisement for that you ` " ! were disbelieving

Commentary: verse ۱۰۶

The idea mentioned in this verse upon the white faces and the black faces on the Day of Judgement, perhapse is, in fact, the illustration of the very states and spiritualities .of people

Those who have accepted the mastership of Allah in this world, He takes them from darkness into Light, and, on that Day, they will arrive there with bright features. But those who have followed the mastership of false gods, these gods take them from Light into the darkness of desires, separation, polytheism and ignorance. These .persons will be raised black in darkness on the Day of Resurrection

In the Qur'ān, sixteen times infidelity is mentioned after Faith, two times after Islam, and three times calf-worship after theism, twenty seven times denial after knowledge and evidence. All of these instances are illustrative to danger and serves as an .earnest warning for all of us

!On the Day when some faces will turn while some faces will turn black "

:(Then as to those whose faces turn black (will be said

Did you disbelieve after your believing ? Taste, then, the chastisement for that you ` " ! were disbelieving

****

p: ۲۳۶

۱۰۷ وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِى رَحْمَهِ اللَّهِ

هُمْ فِيهَا خَالِدُونَ

۱۰۸ تِلْکَ ءَایَ-تُ اللَّهِ نَتْلُوهَا عَلَیْکَ بِالْحَقِّ وَمَا اللَّهُ یُرِیدُ

ظُلْمًا لِّلْعَالَمِینَ

And as to those whose faces will turn white, they shall be in the Mercy of Allah; " .۱۰۷
".wherein shall they abide forever

;These are the verses of Allah which We recite unto you in Truth " .۱۰۸

".And Allah does not intend any injustice to the worlds

Commentary: verse ۱۰۷–۱۰۸

The recitation of the divine verses, without any exaggeration or diminution, is adapted to the truth, therefore, actions and reactions, deeds and rewards, movements and recompenses of all nations have been fixed upon a single principal and way. Allah neither ordains the servants a duty beyond their endurance, nor .changes the divine laws and ways of treatment with respect to nations

:Explanations

Allah does not cast any kind of unjust over any one, nor does He wish any unjust for .۱
.any one

Having a white face or a black face is a reflection of belief, thoughts, and deeds of .۲
.individuals themselves

;And as to those whose faces will turn white, they shall be in the Mercy of Allah "

".wherein shall they abide forever

Unjust is usually offered by someone who is weak or is not able to obtain the goal .۳
through right way; or the one is neglectful due to evil, indecency and committing

unjust, none of which is right to be attributed to Allah, the Pure. Therefore, the second verse may refer to the same fact

p: ۲۳۷

that the Lord, to Whom all things belong and the return of all is towards Him, does not .need to be unjust

;These are the verses of Allah which We recite unto you in Truth "

".And Allah does not intend any injustice to the worlds

****

۱۰۹ وَلِلَّهِ مَا فِی السَّمَاوَ تِ وَمَا فِی الأَرْضِ

وإِلَی اللَّهِ تُرْجَعُ الأُمُورُ

.۱۰۹ " And whatever is in the heavens and whatever is in the earth belongs to Allah,

and all affairs will be returned unto Allah."

Commentary: verse ۱۰۹

The meaning in this verse is next to the idea mentioned in the previous verse.

It consists of the reason that injustice cannot be issued from the side of Allah. This verse denotes how it can be possible that Allah, (Glory be to Him and highly exalted is He), transgresses while everything in the world of existence belongs to Him.

" And whatever is in the heavens and whatever is in the earth belongs to Allah, and all affairs will be returned unto Allah."

****

.Section ۱۲, Muslims raised for the welfare of mankind

Point

Muslims, as a whole, were raised for the welfare of human beings. They

.might not afraid of the Jews. The strength of the Jews shall be a failure

.Muslims should not take the Jews as friends

۱۱۰ كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ

وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ

وَلَوْ ءَامنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَّهُم مِّنْهُمُ الْمُؤْمِنُونَ

وَأَكْثَرُهُمُ الْفَاسِقُونَ

.You are the best nations brought forth for (the benefit of) mankind " .۱۱۰

;You enjoin what is right and forbid the wrong and believe in Allah

and if the People of the Book had believed, it would surely have been better for them. ".Some of them are believers while most of them are transgressors

Commentary: verse ۱۱۰

.Again, an Invitation to Truth

In this holy verse, again it has returned to the proposition of `enjoining the right and :forbidding the wrong' and also ` belief in Allah ' when it says

.You are the best nations brought forth for (the benefit of) mankind "

"...;You enjoin what is right and forbid the wrong and believe in Allah

It is interesting that the reason of being the best nations for Muslims is stated the fulfilment of `enjoining the right and forbidding the wrong' and ` belief in Allah '. This

shows that the improvement of human society, without belief in Allah and not being accompanied with invitation to

p: ۲۴۰

the Truth and struggling against corruption, is impossible. Besides that, the accomplishment of these two obligatory duties guarantees the spread of belief and the execution of all personal and social rules, while the surety of execution is verbally .prior to the law itself

Then it points out that the benefits of a religion which is so clear and the ordinances which are so magnificent, are deniable for none. Therefore, if the People of the Book (the Jews and the Christians) do believe, it is of their own gain. But, unfortunately, only a minority of them have recalcitrated the foolish bigotries and have embraced Islam eagerly, when the majority of the People of the Book have disobeyed the command of .Allah

and if the People of the Book had believed, it would surely have been better for ..." ".them. Some of them are believers while most of them are transgressors

****

۱۱۱ لَن يَضُرُّوكُمْ إِلاَّ أَذىً وإِن يُقَاتِلُوكُمْ يُوَلُّوكُمُ الأَدْبَارَ

ثُمَّ لاَ يُنصَرُونَ

۱۱۱. " They shall never harm you except for annoyance; and if they fight with you, they shall turn their backs to you, then they shall not be helped."

Commentary: verse ۱۱۱

This verse is both a prediction and a glad tidings and consolation for the Muslims. It tells them that under the shade of belief, union, and enjoining the right, they are insured. Therefore, they would not be afraid of the threats of the enemy, because the enemy is insignificant and the victory is of the Muslims'.

Explanations:

۱. The school of Islam and the Muslims themselves are insured in the shade of Faith.

" They shall never harm you ..."

۲. The opponents of Muslims may attain only a small part of their molesting projects.

"... except for annoyance ..."

۳. He who is faithless, is in lack of the spirit of perseverance.

"... and if they fight with you, they shall turn their backs to you, then they shall not be helped."

****

١١٢ ضُرِبَتْ عَلَيْهِمُ الذِّلَّهُ أَيْنَ مَاثُقِفُواْ

إِلاَّ بِحَبْلٍ مِّنَ اللهِ وَحَبْلٍ مِّنَ النَّاسِ

وَبَاءُو بِغَضَبٍ مِّنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَهُ

ذَ لِکَ بِأَنَّهُمْ كَانُواْ يَكْفُرُونَ بَايَاتِ اللَّهِ

وَيَقْتُلُونَ الْأَنبِيَاءَ بِغَيْرِ حَقٍّ ذَ لِکَ بِمَا عَصَواْ

وَّكَانُواْ يَعْتَدُونَ

.١١٢ " Abasement has been branded on them, wherever they are found,

;unless (they cling to) the cord of Allah and the cord of men

so, they have incurred wrath from Allah; and wretchedness has been stumped upon them. That is because they went on rejecting Allah's Signs and slaying the prophets .unjustly

".That was because they disobeyed, and went on transgressing

Commentary: verse ١١٢

The result of disbelief and slaying prophets is being encountered with abasement and wretchedness in this world and the wrath of Allah in the coming world. Sin and .transgression is a preparation for greater sins, like infidelity and slaying the prophets

".That was because they disobeyed, and went on transgressing ..."

It is worthy to note that what is worse than transgression and disbelief is the .continuation and persistence of the act of disbelief and transgression

so, they have incurred wrath from Allah; and wretchedness has been stumped ..." ".upon them

The Jews are always abased, although sometimes they take the cord of propagation,

economics and policy, yet they are in the lowest position from the point of honesty, honour, amiability and security. The example of

p: ۲۴۳

them is like the cruel persons who are armed and create alarm and terror in order to obtain masses of wealth, but they can never attain a high honourable rank.

" Abasement has been branded on them, wherever they are found, ..."

Explanations:

۱. The secret of honour is two things: The inwardly Faith in the Power of Allah, and outwardly communication with communities and nations.

"... unless (they cling to) the cord of Allah and the cord of men; ..."

So, each of them singly is imperfect. When there is Faith but accompanied with isolation and retreat with people, we can do nothing.

And, when we are in contact with all people, but there is not Faith from inside, we are helpless, too.

۲. Maybe, the repetition of the word `cord' is the key to the fact that these two cords are not alike.

۳. Islamic literatures denote that the Jews did not mostly slay the prophets with swords themselves, but they reported the prophets' mysteries and imformations to the enemies and, as a result of it, the cruel forces could capture the prophets and slay them.

"...That is because they went on rejecting Allah's Signs and slaying the prophets unjustly. ..."

****

۱۱۳ لَيْسُواْ سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائمَةٌ يَتْلُونَ

ءَايَاتِ اللَّهِ ءَانَاءَ الَّيْلِ وَهُمْ يَسْجُدُونَ

.(Yet, they are not all alike: of the People of the Book is a group upright (in faith " .۱۱۳

They recite the verses of Allah in the night time while they prostrate themselves (in ".(adoration

Commentary: verse ۱۱۳

.The Truth-seeking Soul in Islam

Following to the scorns and hard blames that the former verses had against the Jews, in this verse, to observe the justice and respecting the rights of eligible persons, and :that all of them cannot be considered alike, it says

"... .(Yet, they are not all alike: of the People of the Book is a group upright (in faith "

Another quality that they have, is that they usually recite the revelations of Allah :during the night. It says

" ...They recite the verses of Allah in the night time ..."

:And, at the conclusion of the verse, it refers to their humbleness, where it says

".(while they prostrate themselves (in adoration ..."

****

۱۱۴ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ

وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَيُسَارِعُونَ

فِي الْخَيْرَاتِ وَأُوْلَئِكَ مِنَ الصَّالِحِينَ

.۱۱۴ " They believe in Allah and the Last Day; and they enjoin what is right and forbid the wrong, and hasten to do good deeds, and these are of the righteous ones."

Commentary: verse ۱۱۴

In this verse, it adds that: some of the People of the Book, besides recitation of the verses of Allah and prostration, believe in Allah and in the Resurrection Day. It says:

" They believe in Allah and the Last Day, ..."

They furnish the proposition of enjoining the right and forbidding the wrong as their duty.

"... and they enjoin what is right and forbid the wrong, ..."

Another quality of them is that, in doing good, they take precedence of each other. It says:

"... and hasten to do good deeds,..."

And, finally, they are such that it says:

"... and these are of the righteous ones."

****

۱۱۵ وَمَا يَفْعَلُواْ مِنْ خَيْرٍ فَلَن يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ

And whatever good they do, they will never be denied thereward of it; and Allah " .۱۱۵
".knows the pious ones

Commentary: verse ۱۱۵

:In the insight of Allah, nothing will ever be wasted. It says

"... ;And whatever good they do, they will never be denide thereward of it "

In the Qur'ān we recite: "... Allah only accepts from those who are pious."(۱) That is, the condition of the acceptance of deeds is Faith and piety. In this regard, here the verse denotes and Allah says that We ourselves know who the pious ones, whose .deeds should be accepted, are

".and Allah knows the pious ones ..."

****

Sura al-Ma'idah, No. ۵, verse ۲۷ ۱ -۱

۱۱۶ إِنَّ الَّذِينَ كَفَرُواْ لَن تُغْنِيَ عَنْهُمْ أَمْوَ لُهُمْ

وَلاَ أَوْلَادُهُم مِّنَ اللَّهِ شَيْئاً

وَأُوْلَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

As for) those who disbelieve, surely neither their possession nor their children) " .۱۱۶ ,shall avail them in the least against Allah

".and they are the inhabitants of the Five; wherein shall they abide forever

Commentary: verse ۱۱۶

The Qur'ān has repeatedly announced that for the disbelievers neither wealth, nor progeny, nor family members, nor spouse, nor apology, nor friends, nor master, nor .(.any thing else is of the slightest effectuality for the wrath of Allah (s.w.t

As for) those who disbelieve, surely neither their possession nor their children shall) " ;avail them in the least against Allah, and they are the inhabitants of the Five

".wherein shall they abide forever

****

۱۱۷ مَثَلُ مَا يُنفِقُونَ فِى هَذِهِ الْحَيَوةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا

صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُواْ أَنفُسَهُمْ فَأَهْلَكَتْهُ

وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنفُسَهُمْ يَظْلِمُونَ

۱۱۷. "The likeness of what they (disbelievers) spend in this life of the world is as the likeness of a wind wherein is intense cold which strikes the tilth of a people, who have wronged themselves, and destroys it.

Allah has not been unjust to them, but they are unjust to themselves."

Commentary: verse ۱۱۷

The Arabic term /ṣirr/ has been applied in the sense of: ` excessive cold that scorches plants '. The attractive point in this verse is that in view of Allah mere opinion and stimulus are not effective in affairs. That is why the verse indicates that you may not be worried about the money the disbelievers spend in a false way, because the fruit of it is like a tilth that can easily be abolished by a cold wind.

"The likeness of what they (disbelievers) spend in this life of the world is as the likeness of a wind wherein is intense cold which strikes the tilth of a people, who have wronged themselves, and destroys it. …"

From the beginning of Islam upto now, there have been many plots, accusations, invasions, wars, and evil propagations done against Islam and Muslims, but everyday the religion of Allah have developed more than before.

When a nation faces with the wrath of Allah, it is not an injustice from the side of Allah, but it is a reflection of their own deeds that they themselves have performed.

"… Allah has not been unjust to them, but they are unjust to themselves."

****

١١٨ يَاأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَتَّخِذُواْ بِطَانَةً مِّن دُونِكُمْ لاَ يَأْلُونَكُمْ خَبَالاً

وَدُّواْ مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَآءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِى صُدُورُهُمْ أَكْبَرُ

قَدْ بَيَّنَّا لَكُمُ الْأَيَاتِ إِءِن كُنتُمْ تَعْقِلُونَ

.١١٨ " O' you who have Faith! Do not take intimate other than yourselves.

They do not fall short in corrupting you. They like what distresses you.

Hatred has already appeared from (the utterance of) their mouths while what their breasts conceal is greater.

We have made the Signs clear for you if you ponder."

Commentary: verse ١١٨

Following to the verses stated the kind of relations the Muslims may have with the disbelievers, this verse points at one of the most sensitive subjects, and, in the form of a delicate resemblance, it warns the believers.

It says:

" O' you who have Faith! Do not take intimate other than yourselves.

They do not fall short in corrupting you. ..."

It is never such that their experience of friendship with you hinders them to desire pain and loss for you because of difference in religion and creed. In the contrary, they are interested in your distress and suffering.

"... They like what distresses you. ..."

They are usually careful of their statements and behaviour in order that you do not be cognizant of their interrior mysteries and that their secrets would not be uncovered. They speak carefully and cautiously, yet the signs of enmity is manifest from among their speech.

"… .Hatred has already appeared from (the utterance of) their mouth …"

In short, by this means, Allah has shown the way of recognition of the inward state of the enemies; and informs us from their hidden minds and their interrior mysteries. It :says

"… .while what their breasts conceal is greater …"

:Then, it adds

".We have made the Signs clear for you if you ponder …"

۱۱۹ هَاأَنتُمْ أَوْلاَءِ تُحِبُّونَهُمْ

وَلاَ يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وإِذَا لَقُوكُمْ قَالُواْ ءَامَنَّا

وإِذَا خَلَوْاْ عَضُّواْ عَلَيْكُمُ الأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُوتُواْ بِغَيْظِكُمْ

إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

۱۱۹. " Here you are, loving them while they do not love you!

Though you believe in all Books

and when they meet you, they say: ` We believe ',

but when they are alone, they bite the ends of their fingers in rage against you.

Say: ` Die in your rage!'. Surely Allah is aware of what is in the breasts."

Commentary: verse ۱۱۹

In this verse it addresses the Muslims and says that you love them because of relationship or neighbourliness, or for other reasons, neglecting the fact that they do not like you. It is in the case that you believe in all the Books that have been sent down by Allah (irrespetive of your own Book and the heavenly Book of theirs), but they do not believe in the revealed Book you have.

" Here you are, loving them while they do not love you!

Though you believe in all Books; ..."

Then, the Qur'ān introduces the real feature of this group of the People of the Book, who are hypocrites, when it says:

"... and when they meet you, they say: ` We believe ',

... but when they are alone, they bite the ends of their fingers in rage against you. ..."

It says to the Prophet to tell them that they would die with the rage that they have

.and this grief will be with them until the day of their death

"... .'!Say: ` Die in your rage ..."

:You were not aware of their condition, but Allah is, because

".Surely Allah is aware of what is in the breasts ..."

****

۱۲۰ إِن تَمْسَسْكَمْ حَسَنَةٌ

تَسُؤْهُمْ وإِن تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُواْ بِهَا وإِن تَصْبِرُواْ وَتَتَّقُواْ

لاَ يَضُرُّكُمْ كَيْدُهُمْ شَيْئاً

إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ

۱۲۰. " If any good befalls you, it grieves them; and if an evil afflicts you, they delight in it;

but if you are patient and be pious, their plotting will not harm you in any way;

surely Allah encompasses what they do."

Commentary: verse ۱۲۰

In this verse one of the signs of their grudge and enmity is stated. It indicates that if a victory or a happy incident comes forth for you, those groups of the People of the Book will become inconvenient, but if an evil incident happens against you, they will become happy.

" If any good befalls you, it grieves them; and if an evil afflicts you,

they delight in it;..."

But if you persevere against their hostilities and, in the meantime,

you observe piety and patience, they cannot harm you by their treacherous plans, because Allah quitely encompasses whatever they do.

"... but if you are patient and be pious, their plotting will not harm you in any way; surely Allah encompasses what they do."

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Section ۱۳, The Battle of 'Uḥud

Point

The readiness of some and the cowardice of others

The Muslims should trust only in Allah The

divine Assistance at Badr - The assistance

.through angels Allah's Pardon

۱۲۱ وإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ

وَاللَّهُ سَمِيعٌ عَلِيمٌ

And (remember) when you did set forth from your housefolk at daybreak to " .۱۲۱ lodge the believers in encampments for the battle (of 'Uḥud), and Allah is All-Hearing, ".All-Knowing

Commentary: verse ۱۲۱

From this verse on, the revelations are about an expansive important Islamic .happening known as the Battle of 'Uḥud

At the beginning, the verse has referred to the Prophet (p.b.u.h.) and that he came out :of Medina to lodge the forces at the side of 'Uḥud mount. It says

And (remember) when you did set forth from your housefolk at daybreak to lodge " the believers in encampments for the battle (of 'Uḥud), and Allah is All-Hearing, All-".Knowing

:Explanations

The Prophet himself (p.b.u.h.) posted the believers at their stations for battle. Thus, .۱ it shows that not every ordinary person can decide on the site of the battle and .defensive regions

"... ,(to lodge the believers in encampments for the battle (of 'Uhud ..."

.٢ Technical, geographical, and natural plannings of military

p: ٢٥٣

operations should be performed before initiating the concerning program and in a .quiet and calm circumstance

"... when you did set forth from your housefolk at daybreak ..."

.Early morning is the best time for estimating the necessary battle conditions .۳

.At the threshold of fighting, we must detach our hearts from our own housefolk .۴

****

p: ۲۵۴

۱۲۲ إِذْ هَمَّت طَّائِفَتَانِ مِنكُمْ أَن تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

When two parties of you had decided to flinch but Allah was the protector of " .۱۲۲ them both (and helped them to change their thought); So, in Allah (alone) should the .believers trust

Commentary: verse ۱۲۲

Two groups of Muslims by the names of ` Banū Salmah ' From 'Ūss Tribe and ` Banū Ḥarithah ' from Khazraj tribe decided to shirk to participate in fight. There are different reasons mentioned for the inactivity of these two groups. Some of them are .as follows

.Their own fear, when they saw that the number of enemy was large .۱

They were inconvinient for that their attitude was not attended to and the troops .۲ .did not shelter in the city in spite of the side of 'Uḥud mount

.Why did the Prophet (p.b.u.h.) not let the confederate Jews help them? And so on .۳

But, by His Mercy, the Lord protected those two groups from falling in the trap of the .sin of return and escape from the battlefield and He kept them safe in His Mastership

:Explanations

.Those who are not under the mastership of Allah are inactive .۱

Allah does not leave the believers to themselves. He assists them in sensitive .۲ .moments

Allah is aware of our intentions and He informs His Prophet of the thoughts of .۳ .people

.All those who go to fight, are not the same .۴

The only remedy of weakness is trust in Allah. This effective remedy is in the hands .۵
.of the believers

۱۲۳ وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ

فَاتَّقُواْ اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ

۱۲۳. " And certainly Allah did assist you at Badr when you were contemptibly scanty; so be in awe of Allah, in order that you might be thankful."

Commentary: verse ۱۲۳

These verses are the revelations which were sent down in a critical state for the strengthening on the defeated spirits of Muslims. At first, the notable triumph of Muslims in the Battle of Badr is pointed out, so that, by its remembrance, they become assured about their future. Therefore, it says:

" And certainly Allah did assist you at Badr when you were contemptibly scanty; ... "

The number of your members were ۳۱۳ with a little preparation, while the number of the disbelievers was more than one thousand, with many equipments.

Now that the situation is like this, be in awe of Allah, and avoid repeating disobedience from the command of your leader, viz, the Prophet of Islam (p.b.u.h.), in order to be thankful for His numerous blessings.

"... so be in awe of Allah, in order that you might be thankful."

Explanations:

۱. Do not forget the unseen helps, especially in the battlefield.

۲. The gratitude of the unseen helps is that you do not misuse them, be not proud of them, and be careful of your duty to Allah.

****

۱۲۴ إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكْفِيَكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلَاثَهِ

ءَالَافٍ مِّنَ الْمَلَئكَهِ مُنزَلِينَ

When you said to the believers: ` Will it never suffice you that your Lord should " .۱۲۴ reinforce you with three thousand of angels sent down ?' "

Commentary: verse ۱۲۴

۱. By the leave of Allah, angels may be at the service of the believers.

۲. It is necessary for a fighting believer to be hopeful in the Grace of Allah.

۳. One of the duties of the leader in an Islamic society is to make people hopeful and regardful to the unseen helps.

" When you said to the believers: ` Will it never suffice you that your Lord should reinforce you with three thousand of angels sent down ?' "

****

۱۲۵ بَلَی إِن تَصْبِرُواْ وَتَتَّقُواْ وَيَأْتُوكُم مِّن فَوْرِهِمْ

هَذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَهِ ءَالَافٍ مِّنَ الْمَلَئكَهِ مُسَوِّمِينَ

۱۲۵. " Yes! if you be patiently steadfast and act aright even if they (the enemy) rush on you in such a headlong manner, your Lord will reinforce you with five thousand of angels distinguished."

Commentary: verse ۱۲۵

In the previous verse, the speech was upon three thousand assisting angels, and in this verse, it speaks about five thousand angels. This may be for the sake of military conditions, and the necessities, or because of the spiritual circumstances and piety of the fighting believers.

Explanations:

۱. Perseverance and piety are the causes of the descent of the angels and the unseen helps.

" Yes, if you be patiently steadfast and act aright ..."

۲. The Laws of Allah do not change with the change of time and people.

"... your Lord will reinforce you with five thousand of angels distinguished."

۳. To be steadfast in affairs is worthy when it is accompanied with piety; otherwise it is stubbornness and obstinacy.

۴. Do not neglect the enemy because their attack is urgent and roaring.

"... even if they (the enemy) rush on you in such a headlong manner,..."

****

۱۲۶ وَمَا جَعَلَهُ اللَّهُ إِلاَّ بُشْرَى لَكَمْ وَلِتَطْمَئِنَّ

قُلُوبُكُم بِهِ

وَمَا النَّصْرُإِلاَّ مِنْ عِندِ اللَّهِ الْعَزِيزِ الْحَكِيمِ

۱۲۶. "And Allah did not make it (the descending of angels) but as good tidings for you, and to reassure your hearts thereby;and there is no victory save from Allah, the Mighty, the Wise."

Commentary: verse ۱۲۶

۱. In battlefields, peacefulness and good news are of the necessities of the fighting believers.

"And Allah did not make it (the descend of angels) but as good tidings for you, and to reassure your hearts thereby;..."

۲. The entire preparations of men including material, scientifical, psychological, and invisible affairs, without the Will of Allah (s.w.t.), are ineffective.

"... and there is no victory save from Allah, the Mighty, the Wise."

۳. Glory and Power of Allah are accompanied with His Wisdom. (It is possible, of course, that under some particular reasons Muslims also be defeated in some instances. Yes, the helps of Allah depend on His Wisdom.

****

۱۲۷ لِيَقْطَعَ طَرَفًا مِّنَ

الَّذِينَ كَفَرُواْ أَوْ يَكْبِتَهُمْ فَيَنقَلِبُواْ خَائِبِينَ

۱۲۷. " (The Divine help was for this) that He might cut off a part of the disbelievers or abase them so that they turn back disappointedly."

Commentary: verse ۱۲۷

As At-Taḥqīq says, the Arabic word /taraf/ means the end of something (not a corner of it).

Thus, the verse says that the unseen helps come forth to eradicate the disbelievers.

In the lexicon and commentary books, it is cited that there are two kinds of despair. If a person is hopeless from the beginning, in Arabic, the state is called /ya's/. But, if the person becomes disappointed after that he has been hopeful, the state, inArabic, is called /xā'ib /.

Explanations:

۱. Infidelity and infidels should either be cut off or be abased and desperate.

(Be not happy with the weak, seasonal, partial, and humble acts that do not hurt the root of infidelity).

" (The Divine help was for this) that He might cut off a part of the disbelievers or abase them..."

۲. Your union, power, policy and administratorship must be in a form that at any moment the enemy be drawn to disappointment.

"... so that they turn back disappointedly."

****

۱۲۸ لَيْسَ لَکَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ

فَإِنَّهُمْ ظَالِمُونَ

The affair is no concern at all of yours whether He turns towards them " .۱۲۸ ".(mercifully) or punishes them, for verily, they are unjust

Commentary: verse ۱۲۸

When the leader is completely truthful, he behaves like that. He even faithfully and bravely recites the revelations that relieve him of a responsibility. The Lord said:

" ...The affair is no concern at all of yours "

We study in the commentary books of both great sects of Islam that when the tooth of the Prophet (p.b.u.h.) was broken and it bleeded in the Battle of 'Uḥud, he (p.b.u.h.) said: " How could these people be prosperous ? "

.The verse was revealed that he was not responsible of people's prosperity

They would be forgiven later that time, or they might be left to themselves and be punished.

"... whether He turns towards them (mercifully) or punishes them, for verily, they are unjust."

:Explanations

۱. The way of repentance is not shut to even those who run away from the godly battlefields, as well as to the disbelievers who have injured the Muslims with the greatest damages.

۲. Do not judge promptly.

۳. Both forgiveness and punishment depend on Allah. (The merit of intercession is a gift that Allah has endowed upon the Saints. Of course, it cannot be performed without the leave of Allah; and never have prophets any independence from their

(.own before Allah

The chastisement of human beings is the fruit of their own injustice and . ۴
.transgression

p: ۲۶۱

۱۲۹ وَلِلَّهِ مَا فِی السَّمَاوَ تِ وَمَا فِی الْأَرْضِ یَغْفِرُ لِمَن یَشَاءُ

وَیُعَذِّبُ مَنْ یَشَاءُ وَاللَّهُ غَفُورٌ رَّحِیمٌ

And to Allah belongs whatever is in the heavens and whatever is in the " .۱۲۹

;earth. He will forgive whom He wills, and will punish whom He wills

".and Allah is Forgiving, Merciful

Commentary: verse ۱۲۹

This verse, is an emphasis on the meaning of the previous verse, saying that the punishments and torments are upto Allah, because the creation and sovereignty of all .existence is in His control

" … .And to Allah belongs whatever is in the heavens and whatever is in the earth "

It is interesting that the persons who are involved with the wrath of Allah or those who receive the mercy of Allah are not defined in the verse. This case may be for the sake that everybody remains between fear and hope, and neither pride nor despair .falls upon them

"…,He will forgive whom He wills, and will punish whom He wills …"

It is clear, of course, that forgiveness and punishment depend on both the Wisdom .ofAllah and the bases that the person produces in oneself and in the society

" .and Allah is Forgiving, Merciful …"

****

Section ۱۴, Usury forbidden

Point

Means of achieving success

Not to be usurer To be in awe of Allah To be in awe of Hell

To spend in the cause of religion Mutual forbearance to seek the Divine Protection

.The loss inflicted upon the enemy Misfortune at Uhud

۱۳۰ يَاأَيُّهَا الَّذِينَ ءَامَنُواْ

لَا تَأْكُلُواْ الرِّبَواْ أَضْعَافًا مُّضَاعَفَةً وَاتَّقُواْ اللَّهَ

لَعَلَّكُمْ تُفْلِحُونَ

.۱۳۰ " O' you who have Faith! Do not devour usury, doubling it over and over again, and be in awe of Allah; that you may be prosperous."

Commentary: verse ۱۳۰

This verse, together with its eight subsequent verses, have been located among the verses about the Battle of 'Uḥud. This arrangement, perhaps, is for the sake that the existence of ethical and economical themes are helpful in a defensive system. The society whose members are the people of sincerity and devotion, who hasten to do good, to repent, and are obedient to the godly leader, will be successful in war, too. But, the society whose members are mammonish, miser, disobedient, and persist in committing sin, surely will be defeated.

However, the verses on the prohibition of usury have been revealed gradually and in several stages. The first step of the prohibition of usury was a critical attack against the usury of the Jews.

This verse is for the prohibition of the usury doubling it over and over again, but, later, Islam gradually prohibited devouring even a penny of usury and introduced it as a

.fighting against Allah

:Explanations

Before the prohibition of the principal of usury, its ugly outstanding forms were .۱ .prohibited

"... ,doubling it over and over again ..."

.In the economical affairs, observing piety is intensively necessary .۲

.In other words, the existence of a safe and sound economy is the sign of piety therein

"... :Do not devour usury,... and be in awe of Allah ..."

.Prosperity cannot be obtained by wealth and usury, but it can be obtained by piety .۳

" .and be in awe of Allah: that you may be prosperous ..."

Usurer is impious and an impious person does not become prosperous. A usurer is .۴ prosperous neither in this world, nor in the Hereafter. In this world he is involved with grudge and rancour of others, and in the coming world he will encounter the Wrath of .Allah

****

۱۳۱ وَاتَّقُواْ النَّارَ الَّتِی أَعِدَّتْ لِلْكَافِرِينَ

".And be in awe of the Fire which has been prepared for the disbelievers " .۱۳۱

Commentary: verse ۱۳۱

:In this holy verse the ordinance of piety and purity is emphasized again. It says

".And be in awe of the Fire which has been prepared for the disbelievers "

From the word /Kāfirīn/ (disbelievers) mentioned in the verse, it is understood that, .principally, usury does not fit with the nature of Faith

Therefore, the usurers have a share from the Fire which is prepared for the .disbelievers

****

۱۳۲ وَأَطِيعُواْ اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

".And obey Allah and the Messenger, that you may be shown Mercy " .۱۳۲

Commentary: verse ۱۳۲

The cause of the failure of Muslims in the Battle of 'Uḥud was their disobedience from the command of the Prophet (p.b.u.h.). He had told them not to leave the defensive region located between the vales of 'Uḥud Mount, but the guardian group left that site and, in spite of the order, went to gather the spoils of war. Therefore, the enemy .attacked the Muslims from the same site and defeated them

".And obey Allah and the Messenger, that you may be shown Mercy "

:Explanations

The order of the Messenger of Allah (p.b.u.h), whether it is governmental or .۱ .religious, similar to the command of Allah, is necessary to be obeyed

He who decides to abandon usury in order to obey the command of Allah and the .۲ .Messenger and to have pity on people, the Lord will have mercy on him, too

****

۱۳۳ وَسَارِعُواْإِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ

وَجَنَّةٍ عَرْضُهَا السَّمَاوَ تُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

۱۳۳. " And hasten towards forgiveness from your Lord, and a Garden whose width is (as) the heavens and the earth, prepared for the pious ones."

Commentary: verse ۱۳۳

A Race on the Path of Felicity

Following to the former verses, which threatened the wrong doers to the punishment of Fire and encouraged the good doers to the grace and mercy of Allah, in this verse the effort and endeavour of the good doers is likened to a spiritual race the goal of which is the forgiveness of Allah and the eternal blessings in Heaven. It says:

" And hasten towards forgiveness from your Lord, ... "

Since attaining any spiritual rank is not possible without being purified from sins by His forgiveness, the goal of this spiritual race firstly is forgiveness and secondly is Heaven:

"... and a Garden whose width is (as) the heavens and the earth, ... "

Then, at the end of the verse, it clearly declares that this Heaven, with its wonderful splendour, has already been prepared for the pious ones.

It says:

"... prepared for the pious ones. "

۱۳۴. الَّذِينَ يُنفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ

وَالْعَافِينَ عَنِ النَّاسِ

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

۱۳۴. " Those who spend (benevolently) in ease and in adversity, and who restrain (their) anger

and pardon (the faults of) men; and Allah loves the doers of good."

Commentary: verse ۱۳۴

The Feature of the Pious Ones.

In the previous verse, the pious ones are promised the already prepared Eternal Heaven, therefore, in this verse, it introduces the attributes of the pious ones and expresses five splendid human qualities for them. They are as follows:

۱. They spend out in any condition they are in, whether when they are in ease and welfare or at the time when they are in deprivation and adversity.

" Those who spend (benevolently) in ease and in adversity, …"

It is worthy to note that here the first outstanding quality of the pious ones is mentioned `spending'. The reason is that these verses contain the qualities opposite to those of usurers and oppressors, which were referred to in the former verses. Moreover, spending property and wealth, especially both in the states of ease and adversity, is the most clear sign of piety.

۲. The third attribute of the pious ones, mentioned here, is that:

"… and who restrain (their) anger… "

۳. The forth quality they have is that:

"… and pardon (the faults of) men; …"

Of course, restraining anger is very good but it, singly, is not enough, because it may not eradicate enmity and grudge from the heart and thought. In this condition, for dismissing the state of enmity, ` restraining

.anger' and ` pardoning the faults' should gather together

Their fifth quality is that they are ` good doers ', and the Lord loves the doers of ` .۴ good.

".and Allah loves the doers of good ..."

Here, it has referred to a higher degree of pardoning. It is the case that a person, in spite of receiving wrong, reacts with doing good, (when the circumstance requires), in order to burn the root of enmity in the opponent's heart, and to make that person kind .to himself

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p: ۲۶۹

١٣۵ وَالَّذِينَ إِءِذَا فَعَلُواْ فَاحِشَةً

أَوْظَلَمُواْ أَنفُسَهُمْ ذَكَرُواْ اللَّهَ فَاسْتَغْفَرُواْ لِذُنُوبِهِمْ

وَمَن يَغْفِرُ الذُّنُوبَ إِءِلاَّ اللَّهُ وَلَمْ يُصِرُّواْ عَلَى مَا فَعَلُواْ

وَهُمْ يَعْلَمُونَ

And those who, when they commit an indecency or do injustice to their " .١٣۵ selves, remember Allah and seek forgiveness for their sins and who forgives the sins except Allah ? And they (the pious) do not knowingly persist ".in what they have committed

Commentary: verse ١٣۵

When the pious ones do something wrong or do injustice to themselves, they remember Allah and ask for forgiveness from Him for :their sins. It says

,And those who, when they commit an indecency or do injustice to their selves " "... remember Allah and seek forgiveness for their sins

It is understood from the above verse that whensoever that a person remembers Allah, he does not commit sin. Thus, this forgetfulness and negligence, in the doers of good, does not remain long, and before soon .they remember Allah and make up for the past

"...? and who forgives the sins except Allah ..."

:At the end of the verse, to lay emphasis on the subject, it says

".And they (the pious) do not knowingly persist in what they have committed …"

****

p: ۲۷۰

۱۳۶ أَوْلَئِکَ جَزَاؤُهُم مَّغْفِرَهٌ مِّن رَّبِّهِمْ

وَجَنَّاتٌ تَجْرِی مِن تَحْتِهَا الأَنْهَارُ خَالِدِینَ فِیهَا

وَنِعْمَ أَجْرُ الْعَامِلِینَ

As for these, their reward is forgiveness from their Lord and Gardens beneath " .۱۳۶ which rivers flow, therein they will abide for ever. How blissful will the reward of (such) workers be ! "

Commentary: verse ۱۳۶

In three rather successively verses the existence of the words: ` the pious ', ` the doers of good ', and ` workers ' is the sign for that piety is not a state with isolation or only a spiritual quality but it is often accompanied with action and kindness in the society.

" ...As for these, their reward is forgiveness from their Lord "

Explanations:

۱. As long as a person is not purified from sins, the one is not eligible to enter Paradize.

"...and Gardens beneath which rivers flow, therein they will abide for ever ..."

۲. Mere wishes are not enough for obtaining the Divine favours, but effort and action are necessary.

" ! How blissful will the reward of (such) workers be ..."

****

۱۳۷ قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُواْ فِى الأَرْضِ

فَانظُرُواْ كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ

Indeed, there have been institutions before you, therefore travel in the earth " .۱۳۷ ".and see what has been the end of the rejectors

Commentary: verse ۱۳۷

.In former times, as today, every nation had always some traditions

Therefore, those nations had a destiny according to their own deeds and their own .qualities

:The sample of some institutions, which the former people had, are as follows

.a- The acceptance of right and their rescue

.b- The existence of denial in them and their destruction

.c- The Divine trials upon them

.d- The Unseen helps

.e- The period of grace and respite for the transgressors

.f- The perseverance of godly persons and attaining to their goals

.g- The evil plots of the disbelievers and their nullification by the Lord

:Explanations

The history of the past is a torch over the way of the lives of the coming .۱ generations. (The history of human kind has a mental and cultural connection with together. The yesterday changes have a reflection over the affairs of today, and, in .(turn, those affairs of today are effective in the lives of future dynasties

Journeys with definite goal and visiting the effects of transgressors together with .۲

contemplation can be the best class, the best teacher and the best trainee for human .beings

There is no difference between you and other nations from this .۳

p: ۲۷۲

.(point of view. (The factors of glory or destruction, in this regard, are all the same

As individuals have the state of development, splendour, and oldness in their own .۴ lives, societies and nations have the periods of development, splendour, weakness, .and destruction, too

In studying the history, splendours are not so important, but the fate of those .۵ .people is important

****

p: ۲۷۳

۱۳۸ هَذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ

This is an explanation for mankind, and a guidance and an admonition for the " .۱۳۸
".pious ones

Commentary: verse ۱۳۸

This feature which was illustrated for the pious ones, and the recommendation that was given for journey and taking examples, was a statement for all human race, but, .for the pious ones, it is a means of guidance and admonition

This is an explanation for mankind, and a guidance and an admonition for the pious " ".ones

:Explanations

Though the Qur'ān is for all human kind, the persons who are pious and observe .۱ .their duty accept admonitions properly

The receptivity of persons in understanding and utilizing the verses of the Qur'ān is .۲ .effective

****

۱۳۹ وَلاَ تَهِنُواْ وَلاَ تَحْزَنُواْ وَأَنتُمُ الأَعْلَوْنَ

إِن كُنتُم مُّؤْمِنِينَ

Do not faint and do not grieve for you shall gain the upper hand, if you be " .۱۳۹ ".believers

Commentary: verse ۱۳۹

After the defeat in the Battle of 'Uḥud, which happened because of disobedience of some fighters from the command of the office of the commander, the Messenger of Allah (p.b.u.h.), the Muslim had become out of spirits. The verse was revealed to state that they would not lose countenance for the failure in the Battle of 'Uḥud. They ought to strengthen themselves through their Faith and ought to know that they would gain :(.the upper hand. As the Qur'ān says, Allah tells Moses (a.s

surely you shall be the uppermost, " (۱) but He tells people if they be believers and ..." .be true in faith, they gain mastery

".Do not faint and do not grieve for you shall gain the upper hand, if you be believers "

:Explanations

A local failure is not the sign of the final defeat, (regarding to the occasion of the .۱ .(revelation of the verse

If they did not lose the spirit of Faith and did not ignore the command of the .۲ Messenger of Allah (p.b.u.h.), they would not be defeated, (regarding to the occasion .(of the revelation of the verse

****

The Quran, durs Tsha, No. ۲۰, verse ۶۸ ۱ -۱

۱۴۰ إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ

وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ

وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُواْ وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ

وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ

۱۴۰. " If a wound touches you,

because a wound similar to it has also touched the (disbelieving) people,

and such days We deal out in turn among mankind;

and that Allah may recognize (by trial) those who have believed and take witnesses from among you;

and Allah does not love the unjust."

Commentary: verse ۱۴۰

This verse, in the form of consoling the Muslims, states a fact. The fact is that if they had born some losses and damages for the sake of right and along the path of a divine goal and a clear bright future, their enemies had also had some killed and wounded figures. If they did not win the victory in the Battle of 'Uḥud that day, their enemies had also been defeated in the Battle of Badr before that day. Therefore, it is necessary for them to be patient in the divine trials.

Explanations:

۱. You Muslims should not be less than the disbelievers from the point of patience and perseverance.

"If a wound touches you, because a wound similar to it has also touched the (disbelieving) people, ..."

۲. The sweet and bitter accidents are not durable.

"...;and such days We deal out in turn among mankind ..."

The faithful people are recognized from those who only claim Faith in fightings and .۳ .in the ascents and descents of life

p: ۲۷۶

"... and that Allah may recognize (by trial) those who have believed ..."

۴. In the bitter experience of `Uḥud, the Lord took witnesses from your own that how the disobedience from the commander ended to a bitter failure.

"... and take witnesses from among you;... "

۵. The temporary victory of the disbelievers is not the sign of the love of Allah to them.

"... and Allah does not love the unjust."

****

۱۴۱ وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُواْ وَيَمْحَقَ الْكَافِرِينَ

".And that Allah may purge those who believe and wipe out the disbelievers " .۱۴۱

Commentary: verse ۱۴۱

The Arabic word /tamḥīṣ/ means to purify from any vice and defect, and the word /maḥq/ in Arabic means to decrease gradually.

Maybe, in the defeat of 'Uḥud, Allah wished to show the weak points of Muslims to them so that they would think of improving themselves and decide to recompense their shortcomings in order that they might be necesserily prepared for the later acts.

Sometimes the instructive failures are more convinient than the victories that cause negligence.

".And that Allah may purge those who believe and wipe out the disbelievers "

****

۱۴۲ أَمْ حَسِبْتُمْ أَن تَدْخُلُواْ الْجَنَّهَ وَلَمَّا يَعْلَمِ اللَّهُ

الَّذِينَ جَاهَدُواْ مِنكُمْ وَيَعْلَمَ الصَّابِرِينَ

۱۴۲. " Or have you imagined that you will enter Paradise and that Allah does not yet know those among you who strived nor He knows the patient ones? "

Commentary: verse ۱۴۲

In this verse it refers to the holy struggle, patience and perseverance of the believers, because the way to Heaven is through patience and Holy war. The Qur'ān, addressing those who enter the Heaven, says: " Peace be on you for that you persevered in patience! … "(۱) In this statement there is a narrow sense. It does not say: Peace be on you for the performance of Hajj or fasting or paying alms, because accomplishment of any duty needs patience and perseverance.

" Or have you imagined that you will enter Paradise and that Allah does not yet know those among you who strived nor He knows the patient ones? "

Explanation:

۱. Bare Faith is not enough, effort and action is also necessary. Yes, Heaven is in the pledge of good deeds.

۲. The key to Heaven is patience and Holy war. (Patience in sorrows and happinesses, in sins, in obedience, and, finally, in the greater warfare and the lesser warfare).

۳. Patience and perseverance in the Holy war is necessary, because the first onset of war, its continuation, and the sad effects that come forth after war, all in all, need patience and constancy.

۴. Leave your vain imaginations and false expectations.

" Or have you imagined …"

****

Sura Ar-Ra`d, No ۱۳, verse ۲۴ ۱ -۱

۱۴۳ وَلَقَدْ كُنتُمْ تَمَنَّوْنَ الْمَوْتَ

مِن قَبْلِ أَن تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنتُمْ تَنظُرُونَ

And really you were longing for death before you met it (the holy struggle); but " .۱۴۳
" ! ((now that) you have seen it, you look (at it

Commentary: verse ۱۴۳

In the occasion of revelation of this verse, it has been said that after the Battle of Badr when the Muslims won the war and some believers were slain, too, some of the remaining persons wished that they had also been slain in the Battle of Badr in the path of Allah. But, in the following year, when the Battle of 'Uḥud took place, they ran .away from it. These people are criticized and scorned in this verse

:Explanation

Be not deceived by your wishes, and do not trust on any empty motto or on any one .۱
.who claims it

It is in practice and in the field of action that human beings are tried. In the .۲
supplication of the martyrs of Karbala, we recite: " We wish we had been with you and
".had been killed as you

? Have we ever thought that how much do we do practically in action

And really you were longing for death before you met it (the holy struggle); but (now "
" ! (that) you have seen it, you look (at it

****

Section ۱۵, Perseverance and patience

Point

In suffering enjoined

To be steadfast in faith and to be steadfast in suffering

warning to the companions of the Apostle of Allah against

giving way in the events of trials and turning their backs upon

.their heels

۱۴۴ وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفإِيْن مَّاتَ

أَوْ قُتِلَ انقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَن يَنقَلِبْ عَلَى عَقِبَيْهِ

فَلَن يَضُرَّ اللَّهَ شَيْئا وَسَيَجْزِى اللَّهُ الشَّ-كِرِينَ

۱۴۴. "And Muhammad is not but only a messenger before whom messengers have already passed away. Therefore, if he dies or be killed, will you turn back (in creed) ? upon your heels

;And whoever turns back upon his heels will by no means do harm to Allah in the least

".and Allah will reward the grateful

Commentary: verse ۱۴۴

In many commentary books from both schools of thought, it is cited that when in the Battle of 'Uḥud a stone was thrown towards the teeth of the Prophet (p.b.u.h.) by the disbelievers and it bleeded, someone cried that Muhammad was killed. Some believers also considered the slain of Maṣ`ab by mistake as the slain of the Prophet (p.b.u.h.). The gossip caused the disbelievers to be happy and encouraged, and a group of the unsettled Muslims ran away. Some others thought to go to Abūsufyān, the commander of the disbelievers, to get immunity. On the other hand, there were

some Muslims there who shouted loudly: " Suppose Muhammad

p.b.u.h.) does not exist, but the path of Muhammad (p.b.u.h.) and the Lord of) " ! Muhammad (p.b.u.h.) do exist. Then do not escape

:Explanations

The Islamic community should be so firmly formed that even the absence of the .١ .leader does not harm it

The Prophet of Islam (p.b.u.h.) also follows Allah's way of treatment and the natural .٢ .laws, and conditions such as death and life

"... And Muhammad is not but only a messenger "

Did the followers of the former religions returned from their Faith when their .٣ ? Prophets died

"... .before whom messengers have already passed away ..."

Spreading gossips is one the weapons of the enemy, (regarding the occasion of .۴ .(revelation of the verse

"... ? Therefore, if he dies or be killed, will you turn back (in creed) upon your heels ..."

.Belief or disbelief of people has neither any gain nor any loss for Allah .۵

And whoever turns back upon his heels will by no means do harm to Allah in the " "... ;least

Persevering on the path of right is the best kind of the pratical gratitude, the reward .۶ .of which is with Allah

".and Allah will reward the grateful ..."

****

۱۴۵ وَمَا كَانَ لِنَفْسٍ أَن تَمُوتَ إِلاَّ بِإِذْنِ اللَّهِ

كِتَابًا مُّؤَجَّلاً

وَمَن يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا

وَمَن يُرِدْ ثَوَابَ الآخِرَهِ نُؤْتِهِ مِنْهَا

وَسَنَجْزِی الشَّاكِرِينَ

;And it is not for any one to die but by Allah's leave at a term appointed " .۱۴۵

,and whoever desires the reward of this world

;We give him thereof

! and whoever desires the reward of the Hereafter, We give him thereof

".and Allah will reward the grateful

Commentary: verse ۱۴۵

As it was said before, the vain gossip of the death of the Prophet (p.b.u.h.), in the Battle of 'Uḥud disturbed a great number of Muslims so that some of them ran away from the Battlefield. It was so terrible that a few of them even wanted to return from :Islam, too. In this verse, again to warn and aware that group, it says

"... ;And it is not for any one to die but by Allah's leave at a term appointed "

Thus, if the Prophet of Allah (p.b.u.h.) were slain in that battlefield, it would not be any .thing but the devised performance of Allah's way of treatment

On the other side, escaping from the battlefield cannot prevent the coming of death of a person, the same as the participation in the Holy war does not hasten in the death .of anyone

At the end of the verse, it indicates that the effort and endeavour of no one will be

wasted. Then, if the aim of a person is only the worldly material profits (and, like those fighters of 'Uḥud, tries only for obtaining

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war spoils) the one will finally get a share of it and, however, such people will attain .their aim

"... ! and whoever desire the reward of the Hereafter, We give him thereof ..."

Therefore, now that obtaining both the worldly merits and those of Hereafter need effort, then why might a person not use the capital of his self along the second path, ? which is an excellent and constant way

:Another time again, it emphasizes that

".and Allah will reward the grateful ..."

****

۱۴۶ وَكَأَيِّن مِّن نَّبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ

فَمَا وَهَنُواْ لِمَآ أَصَابَهُمْ فِى سَبِيلِ اللَّهِ وَمَا ضَعُفُواْ وَمَا اسْتَكَانُواْ

وَاللَّهُ يُحِبُّ الصَّابِرِينَ

۱۴۶. " And how many a prophet there has been with whom were many Godly men fought;

so they did not falter despite what afflicted them in the way of Allah,

nor did they weaken, nor did they yield, and Allah loves the patient, (the steadfast). "

Commentary: verse ۱۴۶

Former Strivers

Following the adventures of 'Uḥud, this verse refers to the bravery, faith and perseverance of the strivers and followers of the former prophets.

It encourages the Muslims to bravery, self-sacrifice and constancy while it scorns those who escaped from the battle of 'Uḥud. It says:

" And how many a prophet there has been with whom were many Godly men fought;

so they did not falter despite what afflicted them in the way of Allah, nor did they weaken, nor did they yield, ... "

It is evident that Allah also loves such servants who do not abandon perseverance.

"... and Allah loves the patient, (the steadfast). "

****

۱۴۷ وَمَا كَانَ قَوْلَهُمْ إِلاَّ أَن قَالُواْ

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وإِسْرَافَنَا فِى أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا

عَلَى الْقَوْمِ الْكَافِرِينَ

!And their statement was nothing but that they said: ` Our Lord " .۱۴۷

forgive us our sins and our prodigality in our affair and make our feet firm and help us ".' against the disbelieving folk

Commentary: verse ۱۴۷

When facing with the enemy they entangled with difficulties as a result of some mistakes, or shortcomings they had. So, instead of leaving the battlefield, or yielding to the enemy, or arising the thought of apostasy or returning to infidelity in their mind, :they turned to the glory of Allah and

!And their statement was nothing but that they said: ` Our Lord "

forgive us our sins and our prodigality in our affair and make our feet firm and help us ".' against the disbelieving folk

****

۱۴۸ فَئاتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَهِ

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

So Allah gave them the reward of the world and the goodness of the reward of " .۱۴۸ ;the Hereafter

".and Allah loves the doers of good

Commentary: verse ۱۴۸

With that kind of thought and practice, they would get their reward from Allah soon. Thus, Allah, too, gave them both the reward of this world, which was their victory and .overcoming against the enemy, and the good reward of the Hereafter

So Allah gave them the reward of the world and the goodness of the reward of the " "... ;Hereafter

Then, at the end of the verse, the Qur'ān has counted them among the good doers, :and says

".and Allah loves the doers of good ..."

****

.Section ۱۶,Delinquency and Dread with some Muslims in the Battle of 'Uḥud

Point

Dread and delinquency on the part some Muslims the causes of the misfortunes in the .Battle of 'Uhud after the promised victory the delinquents murmuring

۱۴۹ يَ-أَيُّهَا الَّذِينَ ءَامَنُوٓاْإِن تُطِيعُواْ الَّذِينَ كَفَرُواْ

يَرُدُّوكُمْ عَلَى أَعْقَ-بِكُمْ فَتَنقَلِبُواْ خَ-سِرِينَ

,O' you who have Faith! if you obey those who disbelieve " .۱۴۹

,they will turn you back to your (faithless) ancestors

".so you will turn back losers

Commentary: verse ۱۴۹

!The Repeated Warnings

After the end of the Battle of 'Uḥud, the enemies of Islam, in the form of advice and sympathy, scattered the seed of discord among the Muslims, and made them distrustful unto Islam. This verse warns the Muslims and awares them that they must avoid following the enemies, because, after paving the honourable spiritual development along the path of Islam, they may bring Muslims back to corruption and .disbelief

O' you who have Faith! if you obey those who disbelieve, they will turn you back to " ".your (faithless) ancestors, so you will turn back losers

What a damage is worse than this that a believer changes Islam with infidelity, .prosperity with wickedness, and reality with falsehood

****

۱۵۰ بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ

".Nay! Allah is your Guardian and He is the best of the helpers " .۱۵۰

Commentary: verse ۱۵۰

In this verse, the Qur'ān emphasizes that Allah is the helper Who will never be defeated. No power can match His Power. But other helpers may be involved with .failure and be destroyed

".Nay! Allah is your Guardian and He is the best of the helpers "

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۱۵۱ سَنُلْقِی فِی قُلُوبِ الَّذِینَ کَفَرُواْ الرُّعْبَ بِمَا أَشْرَکُواْ بِاللَّهِ

مَا لَمْ یُنَزِّلْ بِهِ سُلْطَانًا وَمَأْوَئهُمُ النَّارُ

وَبِئْسَ مَثْوَی الظَّالِمِینَ

۱۵۱. " We shall cast terror into the hearts of those who disbelieve, for that they have associated with Allah for which He has sent down no authority,

and their abode is the Fire;

and how bad is the abode of the unjust! "

Commentary: verse ۱۵۱

In this verse, it points to the marvellous security of Muslims after the Battle of 'Uḥud. It says:

" We shall cast terror into the hearts of those who disbelieve. ... "

That is, We do the same as you saw the example of it at the end of the Battle of 'Uḥud.

In the second sentence of the verse, the reason of casting fear into the hearts of the disbelievers is stated such:

"... for that they have associated with Allah for which He has sent down no authority,..."

Finally, at the end of the verse, it has pointed out to the end of these people. It indicates that such people have done injustice to themselve and to their society; that is why:

"... and their abode is the Fire;

and how bad is the abode of the unjust! "

****

۱۵۲ وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُم بِإِذْنِهِ

حَتَّى إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِى الْأَمْرِ وَعَصَيْتُم مِّن بَعْدِ مَا أَرَاكُم مَّا تُحِبُّونَ

مِنكُم مَّن يُرِيدُ الدُّنْيَا وَمِنكُم مَّن يُرِيدُ الْأَخِرَةَ

ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنكُمْ

وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ

۱۵۲. "And indeed Allah fulfilled His promise to you (in the first stage) when, with His leave, you slew them until when you became weak-hearted and disputed about the matter, and you disobeyed after that He showed you that which you loved.

Some of you desire the world and some of you desire the Hereafter.

Then He turned you away from them (the disbelievers) so He might try you. And He has certainly forgiven you;

and Allah is gracious to the believers."

Commentary: verse ۱۵۲

A Failure after Triumph

In the explanation of the Battle of 'Uḥud, it was said that at the beginning of the war, Muslims fought unitedly and with a special bravity so that they won the battle. But disobedience of a group of the strivers, who left their intrenchments and went to gather spoils of war, caused the circumstances to be changed and the troops of Islam bore a great failure.

When Muslim strivers, who had suffered to give many slains and a heavy loss, were returning to Medina, they were murmuring questions with each other as that: `Had Allah not promised us the victory of the war ? Then, why we were defeated in this war ?'

So, in these verses, the Qur'ān, answering them, explains the factors of their failure.

This verse indicates that the promise of Allah about their triumph was completely right. Therefore, at the beginning of fight they

.won the battle; and, by the command of Allah, they killed the enemies

The Qur'ān tells them that this promise went on until the time they had not left the perseverance and following the command of the Prophet (p.b.u.h.). The failure began .from the time weakness and disobedience came upon them

And indeed Allah fulfilled His promise to you (in the first stage) when, with His leave, " ,you slew them until when you became weak-hearted and disputed about the matter "...

That is, if you considered that the promise of victory had been without any condition, you made a great mistake. All the promises of victory are conditioned to the .obedience from the command of Allah

:Then, the Qur'ān says

"... .and you disobeyed after that He showed you that which you loved ..."

:Then, it continues saying

"... .Some of you desire the world and some of you desire the Hereafter ..."

Here, the circumstances have changed and Allah has altered your victory to failure in .order to try you and punish you and train you

"...then He turned you away prom them (the disbelievers) so that He might try you ..."

,Then the Lord forgave you all these disobediences and sins of yours

while you deserved to be punished. This is because Allah does not withhold any .bounty to the believers

".And He has certainly forgiven you; and Allah is gracious to the believers ..."

****

١٥٣ إِذْ تُصْعِدُونَ وَلاَ تَلْوُونَ عَلَى أَحدٍ وَالرَّسُولُ يَدْعُوكُمْ فِى أَخْرَاكُمْ

فَأَث-بَكُمْ غَمَّا بِغَمٍّ لِّكَيْلاَ

تَحْزَنُواْ عَلَى مَا فَاتَكُمْ وَلاَ مَآ أَصَ-بَكُمْ

وَاللَّهُ خَبِيرُ بِمَا تَعْمَلُونَ

١٥٣. " (Remember) when you were climbing (the hillside) and paid no heed to any one, while the Messenger was calling you from your rear,

so He inflicted you with grief on grief that you might not be sorry for what escaped you and neither for what befell you;

and Allah is well aware of what you do."

Commentary: verse ١٥٣

In this verse the Qur'ān reminds Muslims the ending scene of the Battle of 'Uḥud and tells them to remember when they were scattered and they were running away without paying any attention to their fellow strivers at their backs to see in what condition they were, though the Prophet (p.b.u.h.) was calling them from their behind.

"(Remember) when you were climbing (the hillside) and paid no heed to any one, while the Messenger was calling you from your rear, ..."

The Prophet (p.b.u.h.) was calling them, saying: " O' servants of Allah! return to me! return to me! I am the Messenger of Allah."

It tells them that at that time neither of them attended to his words:

"... so He inflicted you with grief on grief ...."

The invasion of grief and sorrow to them was for that they would not be sorry any more for losing the spoils of war, and that they would not be worried about the wounds they suffered in the battlefield in the path of victory; and surely Allah knows what they do.

that you might not be sorry for what escaped you and neither for what befell you; …"

".and Allah is well aware of what you do

****

۱۵۴ ثُمَّ أَنزَلَ عَلَيْكَم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَى طَائفَةً مِّنكَمْ

وَطَائفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ

ظَنَّ الْجَاهِلِيَّهِ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِن شيْ ءٍ

قُلْ إِءِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِى أَنفُسِهِم مَّا لاَ يُبْدُونَ لَکَ

يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الامْرِ شیْ ءٌ مَّا قُتِلْنَا هَهُنَا

قُل لَّوْ كُنتُمْ فِى بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِءِلَى مَضَاجِعِهِمْ

وَلِيَبْتَلِىَ اللَّهُ مَا فِى صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِى قُلُوبِكُمْ

وَاللَّهُ عَلِيمُ بِذَاتِ الصُّدُورِ

۱۵۴. " Then, after that grief, He sent down security upon you (in the form of) slumber coming upon a group of you, while another group have cared only for their own selves, thinking about Allah unjustly, the thought of ignorance.

They say: ` Is there anything for us in the authority ? ' Say: ` Verily the authority belongs to Allah entirely '. They hide within themselves what they show not to you, saying: ` Had we had a part in the authority, we would not have been slain here '. Say: ` Even if you were in your own homes, those for whom slaughter was ordained would certainly have gone forth to their deathbeds; and that Allah might try what was in your breasts and that He might purge what was in your hearts;

and Allah is aware of what is in the breasts."

Commentary: verse ۱۵۴

The night following the Battle of 'Uḥud was a dreadful night, full of anxiety and fear. The Muslims anticipated that the victorious soldiers of Quraysh would return to Medina again. At this time the true strivers and the repentants who had regreted from their escape in 'Uḥud, trusted to the Grace of Allah and were assured of the promises of the Prophet

p.b.u.h.)). The verse under discussion explains the event of that night. It denotes that) after those heavy grieves and sorrows of the day of 'Uḥud, He sent down peace and :security on them. It says

"... ,Then, after that grief, He sent down security upon you "

This peace was the very light sleep that fell on a group of them, but there were some others who thought of their own selves and cared nothing except their own rescue. :That was why they lost the security given to them totally. It says

in the form of) slumber coming upon a group of you; while another group have) ..." "... ,cared only for their own selves

Then it pays to the explanation of the talks and thoughts of hypocrites and those .whose faith was not so firm and who sat up that night

They imagined something wrong about Allah, similar to the thoughts of the Age of Ignorance which existed before Islam. They had in their minds that the Prophet's .promises were probably lies

"... ,Thinking about Allah unjustly, the thought of ignorance ..."

They said to each other among themselves whether it was possible, with that horrible :circumstance they saw, that they overcame. It says

"...' ? They say: ` Is there anything for us in the authority ..."

That is, it is quitely impossible. But the Qur'ān, in answer to them, says: Yes, triumph is .in the hand of Allah and if He wills, and finds you eligible for it, He will grant it to you

"...'.Say: ` Verily the authority belongs to Allah entirely ..."

The verse indicates that they conceal some affairs in their hearts and they do not .make them manifest for you

"...,They hide within themselves what they show not to you ..."

It seemed they thought the failure in `Uḥud was the sign that the religion of Islam was not right. Therefore, they said if they had been right and had a share of triumph, they would not have given so many slains in that battle. It says:

"... Had we had a part in the authority, we would not have been slain here ` :saying.' "

In answer to them, Allah points to two subjects. It says:

"... Say: ` Even if you were in your own homes, those for whom slaughter was ordained would certainly have gone forth to their deathbeds;..."

Another subject is that these events should come forth in order that the Lord try what .they had in their hearts and that the rows be recognized

Moreover, in this course, individuals might be gradually trained, and their intentions .be purified, their faith be firmed, and their hearts be purged from evils

and that Allah might try what was in your breasts and that He might purge what ..." "... ;was in your hearts

:At the end of the verse, it says

".and Allah is aware of what is in the breasts ..."

And it is for the very reason that Allah does not reckon only the deeds of people, but He wants to try their hearts, too, and purify them from dirt of polytheism, hypocrisy, .and doubt

****

۱۵۵ إِنَّ الَّذِينَ تَوَلَّوْاْ مِنكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ

إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُواْ وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ

إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ

Verily those of you who turned back on the day (of `Uhud) when both troops " .۱۵۵ ;met, only Satan made them slip because of something they earned

".and certainly Allah has pardoned them; Surely Allah is Forgiving, Forbearing

Commentary: verse ۱۵۵

This verse is about the escape of the Muslims from the Battle of 'Uḥud. As most commentary books denote, in the Battle of 'Uḥud all strivers flew except thirteen ones. Five people of them were from Emigrants (muhājirīn) and eight people from Helpers /'anṣār/. The opinions are devided as for the names of these thirteen people .(.that who they were, except Ali-ibn-Abītālib (a.s

However, in the Battle of 'Uḥud, the Muslims were divided into four groups: ۱. Martyrs; .۲. The Patients; ۳. The Fugitives, who were forgiven; ۴.The hypocrites

:Explanations

.Sin clears the field for the temptations of Satan .۱

"... ;only Satan made them slip because of something they earned ..."

One of the reasons of escaping from fight is sin. Sin tears the curtain of piety and .۲ .weakens the spirit of man and, then, paves the way for the influence of Satan

Deeds effect on spiritualities. As a result of sins, some persons become coward and .۳ .ran away

Strivers should set themselves in the course of repentance, seeking forgiveness .۴ .and self-improvement

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Section ۱۷, The faithful Hypocrites in the Battle of Uhud

Point

۱۵۶ يَأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَكُونُواْ كَالَّذِينَ

كَفَرُواْ وَقَالُواْ لاِءِخْوَ نِهِمْ إِءِذَا ضَرَبُواْ فِى الْأَرْضِ أَوْ كَانُواْ غُزًّى

لَّوْ كَانُواْ عِندَنَا مَا مَاتُواْ وَمَا قُتِلُواْ

لِيَجْعَلَ اللَّهُ ذَ لِكَ حَسْرَةً فِى قُلُوبِهِمْ وَاللَّهُ يُحْيِى وَيُمِيتُ

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

۱۵۶. " O' you who have Faith! be not like those who disbelieved and said of their brethren when they traveled in the earth or engaged in fighting:

` Had they been with us they would not have died and they would not have been killed '; so that Allah may make this a regret in their

hearts. And, Allah gives life and causes to die; and Allah sees what you do."

Commentary: verse ۱۵۶

We ought to stand firm against discouraging propagations and inspirations, and gossips should not be retold. We must know that death and life are from the determinations of Allah and are not concerned to fight and journey. So, the enemy cast the evil propagation in the form of sympathy and regret.

" O' you who have Faith! be not like those who disbelieved and said of their brethren when they traveled in the earth or engaged in fighting:

` Had they been with us they would not have died and they would not have been killed '; so that Allah may make this a regret in their hearts. And, Allah gives life and causes to die; ..."

Thus, Allah is the Clearsighted and the Cognizant. So, be careful of your conditions,

.thoughts, and deeds

" .and Allah sees what you do ..."

۱۵۷ وَلَئِن قُتِلْتُمْ فِى سَبِيلِ اللَّهِ أَوْمُتُّمْ لَمَغْفِرَةٌ مِّنَ اللَّهِ

وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ

And if you be killed in the way of Allah or you die, surely forgiveness and mercy " .۱۵۷ ".from Allah are far better than all that they amass

Commentary: verse ۱۵۷

In divine world-view and heavenly theology, the death in the way of Allah .(martyrdom) is better than the whole world and its belongings to be compiled

Mercy and forgiveness have an eternal result, but wealth and property have some temporal effects. What is important is that the affairs be in the way of Allah, whether .martyrdom or death

And if you be killed in the way of Allah or you die, surely forgiveness and mercy from " ".Allah are far better than all that they amass

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۱۵۸ وَلَئِن مُّتُّمْ أَوْ قُتِلْتُمْ لَاءِلَى اللَّهِ تُحْشَرُونَ

".And if you die or be killed, certainly to Allah shall you be gathered together " .۱۵۸

Commentary: verse ۱۵۸

There is no more than one way and it is going towards Allah. Then, why do we not ? accept the best kind of passing away contently when we move to that direction

".And if you die or be killed, certainly to Allah shall you be gathered together "

And, if death and martyrdom is returning to Allah, then why is there anxiety in our ? mind

Imam Hussayn (a.s.) has said: " If bodies are prepared for death, then the death of a (man in the way of Allah with sword is the best death." (۱)

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Bihar-ul-Anwār, vol. ۴۴, p.۳۷۴ ۱ -۱

۱۵۹ فَبِمَا رَحْمَهٍ مِّنَ اللَّهِ لِنتَ لَهُمْ وَلَوْ كُنتَ فَظًّا

غَلِيظَ الْقَلْبِ لاَنفَضُّواْ مِنْ حَوْلِکَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ

وَشَاوِرْهُمْ فِی الأَمْرِ فإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَی اللَّهِ

إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Thus, it is due to the mercy from Allah that you have been lenient with them, and " .۱۵۹ had you been rough, hard hearted, they would certainly have dispersed from around you. Therefore, pardon them and seek forgiveness for them; and consult with them in .the affair

So, when you have decided, then trust in Allah; (for) verily Allah loves those who trust ".((in Him

Commentary: verse ۱۵۹

The content of the verse works as some general instructions, but the revelation of the verse is about the Battle of 'Uḥud. The Muslims who had ran away in the Battle of `Uḥud, and were defeated, were burning in the fire of regret, remorse and sorrow. They gathered around the Prophet (p.b.u.h.) and apologized. Then, the Lord issued the .command of their general pardon by this verse

:Explanations

Lenience is a gift from Allah. Thus, those who have not lenience are deprived from .۱ .this bounty

"... ,Thus, it is due to the mercy from Allah that you have been lenient with them "

.The hard-hearted and strict people cannot have etiquette with people .۲

and had you been rough, hard hearted, they would certainly have dispersed from ..." "... .around you

A fruitful and proper leadership and administrationship is always .۳

.accompanied with attraction and affection

.Attract those defeated in war and modest sinners .۴

Therefore, pardon them and seek forgiveness for them; and consult with them in ..." "....the affair

Inside consultation, there lie: sympathy, development of talents, recognition of .۵ friends from enemies, selecting the best attitude, creation of kindness and love, and a .practical lesson for others

You may pardon them for the injustice they treated to you, and for the sin they .۶ committed with respect to Allah, seek forgiveness from Allah for them and keep them .in the scene by consulting with them in the political, social affairs

.Beside contemplation and consultation, do not forget to trust in Allah .۷

"... ;so, when you have decided, then trust in Allah ..."

Consultation and reliance in Allah are beloved with Him, whether we attain the aim .۸ .or not

" .(for) verily Allah loves those who trust (in Him) ..."

:In administrationship once lenience is needed, like this verse .۹

pardon them...", while in another occasion intensity and severity is necessary: "... ..." (and be hard against them ..."(۱)

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Sura Al-Tahrim, No. ۶۶, verse ۹ ۱ -۱

۱۶۰ إِن يَنصُرْكُمُ اللَّهُ فَلاَ غَالِبَ لَكُمْ

وإِن يَخْذُلْكُمْ فَمَن ذَا الَّذِی يَنصُرُكُم مِّن بَعْدِهِ

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

۱۶۰. " If Allah helps you, none can overcome you. But, if He forsakes you, who is there then that can help you after that ? And on Allah should the believers rely."

Commentary: verse ۱۶۰

In the previous verse, trust and reliance in Allah was recommended.

In this verse the reason of that reliance is expressed, saying that both honour and abasement are with Allah.

It is narrated in a tradition that the Prophet (p.b.u.h.) asked Gabriel:

" What is trust in Allah ? "

Gabriel answered: " It is so that you know people do not give you profit nor loss, neither they grant nor restrain; and that you be despair of all human kind. Then, when a servant becomes like this, he will not act for any one except Allah; he will not be hopeful of or afraid of anyone but Allah; he will not become desirous in anyone save Allah. And, this is the reality of trust, /tawakkul/."

Explanations:

۱. Both overcoming against the enemy, or being defeated from the enemy, are in the Will of Allah.

۲. Natural victories are usually influenced by other factors, but the divine helps and victories are not like that.

" If Allah helps you, none can overcome you. But, if He forsakes you, who is there then that can help you after that ? And on Allah should the believers rely."

۱۶۱ وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّ وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَ-مَهِ

ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لاَ يُظْ-لَمُونَ

And it is not for any prophet to defraud and whoever defrauds shall bring along " .۱۶۱ .what he has defrauded on the Day of Resurrection

Then everyone will be repaid for whatever he has earned, and they will not be dealt ".with unjustly

Commentary: verse ۱۶۱

This verse, may be as an answer that refers to those who, for the sake of gathering spoils of war, left the protective zone in 'Uḥud. Imagining that they would not be deprived from their booty shares, they ignored the warnings of their commander who said that their share was preserved and it would not be far from the view of the .(.Messenger of Allah (p.b.u.h

:Explanations

Prophets have always been trustworthy. The one, who wants to train some . ۱ .trustworthy persons, must not himself be treacherous

Unfortunately, today, there are many treacherous figures among the non-heavenly) .(leaders

Not all the companions had enough Faith. Some of them were so that who might .۲ .(.prove treacherous actions unto the Messenger of Allah (p.b.u.h

.None is safe from the suspicion of people .۳

Taking the property of others today (in this world) and returning them on that Day .۴ (in the Hereafter) is a kind of punishment. And, what a grievous state is that, that a person be brought with the wealth he had proved treacherous in before Prophets, .martyrs and all human beings on the Day of Judgment

"... and whoever defrauds shall bring along what he has defrauded ..."

Fraud; deceit, usurpation and treacher are from among the instances of /qall/ 'defraud'.

p: ۳۰۴

At the time of the Prophet (p.b.u.h.), it happened that the man who was in charge of collecting alms came to the Messenger of Allah (p.b.u.h.) and said: " This quantity of ,wealth I have collected is alms and belongs to you

and this separate quantity is the gifts of people to myself. Then, the Prophet (p.b.u.h.) went up the pulpit and asked the audience: `If this person remained at home, would any one give him a gift ? By Allah he will be raised in Hereafter with these unlawful '.properties

.Remembrance of Hereafter restrains a person from treachery .۵

"... ,then everyone will be repaid for whatever he has earned ..."

Allah is just. (He both gives the reward completely and never goes to extremes, .۶ .(even for a dot

".and they will not be dealt with unjustly ..."

.Defend the rights of pure servants and the saints of Allah .۷

"... And it is not for any prophet to defraud "

The weakness of faith, from one side, and the love of the world, from another side, .۸ .set men to suspect against the prophets

Hereafter is a scene where the righteous will bring their good deeds, and the .۹ :treacherous ones will bring their own treacheries

and whoever defrauds shall bring along what he has defrauded on the Day of ..." "....Resurrection

.The rank of prophethood never fits with treachery .۱۰

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۱۶۲ أَفَمَنِ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَن بَاءَ بِسَخَطٍ مِنَ اللَّهِ

وَمَأْوَئهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

Is one who follows the pleasure of Allah like him who incurs wrath from Allah, " .۱۶۲
? and whose abode will be Hell

" !.And an evil destination it is

Commentary: verse ۱۶۲

Upon the occasion of revelation of this verse, it is cited in commentary books from both great sects of Islam that: When the Messenger of Allah issued the command of setting to 'Uḥud, the hypocrites stayed in Medina under the pretext that they were not sure of the occurrence of fight and conflict. At the same time some Muslims whose faith was weak followed them and did not attend at the battle. This verse illustrates the feature of this group. In a few former verses (verse ۱۵۵) it said that Allah has pardoned those who ran away from the battle and after that they regreted. But, regarding to the occasion of revelation of the verse, He does not forgive the wealthy .ones and the hypocrites who seek excuses

:Explanations

In an Islamic society, strivers and those who sit still at home should not be treated .۱
.(the same, (regarding to the occasion of revelation

.The aim of the true strivers is gaining the good pleasure of Allah .۲

"...Is one who follows the pleasure of Allah "

.Returning face from battle-field is returning to the Wrath of Allah .۳

"...,like him who incurs wrath from Allah ..."

"... ? and whose abode will be Hell ..."

".And, it is an evil destination ..."

****

۱۶۳ هُمْ دَرَجَ-تٌ عِندَ اللَّهِ وَاللَّهُ بَصِيرٌ بِمَ-ا يَعْمَلُ-ونَ

".They are of (varying) ranks with Allah; and Allah sees what they do " .۱۶۳

Commentary: verse ۱۶۳

Some verses of the Qur'ān indicate that there are different degrees for the people. For example, Sura Al-Anfāl, No. ۸, verse ۴ says: "... they shall have from their Lord exalted grades..." Or, Sura Ṭāhā, No ۲۰, verse ۷۵ says: "... these it is who shall have the ".high ranks

In this verse the persons themselves are rendered into `ranks'. It is similar to the meaning that a human being should act according to the scale, but later he himself becomes a scale. Or, another example is that: at first man is ` praiser of Allah ', /ðākir/, but later he himself becomes `reminder', /ðikr/, in a way that his remembrance causes hearts to be in peace. At first, he turns around the axis, but, later, he himself .becomes the axis of the Truth

;They are of (varying) ranks with Allah "

".and Allah sees what they do

****

۱۶۴ لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولاً مِّنْ أَنفُسِهِمْ

يَتْلُواْ عَلَيْهِمْ ءَايَتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَبَ وَالْحِكْمَةَ

وإِن كَانُواْ مِن قَبْلُ لَفِى ضَلَلٍ مُّبِينٍ

۱۶۴. " Indeed Allah conferred a favour upon the believers when He raised up among them a messenger of their own selves to recite His verses unto them and purify them ;and to teach them the Book and the Wisdom

".although earlier they had surely been in manifest error

Commentary: verse ۱۶۴

The Arabic term /minnah/ is derived from the root /manna/ with the sense of a stone by which things may be weighed. Thus, every weighty and valuable bounty is called /minnah/. But showing some slight bounties as some heavy and magnificant ones, is disagreeable. Therefore, donating a great bounty is good, but representing an .ordinary bounty in a great shape is reprobated

:Explanations

۱. The appointment of Prophets to prophecy is the greatest heavenly gift and the .greatest bounty of Allah

" Indeed Allah conferred a favour..."

۲. Prophets were chosen from among people themselves.

"... when He raised up among them a messenger from among themselves..."

(See also the following complementary explanation, No. ۱)

۳. Purification is prior to teaching. (Purification and instruction have been at the top of .(the training programs of prophets

۴. The mission of prophets envelops all human kind, yet only the believers are

.gratitude unto this bounty and enjoy of the light of guidance

"... Indeed Allah conferred a favour upon the believers "

Self-improvement and rectitude should be performed under the light of the . ۵ .prophets' school of thought and the verses of Allah

p: ۳۰۸

"... to recite His verses unto them and to purify them ..."

The austerities and monasticisms whose origin is not verses of Allah and whose teachers are not divine prophets, themselves are deviation.

۶. In order to recognize the bounty of appointment of prophets better, we should refer to the history concerning before their times.

"... although before this they had surely been in manifest error."

۷. In corruptive dark and very gloomy environments it is possible to work, too.

۸. In the manner of prophets, spiritual training and teaching both are accompanied with wisdom.

"... and to purify them and to teach them the Book and the Wisdom;..."

Complementary Explanations:

۱. The appointment of prophets from among people has some favours in itself: a) People know the background of such a prophet and trust in him. b) People are Pioneers in excecuting the commands of Allah. c) Prophets are acquainted with the pains of people and they sympathetically have a share in their joys and sorrows. d) Prophets are always available for people.

۲. There is a popular proverb in the Arabic Language which says:

Things are known by their opposites.

As it is understood from the statements of Hadrat Ali (a.s.) in Nahjul-Balāqah, in the Age of Ignorance, People had neither a sound culture nor a good hygiene.(۱)

When Hadrat Ja`far Ṭayyār, Hadrat Ali's brother, was in Abyssinia, he illustrated the situation of the Age of Ignorance for Najāshī as such: "

We were worshipping idols (but now we are worshippers of Allah). At that time, we consumed corpses; we were of corruptives; we used to break off connections with

our kindred, we had ill treatments with our neighbours, the strong members of us often devoured the rights of the weak. "

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۱- Nahjul-Balāqah, sermon ۲۶ ۱

۱۶۵ أَوَ لَمَّا أَصَابَتْكَم مُّصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَيْهَا

قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Yet, when a disaster befalls you while you have certainly afflicted (the fow) with " .۱۶۵
' ? twice as much, you say: ` Whence is this

". Say: ` It is from your own selves.' Surely Allah is All-Powerful over all things

Commentary: verse ۱۶۵

When seventy persons from Muslim troop were killed in the Battle of 'Uḥud and Muslims were defeated, they asked each other why they were defeated. The Lord tells them they had afflicted the enemy with twice as many in the Battle of Badr the previous year. They killed seventy people of them and captured seventy men from them, too. Besides that, the failure of that year was for their own disunity and .inactivity, and that they did not obey their commander

:Explanations

When judging, consider both the bitter and sweet aspects. (Do not think of the .۱ .(failure of ` Uḥud alone and forget the triumph of Badr

Yet, when a disaster befalls you while you have certainly afflicted (the fow) with " "...,twice as much

In searching for the factors of failure, begin with the innate, spiritual and mental .۲ .factors; and then go to follow other factors

"...'.you say: ` Whence is this ?' Say: ` It is from your own selves ..."

Allah is powerful over all things, but we must obtain the necessary conditions and .۳ .eligibilities of enjoying it

".'Surely Allah is All-Powerful over all things ..."

Do not imagine that to be only Muslim is enough for winning the battle and, . ۴ consequently, in every failure use the question of `why' and how, " Whence is this ? ", but beside Faith, it is necessary that the military rules, and divine way be paid .attention to

p: ۳۱۰

۱۶۶ وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فَبِإِذْنِ اللَّهِ

وَلِيَعْلَمَ الْمُؤْمِنِينَ

۱۶۶. " And what befell you on the day when both troops met was by Allah's leave and that He might distinguish the believers."

Commentary: verse ۱۶۶

Allah has set a cause or causes for any effect, then either failure or victory has some secrets. Your failure in the Battle of 'Uḥud related to the law of causation. It was you who relaxed your efforts in the battle and did not come into agreement with other strivers, and were greedy to gather the spoils of war. This is Allah's way of treatment and the Divine Law is found in all fights.

" And what befell you on the day when both troops met was by Allah's leave..."

Explanations:

۱. Failures and triumphs take place under the Will of Allah, and His leave is the same as Allah's way of treatment.

"... by Allah's leave ..."

۲. Bitter and sweet happenings are the site of trial and recognition of human beings.

"... and that He might distinguish the believers."

****

۱۶۷ وَلِيَعْلَمَ الَّذِينَ نَافَقُواْ وَقِيلَ لَهُمْ تَعَالَوْاْ

قَتِلُواْ فِى سَبِيلِ اللَّهِ أَوِ ادْفَعُواْ قَالُواْ لَوْ نَعْلَمُ قِتَالاً لاَّتَّبَعْنَكُمْ

هُمْ لِلْكُفْرِ يَوْمَئذٍ أَقْرَبُ مِنْهُمْ لِلاْءِيمَنِ

يَقُولُونَ بِأَفْوَ هِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ

وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ

.۱۶۷ " And that He might distinguish those who treated hypocritically;

and it was said to them; ` Come! Fight in the way of Allah, or (at least) defend yourselves '. They said: ` If we knew fighting, we would certainly have followed you '. That time they were much nearer to the infidelity than to Faith. They utter with their mouths what is not in their hearts, and Allah knows best what they conceal."

Commentary: verse ۱۶۷

In this holy verse, another fact is referred to. It says:

" And that He might distinguish those who treated hypocritically; ..."

Then the Qur'ān points to the debates that some Muslims and hypocrites had before the battle as such that: One of the Muslims (by the name of `Abdillah-ibn-`Amr-ibn-Hazzām, as Ibn-`Abbās has reported), observing that `Abdullah-ibn-`Abī Salūl and his friends separated from the troop of Islam and decided to return to Medina, told them:

"... and it was said to them: `Come! Fight in the way of Allah; or (at least) defend yourselves.'..."

But they brought forth a vain excuse and said:

"... they said: ` If we knew fighting, we would certainly have followed you '."

It was not more than a pretext. Both the occurrene of war was certain, and Muslims

were winning the war at the beginning. If a failure came upon them, it was because of .their own faults and offences. Allah says that they told a lie

"....that time they were much nearer to the infidelity than to Faith ..."

It is understood from the above statement that infidelity and Faith have some .degrees which depend on the notion and the way of treatment of the individual

"... .they utter with their mouths what is not in their hearts ..."

They refrained from going to the battle-field as a result of their obstinacy upon their suggestion that they would fight in Medina, and because of fear from the hard blows :of the enemy, or for the lack of love in Islam. But

".and Allah knows best what they conceal ..."

It is in such a case that He both manifests their evil feature for Muslims in this world, .and will reckon their account in the Hereafter

****

١۶٨ الَّذِينَ قَالُواْ لإِخْوَ نِهِمْ

وَقَعَدُواْ لَوْ أَطَاعُونَا مَا قُتِلُواْ قُلْ فَادْرَءُواْ عَنْ أَنفُسِكُمُ الْمَوْتَ

إِن كُنتُمْ صَدِقِينَ

.١۶٨ " those who said about their brethren while themselves sat (at home):

` Had they obeyed us, they would not have been killed '. Say:

` Avert death from yourselves then, if you are truthful."

Commentary: verse ١۶٨

Besides that the hypocrites themselves refrained from going to the Battle of 'Uḥud, when the strivers were returning back from fight, they reproached them. The Qur'ān answers their groundless speech in this verse. It says:

" those who said about their brethren while themselves sat (at home):

` Had they obeyed us, they would not have been killed '. Say:

` Avert death from yourselves then, if you are truthful."

****

۱۶۹ وَلاَ تَحْسَبَنَّ الَّذِينَ قُتِلُواْ فِی سَبِيلِ اللَّهِ

أَمْوَاتا بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ

.Do not think of those who were killed in the way of Allah to be dead " .۱۶۹

".Nay, they are alive, being provided sustenance with their Lord

Commentary: verse ۱۶۹

!The Alive in Eternal

This verse and two verses next to it were revealed after the incident of 'Uḥud. But its meaning and its content is general, so that it involves all the martyrs of 'Uḥud. The number of the martyrs there was fourteen the high rank of whom, as well as all :martyrs, is referred to in this verse. It says

"... .Do not think of those who were killed in the way of Allah to be dead "

Here, the addressee is only the Prophet (p.b.u.h.) in order that others reckon their .account

".Nay, they are alive, being provided sustenance with their Lord ..."

The purpose of life here is the very purgatorial life which souls have in the world after death. This does not belong to only the martyrs. But, in view of the fact that martyrs are so involved the merits of the spiritual life that as if the life of other people in the .intermediate state is rather slight in comparison with it, so only they are named

****

۱۷۰ فَرِحِينَ بِمَا ءَاتَاُهمُ اللَّهُ مِن فَضْلِهِ

وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُواْ بِهِم مِّنْ خَلْفِهِمْ

أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

,They are happy with what Allah has given them out of His Grace " .۱۷۰

.and rejoicing for those who have not yet joined them from behind them

".No fear shall be upon them nor shall they grieve

Commentary: verse ۱۷۰

A part of the advantages and abundant bounties of the purgatory life of martyrs are :pointed out in this verse. It says

"... ,They are happy with what Allah has given them out of His Grace "

Their second happiness is for their brothers who are strivers, but they have not joined them yet. The strivers, the future martyrs, are also happy because they see the high rank of martyrs in the next world and know that there will be no fear nor any grief : upon them on the Resurrection Day, and for its terrible happenings as well. It says

.and rejoicing for those who have not yet joined them from behind them ..."

".No fear shall be upon them nor shall they grieve

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۱۷۱ يَسْتَبْشِرُونَ

بِنِعْمَةٍ مِّنَ اللّهِ وَفَضْلٍ وَأَنَّ اللّهَ لاَ يُضِيعُ أَجْرَ الْمُؤْمِنِينَ

They rejoice because of favour from Allah and (His) grace, and that Allah does " .۱۷۱ ".not waste the reward of the believers

Commentary: verse ۱۷۱

This verse, in fact, is as an emphasis and as a more explanation upon the glad tidings that martyrs receive after their slain. They will be happy because of two matters. The first is for that they receive the bounties of Allah, not only His bounties but His Grace, :too, (which is the increase and repetition of His merits). It says

"... ,They rejoice because of favour from Allah and (His) grace "

Another matter is that they see that Allah does not waste the reward of the believers, neither the reward of the martyrs nor the reward of these true believing strivers who :have not obtained the rank of martyrdom yet. It says

".and that Allah does not waste the reward of the believers..."

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Section ۱۸, Uhud a loss to the Enemy

Point

.The misfortune of the Muslims at Uḥud was no gain to the Enemy .۱

.The disbelievers disabled to inflict any loss on the Muslims .۲

.The Faithful were known from the Hypocrites .۳

۱۷۲ الَّذِينَ اسْتَجَابُواْ لِلَّهِ وَالرَّسُولِ مِن بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ

لِلَّذِينَ أَحْسَنُواْ مِنْهُمْ وَاتَّقَواْ أَجْرٌ عَظِيمٌ

Those who did respond to the call of Allah and the Messenger (even) after some " .۱۷۲ wound had afflicted them; for those among them who did good and acted piously ".there will be a great reward

Commentary: verse ۱۷۲

The Battle of Hamrā'-ul-Asad

As it was mentioned before, at the end of the Battle of 'Uḥud the victorious army of 'Abū-Sufyān, after winning the Battle, immediately started to go toward Mecca. When they reached the region of Ruḥā', they seriously regretted from their action. They decided to return to Medina and destroy the rest of Muslims totally. Then, the Prophet (p.b.u.h.) was informed of the matter. So, he ordered the army of 'Uḥud to be prepared for participating in another fight. This news met the army of the Quraysh !when they wondered and were frightened

At this time, another subject weakened their courage more than before. One of the pagans by the name of Ma'bad-ul-Khazā'ī, who saw the situation of the Prophet (p.b.u.h.) and his followers and was shaken by it, told him (p.b.u.h.) that observing their situation was very unpleasant and intolerable for them (the pgans). He said those .words and went away

When he reached the army of 'Abū-Sufyān in Ruhā', 'Abū-Sufyān asked him about the Prophet of Islam (p.b.u.h.). In answer to him, Ma'bad said:

p: ۳۱۸

".I saw Muhammad with a large army who were pursuing you "

Abū-Sufyān and his followers decided to retreat, but they asked a group from the' tribe of 'Abdul-Qays, who were passing by there, to inform the Prophet of Islam (p.b.u.h.) that 'Abū-Sufyān and the idolators of the Quraysh, with a large army, were going towards Medina in order to annihilate the rest of the companions of the .(.Perophet (p.b.u.h

:When this message reached the Prophet (p.b.u.h.) and Muslims, they said

(Allah is sufficient for us and how excellent is such a Protector ! "(۱ "

They waited and waited there, but no sign appeared from the enemy's army. Then, after three days remaining there, they returned to Medina. This verse, and two verses next to it, point to this incident. It indicates that those who accepted the invitation of Allah and the Messenger (p.b.u.h.), and after having some wounds afflicted on the day .of 'Uḥud, they became ready to take part in another fight against the enemy

From among them, those who did good and were pious, viz. those who took part in :the war with pure intention and complete sincerity, will have a great reward. It says

Those who did respond to the call of Allah and the Messenger (even) after some " wound had afflicted them; for those among them who did good and acted piously ".there will be a great reward

****

Sura Ali-Imrān, No.۳, verse ۱۷۳ -۱

۱۷۳ الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُواْ لَكُمْ

فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَنًا وَقَالُواْ حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Those to whom the people said: ` Verily the men have gathered against you, " .۱۷۳ :therefore fear them '. Yet it increased them in faith and they said

" ' !Allah is sufficient for us and how excellent is such a Protector `

Commentary: verse ۱۷۳

The enemy, propagating agents, and some simple-minded and coward people advisingly inspire that the group of enemy is strong and none can combat them, so it is better not to entangle yourselves with fight. The true believers, without any fear .and, as they are qualified in the verse, calmly answer them

Those to whom the people said: ` Verily the men have gathered against you, " :therefore fear them '. Yet it increased them in faith and they said

" ' !Allah is sufficient for us and how excellent is such a Protector `

:Explanations

.Be not frightened by the hollow propagations of the enemy .۱

In the fighting place and among the strivers, be careful of the penetrating members .۲ .of the enemy

The strongest barrier against all the threats of the enemy is Faith and trusting in .۳ .Allah

" ' !Allah is sufficient for us and how excellent is such a Protector ..."

When a believer happens to be inflicted with disasters, he increases his reliance and .۴ .his connection with Allah

"... Yet it increased them in faith ..."

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p: ۳۲۰

۱۷۴ فَانقَلَبُواْ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوءٌ

وَاتَّبَعُواْ رِضْوَ نَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ

;So they returned (home) with the favour from Allah and (His) grace " .۱۷۴

;no evil touched them and they followed the pleasure of Allah

".and Allah is the Lord of Mighty Grace

Commentary: verse ۱۷۴

The wounded strivers of the Battle of 'Uḥud were prepared again to defend Islam by the command of the Messenger of Allah (p.b.u.h.). Then, they pursued the enemy as far as the camping-place of Hamrā'-ul-Asad. So, the enemies, who were afraid of Muslims' preparation and courage, dispensed with attacking again and returned .home. This verse is upon the praise of sincere wounded strivers of the Battle of 'Uḥud

:Explanations

There were Many a man who adventured the danger and returned safely, and .۱ there were many coward ones who flew from the danger but finally encountered with .misfortune

So they returned (home) with the favour from Allah and (His) grace; no evil touched " "...,them

For the godly men, the principal is the pleasure of Allah. Neither martyrdom, nor .۲ .safety, nor injury, nor welfare is the principal for them

"... and they followed the pleasure of Allah ..."

The great grace of Allah is destined to only the strivers who have participated in the .۳ .Battle

".And Allah is the Lord of Mighty Grace ..."

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p: ۳۲۱

۱۷۵ إِنَّمَا ذَ لِكُمُ الشَّيْطَ-نُ يُخَوِّفُ أَوْلِيَآءَهُ فَلَا تَخَافُوهُمْ وَخَافُونِ

إِن كُنتُم مُّؤْمِنِينَ

It is only Satan that causes his friends to fear; but do not fear them and fear Me " .۱۷۵ ".if you are believers

Commentary: verse ۱۷۵

,A real believer does not fear of anyone other than Allah. Thus

Faith is not aloof from bravity. So, strivers ought to be afraid of only Allah and keep on .being pious

.To impose horror and threat is the permanent policy of the powers

It is only Satan that causes his friends to fear; but do not fear them and fear Me if " ".you are believers

****

p: ۳۲۲

۱۷۶ وَلاَ يَحْزُنكَ الَّذِينَ يُسَـارِعُونَ فِى الْكَفْرِإِنَّهُمْ لَن يَضُرُّواْ اللَّهَ شَيْئا

يُرِيدُ اللَّهُ أَلاَّ يَجْعَلَ لَهُمْ حَظًّا فِى الْأَخِرَهِ وَلَهُمْ عَذَابٌ عَظِيمٌ

.And let not those who hasten on to disbelief grieve you " .۱۷۶

Verily they will never harm Allah at all. Allah intends to assign them no fortune in the ".Hereafter and they will have a great Torment

Commentary: verse ۱۷۶

It seemed that the people who were defeated in the Battle of 'Uḥud were afraid of each other. They thought what would happen then that they were defeated and the infidels returned to Mecca victoriously. In answer to them, the verse says that they would not be worried, because it was the respite of Allah in order that they could fill .the capacity of their infidelity and that they do not have any merit in the coming world

:Explanations

Keep your peace and calmness, because the effort of disbelievers is uneffective in .۱ .obliteration of Islam

"... .And let not those who hasten on to disbelief grieve you "

Wishful hastening in the field of infidelity, deprives individuals from having eligibility .۲ .of repentance and receiving the grace of Allah

.The infidelity of people does no harm to His Pure Essence .۳

"... .Verily they will never harm Allah at all ..."

To give respite to disbelievers is the way of treatment of Allah, not as a sign of .۴ .unawareness or incapability unto it

"...Allah intends to assign them no fortune in the Hereafter ..."

Both the wrath of Allah and His Grace are great. (In the former couple of verses, the .۵

Qur'ān gave glad tidings to the grace of Allah for those wounded strivers who got prepared for the second time to go to fight by the command of the Prophet (p.b.u.h.). .(Here, it also refers to the great punishment belonging to the stubborn infidels

" .and they will have a great torment ..."

۱۷۷ إِنَّ الَّذِينَ اشْتَرَوُاْ الْكُفْرَ بِالْإِيمَنِ لَن يَضُرُّواْ اللَّهَ

شَيْئاً وَلَهُمْ عَذَابٌ أَلِيمٌ

,Verily those who have bought infidetily for faith " .۱۷۷

;never shall they harm Allah at all

".and they will have a painful torment

Commentary: verse ۱۷۷

The subjects of buying and selling, and also gaining and losing, have frequently been repeated through different occurrences in the Qur'ān. In this process, the Qur'ān is considered as a market, where people are the sellers, the beliefs and thoughts are the goods, and sometimes Allah and sometimes other than Allah are the customers. In this market selling is compulsory, but electing the customers is up to the choice of human beings. That is, we cannot leave out what we have, including power, action, .and belief, but we can set our belief and action in a path to be gainful or detrimental

In the Qur'ān, those who purchase with Allah and take Heaven and His pleasure in return, are praised, while another group are criticized. This group, for their perversion :or for chosing gain, either do not make profit

Yields them no profit "(۱) , or face with loss: " Surely man is in loss "(۲) , " That is a " manifest loss."(۳) And, in some verses, of the Qur'aān like the above verse, those who sell their Faith in return with infidelity are despised, and, on the other side, the believers are consoled that the apostasy of that group has no harm to Allah or to the .path of Allah

,Verily those who have bought infidetily for faith "

;never shall they harm Allah at all

".and they will have a painful torment

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۱- Sura Al-Baqarah, No. ۲, verse ۱۶۱

۲- Sura Al-Asr, No. ۱۰۳, verse ۲

۳- Sura Al-Hajj, No. ۲۲, verse ۱۱

۱۷۸ وَلاَ يَحْسَبَنَّ الَّذِينَ كَفَرُو ا أَنَّمَا نُمْلِى لَهُمْ خَيْرٌ لِانفُسِهِمْ

إِنَّمَا نُمْلِى لَهُمْ لِيَزْدَادُواْإِثْمًا

وَلَهُمْ عَذَابٌ مُّهِينٌ

۱۷۸. " And let not those who disbelieve think that Our giving them respite is good for their selves; We give respite to them only that they may increase in sin;

and that they will have an abasing torment."

Commentary: verse ۱۷۸

The Qur'ān has repeatedly applied the phrase / lā yaḥsabanna/ (they do not think) about infidels, hypocrites, and the persons whose Faith is weak. This is because these persons are deprived from insight, proper analysis, good intellect, and necessary clear mind. They think that creation is vain, martyrdom is annihilation, the world is permanent, honour is a supreme good. The Qur'ān has rejected all these inaginations in different occurrences.

Sometimes, the disbelievers consider having possibilities, victories and welfare as a sign of their own eligibility, while Allah respites them upon their stubbornness towards His Essence and upon their being polluted by infidelity and corruption in order that they dive deep in their destruction.

The history details that when Yazīd, the kalif of the time, had Imam Hussayn (a.s.) slain, the house-hold members of the Imam, including Hadrat Zaynab Kubrā (a.s.), were taken to Syria as captures. In his meeting, Yazīd proudly addressed Hadrat Zaynab (a.s.) and said: " Did you see that Allah is with us ? " In answer to him, Zaynab (a.s.) recited this very verse, and added: " I know your rank low and little and it is deserving for any despising. Do whatever you wish, but by Allah, beware that you cannot quench the light of Allah', (our remembrance)."

Yes, for such luxurious people, the abasing torment has been prepared in order that their imaginary worldly honour be accompanied with

.abasement and degradation in the Hereafter

However, criminals are divided into two groups: One group are those who are improveable, and Allah warns and awakens them by admonition, and by pleasant and unpleasant events. The second group are those who are not guidable. Allah leaves them alone to themselves so that all their eligibilities of corruption appear. That is why :Imam Bāgir (a.s.) in explanation of this verse said

Death is a bounty for the infidels, because the longer they live, the more sin they " (commit."(١

:Explanations

.Respites are not counted as a sign of being loved .١

Bounties are useful when they are used alongside the path of right, rectitude, and .٢ .goodness

.The length of life is not important, gaining good advantages of life is important .٣

And let not those who disbelieve think that Our giving them respite is good for their " "... ;selves

' In the supplication Makārim-ul-Akhlāgh `the Moral Characteristics

Imam Sajjad (a.s.) invokes: " O' Lord! if my life will be the pasture of Satan, shorten it ! ("(٢

.Do not hasten in judgement; consider the conclusion and the coming world, too .۴

We give respite to them only that they may increase in sin, and that they will have ..." ".an abasing torment

The welfare and authority of the tyrants is not the sign of their rightfulness and the .۵ pleasure of Allah upon them. However, it is not a reason for us to be silent before .them, either

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Nur-uth-Thaqalayn, vol. ۱, p. ۴۱۳ ۱ -۱

Bihar-ul-Anwār, vol. ۷۲, p.۶۱ ۲ -۲

۱۷۹ مَّا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا أَنتُمْ عَلَيْهِ

حَتَّى يمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ

وَلَ-كِنَّ اللَّهَ يَجْتَبِى مِن رُّسُلِهِ مَن يشَاءُ

فَآمِنُواْبِاللَّهِ وَرُسُلِهِ

وإِن تُؤْمِنُواْ وَتَتَّقُواْفَلَكُمْ أَجْرٌ عَظِيمٌ

۱۷۹. " Allah is not One to leave the believers in the state wherein you are, until He sorts out the vicious from the good.

And Allah is not going to acquaint you with the unseen,

but Allah chooses anyone He pleases from His Messengers (to acquaint with unseen).

Therefore, believe in Allah and His Messengers, and if you believe and act piously, then you will have a great reward. "

Commentary: verse ۱۷۹

This is the last verse stated about the event of 'Uḥud in this Sura.

The verse clearly announces that the world is a large laboratory. It is not such that everybody who claims faith be left free to live in the society ordinarily.

No, people are examined, and failures and victories are the means of recognition of their inwards. For instance, the very failure in the Battle of 'Uḥud was a means for that the hypocrites to be recognized. Allah (s.w.t.) does not acquaint people with `the knowledge of hidden things', because if right and wrong be recognized with that knowledge, the flame of hope will be quenched, the social connections will be broken, and the life will be encountered with confusion. It is better that we do not know the supernatural secrets in order that the life continues ordnarily, and the recognition of right and wrong be performed through gradual examinations.

:Explanations

Allah (s.w.t.) leaves the disbelievers alone to themselves in order .١

:That they increase in sin ", but He does not leave the believers alone, as it says "

"… ;Allah is not One to leave the believers in the state wherein you are "

.The separation of pure from impure is one of the ways of treatment of Allah .٢

"… .until He sorts out the vicious from the good …"

Life should continue in its ordinary form. Knowing the secrets of people through .٣ .`the knowledge of hidden things' ordinarily disturbs the common life

"…,And Allah is not going to acquaint you with the unseen …"

Life should continue in its normal way, yet Allah endows `the knowledge of hidden .۴ .things' to some particular ones

but Allah chooses anyone He pleases from His Messengers …"

"… .(to acquaint with unseen)

Allah gives the knowledge of unseen to those who have the rank of messengership .۵ .from Him

.The ranks of all prophets are not equal to each other .۶

"… .Allah chooses anyone He pleases from His Messengers …"

The knowledge of hidden things belongs to Allah alone, yet some of the choosen .٧ .Messengers of Allah enjoy of a part of it (not the whole of it) only to know it

Therefore, believe in Allah and His Messengers, and if you believe and act piously, …" ".then you will have a great reward

****

۱۸۰ وَلاَ يَحْسَبَنَّ ٱلَّذِينَ يَبْخَلُونَ بِمَا ءَاتَاهُمُ اللَّهُ مِن فَضْلِهِ

هُوَ خَيْرًا لَّهُم بلْ هُوَ شَرٌّ لَّهُمْ

سَيُطَوَّقُونَ مَا بَخِلُواْ بِهِ يَوْمَ الْقِيَمَهِ وَلِلَّهِ مِيرَاثُ السَّمَوَ تِ وَالْأَرْضِ

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

۱۸۰. " And as for those who are niggardly with what Allah has granted out of His grace,

let them not think it is better for them, nay it is worse for them;

that which they were niggardly of will be clung to their necks on Resurrection Day;

and to Allah belongs the heritage of the heavens and the earth;

and Allah is aware of what you do. "

Commentary: verse ۱۸۰

The Heavy Burden of Captivity!

This holy verse explains the destiny of the misers on the Day of Resurrection. These are the very people who try to heap wealth and protect it. They refrain to spent out money in charity along the path of the servants of Allah.

In the above verse, there is not anything mentioned about alms and incumbant payments, but according to the traditions by Ahlul-Bayt (a.s.) and the statements of commentators, this verse has been appropriated to those who hinder paying alms. The Qur'ān says:

" And as for those who are niggardly with what Allah has granted out of His grace, let them not think it is better for them, … "

But, in spite of the imagination of these people, this manner will be against them. It says:

"... ;nay it is worse for them ..."

:Then, it explains their destiny in the Hereafter, like this

that which they were niggardly of will be clung to their necks on ..."

p: ٣٢٩

"... ;Resurrection Day

It is understood from this verse that the wealth whose incumbant rights have not been paid and the society has enjoyed nothing of it, according to the law of embodiment of deeds, will incarnate in the form of a painful chastisement on .Resurrection Day, similar to other evil deeds of man

Then, the verse points to another subject and indicates that these properties, whether they be spent out in the way of Allah (s.w.t.) and in the path of His servants, :or not, will finally be separated from their possessors; and

"... ,and to Allah belongs the heritage of the heavens and the earth ..."

Now that the circumstace is like this, so much the better that before separating from their wealth, instead of only having its responsibility and regret, they enjoy of its .spiritual merits

:At the end of the verse, it says

".and Allah is aware of what you do ..."

Therefore, if you behave niggardly, He knows it; and if you apply your wealth in the path of assisting the society, He knows it, too; and He grants the reward of every one .appropriately

****

.Section ۱۹, Jewish carpings at the Apostle

Point

Jewish carping at the Apostle's calling for subscriptions the Jews rejecting every .prophet who did not follow the Mosaic Law Muslims to bear losses and hardships

۱۸۱ لَّقَدْسَمِعَ ٱللَّهُ قَوْلَ الَّذِينَ قَالُواْ

إِءِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَآءُ سَنَكْتُبُ مَاقَالُواْ وَقَتْلَهُمُ الْأَنبِيَاءَ بِغَيْرِ حَقٍّ

وَنَقُولُ ذُوقُواْ عَذَبَ ٱلْحَرِيقِ

:Allah has certainly heard the statement of those who said " .۱۸۱

Verily Allah is poor and we are rich '. We shall record what they state and their ` :slaying the prophets unjustly; and We will say

".' Taste the torment of burning `

:The Occasion of Revelation

.This verse and the next one are revealed upon the reproach and blame of the Jews

The Prophet (p.b.u.h.) had a letter written to Banī Qīnqā', the Jew, in which he invited them to performing prayers; paying alms, and giving loan to the Lord. (The purpose of the last part of this sentence is spending out in the way of Allah that which is stated in .(this form in order to move the feelings of men

The agent of the Prophet (p.b.u.h.) entered a house which was the center of teaching the Jewish religious subjects and it was called `Bayt-ul-Madāris'. He handed the letter to Fanḥāṣ, a great Jewish learned man. After reading the letter, he mockingly said: " If your statements are true, it should be said that Allah is poor and we are rich, for if He ".were not poor, He would not ask us for loan

In addition to that, Muhammad (p.b.u.h.) believes Allah has "

prohibited you (Muslims) from usury while he himself promises you interest and increase of wealth for giving charity."

But, when these two verses were revealed, Fanḥāṣ denied to confess he had said these words.

Commentary: verse ۱۸۱

In this verse, it says:

"Allah has certainly heard the statement of those who said:

`Verily Allah is poor and we are rich.' ..."

Therefore, their denial was useless. Then, the Lord says not only We hear their words, but also.

"... We shall record what they state and their slaying the prophets unjustly; ..."

Recording and accounting their deeds is for that their total accomplishments will be put before them on the Reckoning Day in order that they see the fruit of their actions.

"... and We will say: `Taste the torment of burning.'"

****

۱۸۲ ذَ لِکَ بِمَا قَدَّمَتْ أَيْدِيکَمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ

This is for what your hands have sent on ahead and, of course, Allah is not in the " .۱۸۲ ".least unjust to the servants

Commentary: verse ۱۸۲

In this verse, it says that the painful torment you are tasting its bitterness now, is the fruit of your own deeds. It was you yourselves who did wrong to your own souls, for .never is Allah unjust to anyone

:It says

This is for what your hands have sent on ahead and, of course, Allah is not in the " ".least unjust to the servants

In principle, if criminals, such as you, do not receive the punishment of their evil deeds, and be counted in the row of good doers, it will be the utmost injustice; and if .Allah did not do like that, He would be the most unjust

****

۱۸۳ الَّذِينَ قَالُواْإِنَّ اللَّهَ عَهِدَإِلَيْنَا أَلاَّ نُؤْمِنَ لِرَسُولٍ

حَتَّى يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ

قُلْ قَدْ جَآءَكُمْ رُسُلٌ مِّن قَبْلِى بِالْبَيِّنَتِ وَبِالَّذِى قُلْتُمْ

فَلِمَ قَتَلْتُمُوهُمْ إِن كُنتُمْ صَدِقِينَ

Those who said: ` Verily Allah has covenanted with us not to believe in any " .۱۸۳ messenger until he brings us an offering which fire (from heaven) will consume '. Say: ` Indeed Messengers came unto you before me (all) with miracles, and with that (very ;miracle) which you spoke of

,why then did you kill them

" ' ? if you are so truthful

Commentary: verse ۱۸۳

To fly from accepting Islam, some disbelievers sought a pretext and said that Allah had covenanted with them that they would believe in only a prophet who brought them an animal to offer, and a lightning from heaven would burn that victim in front of .the eyes of people. It was then that they might be assure of his prophethood

This verse was revealed in order that the Prophet (p.b.u.h.) would tell those pertinacious seekers of pretext that: if they were right, why did they not believe in the prophets before the Prophet of Islam ? Those prophets, in addition to different kinds .of miracles, also brought them what they said, i.e. bringing an offering

:Explanations

The history of all groups and nations, as well as their background, is the best .۱ .reference to their claims

Say: ` Indeed Messengers came unto you before me (all) with miracles, and with ..." "... ,that (very miracle) which you spoke of

.Do not justify your escaping from Truth by religious subjects .۲

"... .Those who said: ` Verily Allah has covenanted with us "

p: ۳۳۴

The subject of offering a ram is mentioned in the Torah, Leviticus, Chapter ۹, No. ۲, such: " And he said unto Aaron, Take thee a young culf for a sin offering, and a ram for ".a burt offering, without blemish, and offer them before the Lord

.The opponents' seeking pretext, throughout the history of human beings, are alike .۳

"... .and with that (very miracle) which you spoke of ..."

As soon as a person pertains with the spirit of arrogance, the one neither avoids .۴ ,"...denigrating Allah "... Verily Allah has covenanted with us

nor submits to any prophet: "... not to believe in any messenger...". Such a person also .expects that miracles adopt to his wishes and desires

****

۱۸۴ فإِن كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِّن قَبْلِكَ جَاءُو بِالْبَيِّنَتِ

وَالزُّبُرِوَالْكِتَبِ الْمُنِيرِ

Then, if they reject you, messengers before you have already been rejected " .۱۸۴ while they came even with clear arguments; and the Psalms and the Enlightening ".Book

Commentary: verse ۱۸۴

In this verse, Allah consoles the Prophet (p.b.u.h.) and tells him that if these seekers of pretext reject you, it is not a new or an odd thing because the messengers before you :were rejected, too. It says

"... Then, if they reject you, messengers before you have already been rejected "

This is in a case that those messengers had both clear signs and clear miracles with .them

"... while they came even with clear arguments ..."

Those messengers had not only clear arguments and miracles but they brought also :both firm, acceptable scriptures and the Enlightening Book. It says

" .and the Psalms and the Enlightening Book ..."

****

۱۸۵ کُلَّ نَفْسٍ ذَآئقَهُ الْمَوْتِ وإِنَّمَا تُوَفَّوْنَ أَجُورَكُمْ يَوْمَ الْقِيَمهِ

فَمَن زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّهَ فَقَدْفَازَ

وَمَا الْحَيَوهُ الدُّنْيَآ إِلَّا مَتَعُ الْغُرُورِ

۱۸۵. "Every one tastes death. And verily you will be paid in full your reward on the Resurrection Day. Then whoever is delivered from the Fire and admitted into Paradise, he indeed is prosperous;

and the life of this world is not but a provision of deception."

Commentary: verse ۱۸۵

Death, a General Destiny!

At first, this verse points to a law that involves all the living creatures of the world. It says:

"Every one tastes death. …"

In fact, most people are willing to forget their mortality, but this is a reality that even if we forget it, it (the death) will never forget us.

Then, it says that after the life of this world, the stage of receiving the fruit of deeds (whether good reward or retribution) begins. It says:

"… And verily you will be paid in full your reward on the Resurrection Day …"

Then, it adds that those who remove from the effect of the absorption of Hell Fire and enter Heaven, they are saved and have found their beloved and demanded ideal. It says:

"… Then whoever is removed from the Fire and admitted into Paradise, he indeed is prosperous; …"

As if, Hell absorbs human beings with all its power towards itself.

Yes, verily the factors which attract man towards it, are some astonishing attractions. Do the fleeting desires, unlawful sexual pleasures, unlawful positions and properties ? not have attraction for every human being

:In the next sentence, it completes the former discussion by saying

".and the life of this world is not but a provision of deception ..."

p: ٣٣٧

The important thing is that the material world and its pleasures do not become the ideal and the final goal of Man; otherwise, using the material world and its merits, as a means for attaining the human development, not only is not blameworthy, but also is .necessary and essential

****

۱۸۶ لَتُبْلَوُنَّ فِي أَمْوَ لِكَمْ وَأَنفُسِكَمْ وَلَتَسْمَعُنَّ

مِنَ الَّذِينَ أُوتُواْ الْكِتَبَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُواْ أَذىً كَثِيرًا

وإِن تَصْبِرُواْ وَتَتَّقُواْفإِنَّ ذَ لكَ مِنْ عَزْمِ الْأُمُورِ

,Certainly you will be tried in your wealth and your own selves " .۱۸۶

and certainly you will bear much abuse from those who were given the Book before ,you, and from those who are idolaters. And if you preserve patiently

".and act piously, then that is indeed of determining factor in affairs

Commentary: verse ۱۸۶

After emigrating Muslims from Mecca to Medina, pagans began to encroach and to plunder their wealth and properties in Mecca. Whomever they could find, they hurt and troubled. On the other hand, the Jews in Medina told them words of sarcasm. They even sang odes for Muslim women and girls with full impudence, or they (the Jews) libelled them. The Jewish person who was leading these things was called .'`Ka`b-ibn-'Ashraf

.The Prophet (p.b.u.h.) issued order that the person be killed, and thus he was killed

This verse, solacing the Muslims, recommends them to be patient and pious, because .a decision made under its shade is trustable

:Explanations

.Your trial is an earnest subject, so, make yourselves prepared for it .۱

Hearing abuse and annoyance, and suffering much harms from the foe is among .۲ .the means of your trial

and certainly you will bear much abuse from those who were given the Book before..." you, and from those who are idolaters. And if you preserve patiently, and act piously, ".then that is indeed of determining factor in affairs

.The most applied means of trial are wealth and soul .٣

"... ,Certainly you will be tried in your wealth and your own selves "

****

p: ٣٣٩

۱۸۷ وإِذْ أَخَذَ اللَّهُ مِيثَقَ الَّذِينَ أُوتُواْ الْكِتَبَ

لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلاَ تَكْتُمُونَهُ فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمْ

وَاشْتَرَوْاْ بِهِ ثَمَنًا قَلِيلاً فَبِئْسَ مَا يَشْتَرُونَ

And (remember) when Allah took a pledge from those who were given the Book " .۱۸۷ (saying): ` You shall certainly make it known to people and you shall not hide it '. But they cast it behind their backs and took a small price for it , then, how bad is what they ".purchase

Commentary: verse ۱۸۷

The reason that there are many millions of the Christians, the Jews, and the Zoroastrians throughout the world is totally for the sake of inopportune silence of their learned people. According to the commentary of Atyab-ul-Bayān, there are more than sixty occurrences in the New Testament and Old Testament where the glad tidings of Islam and the Prophet (p.b.u.h.) is refferred to, but the learned persons of the People of the Book have left all of them away. The sin of concealment is so important that Allah has used such a meaning for its retribution that He has applied for no other sin. The concerning verse says: "... They are those that Allah does curse (them and (also) curse them (all) those who curse (such ones)."(۱)

:Explanations

Whatever concealment that causes people to remain in paganism, infidelity, . ۱ ignorance and corruption is a great sin, and the concealer has a share in the sin of .people

The motive of the annihilating silences are usually obtaining wealth or social rank . ۲ .and or protecting it

".and took a small price for it, then, how bad is what they purchase ..."

.The learned persons are responsible for their people .۳

The statement and exhibition of facts must be done in a way that nothing be .۴ .concealed for people

And (remember) when Allah took a pledge from those who were given the Book " (saying): ` You shall certainly make it known to people and you shall not hide it '. But "... ,they cast it behind their backs

Mere knowledge is not enough for attaining prosperity and felicity. Piety and .۵ .appropriate heedlessness to the worldly wealth and social rank is necessary, too

****

١٨٨ لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَواْ

وَّيُحِبُّونَ أَن يُحْمَدُواْ بِمَا لَمْ يَفْعَلُواْ

فَلاَ تَحْسَبَنَّهُم بِمَفَازَةٍ مِّنَ الْعَذَابِ

وَلَهُمْ عَذَابٌ أَلِيمٌ

Do not think those who rejoice in what they have done and love to be praised for " .١٨٨ what they have not done, so do not think that they would be safe from the ".punishment and they will have a painful torment

Commentary: verse ١٨٨

There are always some hypocrites in the society who like to be treated, in spite of their hypocrisy, as the believers. It is exactly similar to the cowards who wish to be entitled with bravity, and the ignorants and people with a little knowledge who are .' pleased to be called ` learned

Sometimes they appear in the society with a state to inspire people that they have the best titles and ranks. But these persons are some deceitful ones who never embrace .prosperity

:Basically, people are divided into three groups

Those who strive with effort and endeavour and intend that none know it but Allah. .١ The example of this group is those who say: "... no reward do we desire from you, nor (thanks."(١

.Those who work with the motive that people know it and praise them .٢

Those who expect people to praise them without doing anything good. Such . ٣ .persons are referred to in this verse

Do not think those who rejoice in what they have done and love to be praised for " what they have not done, so do not think that they would be safe from the

".punishment and they will have a painful torment

****

Sura, Insan, No. ۷۶, verse ۹ ۱ -۱

۱۸۹ وَلِلَّهِ مُلْكُ السَّمَوَ تِ وَالْأَرْضِ وَاللهُ عَلَى كُلِّ شَیْ ءٍ قَدِیرٌ

And to Allah belongs the Sovereignty of the heavens and the earth, and Allah is " .۱۸۹ ".All-Powerful over all things

Commentary: verse ۱۸۹

In this verse, there are some glad tidings for the believers, and also there is a threat :for the disbelievers. It says

And to Allah belongs the Sovereignty of the heavens and the earth, and Allah is All- " ".Powerful over all things

That is, it is not necessary that the believers pave the unusual ways for their development and progression. They can continue their way of progression under the .light of the Power of Allah through the lawful and proper paths

****

Point

.Prayer for the promised triumph The predicated triumph

۱۹۰ إِنَّ فِى خَلْقِ السَّمَوَ تِ وَالْأَرْضِ وَاخْتِلَفِ الَّيْلِ وَالنَّهَارِ

لَأَيَتٍ لِّأُوْلِى الْأَلْبَبِ

Verily in the creation of the heavens and the earth and the alternation of the " .۱۹۰ ".night and the day, there are signs for the possessors of intellects

Commentary: verse ۱۹۰

It is cited in the commentary books by Fakhr Rāzī, Qurtubī and Marāqī that once `Āyishah was asked what the best memory was that she remembered from the Prophet (p.b.u.h.). She replied that all the affairs of the Prophet (p.b.u.h.) were wonderful, but the most important one of all was that one night the Prophet (p.b.u.h.) was relaxing in the house where `Āyishah was living. Before having a rest, he suddenly stood up and wore his clothing, made ablution and began praying. He shed tears so much so that the front of his clothes became wet. After that he bowed down for prostration. When he fell prostrate he wept so much so that the ground became wet. Next morning, when Bilāl came and asked him about so much amount of tear, the Prophet (p.b.u.h.) said: " Last night some verses were revealed to me (verses ۱۹۰ to ۱۹۴, Sura 'Āl-i-'Imrān)." And then he (p.b.u.h.) added: " Woe to the one who recites ".these verses and does not contemplate

Again, in the commentary book by Fakhr Rāzī, a tradition has been narrated from Hadrat Ali (a.s.) who said: " The Messenger of Allah (p.b.u.h.) used to recite these (verses before his midnight prayers."(۱

In another tradition we have also been recommended to recite these

At-Tafasir-Kabir, vol. ۹, p. ۱۳۴ ۱ -۱

.holy verses

It is narrated from one of the companions of Imam Ali (a.s.) by the name of `Nuf Bakkalī' who said: One night he was at the presence of Hadrat Ali (a.s.). He (a.s.) got up .from his bed and recited these verses

Then Imam asked him whether he was awake or asleep, and Bakkalī answered he was awake. Then Hadrat Ali (a.s.) said: " Blessed are the persons who did not accept (the taints of the earth."(١

:Explanations

.The creation of the world follows an aim .١

.Knowing the existence is a primary stage for knowing Allah .٢

Those who are intelligent grasp the knowledge of Allah from every thing in the .٣ .world

.The more wise a person is, the more signs he grasps .۴

Verily in the creation of the heavens and the earth and the alternation of the night " ".and the day, there are signs for the possessors of intellects

****

Bihar-ul-Anwār, vol. ۶٩, p. ٢٧۶ ١ -١

۱۹۱ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ

وَيَتَفَكَّرُونَ فِى خَلْقِ السَّمَوَ تِ وَالْأَرْضِ

رَبَّنَا مَا خَلَقْتَ هَذَا بَطِلًا سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ

Those who remember Allah while standing, sitting and lying on their sides, and " .۱۹۱ ,mediate on the creation of the heavens and the earth

!seriously saying) ` Our Lord! You have not created (all) this in vain)

".' Glory be to you! Save us then from the torment of the Fire

Commentary: verse ۱۹۱

.The remembrance of Allah in all conditions of a person is the sign of wisdom

"… ,Those who remember Allah while standing, sitting and lying on their sides "

And, `the possessors of intellects' are those who remember Allah and contemplate. :The Qur'ān introduces them such

Those who remember Allah while standing, sitting and lying on their sides, and " "… mediate

:Faith is worthy when it is based on intelligence and contemplation. It says

"… ,and mediate on the creation of the heavens and the earth …"

We should know this fact that the farther we keep aloof from the godly aims, the nearer we will approach to Hell and we must return that distance again. The world of .creation has not been done in vain even though we do not realize all its secrets

!Our Lord! You have not created (all) this in vain! Glory be to you ` …"

".' Save us then from the torment of the Fire

****

۱۹۲ رَبَّنَآ إِنَّکَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْزَیْتَهُ

وَمَا لِلظَّلِمِینَ مِنْ أَنصَارٍ

Our Lord! anyone You cause to enter the (Hell) Fire, surely You have put him to " .۱۹۲ ".disgrace; and the unjust will have no helpers

Commentary: verse ۱۹۲

Fire is important, but disgrace and notoriety is more important, and more painful than .the bodily punishment

Our Lord! anyone You cause to enter the (Hell) Fire, surely You have put him to " "... ;disgrace

.By the way, the transgressors will be deprived of intercession

" .and the unjust will have no helpers ..."

****

p: ۳۴۷

۱۹۳ رَبَّنَاۤ إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِى لِلْإِيمَنِ أَنْ ءَامِنُواْ بِرَبِّكُمْ فَامَنَّا

رَبَّنَافَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا

وَتَوَفَّنَا مَعَ الْأَبْرَارِ

Our Lord! Verily we have heard (the invitation of) a Crier calling to the faith, " .۱۹۳ saying: ` Believe in your Lord!' So we did believe.

,Our Lord! forgive us therefore our sins, and cover of us our evil deeds `

".' and make us die with the righteous

Commentary: verse ۱۹۳

Perhaps, the purpose of the Arabic term /ðunūb/ `sins', occurred in this verse, is `the great sins', and the purpose of the term /sayyi'ah/ `sin' is a lesser sin '; as in the following holy verse, /sayyi'āt/ (lesser sins) has occurred in comparison with /kabā'ir/ (great sins): " If you shun the great sins which you are forbidden, We will do away with (your small sins ..."(۱)

.And, maybe, the purpose of the Qurānic term /sayyi'āt / is the effects of sins

While in this world the wise say: " Verily we have heard (the invitation of), ...", there are some persons who are heedless to this invitation.

Certainly on the Resurrection Day, they regretfully will say: ` We wish we would hearken to the words of Allah and had obeyed His command ', as the Qur'ān refers to them in Sura Al-'An`ām, No. ۶, verse ۳۱; and Sura Az-Zumar, No. ۳۹, verse ۵۶.

:Explanations

۱. The wise are ready to accept the truth, and they, responding to the call of their innate disposition, answer the call of prophets, the invitation of the godly knowledgeable men, and the cry of martyrs.

۲. Seeking forgiveness is the sign of wisdom.

Sura An-Nisa, No. ۴, verse ۳۱ ۱ -۱

.Death with the righteous, is a gift from Allah .۳

The far sighted intelligent ones wish the death with the righteous, and think of the .۴ .goodness of destiny

Our Lord! Verily we have heard (the invitation of) a Crier calling to the faith, saying: ` " !Believe in your Lord!' So we did believe. ` Our Lord

forgive us therefore our sins, and cover of us our evil deeds, and make us die with the ".' righteous

*****

p: ۳۴۹

۱۹۴ رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا عَلَى رُسُلِکَ وَلَا تُخْزِنَا يَوْمَ الْقِيَمهِ

إِنَّکَ لَا تُخْلِفُ الْمِيعَادَ

our Lord! and grant us what You have promised us through Your Messengers, " .۱۹۴ .and do not disgrace us on the Day of Resurrection

".Verily You do not break any promise

Commentary: verse ۱۹۴

In these verses, Allah has illustrated the way and manner of `the wise' and `the people of understanding', such that they are qualified with these qualities: the remembrance of Allah, the thought of attaining to `wisdom', submitting to prophets, seeking Allah's forgiveness, willing to die well, and expecting to reach the bounties of .Allah and saving from disgrace and notoriety

In the previous verses, the Faith of the wise unto Allah and the Resurrection was .referred to. Now, in this verse, the belief in prophethood is also pointed out

"... ,Our Lord! and grant us what You have promised by Your Messengers "

:Explanations

The goal of the wise is reaching to divine graces, and saving from the Hell Fire and .۱ .notoriety in the Hereafter

.The wise believe in all prophets and all promises of Allah .۲

Our Lord! and grant us what You have promised us through Your Messengers, and " ".do not disgrace us on the Day of Resurrection. Verily You do not break any promise

****

۱۹۵ فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّی لاَأُضِیعُ عَمَلَ عَمِلٍ مِّنکَم

مِّن ذَکَرٍ أَوْ أُنثَی بَعْضُکُم مِّنم بَعْضٍ

فَالَّذِینَ هَاجَرُواْ وَأُخْرِجُواْ مِن دِیَارِهِمْ وَأُوذُواْ فِی سَبِیلِی وَقَتَلُواْ وَقُتِلُواْ

لأُکَفِّرَنَّ عَنْهُمْ سَیِّئَاتِهِمْ وَلأُدْخِلَنَّهُمْ جَنَّتٍ

تَجْرِی مِن تَحْتِهَا الْأَنْهَرُ

ثَوَابًا مِّنْ عِندِ اللَّهِ

وَاللَّهُ عِندَهُ حُسْنُ الثَّوَابِ

.۱۹۵ " So their Lord responded their prayer, (saying):

` I will not waste the work of any worker among you, whether male or female,

the one of you being from the other.

So, those who migrated and were driven out of their homes and suffered hurt in My way, and who fought and were killed,

I will certainly cover their evil deeds,

and I will certainly make them enter into gardens beneath which rivers flow,

as a reward from Allah;

and Allah! with Him (only) is the Fairest Reward."

Commentary: verse ۱۹۵

The content of this verse follows the subject of the previous verses. It is about the people of understanding, the possessors of intellects, and the result of their deeds.

Upon the occasion of the revelation of this verse, it is said that once ` Umm-us-Salamah ' (one of the Prophet's wives) asked the Messenger of Allah (p.b.u.h.) that

there are many statements mentioned in the Qur'ān about Holy war, immigration, and self-sacrifice of men, but do women have a share in them, too ? The verse was :revealed and their Lord answered this question as such

So their Lord responded their prayer, (saying): ` I will not waste the work of any " "… ,worker among you, whether male or female

There are some unawere people among non-Muslims that sometimes accuse Islam .by saying that Islam is the religion of males, not females

.Here, this statement makes it clear that how far such people are from the Truth

Through the next words, the verse indicates that in the process of creation all human beings relate to each other, because some of them have been born from some .others, ie, women have been created from men and men from women

"… .the one of you from the other …"

:In the continuation of the verse, it concludes that

So, those who migrated and were driven out of their homes and suffered hurt in …" "… ,My way, and who fought and were killed, I will certainly cover their evil deeds

Then, the Qur'ān adds that besides forgiving their sins they will certainly be placed in :Heaven containing of various bounties. It says

"… ,and I will certainly make them enter into gardens beneath which rivers flow …"

This is a reward bestowed by Allah which is given to them, for their self-sacrifice, and :it is, of course, of the best rewards. It says

".as a reward from Allah; and Allah! with Him (only) is the Fairest Reward …"

This part of the verse is a hint to the fact that the godly rewards are not fully and completely recognized by the people in this world, but they ought to know that Allah's .reward is higher and more significant than any other rewards

****

۱۹۶ لَا يَغُرَّنَّکَ تَقَلُّبُ الَّذِينَ کَفَرُواْ فِی الْبِلَدِ

Let not the (prosperous) going about of those who disbelieve deceive you in the " .۱۹۶ ".cities

Commentary: verse ۱۹۶

Because of their commercial travels, the pagans of Mecca and the Jews of Medina lived in welfare. But the Muslims, as a result of leaving their wealth and properties in Mecca and emigrating to Medina, and, on the other hand, being involved with economical siege, were living in some straitened circumstances. So, the revelation of .this verse caused them to console

Let not the (prosperous) going about of those who disbelieve deceive you in the " ".cities

:Explanations

Sending political, economical, and martial missions, or holding secret meetings and .۱ .having equivocal interviews performed by the enemy, should not deceive you

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۱۹۷ مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ

It is) a brief enjoyment! Thereafter their abode is Hell, and how bad the resting) " .۱۹۷
" ! (place (it is

Commentary: verse ۱۹۷

Imam Amir-ul-Mu'mineen Ali (a.s.) in a tradition has said: " There is not goodness in a (pleasure after which is Fire (of Hell)."(۱)

The fleeting pleasures and eternal torment is for the infidels, while temporary .hardships and the eternal peace and confort belongs to the believers

,It is) a brief enjoyment! Thereafter their abode is Hell) "

" ! (and how bad the resting place (it is

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p: ۳۵۴

Bihar-ul-Anwār, vol. ۴۱, p. ۱۰۴ ۱ -۱

۱۹۸ لَكِنِ الَّذِنَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّتٌ تَجرِى مِن تَحْتِهَاالْاَنْهَرُ

خَلِدِينَ فِيهَا نُزُلاً مِّنْ عِندِ اللَّهِ

وَمَا عِندَ اللَّهِ خَيْرٌ لِّلْاَبْرَارِ

۱۹۸. " But those who are in awe of their Lord, for them are gardens beneath which rivers flow, therein they will abide for ever,

a reception from Allah,

and whatever is with Allah is the best for the righteous."

Commentary: verse ۱۹۸

In Arabic Language, the term /nuzul/ is called to the first thing which the guest is usually received with, such as sweet drink, fruit and so on.

From this point of view, it seems that the verse intends to say: beware not to pervert from the path of piety and Faith when you see the commercial going about of infidels, because the gardens of Heaven are just the beginning of the reception for you, not its main one.

" But those who are in awe of their Lord, for them are gardens beneath which rivers flow, therein will they abide for ever, a reception from Allah, and whatever is with Allah is the best for the righteous."

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۱۹۹ وإِنَّ مِنْ أَهلِ الْكِتَبِ لَمَن يُؤْمِنُ بِاللَّهِ وَمَا أنزِلَ

إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَشِعِينَ لِلَّهِ

لاَ يَشْتَرُونَ بَايَتِ اللَّهِ ثَمَنًا قَلِيلاً أُوْلَئِكَ لَهمْ أَجْرُهُمْ عِندَ رَبِّهِمْ

إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

And surely of the People of the Book are some who believe in Allah and in what " .۱۹۹ has been sent down to you and in what has been sent down to them, being humble towards Allah. They do not sell the verses of Allah for a small price. These are they ;that have their reward with their Lord

".verily Allah is quick in reckoning

Commentary: verse ۱۹۹

Some commentators believe that this verse has been revealed about some of the People of the Book who embraced Islam. They were included of forty people from (Najrān, thirty two persons from Abyssinia, and eight men from Byzantine. (۱

Some other commentary Books denote that the verse is revealed about Negus who died in the ninth year after Immigration in the month Rajab. When the Messenger of Allah (p.b.u.h.) became aware of his death, he told Muslims that one of their brethren had died somewhere out of Arabia and they would prepare to pray his funeral prayer in compensation of his services. They asked who he was, and the Prophet (p.b.u.h.) said it was Negus. After that Muslims, accompanying the Messenger of Allah (p.b.u.h.), .went into the Baqī', a graveyard in Medina, and prayed his funeral prayer

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Majma`-ul-Bayān, vol. ۲, p. ۵۶۱, Tafasir-ul-Kabir, by Fakhr Razi ۱ -۱

۲۰۰ يَأَيُّهَا الَّذِنَ ءَامَنُواْ اصْبِرُواْ وَصَابِرُواْ وَرَابِطُواْ

وَاتَّقُواْ اللَّهَ لَعَلَّكمْ تُفْلِحُونَ

O' you who have faith! do persevere and outdo (all others) in endurance, and be " .۲۰۰
".ready (to guard the bounds), and be in awe of Allah that you may be prosperous

Commentary: verse ۲۰۰

This verse recommends kinds of perseverance and patience when confronting misfortunes, as follows: In the first stage be patient in personal adversities and .desires

"... O' you who have Faith! do persevere "

.In the second stage: persevere more against the pressure of the enemy

"... ,and outdo (all others) in endurance ..."

In the third stage: try to protect the geographical bounds against the invasions of the foreign enemies; try to protect the ideologial and theological bounds by means of scientific argumentations; and try to protect the bounds of the heart (mind) from the .attack of temptations

"... ,(and be ready (to guard the bounds ..."

In Arabic language, tying something somewhere is called /rabāt/ and that is way this term is also used for an `inn', because in old times caravans used to stay there where .they kept their goods, horses, and camels

Again, it is used for a heart which is firmly tied to the grace of Allah, too. There are also some other derivations from the same root which are applied in Arabic, like: /'irtibāt/ .((relationship), /marbūt/ (related), and /rābit / (communicator

In Islamic traditions, the phrase /rābitū / has been applied in the sense of `expectation for prayer'. It seems that Muslims tighten their own hearts and souls by

.the link that they create in prayers

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p: ۳۵۷

(Sura An–Nisā' (The Women

Point

(No. ۴ (۱۷۷ verses

In the Name of Allah, the Beneficent, the Merciful

:Introduction to the Sura

This Sura, which contains ۱۷۷ verses, was revealed in Medina. Next to Sura Al-Baqarah, it is the longest Sura of the Qur'ān from the point of the number of words and letters. Its contents invite to Faith, justice, taking examples from the nations of the past, breaking the ties of friendship with the enemies of Allah, and supporting the orphans. In this Sura there are subjects such as marriage, equitable distribution of property after death, the necessity of obeying the divine leader, immigration, Holy .War in the way of Allah, and so on

This Sura is entitled An-Nisā, (the women), since the first thirty five verses of it are .about women and family affairs

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:The Virtue of Studying This Sura

:According to a tradition, the Prophet of Islam (p.b.u.h.) said

Whoever recites Sura An-Nisā, as if this person has spent property in the path of" Allah as much as any Muslim inherits by virtue of the purport of this Sura, and also, a (similar reward of a person who has freed a slave, will be given to him." (۱

It is evident that the purpose in this tradition, and all of the similar traditions, is not a bare recitation of the verses, but recitation is a preparation for comprehension, the which is, in its turn, a preparation for

Majma`-ul-Bayān, vol, ٣. p.١١-١

action and behaving accordingly in personal and social life. Thus, it is certain that if Muslims take lessons from the contents of the verses of this Sura and apply them in their own lives, besides their worldly advantages, they will enjoy of all these rewards .in the Hereafter

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,Sura An – Nisā

(The Women)

Section one , Responsibilities of the Guardians of Orphans

Point

Respect for the ties of relationship Care of orphans' property

Conditional Polygamy Permitted Warning against embezzlement of orphans' .property

Arabic–English version of verse ۱

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

۱ يَأَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمُ الَّذِى خَلَقَكُم مِّن نَّفسٍ ٍوَاحِدَهٍ

وَخَلقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاًكَثِيرًا وَنِسَآءً

وَاتَّقُواْ اللهَ الَّذِى تَسَآءَلُونَ بِهِ وَالْأَرْحَامَ

إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

In the Name of Allah, the Beneficent, the Merciful

.۱ " O' people! be in awe of your Lord, Who created you from a single soul and from it created its mate and spread from them (the couple) many men and women.

And be in awe of Allah through Whom you demand one of another, as well as any ties ;of kinship

".Surely Allah is watching over you

****

.Challenge against Unjust Discrimination

The first verse of this sura addresses all human beings. The content of this verse is a message to mankind as a whole. It invites them to piety and being in awe of Allah. It :says

"... ,O' people! be in awe of your Lord "

Then, to introduce the Lord Who is aware of all deeds of human

beings, it points to one of His attributes which is the origin of the unity of human race. :It says

"... Who created you from a single soul ..."

The phrase ` a single soul ' refers to the first human being whom the Qur'ān introduces as ` 'Ādam ', the father of all human beings. The

application of the term /banī'ādam/ `the children of 'Ādam' in the Qur'ān refers to this .meaning, too

:Then, in the next sentence, it says

"... and from it created its mate ..."

This means that He created Adam's wife from his nature, not from the limbs of his body. Basing on a tradition from Imam Bāqir (a.s.), the

creation of Eve from one of the ribs of Adam has intensely been rejected, and it has .been stipulated that Eve was created from the rest of Adam's clay

:In the next verse, it continues saying

"... .and spread from them (the couple) many men and women ..."

This idea leads to the comprehension that the multiplying of the race of the children of

Adam has been performed only through Adam and his wife, and no other creature has had any hand in it.

Then, for the sake of the importance that piety has in the structure of the foundation of a safe and sound society, again it invites people to observing piety. It advises people to be in awe of Allah, the One Who is Great in their view, so that when they want to demand something from others, they apply His Name. It says:

"... And be in awe of Allah through Whom you demand one of another, ..."

:And it adds that

"... ,as well as any ties of kinship ..."

Mentioning this subject here is a sign of an extraordinary importance that the Qur'ān maintains for strengthening blood-kinship.

:At the end of the verse, it says

".Surely Allah is watching over you ..."

That is, He sees all your deeds and intentions and, by the way, He protects you against unpleasant adventures.

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٢ وَءَاتُواْ الْيَتَمَى أَمْوَ لَهُمْ وَلَا تَتَبَدَّلُواْ الْخَبِيثَ بِالطَّيِّبِ

وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَ لِكُمْ

إِنَّهُ كَانَ حُوبًا كَبِيرًا

.٢ "And give the orphans their property, and do not exchange something bad (of yours) for something good (of theirs), nor devour their

".property along with your own; (for) it is surely a great crime

Occasion of Revelation verse ٢

At the time of the Prophet of Islam (p.b.u.h.), one of the members of a tribe by the name of Banī-Qatfān had a rich brother, and it happened that the rich brother passed away. Then, as a guardian of his brother's orphans, he took his property in his possession, but when his brother's son matured and demanded it, he denied returning his right to him. The subject was explained to the holy Prophet (p.b.u.h.). Then this verse was revealed, and when the man heard it, he repented and returned the property to its owner. Then the man said: " I refuge with Allah from that I be ".polluted through the great sin

:Commentary

!Treachery in Orphans' Property Is Forbidden

In any society it happens that, as a result of some events and accidents, some .parents die and there remain some little children from them

There are three important instructions upon the property of orphans mentioned in .this verse

.١ At first, it instructs as such:

" And give the orphans their property, ... "

This ordinance means that your interference in these properties is in the rank of a

.trustee and as an inspector, not as a possessor

p: ٣۶٣

The second instruction is to prevent guardians from devouring the property of .۲ .orphans

Sometimes it happens that some guardians of the orphans, under the pretext that changing the property of the orphan is benefitable for the orphan, or it makes no difference to change it, or if it remains it will be wasted, take the best and choice parts of the properties of the orphans and put their own bad and undemanded properties in :their places. The Qur'ān says

"...,(and do not exchange something bad (of yours) for something good (of theirs ..."

:The third instruction has been added as follows .۳

"... ;nor devour their property along with your own ..."

This sentence means that: do not mix the property of the orphans with your own property so that its result ends to the possession of the whole. Or, do not mix your undesirable property with their good property so that its result be treading the rights .of the orphans

At the end of the verse, to emphasize and prove the importance of the matter, that :this kind of transgression to the property of the orphans is a great sin, it says

".for) it is surely a great crime) ..."

****

۳ وإِنْ خِفْتمْ ۰أَلَّا تُقْسِطُواْ فِی الْیَتَمی فَانکِحُواْ مَا طَابَ لَکَم

مِّنَ النِّساءِمَثْنَی وَثُلَث وَرُبَعَ

فإِنْ خِفْتُمْ أَلَّا تَعْدِلُواْ فَوَ حِدَهً أَوْ مَا مَلَکتْ ۠أَیْمَنُکُمْ

ذَ لِکَ أَدْنَی أَلَّا تعُولُواْ

۳. " And, if you fear that you cannot act equitably towards orphans, then marry those women who seem good to you, two, or three, or four;

but if you (still) fear that you will not act justly (between them) then (marry) only one or someone your right hands have acquired.

That is more proper, that you may not deviate from equity."

Occasion of Revelation:

Before Islam, it was customary in Arabia among many people that they took the orphan girls to their houses under the name of defraying and guardianship and then they married them and appropriated their property, too. They assigned even their dowries less than what the ordinary amount was, since every thing was in their own hand, and when they felt the least inconvenience from them, they would easily leave them off.

At that time the verse was revealed and instructed the guardians of the orphans that they could marry the girl orphans if they observed justice about them completely.

Commentary: verse ۳

In this verse, another right, out of the rights of the orphans, is pointed out. It admonishes that at the time of marrying the girl orphans, if you fear that you cannot observe the right and justice about the conditions of matrimony, as well as their property, relinguish marrying them and refer to other women. It says:

" And, if you fear that you cannot act equitably towards orphans, then marry

"... ,those women who seem good to you

Then, it adds that you may choose from among them two or three or four to marry :with. It says

"... ;two, or three, or four ..."

So, immediately after that it continues saying that this is in the case that you keep the perfect justice. But, if you fear that you do not observe justice unto those wives of yours, you must suffice to only one wife, so that you keep away from imposing cruelty :and transgression against others. It says

,but if you (still) fear that you will not act justly (about them) then (marry) only one ..." "...

Or, instead of taking a second wife, you may take advantage of the She-slave that you have, because their conditions are less heavy, although they must enjoy of their :own rights, too. it says

"... .or someone your right hands have acquired ..."

This action choosing only one wife or your slave, better prevents you from cruelty and :deviating from the path of equity. It says

".That is more proper that you may not deviate from equity ..."

:Justice about Wives

What a man is enjoined to observe in justice about his wife is the observance of the equity in one's practical conditions and outward aspects of life, because applying (justice in heartily affections is out of the ability of man. (۱

It can be said that the wisdom of polygamy lies in the following: ۱. The number of ۱-۱ death for men in wars and accidents is larger than that of women and, therefore,

some women become widows. ٢. Women have monthly periods when no association occurs. ٣. Few of the young men are willing to marry a widow woman. ۴. Not all of the husbandless widows are pious or have the power to control themselves. Therefore, either, for the consent of the first husband, the rights of the widows should be ignored, or the problem must be solved by a project. Thus, basing on some conditions, .men can marry a second wife in order to solve the difficulty of the both parties

:Explanations

Islam is the supporter of the deprived class of the socity, especially the orphans, .۱ and the girl orphans in particular, emphatically on the subject of chastity, matrimony, .and misusing them

It is not necessary to be assured of inequity of yourself to abandon marrying the .۲ .orphans, but probability and fear from it of your own side, is enough either

.In choosing a wife, heartily willing is a principal .۳

.On the whole, Islam agrees with conditioned polygamy for men .۴

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۴ وَءَاتُواْ النِّسَاءَ صَدُقَاتِهِنَ نِحْلَةً فإِن طِبْنَ لَكُمْ عَن شىَ ْ ءٍ مِّنْهُ نَفْسًا

فَكُلُوهُ هَنِيئا مريئاً

And give women their dowries as a free gift, but if they, of themselves, be pleased " .۴ ".to give up to you something of it, then consume it with pleasure and wholesomely

Commentary: verse ۴

Concerning the above verse where this term has been applied, it can be explained that the Arabic term /niḥlah/, as Rāqib Esfahānī has said, is derived from /naḥl/ in the sense of `bee'. Since a bee gives honey to people and expects nothing, so, a present ./is also called /niḥlah

An Islamic tradition indicates that the finest properties should be used in three occasions: ۱. Dowry ۲. Hajj pilgrimage ۳. Shroud. If you spend your best properties in (paying dower, your offsprings will be of the righteous.(۱

:Explanations

.Paying dower of the wife (which is her right) is obligatory .۱

Dower sum is not the rate of a lady, but it is a wedding gift and the sign of affection .۲ .and friendship

"... ,And give women their dowries as a free gift "

.Dowry is the gift of man to the woman, and never it is her cost .۳

However, we must know that dower is a financial support for the woman at the .probable time of separation and as a compensation of her damage

A woman has the right of possession of her dower. Thus, the parents and relatives .۴ .of the lady have no right at all to take it for themselves

.A woman is free to take her dowry or donate it .۵

"… ,but if they, of themselves, be pleased to give up to you something of it …"

Atyab-ul-Bayān, commentary, vol. ۴, p. ۱۲ ۱ -۱

۶. A wholesome wealth is that which whose owner bestows willingly and pleasantly.

"... but if they, of themselves, be pleased to give up to you something of it, then consume it with pleasure and wholesomely."

۷. The extrinsic consent is not enough, but heartily consent is essential when the Qur'ān says: " of themselves". Then, unwillingly given or compulsory remits are not valid.

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۵ وَلَا تُؤْتُواْ السُّفَهَاءَ أَمْوَ لَكُمُ الَّتِى جَعَلَ اللَّهُ لَكُمْ قِيَمًا

وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ

وَقُولُوا لَهُمْ قَوْلاً مَّعْرُوفًا

۵. " And do not give the feeble-minded your property which Allah has made for you a (means of) support, but feed them and clothe them therewith,

and speak to them with kind words."

Commentary: verse ۵

In Islamic literature distrustful winebibbers, in Arabic, are called /safīh/ `feeble-minded'. Therefore, personal properties and public properties should not be put under the authority of some unreliable persons.

Some Islamic traditions indicate that the vast sense of the term "feeble -minded" covers evil-doers, too. The secret that property should not be given unto their control is that ` property ' is the consistence of the society.

Thus, giving any position, responsibility and secret imformation, upon which the consistence of the society depends, to the persons who are habitually wrong-doers, is not right.

Explanations:

۱. Those who are feeble-minded, winebibbers, and unrestrained should not be authoritative in economy and wealth.

۲. When the feeble-minded have authority over even their own property, it is economically harmful for your property, too.

(It is notable that the verse says: " your property " and it does not say: their property).

" And do not give the feeble-minded your property which Allah has made for you a (means of) support, ..."

In daily affairs, economical expediencies of the society and mental development .۳ .ought to be noted to

"....And do not give the feeble-minded your property "

p: ۳۷۰

.The feeble-minded persons are not admissible to use their properties themselves .۴

The financial and economical authorities of the system should be chosen from .۵ .among some upright and experienced persons

"... And do not give the feeble-minded "

The contractors of the economical agreements must not be some wrong-doers and .۶ .sinners

Wealth is a means of rising-up. Then, if wealth is not utilized as a means of rising-up .۷ in a country, the economical system there is ill and its excecutor is a feeble-minded .person even if he has got P.H.D. in economics

.Wealth is for the consistence of life, economics, and the leaver of the system .۸

"... ,which Allah has made for you a (means of) support ..."

Capitals must not remain stagnantly. The wealth of the orphans and the feeble- .۹ minded persons should also be applied in the current of production and profitableness, so that its income can be enough for their lives to run and nothing of .their capital would be spent

"... ,but feed them and clothe them therewith ..."

.The spiritual status and personality of the deprived must be regarded to .۱۰

".and speak to them with kind words ..."

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۶ وَابْتَلُواْ الْيَتَمَى حَتَّى إِذَا بَلَغُواْ النِّكَاحَ

فَإِنْ ءَانَسْتُم مِّنْهُمْ رُشْدًا فَادْفَعُواْإِلَيْهِمْ أَمْوَ لَهُمْ

وَلاَ تَأْكُلُوهَاإِسْرَافًا وَبِدَارًا أَن يَكْبَرُواْوَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ

وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ

فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهِمْ فَأَشْهِدُواْ عَلَيْهِمْ

وَكَفى بِاللَّهِ حَسِيبًا

.And do test the orphans until they reach the age of marriage " .۶

Then, if you find in them maturity, make over to them their property and do not ;consume it wastefully and hastily lest they should grow up

and whoever (of the guardians) is rich, let him abstain (from taking something of the .property of the orphans) and whoever is poor, let him devour reasonably

;Then, when you make over to them their property, take witnesses over them

".and Allah is enough as a Reckoner

Commentary: verse ۶

Another instruction has been given in this verse about the orphans and the fate of :their property. It begins thus

"….And do test the orphans until they reach the age of marriage "

Then, it continues saying that, at this time, if you find enough maturity in them that :they are able to run their affairs upon their own property, return it to them. It says

"…Then, if you find in them maturity, make over to them their property …"

Here, it remarks to the guardians again that they should not devour the property :belonging to the orphans wastefully before the orphans grow up. It says

"... ;and do not consume it wastefully and hastily lest they should grow up ..."

Another matter is that if the guardians of the orphans are rich, they

must never take anything, under any plea, from the property of the orphans. But if they are poor, for the labours they bear to protect orphans' properties, they, observing justice, can only take their recompenses from those properties. Here is the :concerning statement

and whoever (of the guardians) is rich, let him abstain (from taking something of ..." "....the property of the orphans) and whoever is poor, let him devour reasonably

Then, it refers to the last ordinance of this group of ordinances about the guardians of the orphans. It orders that when you want to deliver their property to them, to avoid :any accusation or any conflict, take witnesses. It says thus

"... ;Then, when you make over to them their property, take witnesses over them ..."

At the end of the verse it remarks that you must know that the real reckoner is Allah and the most important thing is this fact that your account is clear with Him. So, if you commit any treachery, which is concealed to the witnesses, He will reckon it. :Therefore, it says

".and Allah is enough as a Reckoner ..."

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۷ لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَکَ الْوَ لِدَانِ وَالأَقْرَبُونَ

وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا تَرَکَ الْوَ لِدَانِ وَالأَقْرَبُونَ مِمَّاقَلَّ مِنْهُ

أَوْکَثُرَ نَصِيبًا مَّفْرُوضًا

.۷ " Men shall have a portion of whatever the parents and the near relatives leave,

and women shall have a portion of whatever the parents and the near relatives leave,

be it little or much, (it is) a decreed portion."

Occasion of Revelation:

One of the companians of the Prophet (p.b.u.h.) passed away. His cousins divided his wealth among themselves though he had left some small children, and they gave nothing of it to his wife and children. According to their custom, affected from the Age of Ignorance, they believed that only those were inheritors who had the power of fighting. Then, responding to the grievance of the wife of that man and receiving the Divine revelation of the above verse, the Messenger of Allah (p.b.u.h.) called the above mentioned cousins and told them to return the properties to the principle inheritors.

Commentary: verse ۷

.۱ In the law of Islam, not only men but also women have the right of inheritance, and the religion of Islam is the protector of the rights of women, too.

" Men shall have a portion of whatever the parents and the near relatives leave, and women shall have a portion of whatever the parents and the near relatives leave, … "

.۲ In this religion, division of inheritance basing on the power and ability of fighting is forbidden.

.۳ The principal is the justly division of inheritance, not its amount.

"... ,be it little or much ..."

.The standard of the portion of inheritance is invariable .۴

".it is) a decreed portion) ..."

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p: ۳۷۵

۸ وإِذَاحَضَرَ الْقِسْمَهَ أُوْلُواْ الْقُرْبَى وَالْيَتَمَى وَالْمَسَكِينُ

فَارْزُقُوهُم مِّنْهُ

وَقُولُواْ لَهُمْ قَوْلاً مَّعْرُوفًا

۸. " And when the relatives and orphans and the needy are present at the division (of heritage), give them (something) out of it and speak to them kind words. "

Commentary: verse ۸

An Ethical Ordinance

Certainly this verse has been revealed after the law of division of heritage, because it says:

" And when the relatives and orphans and the needy are present at the division (of heritage), give them (something), ... "

Though the terms ` orphans ' and ` the needy ' are mentioned in the abstract form, the purpose of it is the orphans and the needy of the relatives.

Then, at the end of the verse, it says:

" ... and speak to them kind words. "

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٩ وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُواْ مِنْ خَلْفِهِمْ ذُرِّيَّةً

ضِعَفًا خَافُواْ عَلَيْهِمْ فَلْيَتَّقُواْ اللهَ وَلْيَقُولُواْ قَوْلاً سَدِيدًا

.٩ " And let those fear who, if they left behind them weakly children,

would fear on their account, so let them be in awe of Allah, and let them speak right words."

Commentary: verse ٩

As the Islamic literature denotes, devouring the wealth of orphans has reflections both in this world and in the coming world. In this world, as the verse indicates, the damage reaches to the offsprings, and in the Hereafter, there will be the Hell Fire (which is referred to in the next verse).(١)

The meaning of the verse may refer to the prohibition of abnormal donations and bequests that they bequeath or remit the whole property they have lest their small and weak children be left in poverty and misfortane after their death.(٢)

Again, the verse may work as a recommendation to those who have handicaped offsprings in order that, by proper plannings, they would provide for their future.(٣)

Explanations:

١. We must substitute the conditions of others with those of ours, to recognize the pains and difficulties better.

We ought to treat the orphans with a manner that we like our orphans to be treated with it.

" And let those fear who, if they left behind them weakly children, would fear on their account, ... "

٢. Whoever does a wrong action, he himself will receive its fruit.

۱- Tafsir-nur-uth-Thaqalayn, vol. ۱, p. ۳۷۰ ۱

۲- Majma`-ul-Bayān, vol. ۳. p ۲.

۳- Tafsir-ul-Kabir, by Fakhr-Rāzī, eplanation of the verse ۳

Transgression against the orphans of other people today will appear in the form of a .custom in the society tomorrow, and it will involve our own orphans, too

In methods of propagation, affections and innate dispositions should be utilized, .٣ .too

"... ,if they left behind them weakly children ..."

Beside providing food and clothing, the orphans are in need of love, affection, and .۴ .guidance

" .and let them speak right world ..."

There should be neither treachery in the property of the orphans, nor shortcoming .۵ .in their training, nor harshness in speech to them

"... ,so let them be in awe of Allah ..."

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١٠ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَ لَ الْيَتَمى ظُلْمًا

إِنَّمَا يَأْكُلُونَ فِى بُطُونِهِمْ نَارًا

وَسَيَصْلَوْنَ سَعِيرًا

,Verily; those who devour the properties of the orphans unjustly " .١٠

".certainly they swallow Fire into their bellies, and they shall enter the burning Fire

Commentary: verse ١٠

In Tafsir Al-Mīzān, this verse has been taken as an evidence for the embodiment of deeds in Hereafter.(١) Devouring the property of the orphan will turn to Fire on .Resurrection Day

Devouring the property of the orphan is unlawful when it is done unjustly and with transgression. Else, the usual holding familiar intercourse, which does not cause a loss or damage to the orphans and there is not any evil intention towards devouring their (property, is admissible. The Qur'ān says: (٢

they are your brothers. And Allah knows well the mischief-maker from the peace- ..." "... ;maker

:Explanation

The apparent shape, here, is devouring the property of the orphan, but the real .feature of it will be made manifest in the form of Fire in the Hereafter

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Section ٢

Law of Inheritance

(Al-Mizan, commentary, vol. ۴, p. ۳۳۶ (Persian Version ۱ -۱

Sura Al-Baqarah, No. ۲, verse ۲۲۰ ۲ -۲

۱۱ يُوصِيكَمُ اللَّهُ فِى أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأنثَيَيْنِ

فإِن كنَ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَاتَرَكَ

وإِن كَانَتْ وَ حِدَةً فَلَهَاالنِّصْفُ

وَلِأَبَوَيْهِ لِكُلِّ وَ حِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ

فإِن لَّمْ يَكُن لَّهُو وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ

فإِن كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنم بَعْدِ وَصِيَّةٍ يُوصِى بِهَا أَوْدَيْنٍ

ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ لاَ تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا

فَرِيضَةً مِّنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

۱۱. " Allah enjoins you concerning your children: The male shall have the equal of the portion of two females; and if they are more than two females, then they will have two-thirds of the inheritance; and if there is (only) one, she will have the half; and as for his parents, each of them shall have a sixth part of the inheritance if he has a child, but if he has no child and his parents be his heirs, then his mother shall have the third, and if he has brothers, then his mother shall have the sixth after (the payment of) a bequest he may have bequeathed or a debt. You do not know which of your parents and your children is closer to you in usefulness.

(This is) an ordinance from Allah. Verily Allah is All-Knowing, All-Wise."

Commentary: verse ۱۱

There are ordinances of inheritance mentioned in some other religions, too. For instance, in the Torah, the Book of Numbers, Chapter ۲۷, verses ۸ to ۱۱ some laws of inheritance are referred to. They are as follows:

۸. And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his

.daughter

.And if he have no daughter, then ye shall give his inheritance unto his brethren .٩

And if he have no brethren, then ye shall give his inheritance unto his father's .١٠ .brethren

And if his father have no brethren, then ye shall give his inheritance unto his .١١ kinsman that is next to him of his family, and he shall possess it: and it shall be unto (the children of Israel a statute of judgment, as the Lord commanded Moses.(١

It should also be noted that Jesus (a.s.) has approved, in the Bible, the same law of the .Turah

In Islam, the inheritance of a person, who has no inheritor, is given to the Islamic .judge and Imam

.The pre-Islamic Arab deprived women and small children from inheritance

:The Portions of Inheritance

In this verse, the ordinance of the first class of inheritors (children, fathers, and .mothers) has been mentioned

:At first, it says

Allah enjoins you concerning your children: The male shall have the equal of the " "…;portion of two females

This meaning is a kind of emphasis on the portion of daughters taking from the inheritance and challenging with the traditions of the people in the Age of Ignorance .who deprived women totally

Then the verse denotes that if the heirs of the diseased are exclusively two daughters :or more than that, two-thirds of the inheritance belongs to them. It says

and if they are more than two females, then they will have two-thirds of the …"

"... ;inheritance

But if there remains only one daughter, she will have half of the

p: ۳۸۱

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۱ - ۱ The Holy Bible containing the Old and New Testaments, Printed by: London, the British and Foreign Bible Society

:whole inheritance. The verse says

"... ;and if there is (only) one, she will have the half ..."

Now, the inheritance of fathers and mothers, who are also involved in the first class of :inheritors and are in the same row with the children, is classified in three states

The first state: is when the diseased person has an offspring or offsprings; then there will be one sixths of the inheritance for the father and again the same portion for :mother. It says thus

and as for his parents, each of them shall have a sixth part of the inheritance if he ..." "... ,has a child

The second state: is when there exists no child and the inheritors are only the parents. In this case one thirds of the whole wealth belongs to the mother and the rest of it :belongs to the father, as the verse says

but if he has no child and his parents be his heirs, then his mother shall have the ..." "... ,third

The third state: is when the inheritors are only parents and he has no offspring but he has brother(s) from the side of his parents or only from the side of his father. Then, the portion of the mother decreases from one third to one-sixth and the remaining :five-sixth of the inheritance belongs to the father. It says

"... ,and if he has brothers, then his mother shall have the sixth ..."

In fact, brothers, who do not inherit anything, prevent the additional amount of the inheritance of the mother, and that is why, in Arabic language, they are called: /ḥājib/ .'` chamberlain

Then, the Qur'ān says that all of these things are after fulfilling the bequest that the :diseased has bequeathed, and paying his debts, saying thus

"... .after (the payment of) a bequest he may have bequeathed or a debt ..."

It should be noticed, of course, that only one third of the property can be bequeathed on. Therefore, if a person bequeaths more than that, it is not valid unless the heirs .permit

:In the next sentence, it says

You do not know which of your parents and your children is closer to you in …" "… .usefulness

:Then, at the end of the verse, it remarks that

" .This is) an ordinance from Allah. Verily Allah is All-Knowing, All-Wise) ..."

This statement is considered as an emphasis upon the former subjects so that there .remains no place for people to bargain about the laws of the portions of heritance

?Why Is the Heritance of Man Equal of the Portion of Two Women

With reference to the Islamic literature we realize that this question has actively .existed in the minds of people since the beginning of Islam

.They sometimes asked questions from the leaders of Islam on this regard

For example, it is narrated that Imam Ali-ibn-Musa-r-Ridā, in answer to this question, said: " The fact that the portion of women from inheritance is equal to the half of the portion of men is for the reason that when a lady marries she takes something (dower) and man should give something. In addition to that, the life expenses of the wife is upon the man while a woman has no responsibility for the expenses of man as (well as that of herself."(١

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Al-Burhan, vol. ١, p. ٣۴٧ ١ -١

Arabic–English version of verse ١٢

١٢ وَلَكُمْ نِصْفُ مَاتَرَكَ أَزْوَ جُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ

فإِن كَانَ لَهُنَّ وَلَدٌ فَلَكمُ الرُّبُعُ مِمَّا تَرَكْنَ مِن بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَآ أَوْ دَيْنٍ

وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ

فإِن كَانَ لَكُمْ وَلَدٌ فَلَهنَ الثُّمُنُ مِمَّا تَرَكْتُم

مِّن بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَآ أَوْ دَيْنٍ

وإِن كَانَ رَجلٌ يُورَثُ كَلَلَةً أَوِ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍمِّنْهُمَا

السُّدُسُ فإِن كَانُواْ أَكْثَرَ مِن ذَ لِكَ فَهُمْ شُرَكَآءُ

فِى الثُّلثِ مِن بَعْدِ وَصِيَّةٍ يُوصَى بِهَآ أَوْ دَيْنٍ غَيْرَ مُضَآرٍّ

وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ

.And you will have half of what your wives leave, if they have no child " .١٢

But if they have a child, then you shall have a fourth of what they leave after (the ;payment of) any bequest they may have bequeathed or a debt

,and they shall have a fourth of what you leave if you have no child

but if you have a child, then they shall have an eighth of what you leave after (the .payment of) a bequest you may have bequeathed or a debt

And if a man or a woman leaves property to be inherited by neither parents nor ,offspring, and he (or she) has a brother or a sister

,then each of them two shall have a sixth

but if they are more than that, they shall be sharers in a third after (the payment of) ,any bequest that does not harm (others). (This is) an ordinance from Allah

".and Allah is Knowing, Forbearing

p: ۳۸۴

Commentary: verse ۱۲

:Inheritance of Spouses from Each Other

In this verse, the explanation of the heritance of spouses from each other is stated. :The verse, says

"...And you will have half of what your wives leave, if they have no child "

But if they have a child or children, even if they are from another husband, only one :fourth of her property belongs to you. It says

"... ,But if they have a child, then you shall have a fourth of what they leave ..."

This distribution is, of course, after paying the debts of the wife and fulfilling her :bequests upon financial affairs, as the verse says

"... ;after (the payment of) any bequest they may have bequeathed or a debt ..."

And, if you have not any child, there will be a fourth of your heritance for your wives. It :says

"... ,and they shall have a fourth of what you leave if you have no child ..."

Then, the portion of your wives will be one eighth of your property, except for the land .the explanation of which is stated in jurisprudent books

It is in the case that you have a child, even though this child is from another wife. It :says

"....but if you have a child, then they shall have an eighth of what you leave ..."

This division, similar to the previous division, is also done after the fulfilment of the :bequest you have bequeathed and paying the debts. The verse, continues saying

"... .after (the payment of) a bequest you may have bequeathed or a debt ..."

:Then, it states the ordinance of the inheritance of sisters and brothers, when it says

And if a man or a woman leaves property to be inherited by neither parents nor ..." offspring, and he (or she) has a brother or a sister, then each of them two shall have a "...,sixth

The Arabic term /kalālah/ is used for the maternal sisters and brothers who have inheritance from the diseased person. This situation is

in the condition that there remains a maternal brother and sister from the diseased person. But if they are more than one they will have, on the whole, one third. That is .they must divide one third of the property among themselves

"...but if they are more than that, they shall be sharers in a third ..."

Then it adds that this is in the case that the bequest be performed formerly and the .debts be separated from the property

"... .after (the payment of) any bequest ..."

And, it is in the condition that it does not harm the inheritors through the bequest or .confessing a debt

"... .(that does not harm (others ..."

:So, at the end of the verse, for an emphasis, it says

".This is) an ordinance from Allah, and Allah is Knowing, Forbearing) ..."

That is, this is a divine order which you must respectedly observe and He, Who has enjoined you these ordinances, is cognizant of your interests and expedients, and He is also aware of the intentions of the testators; yet, in the meantime, He is Forbearing .and does not punish promptly those who treat against His command

****

۱۳ تِلْکَ حُدُودُ اللَّهِ وَمَن یُطِعِ اللهَ وَرَسُولَهُ یُدْخِلْهُ جَنَّتٍ

تَجْرِی مِن تَحْتِهَا الْأَنْهَرُ خَلِدِینَ فِیها

وَ ذلِکَ الْفَوْزُ الْعَظِیمُ

These are limits (set) by Allah; and whoso obeys Allah and His Messenger, He will " .۱۳ admit him into gardens beneath which rivers flow,

;to abide therein forever

".and this is the great success

Commentary: verse ۱۳

Following the discussion of inheritance in the previous verse, here, in this verse, the concerning laws are referred to as `the divine limits', where it says:

" These are limits (set) by Allah; ... "

.These are some limits which are forbidden to pass over or transgress

Therefore, those who transgress and break the bounds of these laws are known as sinners and criminals.

:Then, it speaks about those who respect these limits by observing them, saying

,and whoso obeys Allah and His Messenger ..."

"... ;He will admit him into gardens beneath which rivers flow, to abide therein forever

:And, at the end of the verse, it adds

".and this is the great success ..."

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۱۴ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَلِدًا فِيهَا

وَلَهُ عَذَابٌ مُّهِينٌ

۱۴. " And whoso disobeys Allah and His Messenger, and transgresses His limits,

He will admit him in Hell-Fire, to abide therein, and he shall have an abasing torment."

Commentary: verse ۱۴

In this verse, other side of the coin is discussed about and those groups, who are opposite to the people mentioned in the previous verse, are referred to. It says:

" And whoso disobeys Allah and His Messenger, and transgresses His limits,

He will admit him in Hell-Fire, to abide therein, ... "

Then, at the end of the verse, the final fate of such people is pointed out, where it says:

"... and he shall have an abasing torment."

In the former sentence, the bodily punishment of the Lord was referred to, while in this concluding sentence, which speaks about abasing torment, the spiritual aspect of that punishment is pointed out.

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Section ٣, Dealing with women

Point

Punishment to immoral women and men

Tolerance for repentance Unlawful to treat women harshly

.Kindness to women enjoined

١٥ وَالَّتِى يَأْتِينَ الْفَاحِشَةَ مِن نِّسَائكُمْ فَاسْتَشْهِدُواْعَلَيْهِنَ َأَرْبَعَةً مِّنكُمْ

فإِن شَهِدُواْ فَأَمْسِكُوهُنَّ فِى الْبُيُوتِ

حَتى يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلاً

١٥. " And as for those of your women who are guitly of lewdness, call to witness four of you (Muslims) against them; then if they bear witness (to the fact), confine them to the houses until death takes them away or Allah makes some way for them."

Commentary: verse ١٥

The punishment of filthy women who have husband and are polluted with lewdness is pointed out in the above verse, where it says:

" And as for those of your women who are guitly of lewdness, call to witness four of you (Muslims) against them; ... "

:Then, the verse continues saying

"... then if they bear witness (to the fact), confine them to the houses until death takes them away ... "

Thus, the punishment of lewdness for the women who have husband has been assigned ` life imprisonment' in this verse.

:But, immediately after that, it says

".or Allah makes some way for them ..."

From the above mentioned sense, it is understood that this ordinance had been a temporary ordinance, because later the holy Prophet (p.b.u.h.) issued the divine ordinance of `stoning', the explanation of which is found in Islamic literature and the .books of jurisprudence where you may refer to it

****

۱۶ وَالَّذَنِ يَأْتِيَنِهَا مِنكَمْ فَاذُوهُمَا فإِن تَابَاوَأَصْلَحَا

فَأَعْرِضُواْ عَنْهُمَآ

إِنَّ اللَّهَ كَنَ تَوَّابًا رَّحِيمًا

And when two of you commit it (lewdness) punish them both, but if they repent " .۱۶ and amend, then turn aside from them. Verily Allah is Oft-returning (to mercy), the ".Merciful

Commentary: verse ۱۶

In this verse the ordinance of fornication is stated. It indicates that the man and woman, who have not spouses and commit this indecent action, lewdness, both must :be punished. It says

"... ;And when two of you commit it (lewdness) punish them both "

,The punishment mentioned in this verse is a general punishment

while verse No. ۲ from Sura Nūr, No. ۲۲۱, which assigns one hundred stripes for each .of the two parties, can be a commentary and an explanation upon the above verse

At the bottom of the verse, it points to the matter of repentance and forgiveness :about these kinds of sinners, and says

but if they repent and amend, then turn aside from them. Verily Allah is Oft- ..." ".returning (to mercy), the Merciful

In the meantime, it is understood from this ordinance that the persons who have .repented of their faults should never be blamed for their former sins

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۱۷ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ

بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِن قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ

وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

Verily repentance with Allah is only for those who do evil ignorantly and then " .۱۷ repent soon. So, these are they toward whom Allah returns (mercifully) and Allah is ".All-Knowing, All-Wise

Commentary: verse ۱۷

In the previous verse, the subject of the fulfilment of stripes upon those who commit indecency, fornication, as their punishment with repentance, was clearly stated. In :the above verse, some of its conditions are mentioned, too. It says

"...Verily repentance with Allah is only for those who do evil ignorantly "

The purpose of the usage of the term `ignorantly' in the above mentioned verse is the violence of instincts and the domination of the strong low desires, and their conquest over the strength of intellect and faith. In this state, the knowledge of man about sins, although does not vanish completely, under the influence of those strong instincts becomes affected and, actually, remains futile. So, when the knowledge of man loses .its effect, it will practically be equal to ignorance

In the next sentence, the Qur'ān has pointed to one of other conditions of repentance, :where it says

"... .and then repent soon ..."

That is, they regret from their actions soon and return to Allah, since a complete repentance is that which, on the whole, wipes out the remaining effects of sins from .the spirit and mind of the person

:After mentioning the conditions of repentance, the verse concludes as such

So, these are they toward whom Allah returns (mercifully) and Allah is All-Knowing, ..."
".All-Wise

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p: ۳۹۱

۱۸ وَلَيْسَتِ التَّوْبَهُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئاتِ حَتَّى إِذَا حَضَرَ

أَحَدَهُمُ الْمَوْتُ قَالَإِنِّى تُبْتُ الْآنَ

وَلاَ الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُوْلَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

And repentance is not for those who go on doing evil deeds until death comes to " .۱۸ one of them, he says: `Verily now I repent', nor for those who die while they are ".disbelievers. Those are they for whom We have prepared a painful torment

Commentary: verse ۱۸

:Those whose repentance is not accepted is referred to in this verse. It says

And repentance is not for those who go on doing evil deeds until death comes to one " :of them, he says

"...',Verily now I repent`

The second group whose repentance is also not accepted are those who pass away :while they are infidels. The verse says about them

"... .nor for those who die while they are disbelievers ..."

In fact, the verse indicates that those who have repented from their sins and they had been safe and sound and had a good faith, but at the time of death they were not .faithful, their former repentance is futile, too

:At the end of the verse, it says about both groups

".Those are they for whom We have prepared a painful torment ..."

****

۱۹ يَأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ يَحِلَّ لَكَمْ أَن تَرِثُواْالنِّسَاءَ كَرْهًا

وَلاَ تَعْضُلُوهُنَّ لِتَذْهَبُواْ بِبَعْضِ مَا ءَاتَيْتُمُوهُنَّ

إِلاَّ أَن يَأْتِينَ بِفَاحِشَهٍ مُّبَيِّنَهٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ

فَإِن كَرِهْتُمُوهُنَّ فَعَسَى أَن تَكْرَهُواْ شَيْئاً

وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًاكَثِيرًا

.۱۹ " O' you who have Faith!

It is not lawful for you to inherit the women against their will,

and do not straiten them in order that you may take a part of what you have given them,

unless they are guilty of manifest lewdness;

but deal kindly with them, and if you hate them, it may be that you dislike a thing while Allah has placed abundant good in it. "

Occasion of Revelation:

It is narrated from Imam Bāqir (a.s.) that the above verse was revealed about the men who used to keep their wives without treating with them as a spouse, waiting for their death in order to possess their properties.(۱)

Commentary: verse ۱۹

The verse may hint to the fact that only the wealth is heritable, and the wife of a man after his death does not belong to any one as heritage. After the death of her first husband, a woman can choose another husband with her own decision.

۱- Majma`-ul-Bayān, vol.۳ p. ۲۴

:Explanations

.Islam is the defender of the rights of women .۱

,O' you who have Faith! It is not lawful for you to inherit the women against their will "
"...

.Women have the right of possession .۲

"....to inherit the women ..."

.Conjugal life should be based on mutual love, not on taking possession of wealth .۳

.Taking back the dower forcefully is unlawful .۴

and do not straiten them in order that you may take a part of what you have given ..."
"... ,them

"... ,unless they are guilty of manifest lewdness ..."

.Women should be treated well .۵

"... but deal kindly with them ..."

.Many of goodnesses lie among the unpleasant things .۶

and if you hate them, it may be that you dislike a thing while Allah has placed ..."
".abundant good in it

****

۲۰ وإِنْ أَرَدتُّمُ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَءَاتَيْتُمْ

إِحْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُواْ مِنْهُ شَيْئاً

أَتَأْخُذُونَهُ بُهْتَنًا وإِثْمًامُّبِينًا

And if you intend to take one wife in place of another and you have given one of " .۲۰ them a considerable property then do not take anything of it.

" ? Would you take it by slandering (her) and with manifest wrong

Commentary: verse ۲۰

At the Age of Ignorance, when some men desired to marry another wife, he would denigrate his first wife so that she had to remit her dower in order that the husband might divorce her. After that, the husband could marry another woman with the same dower that he had taken back. This verse blames the custom of the pagans of that time.

:Explanations

.Remarriage is admissible from the point of Islam .۱

"... .And if you intend to take one wife in place of another "

.Divorce is in the authority of man .۲

Islam is the defender of the rights of women, and prohibits it if the second marriage .۳ might waste the rights of the first wife.

"... and you have given one of them considerable property ..."

.Wives have possession and their whole wealth must be given to them completely .۴

"... .then do not take anything of it ..."

One of the worst sorts of transgression is taking the property of others by justifying, .۵

.denigrating and defaming them

"... would you take it by slandering (her) and with manifest wrong ? "

****

۲۱ وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ

وَأَخَذْنَ مِنكُم مِّيثَاقًا غَلِيظًا

And how can you take it (back) when one of you has already gone in to the other " .۲۱
" ? and they have taken from you a firm covenant

Commentary: verse ۲۱

This verse indicates that in the fulfilment of propagations and forbidding wrong, human's affections should be utilized either. (You that, for a long time, have had a whole relationship with your wife and have obtained your wishes, why do you take (? back her dower unjustly now

.Then, at the time of misfortunes of life, former pleasures should be remembered, too

"... ?And how can you take it (back) when one of you has already gone in to the other "

.The marriage contract is a firm covenant; therefore, breach of promise is not proper

".and they have taken from you a firm covenant ..."

****

۲۲ وَلاَ تَنكِحُواْ مَا نَكَحَ ءَابَاؤُكُم مِّنَ النِّسَاءِ

إِلاَّ مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَسَبِيلاً

۲۲. " And do not marry women whom your father married,

except what has already passed;

verily it is indecent and hateful and it is an evil way. "

Commentary: verse ۲۲

One of the customs in the pre-Islamic era of Ignorance was that whenever a person passed away, his offsprings would marry their step mother (their fathers' wife).

It happened that one of the Helpers, called Abū-Qays, passed away and his son suggested to marry his step mother. The woman said that she should ask the matter from the Messenger of Allah (p.b.u.h.). When she went to the Prophet (p.b.u.h.) and told him the matter, this verse was revealed and prohibited the marriage with step mother.

" And do not marry women whom your father married,

except what has already passed;

verily it is indecent and hateful and it is an evil way. "

****

Section ۴, Women who may be taken in wedlock

Point

Unlawful to wed blood and foster relations Not to marry

two sisters at a time To marry free women

.Laws regards wedding slave girls

Arabic–English version of verse ۲۳

۲۳ حُرِّمَتْ عَلَيْكُمْ أُمَّهَتُكُمْ وَبَنَاتُكُمْ وَأَخَوَ تُكُمْ

وَعَمَّتُكُمْ وَخَلَتُكُمْ وَبَنَاتُ الأَخِ وَبَنَاتُ الأُخْتِ

وَأُمَّهَتُكُمُ الَّتِي أَرْضَعْنَكُمْ وَأَخَوَ تُكُم مِّنَ الرَّضَعَهِ

وَأُمَّهَاتُ نِسَآ كُمْ وَرَبَائِبُكُمُ الَّتِي فِي حُجُورِكُم مِّن

نِّسَائكُمُ الَّتِي دَخَلْتُم بِهِنَ فَإِن لَّمْ تَكُونُواْ دَخَلْتُم

بِهِنَّ فَلاَ جُنَاحَ عَلَيْكُم وَحَلَائلُ أَبْنَائكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ

وَأَن تَجْمَعُواْ بَيْنَ الأُخْتَيْنِ إِلاَّ مَا قَدْ سَلَفَ

إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا

۲۳. " Forbidden to you (in marriage) are your mothers, and your daughters, and your sisters, and your parental aunts and your maternal aunts, and daughters of your brother and daughers of your sister, and your mothers that have suckled you, and your foster sisters, and the mothers of your wives, and your step-daughters who are in your guardianship (born) of your wives to whom you have gone in, but if you have not gone in to them, there shall not be a sin on you (to marry their daughters), and the wives of your sons who are of your own loins. And (it is forbidden to you) that you should have two sisters together (at the same time), except what has already passed, ".verily Allah is Forgiving, Merciful

In this verse, those women with whom marriage is forbidden are pointed out. This prohibition comes forth through three ways: ۱) Birth of progeny, genealogical (relationship; ۲) marriage, (casual relationship); ۳) suckling, (foster relationship

The marriages with the above mentioned relatives, which had occurred before the revelation of this verse, were forgiven. The prohibition of marriage with some relatives had been enjoined in the former divine religions, too. For example, the :Torah, book of Leviticus, Chapter ۱۸, verses ۶ to ۲۳ are as follows

None of you shall approach to any that is near of kin to him, to uncover their . ۶ .nakedness: I am the LORD

The nakedness of thy mother, shalt thou not uncover: She is thy mother; thou shalt .۷ .not uncover her nakedness

The nakedness of thy father's wife shalt thou not uncover: it is thy father's . ۸ .nakedness

The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, .۹ whether she be born at home, or born abroad, even their nakedness thou shalt not .uncover

The nakedness of thy son's daughter, or of thy daughter's daughter, even their .۱۰ .nakedness thou shalt not uncover: for their's is thine own nakedness

The nakedness of thy father's wife's daughter, begotten of thy father, she is thy .۱۱ .sister, thou shalt not uncover her nakedness

Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near .۱۲ .kinswoman

Thou shalt not uncover the nakedness of thy mother's sister: for she is thy . ۱۳ .mother's near kinswoman

Thou shalt not uncover the nakedness of thy father's brother, thou shalt not .۱۴
.approach to his wife: she is thine aunt

Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; .۱۵
.thou shalt not uncover her nakedness

Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's .۱۶
.nakedness

p: ۳۹۹

Thou shalt not uncover the nakedness of a woman and herdaughter, neither shalt .۱۷ thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; .for they are her near kinswomen: it is wickedness

Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, .۱۸ .beside the other in her life time

Also thou shalt not approach uncover to a woman to uncover her nakedness, as .۱۹ .long as she is put apart for her uncleanness

Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with .۲۰ .her

And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt .۲۱ .thou profane the name of thy God: I am the LORD

.Thou shalt not lie with mankind, as with womankind: it is abomination .۲۲

:Neither shalt thou lie with any beast to defile thyself therewith .۲۳

.neither shall any woman stand before a beast to lie down thereto: it is confusion

:Explanations

The authority of enjoining things to be unlawful (such as alcoholic liquore, some .۱ .bargains, and married women) is wholy up to Allah

Forbidden to you (in marriage) are your mothers, and your daughters, and your " sisters, and your parental aunts and your maternal aunts, and daughters of your brother and daughters of your sister, and your mothers that have suckled you, and "... ,your foster sisters, and the mothers of your wives

Consider the daughters of your wife from her previous husband who are brought .۲ into your house, as your own daughters, and be as a trainee for them, since you are .their father

and your step-daughters who are in your guardianship (born) of your wives to ..."
whom you have gone in, but if you have not gone in to them, then there shall not be a
"...,(sin on you (to marry their daughters

The wives of your sons, who are from your own dynasty, are unlawful for you to .٣
.marry, and the wives of your adopted sons, as well

"....and the wives of your sons who are of your own loins ..."

p: ۴۰۰

۴. The contemporary marriage with two sisters usually draws them toward personal jealousy and competition and, finally, their love and affections may be led to detestation. The prohibition may be for this reason. The verse says:

"... And (it is forbidden to you) that you should have two sisters together (at the same time), ..."

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This is The End of Part Two

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بِسْمِ اللّهِ الرَّحْمنِ الرَّحيم

يا اَيُّهَا النّاسُ قَدْ جاءَكُمْ بُرْهانٌ مِنْ رَبِّكُمْ وَ اَنْزَلْنا اِلَيْكُمْ نُوراً

مُبيناً (سوره نساء ۴ آيه ۱۷۴)

O' mankind! Verily there has come to you a convincing proof (the Messenger and the " Qur'ān) from your Lord: for We have sent unto you a light (that is) manifest." (Holy (Qur'ān ۴: ۱۷۴

اِنّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَ اِنّا لَهُ لَحافِظُونَ (سوره الحجر ۱۵ آيه ۹)

We have, without doubt, sent down the Message and We will assuredly Guard it " ((from corruption)." (Holy Qur'ān ۱۵: ۹

وَ مَنْ اَعْرَضَ عَنْ ذِكْرى فَاِنَّ لَهُ مَعيشَةً ضَنْكا وَ نَحْشُرُهُ يَوْمَ

الْقِيمَهِ اَعْمى (سوره طه ۲۰ آيه ۱۲۴)

But whosoever turns away from My Message (the Qur'ān), verily for him is a " straitened toilsome life, and We shall raise him up blind on the Day of Judgement." ((Holy Qur'ān ۲۰: ۱۲۴

وَ نُنَزِّلُ مِنَ الْقُرانِ ما هُوَ شِفاءٌ وَ رَحْمَةٌ لِلْمُؤْمِنينَ (سوره اسراء ۱۷ آيه ۸۲)

And We send down (stage by stage) of the Qur'ān that which is a healing and a " (mercy to those who believe...", (Holy Qur'ān ۱۷: ۸۲

بسم الله الرحمن الرحيم

" يا اَيُّهَا الَّذينَ آمَنُوا اَطيعُوا اللّه وَ اَطيعُوا الرَّسُول وَ اُولِی الْاَمْرِ مِنْكُمْ "قالَ اللّه تَعالی:

سوره النساء ۴-لآیه ۵۹

In The Name of Allah, The Beneficent, The Merciful

O you who have faith! Obey Allah, and obey the Apostle, and "

(those charged with authority among you..." (Sura Nisa, No. ۴, Verse ۵۹

(.Those charged with authority' are only the twelve sinless Imams (a.s`)

,and, at the time of occultation, Sources of Imitation, who are learned

(.pious, and just, should be referred to

فِی اِکْمالِ الدّینِ فی حَدیثٍ عَنْ جابِرِ الْجُعْفی عَنْ جابِرِبْنِ عَبْدِاللّهِ الاَنْص-اریّ قالَ: قُلْتُ: یا رَسُولَ اللّهِ

عَرَفْنَا اللّهَ وَ رَسُولَهُ، فَمَنْ اُولُوالاَمْرِ الَّذینَ قَرَنَ اللّهُ طاعَتَهُمْ بِطاعَتِکَ؟ فَقالَ (ص) هُمْ خُلَفائی یا جابِرُ، وَ

اَئِمَهُ الْمُسْلِمینَ مِنْ بَعْدی أَوَّلُهُمْ عَلیُ بْنُ اَبیطالِبٍ، ثُمَّ الْحَسَنُ وَ الْحُسَینُ، ثُمَّ عَلِیُّ بْنُ الْحُسَیْنِ، ثُمَّ مُحَمِّدُ بْنُ

عَلیٍّ الْمَعْرُوفُ فِی التَّوْراهِ بِالْباقِرِ، وسَتُدْرِکُهُ یا جابِرُ، فَاِذا لَقَیْتَهُ فَأَقْرِئْهُ مِنّی السَّلاَمَ، ثُمَّ الصّادِقُ جَعْفَرُ بْنُ

مُحَمَدٍ، ثُمَّ مُوسَی بْنُ جَعْفَرٍ، ثُمَّ عَلِیُّ بْنُ مُوسی، ثُمَّ مُحَمَّدُ بْنُ عَلِیٍّ، ثُمَّ عَلیُّ بْنُ مُحَمَّدٍ، ثُمَّ الْحَسَنُ بْنُ عَلِیٍّ،

ثُمَّ سَمِیّی وَ کَنِیّی حُجَّهُ اللّهِ فی أَرْضِهِ، وَ بَقِیَّتُهُ فی عِبادِهِ ابْنُ الْحسنِ بْنِ عَلِیٍّ، ذاکَ الَّذی یَفْتَحُ اللّهُ تَعالی ذِکْرُهُ

عَلی یَدَیْهِ مَشارِقَ الاَرْضِ وَ مَغارِبَها، ذاکَ الَّذی یَغیبُ عَنْ شیعَتِهِ وَ اَولیآئِهِ غَیْبَهً لا یَثْبُتُ فِیها عَلَی

اللّهِ فَه-لْ مَنِ امْتَحَنَ اللّهُ قَلْبَهُ لِلاْیمانِ. قالَ جابِرٌ: فَقُلْتُ لَهُ: یا رَسُولَ اللّهِ، فَهَلْ یَقَعُ لِشیعَتِهِ الاِنْتِفاعُ بِهِ فی

غَیْبَتِهِ، فَق-الَ ای¨ وَالَّذی¨ بَعَثَنی¨ بِالنُّبُوَّهِ اِنَّهُمْ یَسْتَضیؤُونَ بِنُورِهِ وَ یَنْتَفِعُونَ بِوِلایَتِهِ فی غَیْبَتِهِ کَانْتِفاعِ

النّاسِ بِالشَّمْسِ وَ اِنْ تَجَلَّلَها سَحابٌ...

اکمال الدین جلد ۱، صفحه ۲۵۳

p: ۴۲۰

In ` Ikmāl-ud-Din ' a tradition, through ` Jābir-il-Ju`fī ', is narrated from ` Jābir-ibn-`Abdillāh ' thus: " I said: ` O Messenger of Allah, we have known Allah and His Apostle; then who is ` Ulul-Amr ', those that Allah has made their obedience the same as your obedience? ' Then, the Prophet p.b.u.h.) said: ` O Jābir! they are, after me, my successors and the Guides) of Muslims; the first of them is Ali-ibn-Abitalib; then (Imam) Hassan, and Imam) Husain; then Ali-ibn-il-Husain; then Mohammad-ibn- Ali; known) in the Turah as Bāqir, whom you will see. O Jābir! When you visit him, give my regards to him. After him, there is Sādiq, Ja`far-ibn-Muhammad; and ;after him Mūsa-ibn-Ja`far; then Ali-ibn-Mūsā; then Muḥammad-ibn-Ali (then Ali-ibn-Muhammad, then Hassan-ibn-Ali; and after him (there comes Al-Ghā'im whose name and sir-name is the same as mine. He is Allah's Authority on the Earth and His Remainder amongst His servants. He is the son of (Imam) Hassan-ibn-Ali (al-`Askarī). This is the very personality by whose hands Allah will open the Easts and Wests of the worlds and this is the very personality who will be absent from his followers and his lovers in which his mastership can not be proved by a statement of anyone except ".for the one whose heart Allah tests for Faith

Jābir said: " I asked him: ` O' Messenger of Allah! will his followers avail of him during his occultation? ' He answered: ` Yes. By the One Who

appointed me to prophethood, they will seek brightness from his light and

will avail by devotion in his absence the same as the availing of people from

"...' the (glow of) sun when clouds cover it

Ikmal-ud-Dīn, Vol. ۱, p. ۲۵۳' with nearly similar meaning, in Yanābī-` ul-Mawaddah, p.)
(۱۱۷

" اِنْ هُوَ اِلاّ وَحْىٌ يُوحى وَ ما يَنْطِقُ عَنِ الْهَوى "قالَ اللّهُ تَعالى:

سوره النجم (۵۳) - لآيه ۳ و ۴

Nor does the Apostle speak out of desire. It is naught but revelation "

" that is revealed

(Sura Najm, No. ۵۳, verses ۳,۴)

p: ۴۲۱

قالَ رَسولُ اللّه (ص):

اِنّی ت-ارِکٌ فِیکُمْ الثَّقَلَیْنِ کِتابَ اللّهِ وَ عِتْرَتی، کِتابُ اللّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّماءِ اِلَی الْاَرْضِ وَ عِتْرَتی "

أَهْلُ بَیْتی وَ اِنَّ اللّطیفَ الْخَبیرَ اَخْبَرَنی اَنَّهُما لَنْ یَفْتَرِقا حَتّی یَرِدا عَلَیَّ الْحَوْضَ فَانْظُرُوا بِماذا تَخْلُفُونی

تَضِلُّوا ما اِنْ تَمَسَّکْتُمْ بِهِما" وَ فی حَدیثٍ اخَر:"قالَ النَّبی (ص):

معانی الاخبار، صفحه ۹۰ و مُسند احمدبن حنبل، جلد ۳ صفحه ۱۷

The Prophet (p.b.u.h.) said: " I leave behind me two weighty (very worthy and important) things: The Book of Allah (i.e. the Qur'ān), which is a stretched string from the heaven to the earth, and my progeny, my Ahlul-Bait; for verily Allah, The Merciful, The Aware, informed me that never, never, will these two get separated from each other until they meet me at the Houd of Kauthar (the Pond of Abundance). Therefore, be careful and contemplate on how you will treat them (after me) ". And, in another tradition it is added: " Never, never, shall you get astray if you ".attach yourselves to these TWO

Ma`ānī-ul-Akhbār, p. ۹۰, tradition ۲, Musnad Aḥmad-ibn-Ḥanbal, Vol. ۳, p. ۱۷, and) other

books from the Sunnite School and Shi`ah School mentioned in Iḥqāq-ul-Haqq, Vol. ۹, p. ۳۰۹

(to ۳۷۵

قال الامام الرضا علیه السلام:

رحم اللّه عبداً احیا امرنا فقلت له و کیف یحیی امرکم قال یتعلم علومنا و یعلمها الناس

فانهم لو علموا محاسن كلامنا لا تبعونا

معانی الاخبار صفحه ۸۰ - عیون اخبار الرضا جلد ۱ صفحه ۲۰۷

:Abul-Hassan-ir-Ridā (a.s.) said

May the Mercy of Allah be upon the servant who Keeps alive our " commandment." I asked him (a.s.) how the one could keep your commandment alive. He (a.s.) said: " He (can) learn our sciences and teach them to people. In fact, if people knew (the merits) and goodnesses ".of our speech, surely they would follow us

(Ma`ānī-ul-Akhbār, p. ۱۸۰ `Uyūn-i-Akhbār-ur-Ridā, V. ۱, p. ۲۰۷)

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A.H. - A ١٩۶٨/١٣٨٧

Fi-Zilāl, Sayyid-i-Qutb; Dār-u-Iḥyā'-it-Turāth-il-`Arabī, Beirut,Lebanon,١٩۶٧/١٣٨۶ -A .٣

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Tafsīr-iṣ-Ṣāfī by al-Fayd-il-Kāshānī, al-A`lamī lil-Matbu`āt, Beirut,Lebanon, . ۵
١٩٧٩/١٣٩٩

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,Tehran

Iran, ١٩٧٣/١٣٩٣ A.H. - F

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,Beirut

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Introduction

In The Name of Allah, The Beneficent, The Merciful

As it was mentioned in the introduction of the previous volume, the main introductory preface of this endeavour has been introduced in details at the beginning of the very commentary of the Qur'ān, part one. It may acquaint you with some essential data .towards the aim which can certainly be helpful along the way of studying this book

It was cited before that the demand of those who have read the former volumes of this commentary, and are anxiously waiting for the rest of the translation of the commentary of the verses of the Qur'ān to receive them as soon as possible, caused the explanatory in the substitutive volumes to be arranged rather concisely by the compilers. Therefore, in this series, from part three of the Qur'ān on, every volume cansists of the exegeses of the verses of two parts of the Qur'ān. This current volume, for example, contains part five and part six. This decision was made in order that the translation of the commentary of the whole Qur'ān be supplied in a shorter period delivered in about twenty volumes, and, comparing with the earlier volumes, they be in the reach of the readers as soon as possible, and, Allah willing, sooner than .the expected time

May Allah help us, as ever before, to complete this holy endeavour successfully to offer it humbly to all of the truth-seekers throughout the world. May He (s.w.t.) guide and assist all of us by the Qur'ān to pave the straight path further and further, for we .mortal creatures are always in need of it

****

Transliteration of Arabic Letters

Long Vowels		Short Vowels		Diphthongs	
آ ا	ā	َ	a	اَی	aī
و	ū	ُ	u	اَو	aū
ی	ī	ِ	i	اَوْ	au

Letters

ب	b	ط	ṭ
ت	t	ظ	ẓ
ث	θ	ع	‘
ج	j	غ	q̇
ح	ḥ	ف	f
خ	x	ق	q
د	d	ک	k
ذ	ð	ل	l
ر	r	م	m
ز	z	ن	n
س	s	و	w, ū, aū
ش	š	ه	h
ص	ṣ	ی	y
ض	ḍ	ة	ah, at

(Sura An-Nisa (No.۴

Part five

Rest of Section ۴

Arabic and English text of verse ۲۴

۲۴- وَالْمُحْصَناتُ مِنَ النِّساءِ اِلاّ مامَلَكَتْ أَيْمانُكُمْ

كِتابَ اللّهِ عَلَيْكُمْ

وَاُحِلَّ لَكُمْ ما وَراءَ ذلِكُمْ

اَنْ تَبْتَغُواْ بِاَمْوالِكُم مُّحْصِنينَ غَيْرَ مُسافِحينَ

فَمَا اسْتَمْتَعْتُم بِه مِنْهُنَّ فاتُوهُنَّ اُجُورَهُنَّ فَريضَهً

وَلاجُناحَ عَلَيْكُمْ فيما تَراضَيْتُم بِه

مِنْ بَعْدِ الْفَريضَهِ

اِنَّ اللّهَ كانَ عَليمًا حَكيمًا

۲۴. " And all married women (are forbidden unto you to marry) except those whom your right hands possess (by Allah's decree in the battle against infidels).

;It is a written legislation of Allah unto you

and lawful for you are (all women) besides those that you may seek (them) by means of your wealth (as dower) taking them into marriage and not committing fornication.

Then as to those of whom you seek content (by temporary marriage), give them their dowries as a duty;

.and there is no blame on you in whatever you mutually agree after the duty

".Verily Allah is All-Knowing, All-Wise

Commentary: verse ۲۴

Point

For non-Muslims, captivity is counted as divorce. It is like the Faith of a woman that when her husband continues his infidelity and the woman

.has embraced Islam, the very belief separates her from her husband

To take in marriage a woman who has husband is unlawful from the point of Islam. .The woman may be from any nation and with any religion

But captivity is like divorce, and a captive woman should observe a waiting term for one month (one menstruation) from the time she is captured, and if she is in pregnancy period, she must wait until she is delivered of her child. Thus, during this .period, no conjugal connection is admissible with her

This matrimonial device, as a permanent or contemporary spouse, is better than the .device of returning her to the infidels or leaving her alone with no guardian

Marrying a woman who has husband is unlawful

And all married women (are forbidden unto you to marry) except those whom your " .(right hands possess (by Allah's decree in the battle against infidels

;It is a written legislation of Allah unto you

and lawful for you are (all women) besides those that you may seek (them) by means .of your wealth (as dower) taking them into marriage and not committing fornication "...

According to several traditions narrated from the holy Imams of Ahlul-Bayt (a.s.), and also according to many commentary books recorded by the scholars of the Sunnis, this phrase of the verse refers to temporary marriage where the above-mentioned :holy verse says

Then as to those of Whom you seek content (by marriage), give them their ... " .dowries as a duty

.and there is no blame on you in whatever you mutually agree after the duty

" .Verily Allah is All-Knowing, All-Wise

****

۲۵- وَمَن لَّم يَستَطِعْ مِنْكَمْ طَوْلاً اَنْ يَنْكِحَ الْمُحْصَناتِ الْمُؤْمِناتِ

فَمِنْ ما مَلَكَتْ اَيْمانُكُمْ مِنْ فَتَياتِكُمُ الْمُؤْمِناتِ

وَاللّهُ اَعْلَمُ بِايمانِكُم بَعْضُكُمْ مِنْ بَعْضٍ

فَانْكِحُوهُنَّ بِإِذْنِ اَهْلِهِنَّ وَاتُوهُنَّ اُجُورَهُنَّ بِالْمَعْرُوفِ

مُحْصَناتٍ غَيْرَ مُسافِحاتٍ وَلا مُتَّخِذاتِ اَخْدانٍ

فَإِذا اُحْصِنَّ فَإِنْ اَتَيْنَ بِفاحِشَهٍ فَعَلَيْهِنَّ نِصْفُ ما عَلَى الْمُحْصَناتِ

مِنَ الْعَذابِ

ذلِكَ لِمَنْ خَشِىَ الْعَنَتَ مِنْكُمْ

وَاَنْ تَصْبِرُوا خَيْرٌ لَكُمْ وَاللّهُ غَفُورٌ رَحيمٌ

۲۵. " And whoever among you is not able to financially afford to marry free believing women, then (let him marry) of those (slaves or captives) whom your right hands possess from among your believing maidens;

and Allah better knows your faith; you are (sprung) one from the other,

so marry them with the permission of their masters and give them their dowries in fairness,

they being chaste, not committing lewdness, nor taking paramours.

And if when they are married they commit lewdness,

their punishment is half that for free women.

This (kind of marriage) is for those among you who fear falling into evil.

But to have patience would be better for you, and Allah is Forgiving, Merciful."

Commentary: verse ۲۵

Point

Following the statements about marriage, this verse expresses the conditions of marrying she slaves whose dowries and expenses are usually

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:lighter and easier. At first it says

And whoever among you is not able to financially afford to marry free believing " women, then (let him marry) of those (slaves or captives) whom your right hands "...;possess from among your believing maidens

Then it adds that for recognizing their Faith, you are commissioned to hear their apparent expressions, and as for their innate thoughts and hidden secrets, it is so that .Allah knows well of your faith

" ... ,and Allah better knows your faith ... "

And, in view of the fact that some men were not so willing to marry the slave maidens, in this verse the Qur'ān remarks that all of you have come into being from only one :couple, therefore, you must not dislike marrying them. It says

" ... ,you are (sprung) one from the other ... "

Then, the Qur'ān points to one of the conditions of this marriage. It is the permission of the concerning master, while without that permission the marriage is invalid. It :says

" ... ,so marry them with the permission of their masters ... "

:Next to this statement, it says

" ... ,and give them their dowries in fairness ... "

It is understood from this sentence that an appropriate and worthy dowry should be assigned for them, and it must be given to themselves. It is also understood that their .slaves can possess some wealth when they have lawfully obtained it

The conditions of marrying the slave-women

One of the other conditions that this marriage has, is that these maidens should be taken from among those who are chaste, not from among those who commit .manifest lewdness

" ... .they being chaste, not committing lewdness, nor taking paramours ... "

In agreement with the ordinances stated upon marriage with slave maidens and supporting their rights, the holy verse continues the words about their punishment :when they divert from the path of piety and chastity, It says

And if when they are married they commit lewdness, their punishment is half that ... " " ... .for free women

This part of the holy verse means that they must be beaten only fifty

.stripes

Then, it adds that this kind of marriage with such slave maidens is for those who are severely involved in the pressure of the sexual instinct and are not capable to marry .free women. Therefore, it is not admissible for men other than them

" ... .This (kind of marriage) is for those among you who fear falling into evil ... "

But, next to that, it says that being patient and avoiding such sort of marriage, from the point of some ethical and social interests, is of your gain as far as you are able to .restrain yourself and you do not fall into committing sin

" ... ,But to have patience would be better for you ... "

At the end of the verse, it remarks that upon what you have done before this, Allah is :Forgiving, Merciful. It says

" .and Allah is Forgiving, Merciful ... "

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Section ۵:Woman's rights over her property

Point

Respect of rights of property and life Woman has as much right over her property as man Similarly in the matter of inheritance.

۲۶- يُرِيدُ اللّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِن قَبْلِكُمْ

وَيَتُوبَ عَلَيْكُمْ وَاللّهُ عَلِيمٌ حَكِيمٌ

۲۶. "Allah desires to make clear (the way of felicity) to you, and to guide you in the ways of those before you, and to turn to you (mercifully), and Allah is All-Knowing, All-Wise. "

Commentary: verse ۲۶

What Are These Limitations for ?

Following the different ordinances in the field of marriage stated through previous verses, there may arise this question that what all these limitations and lawful restrictions are for. This verse and the two following ones answer this question.

The above-mentioned verse indicates that Allah wishes to open the way of happiness and felicity to you by these instructions. It says:

" Allah desires to make clear (the way of felicity) to you, ... "

Besides that, you are not alone in this path, and Allah desires to guide you towards the correct ways and practices of those who were before you. It says:

" ... and to guide you in the ways of those before you, ... "

In addition to that, He wants to accept your repentance.

" ... ,(and to turn to you (mercifully ... "

Allah desires to return back again to you His favours and blessings that have been .ceased for you because of your corruptions and deviations

This is in the case that you, too, return back from the deviated paths that were paved .before Islam, in the Age of Ignorance

:At the end of the verse, it says

" .and Allah is All-Knowing, All-Wise ... "

This phrase means that Allah is cognizant to His ordinances, and He has legislated .them through His Own Wisdom for you

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٢٧- وَاللّهُ يُرِيدُ اَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ

الشَّهَوَاتِ اَنْ تَمِيلُواْ مَيْلاً عَظِيمًا

٢٧. "And Allah desires that He should turn to you (mercifully), but those who follow their lusts desire that you should deviate (with) a great deviation. "

Commentary: verse ٢٧

Point

At the first glance, the sexual liberty is a kind of pleasure and seeking an enjoyment. But, regarding to its personal and social evil effects, it is the greatest fall and aberration. Libertinism and lewdness, diminishes the body, entangles the thought, wastes property, and decays confidence. It spoils the desire of family formation and delivers some illegal children to the society. It causes some venereal and psychological diseases to come forth. And, briefly speaking, sexual freedom results to the greatest captivities for human beings.

Explanations:

١- The limitations and instructions which are ordained upon marriage are the secrets for the grace of Allah unto humankind.

" And Allah desires that He should turn to you (mercifully), ... "

٢- Those sensual ones who are indulged in libertinage do not satisfy by anything save sinking you in lusts. They want you to be their friend in their deviated path.

" ... that you should deviate (with) a great deviation. "

٣- Do not follow the way of voluptuous ones, and do not imitate them, for they are your enemies.

"... but those who follow their lusts desire that you should deviate (with) a great deviation. "

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۲۸- یُرِیدُ اللّهُ اَنْ یُخَفِّفَ عَنْکَمْ

وَخُلِقَ الْإِنْسانُ ضَعِیفًا

۲۸. " Allah desires that He should make light your burden, and man has been created weak. "

Commentary: verse ۲۸

Point

In these latter three verses, a small part of the favours of Allah are mentioned, one after another. They denote that Allah explains the ordinances for you, leads you to the way, returns His mercy to you, and takes the affairs easy for you.

All these facilities are for that man is feeble against the storm of instincts, and his ability and patience is little.

Explanation:

Islam is an easy religion. It stops nowhere.

" Allah desires that He should make light your burden, ... "

The basis of this religion is founded on lightness, easiness, and capability.

" ... and man has been created weak. "

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۲۹- یاأَیُّهَا الَّذینَ امَنُواْ لاتَأْکُلُوا اَمْوالَکَم بَیْنَکَم بِالْباطِلِ

اِلّا اَنْ تَکُونَ تِجارَةً عَنْ تَراضٍ مِنْکُمْ

وَلاتَقْتُلُوا اَنْفُسَکُمْ

اِنَّ اللّهَ کانَ بِکُمْ رَحیمًا

۲۹. " O' you who have Faith! do not devour each other's property among yourselves in vanity, except that it be a trade by your mutual consent, and do not kill your (own) selves (one another); verily Allah is Merciful to you. "

Commentary: verse ۲۹

Point

The secret of the occurrence of the prohibiting sense: " do not kill "

close to the meaning of " do not devour ", a prohibition of false devouring, maybe, is for that an unsound economical system is a premise for the appearance of murder or destruction in the society.

Explanations:

۱- Personal possession is respected while domination in others' properties is unlawful, except for correct bargaining which are perfected on mutual consent.

" O' you who have Faith!

do not devour each other's property among yourselves in vanity, except that it be a trade by your mutual consent, ... "

۲- A difinite society, or an Ummah, has one unit of soul and a common fate.

" ... each other's property among yourselves ... "

۳- Any kind of domination which is not based on `divine truth' is forbidden. Some of its

instances are; usurpation, theft, barring from inheritance, gambling, defraud, falsification, and purchasing the means of mischief and sin. It is so, because all of these instances are the examples of

.vanity

"... ,do not devour each other's property among yourselves in vanity..."

۴ – Bargains should be performed on the basis of mutual consent, not compulsively or .unwillingly

" ...,a trade by your mutual consent ... "

۵ – The life of a person is respectable. Therefore, suicide, and murdering others is .'`unlawful

" ...;(and do not kill your (own) selves (one another ... "

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۳۰- وَمَنْ يَفْعَلْ ذلِكَ عُدْواناً وَظُلْماً

فَسَوْفَ نُصْليهِ ناراً

وَكانَ ذلِكَ عَلَى اللّهِ يَسيراً

;And whoever does this aggressively and unjustly, We will soon cast him into fire " .۳۰

".and this is easy for Allah

Commentary: verse ۳۰

/The meaning of the Arabic words /`udwān/ and /ẓulm

The difference between the Arabic words /`udwān/ and /ẓulm/, mentioned in this verse, may be that the former is a transgression against others, while the latter encompasses the aggression towards one's own self, too.

:The verse says

;And whoever does this aggressively and unjustly, We will soon cast him into fire "

".and this is easy for Allah

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۳۱-اِنْ تَجْتَنِبُوا کَبائِرَ ما تُنْهَوْنَ عَنْهُ نُکَفِّرْ عَنکَمْ سَیِّئاتِکَمْ

وَنُدْخِلْکُمْ مُدْخَلًا کَرِیمًا

,If you avoid the great sins which you are forbidden " .۳۱

We remit from you your small sins and We cause you to enter an honourable place of " .entering

Commentary: verse ۳۱

Point

:It is understood from this verse that sins are divided into two groups

the minor sins and the major sins. We also recite in Sura Al-Kahf, No. ۱۸, Verse ۴۹ that, on the Day of Judgement, when sinners see the record of their evil deeds, they say: " ." ...,... What a book this is! it does not omit a small one nor a great one

According to the Islamic literature, a great sin is a sin for which Allah has promised .Fire to its performer

The number of great sins are mentioned differently in the Islamic narrations. Some of the pioneers among the Muslim scholars, derived from the verses of the Qur'ān and .traditions, have introduced ۳۳ great sins

.There are, of course, degrees for the great sins when comparing them

.'Therefore, some of the great sins are called `the most major sins

:Explanations

It is necessary for us to ignore the slight offences of those whose ideological and -۱ .practical doctrine is proper

The reward of those who abandon major sins is that Allah (s.w.t.) forgives their -۲ .minor sins

If you avoid the great sins which you are forbidden, We remit from you your small " sins and We cause you to enter an honourable place of entering. "

The total number of the major sins

The total number of the major sins, as many traditions denote, is ٣٣ sins which are listed in the following:

۱- To associate a partner for Allah

۲- the believers (Homicide)

۳- The curse of the parents

۴- To escape from Holy Struggle

۵- To devour the orphan's property

۶- Usury

۷- False accusation of unchastity to an immaculate woman

۸- Fornication

۹- Sodomy

۱۰- Theft

۱۱- Consuming the flesh of a corpse

۱۲- To consume blood

۱۳- To eat the flesh of swine, pig

۱۴- To eat the flesh of an animal slaughtered without mentioning Allah's Name

۱۵- To defraud whether by scale or by measure

۱۶- Gambling

۱۷- A false attestation

۱۸- Despair from the grace of Allah

۱۹- To feel secured from the punishment of Allah

۲۰- To assist the evil-doers

To rely on the tyrants -۲۱

To swear falsely -۲۲

Rancour and deceit -۲۳

To restrain from giving others' rights -۲۴

To tell a lie -۲۵

To behave arrogantly -۲۶

.Immoderation and extravagance -۲۷

Treachery -۲۸

Making little of Hajj -۲۹

To fight against Allah's saints -۳۰

To be busy with diversion and play -۳۱

Magic and whatever causes trouble for others -۳۲

To drink wine -۳۳

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۳۲- وَلاتَتَمَنَّوْا ما فَضَّلَ اللّهُ

بِه بَعْضَكُمْ عَلى بَعْضٍ لِّلرِّجالِ نَصيبٌ مِمَّا اكْتَسَبُواْ

وَلِلنِّساءِ نَصيبٌ مِمَّا اكْتَسَبْنَ

وَسْئَلُواْ اللّهَ مِنْ فَضْلِه

اِنَّ اللّهَ كانَ بِكُلِّ شىْ ءٍ عَليمًا

۳۲. " And do not covet that by which Allah has made some of you excel others. Men shall have a benefit of what they earn and women shall have a benefit of what they earn; and ask Allah of His Grace;

verily Allah knows all things."

Occasion of Revelation verse ۳۲

Upon the occasion of revelation of this holy verse, it has been cited that: Once Ummus-Salamah, a wife of the holy Prophet (p.b.u.h.), asked him (p.b.u.h.): " Why do men go to Holy Struggle but women do not? Why has Islam legislated inheritance for us half of men's portion? We wish we were men and went to Holy Struggle like men and equally obtained their social position."

The above verse was revealed and responded to this kind of questions and the like of them.

Commentary: verse ۳۲

For a group of Muslims, the difference of the portion of men and women in inheritance had become a question. It seemed that they did not notify that this difference was for the reason that generally the totality of the life expenditure is as a duty upon men, while women are free from it.

Besides that, the expenditure of women themselves is upon men, too. Thus, as it was

mentioned before, the portion of women, can, practically, be twice as much as that of :men. Therefore, the holy verse says

"… .And do not covet that by which Allah has made some of you excel others"

It is such because, there are some secrects in each of these differences that are .covered and concealed for you

Of course, it should not be misunderstood that the verse points to some actual and natural differences, not those forged differences that have been produced as a result .of transgression and exploitation performed by some social classes

:Then, immediately after that, it says

Men shall have a benefit of what they earn and women shall have a benefit of … " " … ;what they earn

This difference might be either a natural one (like the difference of the two genders: male and female with each other), or the difference resulted from the optional efforts .and endeavours

Then, it adds: in stead of desiring these kinds of difference, ask Allah of His Grace and Favour that He grants you different bounties, ranks and good rewards. It is in that :case that you may become some happy and prosperous persons. It says

" …;and ask Allah of His Grace … "

:So, at the end of the verse, it says

" .verily Allah knows all things … "

That is, He knows whatever sort of natural or financial differences are necessary for the social regularity. Allah also knows the innate secrets of people and, therefore, He knows who has unjust desires in the heart and, on the other side, which persons think .of what is proper, positive, and constructive

۳۳- وَلِكَلٍّ جَعَلْنا مَولِىَ

مِمّا تَرَكَ الْوالِدانِ وَالْاَقْرَبُونَ

وَالَّذينَ عَقَدَتْ اَيْمانُكُمْ فَ-اتُوهُمْ نَصيبَهُمْ

اِنَّ اللّهَ كانَ عَلى كُلِّ شىْ ءٍ شَهيداً

And for everyone We have placed heirs (to inherit) of what parents and near " .۳۳ relatives leave, and as for those with whom your right hands have made a covenant, ;give them their portion

".verily Allah is ever witness over all things

Commentary: verse ۳۳

Point

The phrase: " Your right hands have made a covenant " is a hint to the contract which used to be held between two persons before Islam. Then Islam, with a slight change in it, accepted it. In Islamic jurisprudent books, this action has been entitled /dāman-i-jarīrah/. The content of this contract was so that: two persons promised that they would help each other in the life affairs, assist in the payment of compensations of one another, and one could inherit from the other. It was something similar to the insurance contract of today which indicates: if a loss comes forth for a person, the promised party pays its compensation. Islam accepted this content, but inheriting .from another one is conditioned to the lack of any hair for the diseased person

:Explanations

Assigning the standard of the portion of inheritance for relatives by the command -۱ .of Allah

" ...(And for everyone We have placed heirs (to inherit "

A person has the right of transferring his/her possession to another one under -۲

.some conditions

"... ,and for those with whom your right hands have made a covenant ... "

۳- Fulfilling a promise is obligatory.

"... give them their portion;... "

۴- The debtors should seek after the creditors.

"... give them their portion;... "

۵- The promises of a person is usually valid after that person's death.

۶- Allah is always present and witnesses the deeds.

"... verily Allah is ever witness over all things."

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Section ۶: Disagreement and reconciliation between husband and wife

Point

Superiority of men over women Wife's perverseness and desertion to effect

Duty to Allah inculcates all the other duties Niggardliness and hypocrisy condemned

۳۴- اَلرِّجالُ قَوّامُونَ عَلَى النِّساءِ بِما فَضَّلَ اللّهُ بَعْضَهُمْ عَلى بَعْضٍ

وَبِمآ اَنْفَقُوا مِنْ اَمْوالِهِمْ

فَالصّالِحاتُ قانِتاتٌ حافِظاتٌ لِلْغَيْبِ بِما حَفِظَ اللّهُ

وَالّتى تَخافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهجُرُوهُنَّ فِى الْمَضاجِعِ

وَاضْرِبُوهُنَّ فَاِنْ اَطَعْنَكُمْ فَلاتَبْغُوا عَلَيْهِنَّ سَبيلاً

اِنَّ اللّهَ كانَ عَلِيًّا كَبيرًا

۳۴. " Men have authority over women because Allah has made some of them to excel others and because they spend out of their property (for the support of women).

Therefore, the good women are obedient, guarding the unseen as Allah has guarded. And (as to) those (women) on whose part you fear desertion,

admonish them, and avoid them in beds and beat them;

then if they obey you, do not seek a way against them; verily Allah is Ever-High, Ever-Great. "

Commentary: verse ۳۴

Guardianship in the System of a Family

A family is a small unit of the society, similar to a large assembly of people, a family must have a single proper leader. The reason is that a

leadership upon a family accomplished by several of men and women in common, is of no vail. In this form of leadership, either of husband or wife must be the chief of the family and the other should be his/her assistant and under his/her governance. Here, by this verse, the Qur'ān clearly announces that the guardianship of the family must :be given to the man of the family. It says

" ... Men have authority over women "

Of course, the purpose of this statement is not a sense of casting transgression, inequity and aggression; but the aim is producing a single, fairly regular leadership .regarding to the necessary consultations and responsibilities

The second section of the verse is divided into two parts. In the first part it denotes that this guardianship is for some superiorities that, (for the sake of regularity of the :society), Allah has assigned for some people comparing some others. It says

" ... because Allah has made some of them to excel others ... "

And, in the second part of the statement it implies that this guardianship is for the sake of the responsibilities that men undertake along the side of financial payments :due to women and family members. It says

"... ,(and because they spend out of their property (for the support of women ... "

Then, it adds that: with respect to the duties women undertake at home, they are :divided into two groups

The first group are those pious women who, because of the rights Allah has set for them, are humble and protect the secrets and rights of their husband when the :husband is absent

therefore, the good women are obedient, guarding the unseen as Allah has ... " " ... ,guarded

That is, always, and at the absense of their husbands in particular, they commit no treachery whether from the point of property, or honour, or protecting the family

secrets, and the credit and personality of their husbands. They also truely follow their duties and responsibilities to fulfil them well.

The second group are the women who usually refuse to do their duties. Thus, the signs of disagreement and discord are seen in them.

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Confronting such women, men have some duties which they must follow step by step. :At the first stage, it says

" ... ,And (as to) those (women) on whose part you fear desertion, admonish them ... "

:For the second stage, it says

" ... ,and avoid them in beds ... "

And, in the third stage, when the discord, disobedience, and the state of heedlessness toward the duties and responsibilities, the limits are transgressed, and the wife severely continues stubbornness and law breaking, so that neither admonishment nor separation from bed, nor heedlessness of man unto her, has any effect and avail, :there remains no way save harshness. So, it says

" ... ;and beat them ... "

It is certain, of course, that if one of these stages affects positively and the woman starts doing her duties, the man has no right to hurt her under any pretext. That is :why, immediately after stating this phrase, the Qur'ān continues saying

" ... ;then if they obey you, do not seek a way against them ... "

At the end of the verse, it warns men again that they should not abuse their position of guardianship in the family. They ought to think of Allah Whose Power is above all :powers. It says

" .verily Allah is Ever-High, Ever-Great ... "

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۳۵- وَاِنْ خِفْتُمْ شِقاقَ بَيْنِهِما

فَابْعَثُوا حَكَمًا مِنْ اَهْلِه وَحَكَمًا مِنْ اَهْلِها

اِنْ يُريدا اِصْلاحًا يُوَفِّقِ اللّهُ بَيْنَهُما

اِنَّ اللّهَ كانَ عَليمًا خَبيرًا

۳۵. " And if you fear a breach between the couple,

then appoint a judge from his people and a judge from her people.

If they both desire agreement, Allah will effect harmony between them;

Verily Allah is Knowing, All-Aware. "

Commentary: verse ۳۵

The Family Peace Court:

In this holy verse, the Qur'ān refers to the discord which happens between a couple, it says:

" And if you fear a breach between the couple, then appoint a judge from his people and a judge from her people. … "

Then, it continues saying:

"… If they both desire agreement, Allah will effect harmony between them; … "

And, in order to warn the concerning arbitrators to employ good intention in the course, it concludes the verse with this sense that Allah is aware of their intentions. It says:

" … Verily Allah is Knowing, All-Aware. "

The ` family peace court ', which has been referred to in this verse, is one of the

distinguished works of Islam. This kind of peace-court, compared with ordinary courts, has some privileges that cannot be found in other courts. A few of these :privileges are as follows

In family environment the treatments cannot be dry and performed legally - ١ according to the spiritless court regulations. Hence, the Qur'ān instructs that the arbitrators of this court must be of those who have

kinship with the couple and are able to move their sentiments along the path of .reconciliation

In ordinary courts the two sides of the conflict have to divulge the secrets they – ۲ have in order to defend themselves. Here, it is certain that if either of woman or man manifest their conjugal secrets for some strangers, they may hurt the feelings of each other so violently that if they be returned home forcefully, there will not exist .any sign of their previous sincerity and love between them

In ordinary courts, judges are often inattentive in the course of dispute, while in the –۳ family peace–court, the arbitrators usually do their best to settle peace and sincerity .between those two spouses and try to return them home

Moreover, such a family court has none of the problems and heavy expenditures – ۴ .for the couple that the ordinary courts have

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۳۶- وَاعْبُدُواْ اللّهَ وَلاتُشْرِكُوا بِهِ شَيْئاً

وَبِالْوالِدَيْنِ اِحْسانًا وَبِذِی الْقُرْبی وَالْيَتامی

وَالْمَساكِينِ وَالْجارِ ذِی الْقُرْبی وَالْجارِ الْجُنُبِ وَالصّاحِبِ

بِالْجَنْبِ وَابْنِ السَّبيلِ وَما مَلَكَتْ اَيْمانُكُمْ

اِنَّ اللّهَ لايُحِبُّ مَنْ كانَ مُخْتالاً فَخُوراً

۳۶. " And worship Allah and do not associate anything with Him, and do good to the parents, and to the kindred, and the orphans and the needy, and the neighbour close to you, and the neighbour who is a stranger, and the companion in a journey, and the way farer, and (the slaves) whom your right hands possess.

Verily Allah does not love the one who is proud, boastful. "

Commentary: verse ۳۶

In this verse, some different rights are spoken about. They are irrespective of the rights of Allah, and the rights of people, and also some civilities of social life. On the whole, there are ten commandments mentioned in the verse.

۱- The first theme therein is that it invites people to worship and servitude to Allah while they should abandon idolatry and infidelity. This godly manner is the root of all Islamic agenda. The act of following the notion of Unity and theism, purifies the soul, clarifies the intention, strengthens the will, and tightens the decision for performing any right and useful action in the cause of Allah.

Since the verse is to state a series of Islamic rights, before referring to anything else, it points to the right of Allah upon people.

" And worship Allah and do not associate anything with Him, ... "

۲- Then, it adds:

"… ,and do good to the parents…"

The right of parents is one of the subjects which has been repeatedly

p: ۴۰

emphasized in the holy Qur'ān. There is fewer matters that have been recommended so much in it. In four occurrences of the Qur'ān this idea has been mentioned after the .subject of Unity

:Next to that, it continues saying -٣

"... ,and to the kindred ..."

This subject is also one of the themes that has been emphasized abundantly in the ,'Qur'ān. It has sometimes been referred to as ` blood ties

and sometimes has been enjoined under the commandment of ` doing good to the .' kindred

Then it pays to the rights of orphans, and encourages the believing people to doing -۴ good unto the ` orphans'. The reason of this emphasis is that, as a result of different incidents, there always exist some orphan children in every society that forgetting them, not only spoils their condition but also puts the situation of the society in .danger

"...,and the orphans ..."

.Next to that, the Holy Qur'ān reminds us the ` rights' of the needy ones -۵

"... ,and the needy..."

The reason of this remembrance is that: in every society there are usually some handicapped persons, some feeble ones, and the like of them that leaving them out is .against all the principles of humanity

After that, the verse recommends to doing good unto the neighbours who are near -۶ :to us. It says

"... ,and the neighbour close to you ..."

:The neighbours who are strangers to us are then recommended. It says -٧

"... ,and the neighbour who is a stranger ..."

The `right of neighbourhood ' is so important in Islam that Imam Amir-ul-Mu'mineen Ali (a.s.) has stated about it thus: " The Messenger of Allah (p.b.u.h.) instructed about them so much that we thought he might enjoin that they would inherit from each ".other

Another tradition denotes that one day it happened that the holy Prophet (p.b.u.h.) ".three times said: " By Allah, he does not believe

A person asked him (p.b.u.h.) whom he meant, and the Prophet (p.b.u.h.) said: " The (person whose neighbour is not in security from his molestation."(1)

After that, the Qur'ān has recommended about those who are friends and - ٨ :companions. It says

"... ,and the companion in a journey... "

The Arabic phrase: /aṣ-ṣāḥib-il-janb/, of course, has a larger scope of meaning than `friend' and `companion'. Thus, the verse conveys a general and inclusive command regarding to having good manner due to those who somehow connect with us irrespective of real friends, fellow-workmen, fellow-travellers, those who ask us for .something, students, counsellors, and waiters

Another group, whom are recommended about here, are those who will be in need, -٩ because of some reasons, when they are in journey and are far from their own home, :although they may be rich in their own city. So, it says

"... ,and way farer ..."

:The final recommendation is about doing good unto the slaves. It says -١٠

"... .and (the slaves) whom your right hands possess..."

In fact, the above verse begins with the subject of the right of Allah and concludes with ` the rights of slaves '. Not only in this verse the slaves are recommended about, .but also many other verses of the Qur'ān are upon this matter

:At the end, the verse warns us, saying

" .Verily Allah does not love the one who is proud, boastful..."

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١- Ibid

۳۷- اَلَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النّاسَ بِالْبُخْلِ

وَيَكْتُمُونَ ما اتاهُمُ اللّهُ مِنْ فَضْلِه وَاَعْتَدْنا لِلْكافِرِينَ

عَذابًا مُهينًا

۳۷. " Those who are niggardly and enjoin people to niggardliness and hide what Allah has given them out of His grace;

and We have prepared for the disbelievers a humiliating chastisement."

Commentary: verse ۳۷

Hypocritical and Godly Charities

This verse, in fact, is the continuation of the subject of the former verses which refers to the arrogant persons and haughty ones. Such persons not only refrain from doing good to human beings themselves, but also invite people to niggardliness. It says:

" Those who are niggardly and enjoin people to niggardliness ..."

Moreover, they often try to conceal that which Allah has bestowed them out of His Grace lest people of their society expect something from them.

"... and hide what Allah has given them out of His grace; ..."

Then, the Qur'ān states about the fate and the end of these persons as this:

"... and We have prepared for the disbelievers a humiliating chastisement."

Perhaps the key to the secret of mentioning the word ` the disbelievers ' in this verse is that: `niggardliness' often originates from infidelity, because the niggardly persons, indeed, have not a complete faith upon the endless merits of Allah unto the good-doers. So, when it says that their punishment is " a humiliating chastisement ", it is for the reason that they may see the retribution of ` arrogance ' and ` self-admiration ' through this way.

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۳۸- وَالَّذِينَ يُنْفِقُونَ اَمْوالَهُمْ رِئاءَ النّاسِ

وَلايُؤْمِنُونَ بِاللّهِ وَلا بِالْيَوْمِ الْاخِرِ وَمَنْ يَكُنِ

الشَّيْطانُ لَهُ قَرِينًا فَساءَ قَرِينًا

۳۸. " And (the arrogant ones are) those who spend their wealth to be seen by people and neither believe in Allah nor in the Last Day; and anyone whose companion be Satan, (what) an evil companion then he is! "

Commentary: verse ۳۸

Point

Sometimes Satan whispers and tempts something from a long distance into some persons, and sometimes it does it from a short distance.

The believers usually flee from the temptations of Satan, but sometimes Satan becomes as a constant friend and companion of some people. It may approach them very nigh, and in a manner that Sura Al-Zukhruf, No. ۴۳, verse ۳۶ refers to. It states: " And whoever turns himself away from the remembrance of the Beneficent God, We appoint for him a Satan, so he becomes his associate."

Explanations:

۱- Both to abandon giving charity and to give charity hypocritically are bad. In the previous verse, niggardliness was blamed, and here in the above verse, hypocritical remittals are remonstrated.

۲- Hypocrisy is the sign of the lack of true faith in Allah and the Hereafter. A hypocrite relies on people, then he is deprived from the full reward in the Hereafter.

۳- The goal of giving charity is not only satiating the hungry, since this aim can be gained by hypocrisy either. So, the aim of giving charity, is also the spiritual growth of the giver of charity.

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۳۹- وَماذا عَلَيْهِمْ لَوْ آمَنُوا بِاللّهِ وَالْيَوْمِ الْآخِرِ

وَأَنْفَقُوا مِمّا رَزَقَهُمُ اللّهُ

وَكانَ اللّهُ بِهِمْ عَليمًا

۳۹. "And what (harm) would it have done them if they had believed in Allah and the Last Day,

and spent in charity of what Allah had provided them with?

And Allah is ever aware of them."

Commentary: verse ۳۹

In this verse, as an expression of sympathy and regret for the state of this group, it says that what would happen to them if they returned from this deviated-path and believed in Allah and the Last Day? They could also spend a part of the bounties that Allah had given them to the servants of Allah with a sincere intention and through a pure thought. By this way, they would earn the felicity and happiness of this world and the next world both.

"And what (harm) would it have done them if they had believed in Allah and the Last Day, and spent in charity of what Allah had provided them with? …"

However, Allah is aware of their intentions and deeds, and He will give them an appropriate reward and retribution accordingly.

"…And Allah is ever aware of them."

****

۴۰- اِنَّ اللّهَ لایَظْلِمُ مِثْقالَ ذَرَّهٍ وَاِنْ تَکَ حَسَنَهً

یُضاعِفْها وَیُؤْتِ مِنْ لَدُنْهُ اَجْرًا عَظیمًا

,Verily Allah does not do injustice even of the weight of an atom " .۴۰

".and if there be a good deed He multiplies it and gives from Himself a great reward

Commentary: verse ۴۰

Point

This verse, addressing the faithless and niggardly persons, whose status was :introduced in the former verses, says

"... ,Verily Allah does not do injustice even of the weight of an atom "

The Arabic term /arrah/ originally means very small ant which is not seen easily; but, .gradually it has been applied for every small thing

Accordingly, nowadays, ` atom ', which is any of the smallest particles of an element, is also called /arrah/. And, in view of the fact that the Arabic word /miqāl/ means ` weight', the Qur'ānic phrase /miqāla arratin/ means ` the weight of an extraordinary .'small thing

:Then, the verse adds that: not only Allah does not do injustice, but also

and if there be a good deed He multiplies it and gives from Himself a great ..." ".reward

?Why Does Allah not Do Injustice

The root of injustice is usually either ignorance, or fear, or need, or greed, etc, but Allah, Who is the Self-Sufficient, Omniscient, and Glorified, does not do injustice. Moreover, Allah has enjoined people to equity and goodness Himself, then how does .(He do injustice? Yet, His reward is manyfold: (ten-fold, hundred-fold, or more

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۴۱- فَکَیْفَ اِذا جِئْنا مِنْ کُلِّ اُمَّهٍ بِشَهیدٍ

وَجِئْنا بِکَ عَلی هؤُلاءِ

شَهیدًا

۴۱. " How will it be, then, when We bring from every people a witness and We bring you a witness over those (witnesses)? "

Commentary: verse ۴۱

Point

The content of this verse, which refers to the Messenger of Allah, as a witness over the Ummah, has also occurred in some other verses of the Qur'ān (such as: Sura Al-Baqarah, No. ۲, verse ۱۴۳, Sura An-Naḥl, No. ۱۶, verse ۸۹, and Sura Al-Hajj, No. ۲۲, verse ۷۸).

Whenever Ibn-Mas`ūd recited this verse to the Prophet (p.b.u.h.), the tears of the Messenger of Allah (p.b.u.h.) would shed. (Narrated from Ṣaḥīḥ-i-Bukhārī, Tarmathī, and Nisā'ī in Tafsīr-ul-Kabīr by Fakhr-i-Rāzī and Tafsīr-i-Marāqī).

Allah does not need, of course, to bring any witnesses, but human beings are in a condition that the more they feel the presence of witnesses, the more effective it is for strengthening their training and their piety.

As the verses of the Qur'ān indicate, there are many sorts of witnesses in the Hereafter; among them are: Allah: " Verily Allah is a witness over all things";(۱) the prophets: the above verse, (۲) the immaculate Imams: " And thus have We made you an Ummah of middling stand that you may be witnesses over mankind, ..." (۳) ; the angels: " And every soul shall come, with it a driver and a witness." (۴) ; the earth: " On that Day, she will recount (all) her news:"(۵) ; the time: A tradition says that: every day the time addresses man by saying: " I am a new day and I am a witness over you " ;(۶)

and the limbs of the body: " On the Day when their tongues and their hands

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Sura Al-Hajj, No ۲۲, verse ۱۷ ۱ -۱

The verse under discussion ۲ -۲

Sura Al-Baqarah, No.۲, verse ۱۴۳ ۳ -۳

Sura Qaf, No.۵۰, verse۲۱ ۴ -۴

Sura Az-Zilzal, No. ۹۹, verse ۴ ۵ -۵

Nur-uth-Thaqalayn, vol. ۵, p.۱۱۲ ۶ -۶

and their feet shall bear witness against them as to what they did." (۱) And, again, we should be aware that the day of Resurrection is the Day on which the witnesses will stand forth: " on the day when shall stand forth the witnesses." (۲)

:Explanations

۱- Prophets are some examples for people in the world and the witnesses over them in the Hereafter.

۲- It is Allah's way of treatment that the prophet of every nation be a witness over that nation. After the departure of the Prophet (p.b.u.h.) there should be someone with the same qualities of the Prophet (p.b.u.h.) (the immaculate Imams) to be witness over people. Imam Ṣādiq (a.s.) in a tradition said: " In any Age an Imam from us, Ahlul-Bayt, is a witness over people, and the Messenger of Allah is a witness over us " (۳)

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۱- Sura An-Nur, No. ۲۴, verse ۲۴ ۱

۲- Sura Al-Mu'min(Qafar), No.۴۰, verse ۵۱ ۲

۳- Nur-uth-Thaqayan, vol. ۱, p.۳۹۹ ۳

۴۲- يَوْمَئِذٍ يَوَدُّ الَّذينَ كَفَرُوا

وَعَصَوُاْ الرَّسُولَ لَوْ تُسَوّى بِهِمُ الْأَرْضُ

وَلايَكْتُمُونَ اللّهَ حَديثًا

On that Day will those who disbelieve and disobey the Messenger wish that the " .۴۲
".earth were levelled with them, and they will not hide any word from Allah

Commentary: verse ۴۲

Point

On the Day of Judgement, before standing these witnesses up, the disobedient infidels deny their committing sins and corruptions in the world and try to find a way to escape. They would say: "... By Allah, our Lord, we were not polytheists."(۱) But, in Hereafter when the witnesses say the facts, there will exist no room for them to deny. .So, they will desire that the earth were levelled with them

On that Day will those who disbelieve and disobey the Messenger wish that the "
".earth were levelled with them, and they will not hide any word from Allah

:Explanations

Disobedience to the governmental commands of the holy Prophet (p.b.u.h.) is - ۱
.considered in a row with disbelief in Allah

"...those who disbelieve and disobey the Messenger..."

.The Day of Resurrection is the day of regret and desire -۲

"... ,wish that the earth were levelled with them ..."

.On the Day of Judgement, there will remain nothing concealed -۳

".and they will not hide any word from Allah..."

In some verses of the Qur'ān, the regretful wishes of the sinners are pointed out, as :follows

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Sura Al-An'am, No.۶, verse ۲۳ ۱ -۱

I wish I were soil. I wish I were covered inside the soil! I wish I would not have made friend with so and so! I wish I contemplated in the world! I wish I had been vanished .by that very death. And some other phrases like that

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p: ٥٠

Section ۷: Cleanliness External and Internal

Point

Cleanliness and purity essential preliminary to prayer

.Jews exhorted to obey - Polytheism the gravest the unpardonable sin

۴۳- یاأَیُّهَا الَّذینَ امَنُوا لاتَقْرَبُوا الصَّلوهَ وَأَنْتُمْ سُکاری

حَتّی تَعْلَمُوا ما تَقُولُونَ

وَلاجُنُبًا اِلّا عابِری سَبیلٍ حَتّی تَغْتَسِلُوا

وَاِنْ کُنْتُم مَرْضی اَوْ عَلی سَفَرٍ اَوْجاءَ اَحَدٌ مِنْکُمْ مِنَ الْغائِطِ اَوْ لَمَسْتُمُ

النِّساءَ فَلَمْ تَجِدُوا ماءً

فَتَیَمَّمُوا صَعیدًا طَیِّبًا فَامْسَحُوا بِوُجُوهِکُمْ وَاَیْدیکُمْ

اِنَّ اللّهَ کانَ عَفُوًّا غَفُورًا

۴۳. " O' you who have Faith! do not approach prayer when you are intoxicated, until you know what you say, nor when you are polluted unless you be passing through .until you wash yourselves

And if you are ill or on a journey, or one of you come from privy or you have touched ,the women and you cannot find water

;then betake yourselves to pure earth then wipe your faces and your hands

".Verily Allah is Pardoning, Forgiving

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Commentary: verse ۴۳

A Few Legal Ordinances

The following Islamic legal ordinances can be extracted from the above-mentioned :verse

۱- Canonical prayers are invalid when the person is intoxicated. The holy verse says:

O' you who have Faith! do not approach prayer when you are intoxicated, until you " "... ,know what you say

The reason of it, of course, is clear, because `prayer' is the talk and invocation of the .servant with Allah and the action must be performed in an utmost conscious state

۲- The prayer is invalid for the person who is in ritual impurity. So, the Qur'ān says that :you should not approach prayer when you are polluted

"... nor when you are polluted ..."

:Next to that, it has stated an exception for this ordinance. It says

"... unless you be passing through ..."

In this state establishing prayer is permissible on the condition of dry ablution, which .will be dealt with in the following

۳- The words refer to the allowance of establishing prayer or passing through a :mosque after performing a legal bathing, which has been stated by saying

"...until you wash yourselves..."

:Dry Ablution for the Excused

Through the next phrase, all religious aspects of dry ablution are stated. At first, it .points to the situation in which water is harmful for the health of the body

"... ,And if you are ill or on a journey..."

:Then, it continues saying

"... ,or one of you come from privy or you have touched the women..."

:And, when in this situation, there is not water for ablution

p: ۵۲

"... ,and you cannot find water..."

:In this condition, you must have recourse to dust

"... ,then betake yourselves to pure earth ..."

:In the next sentence, it has stated the style of having recourse to dust. It says

"... ;then wipe your faces and your hands..."

At the end of the verse, the Qur'ān points to this fact that this ordinance is a kind of :facilitation and discount for you, since

".verily Allah is Pardoning, Forgiving..."

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۴۴- اَلَمْ تَرَ اِلَی الَّذینَ اُوتُوا نَصیبًا مِنَ الْکِتابِ

یَشْتَرُونَ الضَّ-لالَهَ

وَیُریدُونَ اَنْ تَضِلُّوا السَّبیلَ

?Have you not seen those who were given a portion of the Book " .۴۴

".They buy error and desire that you should also go astray from the way

Commentary: verse ۴۴

In this verse, Allah addresses the holy Prophet (p.b.u.h.)and, in an astonishing tone, says: whether he has not seen that group of people who were given a portion of the .Book in order to be guided and guide others

But instead of obtaining guidance and felicity by it for themselves and others, they :buy aberration not only for themselves but also they wish you went astray. It says

?Have you not seen those who were given a portion of the Book "

".they buy error and desire that you should also go astray from the way

Thus, as a result of their bad intentions, they changed what they had as a means of guidance for themselves and for others into a means of misleading and being misled. The reason of that manner was that they never went after the truth, but they looked .all the things with the dark glasses of hypocrisy, jealousy, and materiality

****

۴۵- وَاللّهُ اَعْلَمُ بِاَعْدائِکَمْ

وَکَفی بِاللّهِ وَلِیًّا وَکَفی بِاللّهِ نَصیرًا

;And Allah knows well your enemies " .۴۵

" .and Allah is sufficient as a Guardian, and Allah is sufficient as a Helper

Commentary: verse ۴۵

,In this verse, it says that they show themselves in the form of friends

: .but they are your real enemies. It is in the case that Allah knows your enemies well

" ... ;And Allah knows well your enemies "

What enmity is higher than that they are opposite your happiness and guidance. They always persue their own evil aims to be practised, every time in a shape. They sometimes come nigh with a tongue of benevolence, and sometimes by the way of ill-.speaking

:Yet, you should never be afraid of their hostility, because you are not alone

".and Allah is sufficient as a Guardian, and Allah is sufficient as a Helper ... "

****

۴۶- مِنَ الَّذينَ هادُوا

يُحَرِّفُونَ الْكَلِمَ عَنْ مَواضِعِه وَيَقُولُونَ سَمِعْنا وَعَصَيْنا وَاسْمَعْ غَيْرَ

مُسْمَعٍ وَراعِنا لَيّاً بِاَلْسِنَتِهِمْ وَطَعْنًا فِى الدّينِ

وَلَوْ اَنَّهُمْ قالُوا سَمِعْنا وَاَطَعْنا وَاسْمَعْ وَانْظُرْنا لَكانَ خَيْرًا لَهُمْ وَاَقْوَمَ

وَلكِنْ لَعَنَهُمُ اللّهُ بِكُفْرِهِمْ

فَلايُؤْمِنُونَ اِلاّ قَليلاً

۴۶. " Some of those who are Jews change the words from their places and say: " We heard and disobeyed ", and (impolitely tell the Messenger) do hear, but as one that never hears, and ` Infatuate us! ' distorting (the word) with their tongues and taunting about religion, and if they had said: ` We heard and we obeyed, hear you and respite us ' it would have been better for them, and more upright,

but Allah cursed them for their disbelief,

so they do not believe; save a few. "

Commentary: verse ۴۶

The application of the phrases / sami`nā wa `aṣaynā / in the Arabic language means something like Persian proverb which says: ` You may say but we do not follow.'

The Muslims of the time of the Prophet of Islam (p.b.u.h.) used to tell him the Arabic phrase /rā`inā/. By this word they meant to say that he would pay attention to them and protect them. But the Jews perverted this word to a disgrace meaning. When the word is taken from the Arabic root /ra`ā/, it means ` to consider, to observe ', but when it is taken from the root /ra`ūnat /, and pronounced /rā`innā/, it means: ` make of us foolish'. By twisting their tongues, the Jews used to both defame the Muslims and mock Islam.

In the previous verse, too, their hostility and that they intended to

.mislead the Muslims through their apostasy and infidelity, was pointed out

It was because of these hostilities and missing the light of guidance that they were .cursed by Allah

Some of those who are Jews change the words from their places and say: " We " ,heard and disobeyed ", and (impolitely tell the Messenger) do hear

but as one that never hears, and ` Infatuate us! ' distorting (the word) with their tongues and taunting about religion, and if they had said: ` We heard and we obeyed, ,hear you and respite us ' it would have been better for them

,and more upright

" .but Allah cursed them for their disbelief, so they do not believe; save a few

****

۴۷- ياأَيُّهَا الَّذينَ أُوتُوا الْكِتابَ امِنُوا بِما نَزَّلْنا مُصَدِّقًا

لِما مَعَكُمْ مِنْ قَبْلِ اَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّها عَلى اَدْبارِها

اَوْ نَلْعَنَهُمْ كَما لَعَنّا اَصْحابَ السَّبْتِ

وَكانَ اَمْرُ اللّهِ مَفْعُولاً

۴۷. " O' you who have been given the Scripture! believe in what We have revealed, confirming that which is (already) with you, before We destroy countenances and turn them towards their backs, or curse them as We cursed the people of Sabbath (the violating Jews), and the Command of Allah is ever-executed. "

Commentary: verse ۴۷

Point

The words saying " … before We destroy countenances and turn them towards their backs, … " may refer to the purpose of changing the feature of hearts and nature of safe and sound intellects from the path of felicity. This status may come forth as a result of their obstinacy and arrogance against the Divine verses. In stead of going one step forward, they retrogress some steps backward, and their spiritual human features and intellects will be abolished.

Perhaps, it refers to the outward change of faces to their backs and transformation of the features, or change of shapes in the Hereafter.

The People of Sabbath

There were some disobedient Jews who violated the Command of Allah (s.w.t.) upon the prohibition of fishing on Saturdays and, by a legal trick, they did fishing. So, they incurred the wrath of Allah, and their faces transformed into the shape of monkeys.

:Explanations

The general framework of the programs of all Divine prophets are alike. Therefore, -۱ in the style of invitation and propagation, others' opinions and their common rights .should be respected

" ... ,confirming that which is (already) with you ... "

.Islam invites the followers of other religions to the religion of Allah, too -۲

" ... O' you who have been given the Scripture! believe "

The scientifical figures and those who are cognizant are more responsible, and are -۳ .especially addressed by the religion of Allah

"... O' you who have been given the Scripture! believe "

.When confronting the obstinant ones, the means of threat must be used -۴

" ... before We destroy ... "

In order that the threat be affected, the kinds of its concrete and applicable - ۵ .examples should be mentioned

" ... ,(as We cursed the people of Sabbath (the violating Jews ... "

The wrath of Allah upon all of the obstinate persons, during the history of the world, -۶ .is an Allah's way of treatment

" ... ,(as We cursed the people of Sabbath (the violating Jews ... "

.The command of Allah is always certain -۷

".and the Command of Allah is ever-executed ... "

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۴۸- إِنَّ اللّهَ لايَغْفِرُ اَنْ يُشْرَكَ بِهِ وَيَغْفِرُ ما دُونَ ذلِكَ

لِمَنْ يَشاءُ وَمَنْ يُشْرِكْ بِاللّهِ فَقَدِ افْتَرى اِثْمًا عَظيمًا

۴۸. " Verily Allah does not forgive that anything should be associated with Him, and forgives what is besides that to whom He Pleases; and whoever associate (aught) with Allah, has indeed devised a great sin. "

Commentary: verse ۴۸

Point

More than two hundred times the word ` polytheism ' has been mentioned in the Qur'ān where tending towards other than Allah (idolatry, hypocrisy, non-godly beliefs, materialism, and so on) has been criticized. The content of this verse has also been repeated in this very Sura, verse ۱۱۶; and in fact repetition can be a cause of guidance.

However, polytheism will not be forgiven because it is an exodus from the process of right. It is also departing from the line of Allah and joining other than Him.

If, even a pagan leaves out paganism and sincerely repents, Allah will forgive him. It is cited in Sura Az-Zumar, No.۳۹, verse ۵۳ that surely Allah forgives the faults altogether, therefore do not despair of His Mercy. Then, it is appropriate for everyone to return to Him by repenting and asking forgiveness.

It is narrated from Imam Amirul-Mu'mineen Ali (a.s.) who said that the mentioned verse, to me, is the most (encouraging) beloved one among the verses of the Qur'ān.

Since no one knows to whom the wisely grace of Allah will be granted, there will remain no room for pride and boldness in anyone to commit sin. The following factors pave the way of forgiveness:

۱) repentance, ۲) to do goodness, ۳) to avoid the great sins, ۴) intercession, and, ۵) the Divine pardon (which is pointed out in this verse)

Explanations:

۱ - Polytheism is the worst form of sins and it is a barrier against the Divine forgiveness.

۲- Forgiveness of the faults relates to the Wisely Will of Allah.

p: ۶۰

۴۹- اَلَمْ تَرَ اِلَی الَّذینَ یُزَکّونَ اَنْفُسَهُم

بَلِ اللّهُ یُزَکّی مَنْ یَشاءُ وَلایُظْ-لَمُونَ فَتیلاً

۴۹. " Have you not seen those who consider themselves pure? Nay! Allah purifies whom He pleases, and they shall not be wronged even the hair of a date-stone. "

Commentary: verse ۴۹

In some other verses of the Qur'ān, self-praise and considering oneself faultless, chosen, and excellent are also blamed. Sura An-Najm, No.۵۳, Verse ۳۲, for example, says: " … therefore do not attribute purity to yourselves; He knows him best who keeps from evil. "

Imam Amir-ul-Mu'mineen Ali (a.s.) in one of his sermons, speaking about the signs of the pious ones, points out: " … whenever they are praised, they awe …". Therefore, that self-praise, which originates from pride, self-admiration and humiliating others, is forbidden, while praising Allah and worshipping Him is a great value. By the way, the divine retributions of people are the fruit of the evil deeds and they are not from the side of Allah.

" Have you not seen those who consider themselves pure? Nay! Allah purifies whom He pleases, and they shall not be wronged even the hair of a date-stone. "

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۵۰- اُنظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللّهِ الْكَذِبَ

وَكَفى بِهِ اِثْمًا مُبِينًا

" .See how they forge a lie against Allah! and it is sufficient as a manifest sin " .۵۰

Commentary: verse ۵۰

The Jews considered themselves a superior race and also the children and the beloved of the Lord. This self-admiration is the greatest calumny unto Allah, because He has not appointed anyone as His child, and all human beings are equal before Him. .It is in the case that, to Him, the only privilege is Faith and piety

In belie, besides the existence of lie, there are also the sin of accusation, persecution, .injustice, and desecration

:Belie upon Allah nullifies fasting, too. Imam Bāqir (a.s.) also said

.Telling lie is worse than drinking wine." Yet, belie is graver than telling a lie, either ... "

" .See how they forge a lie against Allah! and it is sufficient as a manifest sin "

****

Section ۸: Leaning to injustice and evil to be avoided

Point

Jews preferring the idolaters to Muslims Abraham's seed blessed

,Recompense for disbelief and faith Obedience to Allah

.the Apostle Muhammad and those vested with the authority

۵۱- اَلَمْ تَرَ اِلَى الَّذينَ اُوتُوا نَصيباً مِنَ الْكِتابِ يُؤْمِنُونَ بِالْجِبْتِ

وَ الطّ-اغُوتِ وَ يَقُولُونَ لِلَّذينَ كَفَرُوا هؤُلاءِ اَهْدى

مِنَ الَّذينَ امَنُوا سَبيلاً

۵۱. " ?Have you not seen those who were given a portion of the Book

:They believe in Jibt (idol) and Ṭāqūt (false deities) and they say about the infidels

` These are better guided on the way than those who have believed (in Islam) '."

Commentary: verse ۵۱

After that the fight of 'Uhud ended, a group of the Jews went to Mecca in order that they ally with the pagans there against the Muslims.

Having the aim to please and asure the pagans, the Jews prostrated before the pagans' idols. They said that their idolatry was better than the faith of Muslims in Islam and Muhammad (p.b.u.h.).

" ?Have you not seen those who were given a portion of the Book

:They believe in Jibt (idol) and Ṭāqūt (false deities) and they say about the infidels

` These are better guided on the way than those who have believed (in Islam) '."

The Arabic term `Jibt', which is applied for the idol of magician, has occurred only once in the Qur'ān; while the term Ṭāqūt, which is derived from the sense of ` disobedience ', has occurred eight times therein.

Perhaps, the objective meaning of these two terms mentioned in the verse is the very two idols before which the Jews prostrated. Or, may be, the

purpose of ` Jibt' is the idol, but the purpose of ` Ṭāqūt' is the idol worshippers and the .advocators of idolatry

:Explanations

The enemies of Islam, in order to work against Muslims, sometimes ignore their -١ own conviction. (The Jews prostrated before idols for the pleasure of the pagans (.against the Muslims

The mood of obstinacy and enmity changes the way of judgement, and causes the -٢ .truth to be concealed

"... they say about the infidels: ` These are better guided ..."

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۵۲- أُولئِکَ الَّذینَ لَعَنَهُمُ اللّهُ وَ مَنْ یَلْعَنِ اللّهُ

فَلَنْ تَجِدَ لَهُ نَصیراً

These are they whom Allah has cursed, and whomever Allah curses, then you will " .۵۲
".not find any helper for him

Commentary: verse ۵۲

The unauspicious alliances of the opponents of the truth will never gain their expected results. (As it was seen in the alliance of the parties of infidels, idolators, and the Jews due to the plotting against Islam when the Jews went into Mecca and prostrated before idols, and when they judged unjustly and allied against Islam. They gained, (.then, nothing through opposing the Will of Allah

".then you will not find any helper for him..."

.However, whoever is cursed by Allah, will always be wretched

These are they whom Allah has cursed, and whomever Allah curses, then you will "
".not find any helper for him

****

۵۳- اَمْ لَهُمْ نَصيبٌ مِنَ الْمُلْكِ فَاِذًا لايُؤْتُونَ النّاسَ نَقيرًا

Or have they a share in the kingdom? Then in that case, they do not give even a " .۵۳
" !speck to anybody

Commentary: verse ۵۳

By the commentaries of the previous couple of verses, it was said that the Jews, to attract the attention of the idol-worshippers of Mecca, testified that the idolatry of the Quraysh was better than the theistic practice of the Muslims. Even they themselves fell prostration before the idols. In this verse, as well as the next one, this fact has been pointed out that their judgement was worthless and invalid. Each of these two .verses contains a considerable proof

In this verse the Qur'ān inquires whether the Jews had any share in the government that they let themselves judge like that. And, yet, if they had such an authority, they would not give people any right when they might keep every thing for themselves .exclusively

Or have they a share in the kingdom? Then in that case, they do not give even a "
" !speck to anybody

****

۵۴- اَمْ يَحْسُدُونَ النّاسَ عَلى ما اتاهُمُ اللّهُ مِنْ فَضْلِه

فَقَدْ اتَيْنا الَ إبْرهيمَ الْكِتابَ وَالْحِكْمَةَ

وَاتَيْناهُمْ مُلْكًا عَظيمًا

Or, do they (the Jews) envy people for that which Allah has given them of His " .۵۴ grace? But indeed We have given to Abraham's children the Book and the Wisdom " .and We have given them a grand kingdom

Commentary: verse ۵۴

In the former verses, the words were about the niggardliness of the Jews, and here, in this verse, their envy is dealt with. Envy, of course, is worse than niggardliness, because a miser simply does not remit his own property, but an envious person is .inconvenient of the favour of another person, either

The word /an-nās / `people', mentioned in this verse, as Tafsīr-us-Ṣāfī indicates, (refers to the Prophet (p.b.u.h.) and his progeny.(۱

Thus, the verse says that the Jews envied them for that which Allah had given them out of His Grace. Then, through such judgements, they wished to quench the fire of .their envy

?Or, do they (the Jews) envy people for that which Allah has given them of His grace " "...

Then the Qur'ān says: why do you wonder and envy that the Prophet of Islam (p.b.u.h.), chosen from the family of Banī-Hāshim, has been given such a rank? It is in the case that Allah has also given the progeny of Abraham (from whose family are the Jews) the Book and the wisdom and He has bestowed the prophets of the Children of .Israel the authority of a great kingdom

But indeed We have given to Abraham's children the Book and the Wisdom and We ..." ".have given them a grand kingdom

But, unfortunately you, the degenerate people, lost those worthy

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At-Tafsir-us-Safi, vol. ۱, p.۴۲۵ ۱ -۱

spiritual and physical capitals because of your own wickedness and hard-.heartedness

A tradition narrated from Imam Ṣādiq (a.s.) denotes that he (a.s.) was asked about this verse and he (a.s.) answered: " We are those whom have been jealous of by the " ... enemies

The physical and spiritual damages of envy, irrespective of personal and social ones, are extraordinarily abundant. They have been mentioned in the traditions of the leaders of Islam. Including them, it is narrated from Imam Ṣādiq (a.s.) who said: " Envy and malevolence are from the darkness of the heart and blind heartedness, which in turn originate from the denial of the bounties of Allah upon human beings. These two, (blind-heartedness and denial of the bounties of Allah) are two wings of disbelief ".which causes the annihilation of man

****

۵۵- فَمِنْهُمْ مَنْ امَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ

وَكَفى بِجَهَنَّمَ سَعِيرًا

۵۵. " So, of them were (some) who believed in it, and of them were (some) who barred (from it, and sufficient (to punish them) is the Blazing Fire (of Hell."

Commentary: verse ۵۵

This verse is both a soothing for the Prophet (p.b.u.h.) and a solace for the Muslims, so that they would not be tired and despaired of the faithlessness of people. In the length of history, the circumstances have always been such, and all the prophets had been faced with the unfaithfulness of some groups of people.

"So, of them were (some) who believed in it, and of them were (some) who barred (from it, and sufficient (to punish them) is the Blazing Fire (of Hell.

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۵۶- اِنَّ الَّذینَ کَفَرُوا بِایاتِنا

سَوْفَ نُصْلیهِمْ نارًا کُلَّما نَضِجَتْ جُلُودُهُمْ بَدَّلْناهُمْ جُلُودًا غَیْرَها

لِیَذُوقُوا الْعَذابَ اِنَّ اللّهَ کانَ عَزیزًا حَکیمًا

۵۶. " Verily those who disbelieved in Our Signs, soon We will cast them into Fire so oft as their skins shall be burnt We will change them for other skins, that they may taste the torment. Surely Allah is the Mighty, the Wise. "

Commentary: verse ۵۶

Point

Since the infidels were constantly obstinate, they should be retributed constantly with their new skins.

Once, Ibn-i-Abil-`Ujā', who was one of the opponents of the religion, asked Imam Ṣādiq (a.s.) what the fault of the new skin was.

Imam (a.s) said: " The new skin is from the remaining of the burnt of the very first skin. It is like a sun-dried brick which breaks into pieces and will be made of it mud and a new sun-dried brick again. "

Explanations:

۱- The punishment of the disbelievers is permanent.

" ... We will change them for other skins ... "

۲- The punishment, because of its continuation, will never become ordinary for the disbelievers.

۳- The new skin is for tasting a severe chastisement; (since, in burning, the utmost pain is felt in the skin, and when the fire reaches the bone its pain seems less than before.)

The Resurrection will be bodily, because the punishment will be upon the skin and -۴ .the change that it will have

Verily those who disbelieved in Our Signs, soon We will cast them into Fire so oft as " their skins shall be burnt We will change them for other skins, that they may taste the " .torment. Surely Allah is the Mighty, the Wise

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۵۷- وَالَّذينَ امَنُوا وَعَمِلُوا الصّالِحاتِ سَنُدْخِلُهُمْ جَنّاتٍ

تَجْرى مِنْ تَحْتِهَا الْاَنْهارُ خالِدينَ فيها اَبَدًا لَهُمْ

فيها اَزْواجٌ مُطَهَّرَةٌ وَنُدْخِلُهُمْ

ظِلاًّ ظَليلاً

۵۷. " And (as for) those who believe and do good deeds, We will admit them into gardens beneath which rivers flow therein shall they abide forever;

for them are pure companions and We will make them enter a dense shade. "

Commentary: verse ۵۷

Point

In this verse, the holy Qur'ān promises those believers who have a good Faith and do good deeds that surely they will live soon in gardens of Heaven, where under its trees some rivers flow. Their life therein will be for ever.

Besides that, in Paradise, they will have the pure spouses who will be the source of calmness and tranquility for both their bodies and souls.

They will be pure from the point of menstruation blood, all meannesses, and pollutions. They will live under some eternal shades that, unlike to the inconstant shades of this world, are permanent, wherein no hot wind nor bitter cold enters.

" And (as for) those who believe and do good deeds, We will admit them into gardens beneath which rivers flow therein they will abide forever;

for them are pure companions and We will make them enter a dense shade. "

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۵۸- اِنَّ اللّهَ يَأْمُرُكُمْ اَنْ تُؤَدُّوا الْاَماناتِ اِلى اَهْلِها

وَاِذا حَكَمْتُمْ بَيْنَ النّاسِ اَنْ تَحْكُمُوا بِالْعَدْلِ

اِنَّ اللّهَ نِعِمّا يَعِظُكُمْ بِه

اِنَّ اللّهَ كانَ سَميعًا بَصيرًا

,Verily Allah commands you that you restore deposits to their owners " .۵۸

;and when you judge between people, you judge with justice

;verily good is the admonition Allah gives you

".verily Allah is All-Hearing, All-Seeing

:Occasion of Revelation

This verse was revealed at the time when the holy Prophet (p.b.u.h.), being completely victorious, arrived in Mecca. The Messenger of Allah (p.b.u.h.) called for `Uthmān-ibn-Ṭalhah, the key holder of the Ka`bah, and took the key from him in order to clear out the Ka`bah from the existence of the idols. After the fulfilment of that aim, `Abbās, .the Prophet's uncle, asked the Prophet (p.b.u.h.) to give the key of the Ka`bah to him

The rank of key-holding of the Sacred-House, in fact, was a distinguished and honourable rank among Arabs. But, contrary to that, after clearing out the Ka`bah from the filth of the existence of the idols, the Prophet (p.b.u.h.) closed the door of the House and delivered the key to `Uthmān-ibn-Ṭalhah while he (p.b.u.h.) was reciting .the verse under discussion

Commentary: verse ۵۸

Deposit and Justice in Islam

This holy verse, from which a general and common ordinance is understood, explicitly :says

" ... ,Verily Allah commands you that you restore deposits to their owners "

In the second part of the verse, it points to another important subject. It is the proposition of observing justice in government. The

:verse, conveying the command of Allah, says

"... ;and when you judge between people, you judge with justice ..."

:Then, to lay emphasis on these two commands, it says

" ... ;verily good is the admonition Allah gives you ... "

Again, the verse emphasizes and says that Allah is watching you in any state you are, :and He both hears your words and sees what you do. It says

".verily Allah is All-Hearing, All-Seeing ..."

It is evident that the term ` deposit ' has a vast meaning. It includes any physical and spiritual capitals. Therefore, according to the clear meaning of this verse, every Muslim is enjoined not to be treacherous in any deposit and unto any person, whether the owner of the deposit is Muslim or non-Muslim. This ordinance is, in fact, one of the .' principles of ` the declaration of the rights of human kind in Islam

Even the scientists of a society are the depositaries. They are charged with a duty not to conceal the facts. Our children are also the deposits of Allah with us. We must not neglect training and educating them. Beyond than that, our existence and whatever power Allah (s.w.t.) has given us are the deposits of Allah, and we should try to protect .them carefully

A tradition narrated from Imam Ṣādiq (a.s.) about the importance of ` deposit ' indicates that once he (a.s.) told one of his companions: " If the murderer of Hazrat Ali (a.s.) trusted me a deposit, or wanted me to advise him, or consulted me, and I)accepted that from him, certainly I would be honest in the deposition."(١

,' In many Islamic traditions, the purpose of the term ` deposit

mentioned in the current verse, has been introduced the leadership of the society, the men of which are Ahlul-Bayt (a.s.). This is the clear extension of practising this)verse.(٢

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۱- Tafsir-us-Safi, vol.۱, p. ۴۲۷ ۱

۲ - Tafsir-ul-Burhan, vol.۱, p.۳۸۰ (second edition) narrates ۱۵ traditions upon this meaning

۵۹- یاأَیُّهَا الَّذینَ امَنُوا اَطیعُوا اللّهَ وَاَطیعُوا الرَّسُولَ

وَاُوْلِی الْاَمْرِ مِنْکُمْ

فَاِنْ تَنازَعْتُمْ فی شَیْ ءٍ فَرُدُّوهُ اِلَی اللّهِ وَالرَّسُولِ

اِنْ کُنْتُمْ تُؤْمِنُونَ بِاللّهِ وَالْیَوْمِ الْاخِرِ

ذلِکَ خَیْرٌ وَأَحْسَنُ تَأْویلاً

۵۹. " O' you who have Faith! obey Allah and obey the Messenger and those charged with authority among you. Then, if you quarrel about anything,

refer it to Allah and the Messenger, if you believe in Allah and the Last Day.

This is better and very good in the end."

Commentary: verse ۵۹

Point

This verse, together with a few verses next to it, discuss about one of the most important matters of Islam, that is, the subject of leadership. They determine the true source of imitation of Muslims for the different social and religious affairs that they may have.

At first, it commands those who have faith, saying:

" O' you who have Faith! obey Allah..."

It is obvious that, for a believing person, all obediences must be led to the obedience of Allah. Then, any form of leadership must originate from His pure Essence and be adopted to His command, because it is He Who is the Ruler and the genetic Owner of the world of existence, and every sovereignty and ownership should be under His command.

For the second stage it says:

"... and obey the Messenger ..."

Obey the Prophet who is immaculate and never speaks out of desire (۱) , an Apostle appointed from the side of Allah amongst people, whose word is the word of Allah, and whose rank and position have been bestowed to him by Allah.

۱- Sura An-Nisā, No.۵۳, verse ۳

:And, for the third stage, it says

"...and those charged with authority among you ..."

Obey such ones who are from the inside of the Islamic society and protect both the .divine religion and worldly affairs of people

:After that, it says

Then, if you quarrel about anything, refer it to Allah and the Messenger, if you ..." ".believe in Allah and the Last Day. This is better and very good in the end

?' Who are ` Those Charged with Authority

All the Shi`ite commentators have the same attitude on this matter that the purpose of the phrase /'ulil- 'amr /, mentioned in this verse, is the immaculate Imams to whom the physical and spiritual leadership of the Islamic society, consisting of all affairs of life, have been given from the side of Allah and His Apostle (p.b.u.h.), and it does not conclude any other than them. This meaning is said according to the contents of ٣٣ .(authentic traditions cited in At-Tafsīr-ul-Burhān, vol.١, pp. ٣٨١-٣٨۶ (second edition

Of course, under some conditions, the obedience of those who are appointed to a rank and charge a position in the society, is necessary. This obedience is not for that they themselves are `those charged with authority', but for that they are agents of .'` those charged with authority

:Explanations

Absolute obedience from the Messenger of Allah and `those charged with authority' .١ is a token for inerrancy of those magnanimous ones. Thus, any denotation expansion which is stated for `those charged with authority' is not valid, if the one is not .infallible

The repetition of the word /'atī`ū / `obey' is the secret of the kind of orders. The .٢ holy Prophet (p.b.u.h.) sometimes stated the ordinances of Allah, and sometimes gave the governmental commands, since he had both offices of `prophecy' and

(government. (۱

p: ۷۵

Allah addresses the Prophet (p.b.u.h) in the Quran both for the rank of statement ۱ - ۱ (Sura An-Nahl, No.۱۶, verse ۴۴) and for the rank of government (Sura An-Nisa, No.۴ , (verse ۱۰۵

The name of `those charged with authority' is mentioned nesct to the names of .۳ Allah and the Apostle, accompanied with an absolute obedience. This is a sign to show that the one in charge of Islamic government should be qualified with a high saintliness. Based on many traditions, as was mentioned in the commentary of the .(.verse, the purpose of the phrase `those charged with authority' is Ahlul-Bayt (a.s

People ought to accept the Islamic system and support its godly leaders by their .۴ .words and deeds

obey Allah and obey the Messenger and those charged with ..."

"... autority among you

In obedience, hierarchical order should be observed, that is: Allah, the Messenger, .۵ .and those charged with authority

.One of the ways of: acknowledgement is comparison with opposites and contraries .۶

When speaking of mischief-makers, the extravagant, the misguided, the ignorant, .۷ :the tyrants and so on, the Qur'ān's command is

Do not yield..." and " Do not follow ...". The conclusion is that the aspects of the word " ./'atī`ū/ `obey' must be those whose obedience have not been prohibited of

.To obey false deities is forbidden .۸

If all groups assume the Qur'ān and the practice of the Prophet (p.b.u.h) as reliable .۹ .testimonies, discords will be removed and unity will govern

:A complete religion must have a solution for discords. The Qur'ān says .۱۰

"... ,refer it to Allah and the Messenger ..."

Those who are opponent to the orders of Allah, the Messenger, and `those .۱۱ charged with authority' should doubt in their own religion, if they want to believe in .truth

"... if you believe ..."

Farsightedness and being careful of the interests of long future, time is the . ۱۲ .standard of value

".This is better and very good in the end ..."

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p: ۷۶

.Section ۹: Hypocrites refuse to accept the Messenger's judgement

Point

- Hypocrites' leaning to satan - the Messenger's judgement shall be accepted

.Reward for the obedience to Allah and the Messenger

۶۰- اَلَمْ تَرَ اِلَى الَّذينَ يَزْعُمُونَ

اَنَّهُمْ امَنُوا بِما اُنزِلَ اِلَيْكَ وَما اُنزِلَ مِنْ قَبْلِكَ يُريدُونَ اَنْ

يَتَحاكَمُوا اِلَى الطّاغُوتِ وَقَدْ اُمِرُوا اَنْ يَكْفُرُوا بِهِ وَيُريدُ الشَّيْطانُ

اَنْ يُضِلَّهُمْ ضَلالاً بَعيدًا

۶۰. " Have you not seen those who think they believe in what has been revealed to you ?and what was revealed before you

They intend to resort in the judgement of Tāghūt (false deities) while they have been ,ordered to reject him

".and Satan intends to mislead them far astray

Commentary: verse ۶۰

It happened that there arose a dispute between a hypocritical Mulsim and a Jew. They decided to refer to the arbitrator. The Jew elected the Prophet (p.b.u.h.) as the arbitrator for trustworthiness and justice he (p.b.u.h.) had, but the hypocrite agreed with Ka`b-ibn-'Ashraf (one of the distinguished Jews) as his arbitrator, because the hypocrite knew that he could tend the attitude of Ka`b towards his benefit by giving .him some gifts. he verse is for the bleme of that manner

" Have you not seen those who think they believe in what has been revealed to you ?and what was revealed before you

They intend to resort in the judgement of Tāghūt (false deities) while they have been ".ordered to reject him, and Satan intends to mislead them far astray

As for the definition of `the false deities', Imam Ṣādiq (a.s.) says: "A false deity is he who does not judge rightfully, decides against the command of Allah, and his order is (obeyed." (١

In the previous verse, Allah and the Apostle were introduced as the place of resorts of discords, but in this verse, the blame is upon those who refer to false deities as the place of resorts of their own discords. Thus, in that verse the virtuous cite of resort has been introduced, while in this verse the impious one has been pointed out. So, true believers do not even think of going to false deities since agreement with /tāqūt/ .`false deities' is prohibited

"...they have been ordered to reject him ..."

.For removing the interior discords, going to non-Muslims is forbidden for Muslims

"...(They intend to resort to the judgement of Ṭāghūt (false deities ..."

Through a verse (No. ٣۵) in the current Sura, formerly the Qur'ān pointed out that: for a family discord an arbitrator from the family of the wife and another one from the .family of the husband should judge

(Then appoint a judge from his people and a judge from her people, ..."(٢ ..."

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Al-Tafasir-ul-Burhan, vol.١, p. ٣٨٧ ١ -١

Sura An-Nisa, No. ۴, Verse ٣۵ ٢ -٢

۶۱- وَاِذا قیلَ لَهُمْ تَعالَوْا

اِلی ما اَنْزَلَ اللّهُ وَاِلَی الرَّسُولِ رَاَیْتَ الْمُنافِقینَ یَصُدُّونَ

عَنْکَ صُدُودًا

And when it is said to them: ` Come to what Allah has revealed and to the " .۶۱ ".Messenger,' you will see the hypocrites barring (people) to you with utter aversion

Commentary: verse ۶۱

Point

The reference of hypocrites to false deities and asking judgement from (non-Muslim) foreigners is not a casual happening. But, it is the quality and spiritual specification of .hypocrites that they oppose the heavenly leaders and reject the path of truth

',And when it is said: ` Come to what Allah has revealed and to the Messenger "

".you will see the hypocrites barring (people) to you with utter aversion

:Explanations

The hypocrites do not surrender to the law of Allah and the command of the . ۱ .Prophet (p.b.u.h.). But, in the meanwhile, we must invite them to the truth

The hypocrites are not sensitive to the heartly faith of people to Allah. Their main . ۲ .worriment is the crowd of people gathered around the heavenly Messenger

".you will see the hypocrites barring (people) to you with utter aversion ..."

The blameworthy plot of the hypocrites, is separating people from the Prophet . ۳ .(.(p.b.u.h

However, in another occurrence, the Qur'ān indicates that barring the path of the Prophet (p.b.u.h.) is, in fact, barring the path of Allah, and denying the Messenger of Allah (p.b.u.h.) is the denial of the signs of Allah. In another verse, it says: "... but surely

(they do not call you a liar, but the unjust deny the Signs of Allah." (١)

p: ٧٩

١- Sura Al-An'am, No. ۶, Verse ٣٣

۶۲- فَكَيْفَ اِذا اَصابَتْهُم مُصيبَةٌ بِما قَدَّمَتْ اَيْديهِمْ

ثُمَّ جاؤُكَ يَحْلِفُونَ بِاللّهِ

اِنْ أَرَدْنا اِلاّ اِحْسانًا وَتَوْفيقًا

۶۲. " But how will it be, when some disaster befalls them on account of what their (own) hands have forwarded, then they come to you swearing by Allah (saying):

` We intended naught but kindness and concord '? "

Commentary: verse ۶۲

Point

The justification of the hypocrites for referring the judgement to the false deities, as they said, was that their final aim was to make peace. So, if they had gone to the Prophet (p.b.u.h.) for judgement and he judged for the benefit of one party, naturally the other party would have become displeased from the Messenger of Allah (p.b.u.h.) and would have raised a tumult noisily, which was not appropriate with the position of the holy Prophet (p.b.u.h.). Therefore, to avoid this matter and to protect the honour, rank, and amiability of the Prophet (p.b.u.h.), they did not take the conflict to him.

Explanations:

۱. The hypocritical Muslims refer to the divine leaders only when they encounter a difficulty and feel danger.

"... they come to you ..."

۲. The opponents usually justify their wrong actions.

"... ` We intended naught but kindness ..."

۳. The hypocrites apply the swearing to Allah as a cover over their own goals.

"... swearing by Allah ..."

Among the deeds of the hypocrites is: showing a feature of benevolence, kindness .۴ .and claiming the motto of peacefulness and exchanging agreements

"?kindness and concord ..."

p: ۸۰

۶۳- اُولئِکَ الَّذینَ یَعْلَمُ اللّهُ ما فی قُلُوبِهِمْ

فَاَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فی اَنْفُسِهِمْ قَوْلاً

بَلیغًا

۶۳. " Those are they of whom Allah knows what is in their hearts,

therefore turn away from them,

and admonish them and speak to them concerning themselves effectual words."

Commentary: verse ۶۳

The effort of the hypocrites is useless, because Allah knows both their interiors and their evil intentions, and manifests them at an appropriate time.

" Those are they of whom Allah knows what is in their hearts, …"

Also, the apology of the hypocrites is not done truthfully, otherwise they would not issue the command of rejection.

"… Allah knows what is in their hearts, therefore turn away from them, …"

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۶۴- وَما اَرْسَلْنا مِنْ رَسُولٍ اِلّا لِيُطاعَ بِإِذْنِ اللّهِ

وَلَوْ اَنَّهُمْ اِذْ ظَلَمُوا اَنْفُسَهُمْ

جاؤُکَ فَاسْتَغْفَرُوا اللّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ

لَوَجَدُوا اللّهَ تَوّابًا رَحيمًا

۶۴. " And We did not send any Messenger save that he should be obeyed, by Allah's leave, and had they, when they were unjust to themselves, come to you and sought forgiveness of Allah and the Messenger (also) had asked forgiveness for them, they would certainly have found Allah forgiving, Merciful."

Commentary: verse ۶۴

Through the previous verses, the Qur'ān has seriously condemned referring to the tyranical arbitrators. Yet, as an emphasis in this verse, it says:

" And We did not send any Messenger save that he should be obeyed, by Allah's leave, ..."

The reason of it is that those Apostles have been both the Messenger of Allah and the chief in the divine government. Therefore, people have been enjoined to obey them from the point of stating the ordinances of Allah, and the manner of practicing them both. They should not suffice only to a mere claim of faith.

Then, in the continuation of the verse, it has opened the door of return to the sinners and those who have referred to the false deities, or in some way or other, have committed a fault or faults, where it says:

"... and had they, when they were unjust to themselves, come to you and sought forgiveness of Allah and the Messenger (also) had asked forgiveness for them, they would certainly have found Allah forgiving, Merciful."

The current discussed part of the verse points to this fact that the

fruit of the obedience of Allah and His Apostle (p.b.u.h.) returns to yourselves, as well as the result of your disobedience, which is a kind of injustice, that returns to you, too, because it disturbs the material affairs of your life and, also from the spiritual point of .view, it causes your retrogression

By the way, this verse is an answer to those who imagine referring to the Prophet or Imam is a kind of polytheism, because this verse clearly denotes that coming to the Prophet (p.b.u.h.) and setting him as an intercessor before Allah, in order to seek forgiveness from Him for the sinners, is effective and causes their repentance to be .accepted and the grace of Allah to be showered

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۶۵- فَلا وَرَبِّکَ لایُؤْمِنُونَ

حَتّی یُحَکِّمُوکَ فیما شَجَرَ بَیْنَهُمْ ثُمَّ لایَجِدُوا فی اَنْفُسِهِمْ

حَرَجًا مِمّا قَضَیْتَ وَیُسَلِّمُوا تَسْلیمًا

۶۵. " But no, by your Lord!

they do not believe (in reality) until they make you the judge regarding the disagreement between them,

then they find within themselves no dislike of which you decide and submit with full submission. "

Occasion of Revelation verse ۶۵

There was a dispute between Zubayr-ibn-`Awām (one of the Emigrants) and an other Muslim from the Helpers upon the irrigation of a palm-plantation. Since the Upper part of the garden belonged to Zubayr, the Prophet (p.b.u.h.) judged that he should irrigate it first. The other man, the Helper, became worried from the Prophet's judgement (p.b.u.h.) and told him: " As Zubayr is your cousin, you judged in his benefit. " As soon as he uttered that expression, the face of the Prophet (p.b.u.h.) paled, and the above verse was revealed.

Surprising! They themselves elected the Prophet (p.b.u.h.) as an arbitrator, but they refused his judgement.

Commentary: verse ۶۵

Imam Ṣādiq (a.s.) in a tradition said: " If some people worship Allah by establishing prayer, performing Hajj pilgrimage, paying alms, and so on to adore Him, but they doubt about the deeds of the Messenger of Allah (p.b.u.h.), they are not, indeed, believers. " Then he (a.s.) recited this verse.

!But no, by your Lord "

they do not believe (in reality) until they make you the judge regarding the disagreement between them, then they find within themselves no dislike of which you decide

p: ۸۴

" .and submit with full submission

:However, the signs of a true believer are three

A) Instead of referring to the false deities, he takes the judgement to the Prophet .(.(p.b.u.h

B) He should not have any suspicion to the judgement of the Messenger of Allah .(.(p.b.u.h

"... they find within themselves no dislike ..."

C) He ought to accept the command of the Prophet (p.b.u.h.) ordently and surrender to .it

By the way, judgement is from among the ranks of messengership and mastership. And, personal attitude against the sacred Qur'ānic text is forbidden, because this .(manner is the sign of faithlessness, (regarding to the occasion of revelation

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۶۶- وَلَوْ اَنّا كَتَبْنا عَلَيْهِمْ

اَنِ اقْتُلُوا اَنْفُسَكُمْ اَوِ اخْرُجُوا مِنْ دِيارِكُمْ

ما فَعَلُوهُ اِلاّ قَليلٌ مِنْهُمْ وَلَوْ اَنَّهُمْ فَعَلُوا ما يُوعَظُونَ بِه

لَكانَ خَيْرًا لَهُمْ وَاَشَدَّ تَثْبيتًا

۶۶. " And if We had decreed for them (saying): ` Kill yourselves or go forth from your dwellings ', they would not have done it except a few of them;

and if they had done what they were admonished, it would have certainly been better for them and more efficacious for strengthening (their faith).

Commentary: verse ۶۶

Here, in order to complete the previous discussion about those who sometimes felt inconvenience for the just judgements of the Prophet (p.b.u.h.), the verse points to some laborious duties of the former nations, such as the Jews whom, after idol-worshipping and calf-worshipping, were ordained to kill each other as an atonement of that great sin, or to go out of their beloved homes. But, this group are not ordained a heavy and grave duty. If they were also enjoined to do hard duties, how could they to lerate?

These people who do not submit the judgement of the Prophet (p.b.u.h.) upon the irrigation of a palm-plantation, how can they fulfil other trials? So, it says:

" And if We had decreed for them (saying): ` Kill yourselves or go forth from your dwellings, they would not have done it except a few of them; ..."

Then, it points to two advantages that result from the fulfilment of the commands of Allah, saying:

"...and if they had done what they were admonished, it would have certainly been better for them and more efficacious for strengthening (their faith).

Here, the commands and ordinances of Allah have been rendered

into admonishments and advices. This shows that these ordinances are not any things that benefit the Commander (Allah), but they are some advices that benefit us .ourselves

It is interesting that the verse implies that the further a person paves the path of obedience of Allah (s.w.t.), the more his perseverance and steadfastness promotes. In fact, the obedience of the command of Allah is a kind of spiritual practice for human .beings

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۶۷- وَإِذًا لَآتَيْناهُمْ مِنْ لَدُنّا أَجْرًا عَظِيمًا

.۶۷ "And then We would certainly have given them from Our Own accord a great reward."

۶۸- وَلَهَدَيْناهُمْ صِراطًا مُسْتَقِيمًا

.۶۸ "And We would certainly have guided them in the straight path."

Commentary: verses ۶۷-۶۸

In these two verses, two other advantages of obeying and submitting to Allah are stated. In addition to the advantages mentioned in the previous verses, the first verse points to the third gain of this obedience. It says:

"And then We would certainly have given them from Our Own accord a great reward."

****

And the second verse points to the fourth result of obeying and submitting to Allah when it says:

"And We would certainly have guided them in the straight path."

The objective meaning of the term ` guidance ', mentioned in this verse, is some additional graces which are bestowed upon these eligible persons from the side of Allah in the form of a secondary guidance and as a particular reward.

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۶۹- وَمَنْ يُطِعِ اللّهَ وَالرَّسُولَ

فَأُولئِکَ مَعَ الَّذينَ اَنْعَمَ اللّهُ عَلَيْهِمْ مِنَ النَّبِيّينَ

وَالصِّدّيقينَ وَالشُّهَداءِ وَالصّالِحينَ

وَحَسُنَ اُوْلئِکَ رَفيقًا

۶۹. "And whoever obeys Allah and the Messenger,

these are with those upon whom Allah has bestowed favours,

of the prophets, and the truthful, and the martyrs, and the righteous;

and excellent are these as companions."

۷۰- ذلِکَ الْفَضْلُ مِنَ اللّهِ وَكَفى بِاللّهِ عَليمًا

۷۰. "This is the grace from Allah, and sufficient is Allah as the Knower."

Occasion of Revelation verse ۶۹

Upon the revelation of this verse, it has been cited that: once one of the companions of the Prophet (p.b.u.h.), who was named Nubān, and who had a fairly intensive affection to the Messenger of Allah (p.b.u.h.), came to him while he was very distressed. The Messenger of Allah (p.b.u.h.) asked him about his disturbance and he answered that he reviewed the thought in his mind on that day that: if he would be admitted into Paradise on the Day of Judgement, he would surely not be in the position of the Prophet (p.b.u.h.) therein. And, if he would not be admitted into Paradise, his circumstances were evident. Therefore, in either of the cases he might be deprived from being at the presence of him (p.b.u.h.). That was why he was distressed.

Then, these two verses were revealed and gave glad tidings to such people implying that the obedient persons will be the companions of the prophets and the chosen ones in Heaven. Then the Prophet (p.b.u.h.) said:

By Allah, the faith of a Muslim will not be completed except that the one loves me " better than himself, his parents and all his relatives, and that he be submitted to my ".words

p: ۸۹

Commentary: verses ۶۹-۷۰

Companions in Heaven

In the previous holy verses, the privileges of the obedients to the command of Allah :(s.w.t.) were enumerated. To complete them, this holy verse says

And whoever obeys Allah and the Messenger, these are with those upon whom Allah " "... ,has bestowed favours

As it was mentioned in the commentary of Sura Al-Ḥamd, This bounty reaches to .those who constantly pave the Straight Path and go astray naught

:Then, to explain this phrase, it points to the following four groups, and says

"... ;of the prophets, and the truthful, and the martyrs, and the righteous ..."

The prophets and the special messengers of Allah are those who take the first step .۱ .for the guidance, leadership and invitation of people to the Straight Path

The truthful are those who both tell the truth in their speech and prove it by their .۲ own true and sincere deeds. They practically show that they are not only some bare .claimers of Faith, but they truly do believe in the commands of Allah

In Islamic authentic literature, the whole immaculate Imams (a.s.) and Fātimat-uz-.'Zahrā (a.s.) are introduced as the best samples of ` the truthful

The martyrs are those slain in the path of divine goal and belief, or those . ۳ distinguished persons who will be witnesses to the deeds of human beings on the Day .of Judgement

The Righteous are the distinguished eligible persons who have gained some . ۴ prominent ranks by performing some positive, productive and useful deeds and also .by obeying the commands of the prophets

:At the end of the verse, it remarks

".and excellent are these as companions ..."

It is clearly understood from the above verse that having good companions and valuable friends is so great and important that even in the

Hereafter, to complete the Heavenly bounties, this great favour will be granted to ` .the obedients ', too

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To express the importance of this great advantage (viz. the companionship of the :Chosens), it says

".This is the grace from Allah, and sufficient is Allah as the Knower"

However, being with prophets and the truthful is a grace from Allah to those who .obey Him

Allah is cognizant to the states of the obedient and disobedient people, as well as to the circumstances of the hypocrites and sincere believers. He knows those who are eligible for the friendship of the prophets, the truthful and so on, the same as the states of those who are not eligible, because He is aware of even the treachery of the .eyes

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Section ١٠: Believers to be continued

Point

Believers enjoined to be always on their guard Those who sell this world's life for the life

.Hereafter Reward for those who endeavour in the way of the Lord

٧١- ياَايُّهَا الَّذينَ امَنُوا خُذُوا حِذْرَكُمْ فَانْفِرُوا ثُباتٍ

اَوِ انْفِرُوا جَميعًا

!O' you who have Faith " .٧١

,(Take your precautions (keep weapons with yourselves

".then either advance in parties or march off all together

Commentary: verse ٧١

Point

In the previous verse, the subject was upon the obedience of Allah, the leadership of the immaculate ones, and sovereignty of the Prophet (p.b.u.h.). In this verse, the words imply of being careful of the necessity of power, intelligence and a martial .preparation for the Islamic community and for the divine leadership

The Arabic word /ḥiðr/ means: `being alert', `being on the lookout', and `the means of .'defence

The Qur'ānic term /ubāt/ is the plural form of the term /ubat/ which means: ` separate parts of forces ', (including of groups of quick attacking fighters who cause the enemy .(to become confused so that they cannot think what to do

:Explanations

۱. Muslims should be always prepared and alert. They should be cognizant of the plans, number of forces, the sort of weapons, spirit, and internal and external co-operations of the enemy. Thus they should design their affairs and act accordingly.

.Muslims must be trained in military courses .۲

"... ,(O' you who have Faith! Take your precautions (keep weapons with yourselves "

.Muslims should be mobilized .۳

".or march off all together ..."

.Muslims have to utilize the different styles of challenging with enemy .۴

".Then either advance in parties or march off all together ..."

.Muslims must protect the bounds of their country .۵

Acting upon the involving message of this verse, is the secret of honour and glory, .while neglecting it is the mystery of the fall and failure of Muslims

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۷۲- وَاِنَّ مِنْكَمْ لَمَنْ لَيُبَطِّئَنَّ فَاِنْ اَصابَتْكَمْ مُصيبَةٌ

قالَ قَدْ اَنْعَمَ اللّهُ عَلَيَّ

اِذْ لَمْ اَكُنْ مَعَهُمْ شَهيدًا

۷۲. " And verily some of you there are that loiter;

if then a misfortune befalls you he says:

`Allah has blessed me in this that I was not present with them'."

Commentary: verse ۷۲

Following to the general command of Holy Struggle and trial against enemy, which was stated in the previous verse, in this holy verse, the Qur'ān has pointed to some hypocrites and intends to say that these figures and such features, who are among you, vigorously try not to take part in the rows of strivers who struggle in the way of Allah. It says:

"And verily some of you there are that loiter; ..."

But when the strivers return from the battle-field, or when the news of war reaches them that they have suffered a failure or martyrdom, these hypocrites will happily say: what a great bounty Allah has given them that they (hypocrites) did not accompanied them (the strivers) to witness such heart-rending events! It says:

"... if them a misfortune befalls you, he says: `Allah has blessed me in this that I was not present with them'."

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۷۳- وَلَئِنْ اَصابَكُمْ

فَضْلٌ مِنَ اللّهِ لَيَقُولَنَّ كَاَنْ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ

مَوَدَّةٌ يالَيْتَنى كُنْتُ مَعَهُمْ فَاَفُوزَ فَوْزًا عَظيمًا

۷۳. " And if some grace from Allah befalls you, he would certainly say as if there had not been any friendship between you and him

`I wish I were with them, so that I had achieved a great achievement!' "

Commentary: verse ۷۳

As soon as the hypocrites are informed that the believers have gained the victory, and naturally have obtained some booties, they regret and, like some strangers, as if there have been no connection between them and the believers, sorrowfully say:

"... `I wish I were with them, so that I had achieved a great achievement!' "

It is clear that the person who counts martyrdom in the way of Allah a kind of misfortune, and considers the lack of martyrdom a divine bounty, in his view, the victory and great felicity is not anything save physical triumph and the spoils of war.

" And if some grace from Allah befalls you, he would certainly say as if there had not been any friendship between you and him

`I wish I were with them, so that I had achieved a great achievement!' "

****

۷۴- فَلْيُقاتِلْ فى سَبيلِ اللّهِ

الَّذينَ يَشْرُونَ الْحَيوةَ الدُّنْيا بِالْاخِرَهِ

وَمَنْ يُقاتِلْ فى سَبيلِ اللّهِ فَيُقْتَلْ اَوْ يَغْلِبْ فَسَوْفَ نُؤْتيهِ

اَجْرًا عَظيمًا

۷۴. "So let those fight in the way of Allah who sell the life of this world for the Hereafter,

and whoever fights in the way of Allah, then be he slain or be he victorious, We shall grant him a great reward."

Commentary: verse ۷۴

Believers must be prepared for Holy Struggle. In this verse, as well as in a few following verses, the true Muslim believers have logically and excitingly been invited to struggle in the way of Allah. At first, it implies that only those fight in the way of Allah who are ready to sell the life of this material world for the eternal life in the Hereafter. That is, only those persons can be counted among the true strivers that are ready for such a bargain. It says:

"So let those fight in the way of Allah who sell the life of this world for the Hereafter, ..."

Then, at the end of the verse, it remarks that the fate of such strivers is quitely clear. They either become martyr, or they defeat the enemy for the sake of Allah and gain the victory. In both cases, they will be given a great reward by Allah. The verse says:

"... and whoever fights in the way of Allah, then be he slain or be he victorious, We shall grant him a great reward."

It is certain that such soldiers, with such a spiritual state, have no failure in their minds, because in both cases they know themselves victorious. Even the non-Muslim

scholars, who have discussed about the quick triumphs of Muslims at the time of the Prophet (p.b.u.h.), and their victories after that, have considered this doctrine as one .of the effective factors in the progression of Muslims

۷۵- وَما لَكُمْ لاتُقاتِلُونَ فى سَبيلِ اللّهِ

وَالْمُسْتَضْعَفينَ مِنَ الرِّجالِ وَالنِّساءِ وَالْوِلْدانِ الَّذينَ يَقُولُونَ

رَبَّنا اَخْرِجْنا مِنْ هذِهِ الْقَرْيَهِ الظّالِمِ اَهْلُها

وَاجْعَلْ لَنا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنا مِنْ لَدُنْكَ نَصيرًا

۷۵. " And what has happened to you that you should not fight in the way of Allah and for the weak among men, women and children who say:

`Our Lord! Take us out of this town whose people are oppressors,

and appoint for us from You guardian,

and appoint for us from you helper!"

Commentary: verse ۷۵

Seeking Assistance Through Human Affections.

In the previous verse, the believers have been invited to Holy Struggle. The verse has emphasized on the faith in Allah and the Day of Resurrection, with the reasoning of gain and loss. But this verse invites them towards Holy Struggle basing on stimulating the humanities. It inquires: why do you not struggle in the way of Allah and for the oppressed and defendless men, women and children who are captured in the grips of tyrants? Do your humanities let you to be silent and watch these pathetic scenes? It says:

" And what has happened to you that you should not fight in the way of Allah and for the weak among men, women and children ..."

Then, to stir the affections of the believers, it points to the very oppressed ones and says:

"... who say: `Our Lord! Take us out of this town whose people are oppressors, ..."

They also ask their Lord to send a guardian from His side to support them; and again they ask Him to appoint a helper from Himself for them.

:The verse continues saying

"!and appoint for us from You guardian, and appoint for us from You helper ..."

The above-mentioned holy verse, indeed, is a hint to the fact that Allah (s.w.t.) has answered to their invocation and He has trusted ` you ' with this great human duty. Then, `you' are the `guardian' and the `helper' who have been appointed from the side of Allah (s.w.t.) for supporting and saving them.

It should be noted that according to some Islamic narrations, the immaculate Imams have said: "We are the same oppressed that people should raise for our (government."(١

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١- At-Tafsir-us-Safi, vol. ١, p. ٣٧١ Tafasir-ul-Burhan, vol. ١, p. ٣٩۴

۷۶- الَّذینَ امَنُوا یُقاتِلُونَ فی سَبیلِ اللّهِ

وَالَّذینَ کَفَرُوا یُقاتِلُونَ فی سَبیلِ الطّاغُوتِ فَقاتِلُوا اَوْلِیاءَ الشَّیْطانِ

اِنَّ کَیْدَ الشَّیْطانِ کانَ ضَعیفًا

۷۶. " Those who believe fight in the way of Allah, and those who disbelieve fight in the way of Tāghūt (Satan).

Fight, therefore, (against) Satan's patrons.

Satan's plot is certainly weak. "

Commentary: verse ۷۶

In this holy verse, in order to encourage the strivers to struggle against the enemy, and also to specify the vows and goals of the strivers, it says such:

"Those who believe fight in the way of Allah, and those who disbelieve fight in the way of Tāghūt (Satan)..."

That is, in any case, the life is not free from struggling, but, some people struggle alongside the path of the truth and some others alongside the path of untruth and Satan.

Following to that, the verse continues saying:

"...Fight, therefore, (against) Satan's patrons ..."

False deities, and the disobedient and unjust forces, though outwardly seem great and powerful, they are inwardly weak and feeble. So, do not fear of their arranged and qualified apparents, because they are hollow from inside, and:

"... Satan's plot is certainly weak. "

It is so, because their plots are founded on the Satanic forces.

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p: ۹۹

Section ١١: The Hypocrites' Attitude towards the Believers

Point

.The refusal of hypocrites to fight their secrel plans their propagating falsehood

The Apostle enjoined to fight even single handed to depend upon Allah

.To ponder over the teachings of the Holy Qur'ān

٧٧- اَلَمْ تَرَ اِلَى الَّذينَ قيلَ لَهُمْ

كُفُّوا اَيْديَكُمْ وَاَقيمُواْ الصَّلوةَ وَ اتُوا الزَّكوةَ

فَلَمّا كُتِبَ عَلَيْهِمُ الْقِتالُ اِذا فَريقٌ مِنْهُمْ يَخْشَوْنَ النّاسَ كَخَشْيَهِ اللّهِ

اَوْ اَشَدَّ خَشْيَةً وَقالُوا رَبَّنا لِمَ كَتَبْتَ عَلَيْنَا الْقِتالَ

لَوْلا اَخَّرْتَنا اِلى اَجَلٍ قَريبٍ

قُلْ مَتاعُ الدُّنْيا قَليلٌ وَالْاخِرَهُ خَيْرٌ لِمَنِ اتَّقى

وَلاتُظْ-لَمُونَ فَتيلاً

:Have you not seen those to whom it was said " .٧٧

',Withhold your hand (from war), and establish prayer and pay the poor-rate `

,but when fighting was prescribed for them

a group of them were so afraid of men as (it should be) the fear of Allah, or (even) with ,agreater fear

?and they said: `Our Lord! Why have You ordained fighting for us

:Wherefore did You not grant us a delay to a near end?' Say

The capital of this world is scant and the Hereafter will be better for anyone who `

keeps from evil; and you will not be wronged (even to the extent of) the husk of a date-stone.'"

p: ١٠٠

Occasion of Revelation: verse ۷۷

It is narrated from Ibn-`Abbas that at the advent of Islam, when Muslims were living in Mecca and they were under the harsh pressure of the pagans there, some of them went to the Prophet (p.b.u.h.) and said that they had been dear and honoured before Islam but they lost that glory and honesty, besides the hurt and injury they bore from the enemies. They asked him to allow them to fight against the disbelievers to regain their glory and honour. That day, the Prophet (p.b.u.h.) answered them that he was not commissioned to fight then. But, later, when the command of fight was issued, some of those ardent figures knowingly tarried to participate in the battle-field. Then the verse was revealed in order to encourage the believers and also to blame those .careless and neglectful persons

Commentary: verse ۷۷

!Those Who only Talk

Here, in this verse, the Qur'ān implies that: indeed it is wonderful that some people, in an unappropriate situation but with a surprising state once ardently asked permission to go to Holy struggle when they were commanded to restrain then and to pay to self-improvement establishing prayer, strengthening their forces, and paying alms. After that when the circumstances became fitting and the command of Holy struggle was revealed, horror and terrible fear filled their whole entity, and they began to protest :against that command. It says

:Have you not seen those to whom it was said "

Withhold your hand (from war), and establish prayer and pay the poor -rate,' but ` when fighting was prescribed for them, a group of them were so afraid of men as (it "…,should be) the fear of Allah, or (even) with a greater fear

In their protest, they clearly said that why Allah revealed the command of Holy struggle so soon. It would be better He delayed it for a length of time, or that duty

:would be put upon the coming dynasties. It says

?and they said: `Our Lord! Why have You ordained fighting for us ..."

"...' ?Wherefore did You not grant us a delay to a near end

The Qur'ān delievers two answers to these persons. The first answer

lies in the content of the sentence saying: "... a group of them fear men as (it should be) the fear of Allah, or (even) with a greater fear, ..." That is, instead of being afraid of the Mighty and the Omnipotent Allah, they fear of the feeble and incapable human beings. They are in horror from such a creature more than that they fear from Allah!

For the second answer it denotes that such people should be told that supposing that without participating in the Holy struggle, they could live calmly for a few days but, at last, this worthless life will end while the eternal life in Hereafter is more valuable for the pious ones, in particular that they will be given their reward completely and they will be wronged naught. It says:

Say: ` The capital of this world is scant and the Hereafter will be better for anyone ..." who keeps from evil; and you will not be wronged (even to the extent of) the husk of a date-stone '."

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۷۸- اَیْنَما تَکونُوا یُدْرِکْکُمُ الْمَوْتُ

وَلَوْ کُنْتُمْ فی بُرُوجٍ مُشَیَّدَهٍ

وَاِنْ تُصِبْهُمْ حَسَنَهٌ یَقُولُوا هذِه مِنْ عِندِ اللّهِ

وَاِنْ تُصِبْهُمْ سَیِّئَهٌ یَقُولُوا هذِه مِنْ عِنْدِکَ

قُلْ کُلٌّ مِنْ عِنْدِ اللّهِ

فَمالِ هؤُلاءِ الْقَوْمِ لایَکادُونَ یَفْقَهُونَ حَدیثًا

Wherever you be, death will overtake you, even though you be in strong towers. " .۷۸
:Yet, if something fine befalls them, they say

.'This is from Allah', but if an ill befalls them, they say: ` This is from you `

Say: ` Everything is from Allah'. But what is the matter with such people that it is nigh " ?to perceive no word

Commentary: verse ۷۸

This verse is an encouragement unto the Holy Struggle and not being afraid of death in the battle-field. It is also an answer to the ill omens of the hypocrites that, instead of considering and recognizing the matters well, they hold Allah responsible for the .distresses and failures

By the way, the manner of defaming the leader is the style of hypocrites. Therefore, it is not right that, by relieving themselves of responsibilities, they justify the faults and .hold others responsible for their own sins

It should be realized that victories and failures, death and life, pleasant and .unpleasant affairs, all in all, are in the circle of the wise providence of Allah

"...' Everything comes from Allah ` ..."

Thus, regarding the death being certain and decisive so that wherever we may be it ?will happen. Then why would we escape from Holy struggle

Wherever you be, death will overtake you, even though you be in strong "

:towers. Yet, if something fine befalls them they say

.'This is from Allah', but if an ill befalls them, they say: `This is from you `

Say: `Everything is from Allah'. But what is the matter with such people that it is nigh " ?to perceive no word

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p: ۱۰۴

۷۹- ما اَصابَکَ مِنْ حَسَنَهٍ فَمِنَ اللّهِ

وَما اَصابَکَ مِنْ سَیِّئَهٍ فَمِنْ نَفْسِکَ وَاَرْسَلْناکَ لِلنّاسِ رَسُولاً

وَکَفی بِاللّهِ شَهیدًا

Whatever of good befalls you, it is from Allah, and whatever of ill befalls you, it is " .۷۹ ;from yourself

;and We have sent you as a Messenger unto mankind

.(and Allah is sufficient (as) a witness (thereof

Commentary: verse ۷۹

From the point of the Divine theology, everything is the creature of Allah: " Allah is the Creator of every thing..." (۱) And Allah has created every thing good and beautiful as (the Qur'ān says: " Who made good everything that He has created,..."(۲

What relates to Allah, in this regard, is creation, which is not separate from goodness. ,Therefore, our distresses and inflictions are

;firstly, because of the lack of those virtues that are not created by Allah

and, secondly, whatever causes our deprivation from the divine bounties, are the .personal actions or the actions of the society

However, all the virtues of a person are from Allah, while his defects and faults are .from his own self

Whatever of good befalls you, it is from Allah, and whatever of ill befalls you, it is " ;from yourself

;and We have sent you as a Messenger unto mankind

.(and Allah is sufficient (as) a witness (thereof

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۱- Sura Az-Zumar, No.۳۹, verse ۶۲ ۱

۲- Suara As-Sajdah, No. ۳۲, verse ۷ ۲

۸۰- مَنْ يُطِعِ الرَّسُولَ فَقَدْ اَطاعَ اللّهَ

وَمَنْ تَوَلّى فَما اَرْسَلْناكَ عَلَيْهِمْ حَفيظًا

Whoever obeys the Messenger has obeyed Allah, and whoever turns away We " .۸۰
".have not sent you to be a watcher over them

Commentary: verse ۸۰

Practice of the Prophet is Just Like the Revelation of Allah

In this verse, the situation of the Prophet (p.b.u.h.) before people, and people's good deeds and evil deeds, has been stated. At first, it says that whoever obeys the Prophet (p.b.u.h.) has obeyed Allah. Thus, the obedience of Allah can not be separate from the command of the Prophet (p.b.u.h.), because he (p.b.u.h.) takes no step .against the commands of Allah

"...,Whoever obeys the Messenger has obeyed Allah "

Then, addressing the Prophet (p.b.u.h.), the verse adds that if some people disobey you and oppose your instructions, you are not responsible for their deeds, and, from this point of view, you have no duty to force them to stop any wrong doing. Your duty is to deliver propagation of the message of Islam, to enjoin right and forbid wrong, :and to guide the misguided persons. It says

".and whoever turns away We have not sent you to be a watcher over them ..."

It should be noted that this verse is one of the most clear verses of the Qur'ān which is the proof upon the reasoning of the rightfulness of the practice of the Prophet (p.b.u.h.) and the acceptance of his traditions. Then when we see that, according to the famous tradition of Thaqalayn (two weighty things), the Prophet (p.b.u.h.) has explicitly counted the traditions of Ahlul-Bayt some true evidences and proofs, we result from it that the obedience of the command of Ahlul-Bayt, too, is not separate .from the obedience of the command of Allah

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۸۱- وَيَقُولُونَ طاعَةٌ

فَإِذا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طائِفَةٌ مِنْهُمْ غَيْرَ الَّذى تَقُولُ

وَاللّهُ يَكْتُبُ ما يُبَيِّتُونَ

فَاعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللّهِ

وَكَفى بِاللّهِ وَكيلاً

۸۱. " And they express: `Obedience', but when they go out from your presence,

a group of them spend the night in deciding other than what you say;

and Allah writes down what they decide by night.

Therefore, turn aside from them and trust in Allah;

and Allah is sufficient as a protector."

Commentary: verse ۸۱

In this verse, the Qur'ān has pointed to the situation of some hypocrites, or a group of people whose faith is weak. It says that when they come beside the Prophet (p.b.u.h.) and are in the row of Muslims, they harmonize with others, and express that they obey the command of the holy Prophet (p.b.u.h.) and that they are most willingly ready to follow the Messenger of Allah.

"And they express: ` Obedience',..."

But when people go out from the presence of the Prophet (p.b.u.h.), those hypocrites and the persons whose faith is weak neglect their promises and, in their night meetings, they make some decisions against the words of the holy Prophet (p.b.u.h.); but Allah (s.w.t.) records what they say in such meetings. It says:

"... but when they go out from your presence, a group of them spend the night in

"...deciding other than what you say; and Allah writes down what they decide by night

Yet, Allah commands His Messenger to turn aside from them with no fear from their plots. He is ordered not to rely on them in his affairs

.but to trust only in Allah, the Lord, Who is the best assisting helper and the Protector

;Therefore, turn aside from them and trust in Allah ..."

".and Allah is sufficient as a protector

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p: ۱۰۸

۸۲- اَفَلا يَتَدَبَّرُونَ الْقُرْانَ

وَلَوْ كانَ مِنْ عِنْدِ غَيْرِ اللّهِ لَوَجَدُوا فيهِ اخْتِلافًا كَثيرًا

۸۲. " Do they not ponder on the Qur'ān? And if it were from other than Allah, they would surely find therein much discrepancy."

Commentary: verse ۸۲

Among the accusations that they brought a charge against the Prophet (p.b.u.h.) was that they said someone else had taught the Holy Qur'ān to him, "... only a mortal teaches him..." (۱) This verse is an answer to them.

The lack of contemplation in the Qur'ān results to the locking of the hearts. In another verse it says: " Do they not then reflect on the Qur'ān? Nay, on the hearts there are locks."(۲)

It is customary that, during a long time, there happen some changes, improvements, and contradictions in the ordinary statements and written materials. But this Qur'ān was revealed during twenty three years, and was conveyed by the tongue of an illiterate person. It was stated in different conditions of peace and war, strangerhood and fame, strength and weakness, and in various circumstances of times, without any doctrinal differences or any contradiction. This proves that it is the Word of Allah, not taught by a mortal.

Therefore, the Qur'ān is the ever remaining miracle of the Prophet (p.b.u.h.) which itself is an evidence unto his prophethood.

" Do they not ponder on the Qur'ān?

And if it were from other than Allah,

they would surely find therein much discrepancy."

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Sura An-Nahl, No.۱۶, verse ۱۰۳ ۱ -۱

Sura Muhammad, No. ۴۷, verse ۲۴ ۲ -۲

۳۸- وَاِذا جاءَهُمْ اَمْرٌ مِنَ الْاَمْنِ اَوِ الْخَوْفِ

اَذاعُواْ بِهِ

ولَوْ رَدُّوهُ اِلَى الرَّسُولِ وَاِلى اُوْلِى الْاَمْرِ مِنْهُمْ

لَعَلِمَهُ الَّذينَ يَسْتَنْبِطُونَهُ مِنْهُمْ

وَلَوْلا فَضْلُ اللّهِ عَلَيْكُمْ وَرَحْمَتُهُ

لَاَتَّبَعْتُمُ الشَّيْطانَ اِلاّ قَليلاً

.۸۳ " And when there comes unto them a news of security or fear,

they spread it abroad;

whereas had they referred it to the Messenger and to those who hold command among them, those of them who investigate matters would have known it

(the truth);

and were it not for the grace of Allah upon you and His mercy,

you would certainly have followed Satan,

except a few."

Commentary: verse ۸۳

Spreading private news and also rumors have always been injurious to Muslims. Diffusion of secret news usually originates from these motives:

simple-mindedness, vengeance, infliction, being subject to the will of others, greed in materials, gaudiness, expression of information, etc. For the comprehensiveness that Islam has, it has referred to this subject and, in this verse, it blames the divulgence of military secrets. It considers narrating the information of victory or failure before offering them to the leaders as the causes of `false pride' and `unappropriate fear

from the fanciful enemy'. Had the warnings and the graces of Allah not existed, the Muslims would have fallen in this Satanic path (the divulgence of secrets).

Therefore, spreading gossips is one of the weapons of the hypocrites.

However, the news of the battle-field and military secrets must reach a

central office and, after being recognized and evaluated, some convenient part of .them may be spread

Hence, spreading military news and refraining from referring to the divine leaders, is .a kind of obedience from Satan

Of course, the military and political affairs, together with leading the security news and social secrets, should be controlled under an administrationship that consists of an independent judgement and deduction. This matter is among the deities of the rank of leadership. That is why there is a close connection between mastership and .Islamic jurisprudence

;And when there comes unto them a news of security or fear, they spread it abroad "

whereas had they referred it to the Messenger and to those who hold command ;(among them, those of them who investigate matters would have known it (the truth

,and were it not for the grace of Allah upon you and His mercy

,you would certainly have followed Satan

".except a few

****

۸۴- فَقاتِلْ فی سَبیلِ اللّهِ لاتُکَلَّفُ اِلّا نَفْسَکَ

وَحَرِّضِ الْمُؤْمِنینَ عَسَی اللّهُ اَنْ یَکُفَّ بَأْسَ الَّذینَ کَفَرُوا

وَاللّهُ اَشَدُّ بَأْسًا وَاَشَدُّ تَنْکیلاً

So, fight in the way of Allah; you are charged only with yourself, and encourage " .۸۴ the believers maybe Allah will restrain the might of those who disbelieve. Verily Allah ".is the strongest in might and the severest in punishment

Commentary: verse ۸۴

When the pagans won the Battle of 'Uḥud, Abū-Sufyān proudly said that he would encounter the Muslims again at Badr-i-Ṣuqrā (a market used to be held in the month Zilqa`dah at a land called Badr). Before the appointed time, the holy Prophet (p.b.u.h.) invited people for the Holy struggle. There came seventy strivers , but no conflict .happened and Muslims returned to Medina safely

Therefore, a leader should move in front of others when there is a danger. So, if it happens that the Muslims pay no attention to the call of the oppressed, the leader .should act by himself

"... ;So, fight in the way of Allah "

The command unto the Prophet (p.b.u.h.) enjoining that even when he is alone he .' should fight against the enemy, is `a single commandment

you are charged only with yourself, and encourage the believers maybe Allah will ..." restrain the might of those who disbelieve. Verily Allah is the strongest in might and ".the severest in punishment

۸۵- مَنْ يَشْفَعْ شَفاعَةً حَسَنَةً يَكَنْ لَهُ نَصيبٌ مِنْها

وَمَنْ يَشْفَعْ شَفاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْها وَكانَ اللّهُ عَلى

كُلِّ شئْ ءٍ مُقيتًا

۸۵. "Whoever intercedes with a good intercession shall have a share therefrom and whoever intercedes with an evil intercession shall share in its burden;

and Allah keeps control over all things."

Commentary: verse ۸۵

Point

The Arabic term / muqīt / means the one who gives the sustenance of another person and who is the protector of that one's life. In general, the word is applied in the sense of `protector and accountant'.

In the previous verse the meaning was that everyone is responsible for his own deed. But, here, in this verse, it is stated that the function of invitation and acting as an intermediary in a good deed gains a portion of reward or retribution.

The extentions of ' a good intercession'

Therefore, advice, reconciliation, teaching, encouraging to the Holy struggle, and assisting in a good deed are the extentions of `a good intercession'. On the other side, backbiting, slander, hindering a good affair, accusation sedition, to frighten soneone from battle-field, temptation and plots are the extentions of an evil intercession.

"Whoever intercedes with a good intercession shall have a share therefrom and whoever intercedes with an evil intercession shall share in its burden;..."

Some Islamic literature indicates that supplications for the benefit of others, enjoining to good, leading someone or even hinting him to a good action totally are the extentions of `a good intercession'.(۱)

.In intercessions, we should be careful of Allah

".and Allah keeps control over all things ..."

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Tafsir-us-Safi, vol. ١, p. ۴۴٠ ١ -١

۸۶- وَاِذا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِاَحْسَنَ مِنْها

اَوْ رُدُّوها

اِنَّ اللّهَ كانَ عَلى كُلِّ شَيْ ءٍ حَسيبًا

۸۶. " And when you are greeted with a greeting, greet with a better one than it,

or (at least) return it.

Verily Allah takes account of all things."

Commentary: verse ۸۶

The objective meaning of ' taḥiyyat'

The objective meaning of the Qur'ānic word / taḥiyyat/ is greeting or any other welcoming done by anyone who desires the life, health, and pleasure of other party, whether by speech or by action. And, the respond of a present should be given better than it, even if the present is a greeting and then responding to it.

"And when you are greeted with a greeting, greet with a better one than it, or (at least) return it..."

In the educational system of Islam, greenting is not only expected from a younger or lower person to an older or higher one. In this system, Allah, the Prophet, (p.b.u.h.) and the angels greet, too.

۱. The example of the greeting of Allah is: " Peace and salutation to Nūh among the nations." (Sura Aṣ-Ṣāffāt, No. ۳۷, verse ۷۹).

۲. The example of the greeting of the Prophet (p.b.u.h.) is: " And when those who believe in Our Signs come to you, say: `Peace be on you,'..." (Sura Al-'An`ām, No. ۶, verse ۵۴).

۳. The example of the greeting of the angels is: " Those whom the angels cause to die

.(in a good state, saying: `Peace be on you...'." (Sura An-Naḥl, No. ۱۶, verse ۳۲

Once it happened that a maid offered Imam Hassan (a.s.) a bundle of flowers. In respond to it, Imam Hassan (a.s.) emancipated her. Then, when he was asked about .it, he recited the above verse

,In Islam (Islamic custom), greeting to others has been encouraged

whether we know them or not. So, the person who restrains to greet is counted a .miser. The Prophet (p.b.u.h.) used to greet everyone he met, even the children

In order that people know that the manner of greetings and their answers, and the superiorities and equalities that they have and in whatever stage they may be, are :not concealed to Allah, the holy verse says

".Verily Allah takes account of all things ..."

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۸۷- اللّهُ لا اِلهَ اِلّا هُوَ

لَيَجْمَعَنَّكُمْ اِلى يَوْمِ الْقِى-مَهِ لا رَيْبَ فيهِ

وَمَنْ اَصْدَقُ مِنَ اللّهِ حَديثًا

۸۷. " Allah, there is no god but He. He will certainly gather you all together on the Day of Resurrection. There is no doubt in it; and who is more true in word than Allah?

Commentary: verse ۸۷

Either of Unity and Resurrection relates to each other.

" Allah, there is no god but He. He will certainly gather you all together on the Day of Resurrection..."

The Day of Resurrection is a day of gathering for all to be taken account of. Therefore, we should try alongside His path, and we must worship Him alone.

There is no doubt in the Hereafter after those many evidences for Resurrection. (Such as: Divine Justice, Wisdom, the signs of resurrection in the nature and its new life in the spring after the concerning death in the winter.) In this regard, it says:

"... There is no doubt in it..."

Then, in the conclusion of the verse, to emphasize the subject, it says:

"... and who is more true in word than Allah?"

****

Section ۱۲: Dealing with Hypocrites

Point

.To deal with hypocrites as enemies unless they amend their conduct

۸۸- فَما لَكُمْ فِى الْمُنافِقينَ فِئَتَيْنِ وَاللّهُ اَرْكَسَهُمْ بِما كَسَبُوا

اَتُرِيدُونَ اَنْ تَهْدُوا مَنْ اَضَلَّ اللّهُ

وَمَنْ يُضْلِلِ اللّهُ فَلَنْ تَجِدَ لَهُ سَبِيلاً

Why should you take both sides concerning hypocrites, while Allah has discarded " .۸۸ ?them because of what they have earned

?Do you want to guide someone whom Allah has forsaken to astray

".For, whoever Allah has forsaken to astray, never shall you find a way for him

Occasion of Revelation verse ۸۸

According to what some commentators of the Qur'ān have narrated from Ibn-Abbas, a group of the citizens of Mecca had embraced Islam, but in fact, they were in the row of hypocrites and that was why that they did not emigrated to Medina. Yet, finally, they had to go out from Mecca finally. (And haply, because of the particular condition .(they had, they did so for the purpose of spying

The Muslims recognized the matter, but, very soon, they differed among themselves that how to treat this group. Some believed that those hypocrites should be forsaken because they were, indeed, the adherents of the enemies of Islam. But some others, who were rather simple-minded and saw only the outward of the things, opposed that idea and surprisingly said how they should fight against some people who had .testified to the Unity of Allah and the prophethood of the Messenger

The verse was revealed and blamed the fault of the second group and then guided

.them

p: ۱۱۷

Commentary: verse ۸۸

Effects of one's deeds do not separate from him

Regarding the above occasion of revelation, the relation of this verse and the verses next to it with the former verses about the hypocrites, is quitely clear.

At the beginning of the verse, it implies why have you separated into two groups about the hypocrites and each group of you judge in a different form? It says:

"Why should you take both sides concerning hypocrites,..."

Then the holy Qur'ān says that Allah has taken success and His support from this group of hypocrites because of their disgraceful indecent deeds they have done, and He has reversed their thoughts totally. It is like a person who, in stead of standing on his feet, stands on his head. It says:

"...while Allah has discarded them because of what they have earned?..."

Then, at the end of this holy verse, the Qur'ān addresses those shallow-minded Muslims who supported this group of hypocrites, and says:

"...Do you want to guide someone whom Allah has forsaken to astray?

For, whoever Allah has forsaken to astray, never shall you find a way for him."

It is an everlasting way of Allah's treatment that the effect of the deeds of no one separates from him. How can you expect that those whose thoughts are filthy, whose hearts are full of hypocrisy, and their treatment is supporting the enemies of Allah be guided? This is an illogical and improper expectation.

****

۸۹- وَدُّوا لَوْ تَكْفُرُونَ كَما كَفَرُوا فَتَكُونُونَ سَواءً

فَلا تَتَّخِذُوا مِنْهُمْ اَوْلِياءَ حَتّى يُهاجِرُوا فى سَبيلِ اللّهِ

فَاِنْ تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلاَ تَتَّخِذُوا مِنْهُمْ

وَلِيًّا وَلا نَصيرًا

,They wish that you should disbelieve as they have disbelieved " .۸۹

;so that you might be (all) alike

therefore do not take from among them friends until they migrate in Allah's way. But if ,(they turn back (to infidelity

then seize them and slay them wherever you find them, and do not take from among ".them a friend or a helper

Commentary: verse ۸۹

In the previous verse, the words were about those hypocrites whom some simple-minded Muslims raised to support and intercede, but the Qur'ān stated their separation from Islam. Now this holy verse, following that idea, indicates that the inner darkness of these hypocrites is so much so that, not only they themselves are disbelievers, but also they desire that you should disbelieve, too, as they do, and you would become equal to them. It says

They wish that you should disbelieve as they have disbelieved, so that you might be" "...;(all) alike

Therefore, they are worse than the ordinary pagans, because those pagans are not the thieves and robbers of others' Faith, while these hypocrites are, and they, as a .habitual manner, ceaselessly try to spoil the creeds of others

:Now that they are like that, it says

"...therefore do not take from among them friends..."

This is a frame, unless they reform their affairs and stop hypocrisy and destruction. The sign of this status is that you see they migrate from the center of infidelity and hypocrisy to the camp of Islam in the way of

:Allah. It says

"...until they migrate in Allah's way..."

But if they do not try to migrate, you should know that they have not abandoned their infidelity and hypocrisy. So, their expression of Islam is only for the purpose of spying and destruction. In this case, wherever you find them, you can capture them, or, if :necessary, slay them. It says

But if they turn back (to infidelity), then seize them and slay them wherever you find..." "...,them

Then, at the end of the verse, it emphasizes again that you should never take friends :from among them. It says

".and do not take from among them a friend or a helper..."

Except this intensity of action, there is no other way to save an alive society, which is going forth alongside an improving revolutionary path, from the clutches of some .seeming-friend enemies and dangerous spies

****

٩٠- اِلّا الَّذينَ يَصِلُونَ اِلى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ ميثاقٌ

اَوْ جاؤُكُمْ حَصِرَتْ صُدُورُهُمْ اَنْ يُقاتِلُوكُمْ اَوْ يُقاتِلُوا قَوْمَهُمْ

وَلَوْ شاءَ اللّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقاتَلُوكُمْ

فَاِنِ اعْتَزَلُوكُمْ فَلَمْ يُقاتِلُوكُمْ وَاَلْقَوْا اِلَيْكُمُ السَّلَمَ

فَما جَعَلَ اللّهُ لَكُمْ عَلَيْهِمْ سَبيلاً

Except those (hypocrites) who join a people between whom and you is a " .٩٠ covenant, or who come to you, their hearts shrinking from fighting you or fighting ;their own people

,and if Allah had pleased

,He would have given them power over you

.so that they should have certainly fought you

,Therefore if they withdraw from you and do not fight you and offer you peace

".then Allah allows you no way (to fight) against them

Commentary: verse ٩٠

Islam is based on peace

In the previous verse, the intensive action and slaying the hypocrites who assist .infidels were referred to. In this verse two groups are excepted from them

Military treaties, even with hostile infidels, and also international agreements should .be respected at the time of peace

Except those (hypocrites) who join a people between whom and you is a " "...,covenant

:And, in fightings, do not invade those who announce impartiality

or who come to you, their hearts shrinking from fighting you or fighting their own ..."
"...;people

And respect the peaceful motives and offers of stopping fire that you receive, since, in
.Islam, the principle is based on peace, and fight is for an exceptional case

Therefore if they withdraw from you and do not fight you and offer you..."

".peace, then Allah allows you no way (to fight) against them

You should be attentive to the Power of Allah in order that you do not encounter with .pride, and your sentiments be adjusted both

and if Allah had pleased, He would have given them power over you, so that they..." "... .should have certainly fought you

Muslims should be so powerful that their opponents even do not think of attacking them. That is why only the suggestion of peace is enough. To be certain, abandoning .war and inspiring peace are necessary

,and do not fight you and offer you peace ..."

".then Allah allows you no way (to fight) against them

****

۹۱- سَتَجِدُونَ اخَرينَ يُريدُونَ اَنْ

يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلَّ ما رُدُّوا اِلَى الْفِتْنَهِ أُرْكِسُوا فيها

فَاِنْ لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا اِلَيْكُمُ السَّلَمَ وَيَكُفُّوا اَيْدِيَهُمْ

فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَاُولئِكُمْ جَعَلْنا لَكُمْ عَلَيْهِمْ

سُلْطانًا مُبينًا

۹۱. " You will find soon others who desire to be secure from you, and secure from their own people. So often as they are returned to mischief (of idolatry) they get thrown into it. Thereafter, if they do not withdraw from you, and do not offer you peace and restrain their hands,

then seize them and kill them wherever you find them and against these We have given you a clear authority."

Commentary: verse ۹۱

Muslims should know their different kinds of enemies

In order to save their lives, a group of the citizens of Mecca came to the holy Prophet (p.b.u.h.) and hypocritically stated that they had become Muslims. But when they returned to their own city, they continued idol worshipping so that they would not encounter with the tortures of the disbelievers. By that way, they could enjoy both parties and would be safe from the danger of both sides. Their tendency, of course, was actually rather more towards infidelity.

Thus, Muslims should know their different kinds of enemies and treat each of them appropriately while they would not trust the statement of them.

An Islamic government has authority and mastership in suppressing the vicious hypocrites, and clearing the society of them.

"...and against these We have given you a clear authority."

Yet, the intensive and suppressive punishment is specific to those hypocrites who have activities to destroy the Islamic government.

"...and restrain their hands, then seize them and kill them wherever you find them..."

Section ۱۳: Murder and its Punishment

Point

Murder of a believer unintentional and intentional

treating one as an enemy Not to say anyone who offers

.peace that he is not a believer

۹۲- وَما كانَ لِمُؤْمِنٍ اَنْ يَقْتُلَ مُؤْمِنًا اِلاّ خَطَئاً

وَمَنْ قَتَلَ مُؤْمِنًا خَطَئاً فَتَحْريرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ اِلى اَهْلِه

اِلاّ اَنْ يَصَّدَّقُوا

فَاِنْ كانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْريرُ رَقَبَةٍ مُؤْمِنَةٍ

وَاِنْ كانَ مِنْ قَوْمٍ بَيْنَكُمْ وَ بَيْنَهُم ميث-اقٌ

فَدِيَةٌ مُسَلَّمَةٌ اِلى اَهْلِه وَتَحْريرُ رَقَبَةٍ مُؤْمِنَةٍ

فَمَنْ لَمْ يَجِدْ فَصِيامُ شَهْرَيْنِ مُتَتابِعَيْنِ تَوْبَةً مِنَ اللّهِ

وَكانَ اللّهُ عَليمًا حَكيمًا

۹۲. " And it is not for a believer to kill a believer except by mistake,

,and whoever kills a believer by mistake must set free a believing slave

and pay the blood-money to the family of the slain unless they remit it as a freewill .offering

,But if he (the slain) is from a tribe hostile unto you, and he is a believer

.then (the penance is) to set free a believing slave

.And if he is from a tribe between whom and you there is a covenant

Then the blood-money must be paid to his family and (also) a believing slave must be set free.

But he who finds not (the means) should fast two months consecutively.

(This is) a penance from Allah, and Allah is All-Knowing, All-Wise."

Occasion of Revelation: verse ۹۲

One of the idolators of Mecca called Hārith-ibn-Yazīd, assisted by 'Abūjahl, had seriously been torturing a Muslim believer named `Ayyāsh-ibn-'Abī-Rabī`ah for the guilt of believing in Islam for a length of time. After emigrating Muslims to Medina, .`Ayyāsh emigrated to Medina, too

It happened that one day he occasionally met his torturer in one of the quarters of the suburbs of Medina. Availing himself of the opportunity, he killed him. He thought he had slain an enemy of Islam while Hārith, who was going toward the Prophet (p.b.u.h.) at that moment, had repented and embraced Islam. The circumstance was reported to the holy Prophet (p.b.u.h.) when the verse was revealed and stated the ordinance .of the slaughter which had been done by mistake

Commentary: verse ۹۲

Some Ordinances upon Manslaughter

Since the previous verses contained a kind of freedom given to the Muslims to destroy the hypocrites and the dangerous interior enemies, in this verse and the following one, the ordinances of manslaughter and intentional murder have been stated in order that lest some people misuse this law and, under the pretext of being hypocrite, :take vengeance upon those with whom they have enmity. At first, it says

"...,And it is not for a believer to kill a believer except by mistake "

:Then, it has stated the forfeit and expiation of manslaughter in three processes

The first status is that the person, who has been slain, belongs to a Muslim family. In this case, the man-slayer should do two duties: ۱)He should set free a believing slave, :۲) and pay the blood-money to the owners of the blood. The holy verse says

and whoever kills a believer by mistake must set free a believing slave, and pay the ..." "...blood-money to the family of the slain

It should be done unless the family members of the slain remit it. It

p: ۱۲۵

:says

"...unless they remit it as a freewill offering..."

The second status is that the believing slain belongs to a family who are the enemies of the Muslims. In this case, the expiation of a manslaughter is only setting free a believing Muslim slave. It says:

But if he (the slain) is from a tribe hostile unto you, and he is a believer, then (the..." "...penance is) to set free a believing slave

It is not necessary to pay blood-money to a group that strengthening whose financial structure may be counted as a danger for the Muslims.

Besides, Islam has ceased the relation of this person with his family, who are totally enemies of Islam. Thus, there is no room for indemnification.

The third status is that the members of the family of the slain are among the pagans who have covenant with the Muslims. In this case, to respect the covenant, besides setting free a believing Muslim slave, the blood-money of the slain must be paid to his family members. The verse says:

And if he is from a tribe between whom and you there is a covenant, then the..." "...blood-money must be paid to his family and (also) a believing slave must be set free

.'It seems here that the objective meaning of `slain' is `a believing slain

And, at the end of the verse, the speech is about those who have not any chance to set a slave free. That is, either they are not financially able, or there is not any slave found to be set free. It says:

"...But he who finds not (the means) should fast two months consecutively..."

And, it adds that this change of setting free a slave into two months of fasting is a kind of discount and penance from Allah, and Allah is always aware of all things, and all His commands are based on Wisdom.

".This is) a penance from Allah, and Allah is All-Knowing, All-Wise)..."

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۹۳- وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزاؤُهُ جَهَنَّمُ خالِدًا فيها

وَغَضِبَ اللّهُ عَلَيْهِ وَلَعَنَهُ وَاَعَدَّ لَهُ

عَذابًا عَظيمًا

۹۳. " And whoever kills a believer intentionally, his recompense is Hell wherein shall he abide forever, and Allah's wrath shall be on him and He curses him and prepares for him a mighty punishment. "

Commentary: verse ۹۳

Point

In hard circumstances of the Battle of 'Uhud, one of the Muslims killed another Muslim because of their personal hostilities from the Age of Ignorance. The holy Prophet (p.b.u.h.) was informed of it by the way of revelation. Then, when he was returning back from 'Uhud, at the region of Qubā, he commanded for the retaliation of a believer's murder. He (p.b.u.h.) said that the murderer should be killed and be paid no attention to his regret. (Maqāzī, Vol. ۱, P. ۳۰۴)

Islam has considered the life of a Muslim, and the protection of the security of the lives of people, very important. It has assigned an eternal retribution for it in order that slaying, and heavy crimes, be hindered. The expression which has been used for the wilful murder of a believer in this verse is not seen upon any other crimes.

Explanations:

In Islamic system, no authority is allowed to kill or hang others unreasonably.

Therefore, in Islam, in addition to the execution of retaliation which is a worldly punishment, there are cited four other worldly serious penalties upon the murderer of a wilful murder in the Hereafter.

۱) Upon the recompense of such a murderer, the verse, says:

And whoever kills a believer intentionally, his recompense is Hell wherein shall he "
"...,abide forever

p: ۱۲۷

:And such a person incurs Allah's wrath. It says (٢

"...and Allah's wrath shall be on him..."

.And also, He repels him for His Grace (٣

"...and He curses him..."

.And He has prepared a great chastisement for him (۴

".and prepares for him a mighty punishment..."

Deliberate murder is one of the greatest crimes and the most dangerous sins which destroys entirely the security of the society, the most important condition of a safe and sound society, if it might not be controlled. Therefore, the Qur'ān introduces the unreasonable murder of a person like slaying all the human-kind in the world. So, if a person kills another human being without that the slain be a murderer or a mischief .monger on the earth, it seems he has killed all human-kind

****

۹۴- ی-اَیُّهَا الَّذینَ امَنُوا اِذا ضَرَبْتُمْ فی سَبیلِ اللّهِ

فَتَبَیَّنُوا وَلاتَقُولُوا لِمَنْ اَلْقی اِلَیْکُمُ السَّلامَ لَسْتَ مُؤْمِنًا

تَبْتَغُونَ عَرَضَ الْحَیوهِ الدُّنْیا فَعِنْدَ اللّهِ مَغانِمُ کَثیرَهٌ

کَذلِکَ کُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللّهُ عَلَیْکُمْ فَتَبَیَّنُوا

اِنَّ اللّهَ کانَ بِما تَعْمَلُونَ خَبیرًا

.۹۴ " O you who have Faith! When you go forth (to fight) in the way of Allah,

make investigation, and do not say to the one who offers you peace:

` You are not a believer,' seeking the goods of this world's life!

But, with Allah are abundant spoils. You, too, were such before,

then Allah conferred (His) grace on you;

therefore make investigation.

Verily Allah is aware of what you do."

Occasion of Revelation: verse ۹۴

It has been recorded that, after returning from the Battle of Kheybar, the holy Prophet (p.b.u.h.) sent 'Asāmat-ibn-Ziyd, accompanied with some Muslims, toward the Jews who were living in a village in the region of Fadak in order to invite them either to Islam or to submitting to the conditions of protective covenant.

One of the Jews named "Murdas" who had been informed of the movement of the forces of Islam toward that place, hasted forth to receive the Muslims while he was shouting confessing the Unity of Allah and the prophethood of the Messenger (p.b.u.h.).

Asāmat-ibn-Ziyd thought that the Jewish man was confessing Islam for the fear of'

his life and for the protection of his wealth, and he was not really a Muslim. Then he .attacked him and killed him

When the news of it reached the Prophet (p.b.u.h.), he became very inconvenient of it and told 'Asāmah that he had killed a Muslim. 'Asāmah felt sad and said that that mam confessed Islam for the fear of his life and

for the protection of his wealth. The Prophet (p.b.u.h.) told him that he ('Asāmah) did not know his inside intention. He (the Jew) might become truely a Muslim. At that .moment the verse was revealed

Commentary: verse ۹۴

There is a precautious instruction mentioned in this verse in order to protect the life of .the sinless persons who may be only wrongly accused

:The verse says

,O you who have Faith! When you go forth (to fight) in the way of Allah "

:make investigation, and do not say to the one who offers you peace

"...',You are not a believer `

Then it adds that you should be aware not to accuse some persons who express Islam as the enemies of Muslims and not to kill them for the sake of some fleeting :bounties of this world and taking their properties in the form of booties. It says

"...!seeking the goods of this world's life..."

:Avoid it when the eternal worthy spoils are with Allah. It says

"...But, with Allah are abundant spoils ..."

Yes, in the past, the situation was like that and at the Age of Ignorance, they had the .motive of plunder

"...,You, too, were such before..."

But, now, under the light of Islam and for that Allah has conferred His grace on you and relieved you from that status, you should be grateful for this bounty and it is to :you to investigate in affairs. It says

"...therefore make investigation..."

.And do know that Allah is aware of your deeds and intentions

".Verily Allah is aware of what you do..."

Struggle is a general rule in the world of creation. All creatures of the world, irrespective of plants and animals, remove their barriers from their way by struggle, .so that they can reach the virtues of their own ideals

It should be noted, of course, that in addition to the defensive, and sometimes attacking, wars, `Jihād' (Struggle) envelops the scientifical, economical, cultural and .political struggles, too

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۹۵- لایَسْتَوِی الْقاعِدُونَ مِنَ الْمُؤْمِنینَ غَیْرُ اُولِی الضَّرَرِ

وَالْمُجاهِدُونَ فی سَبیلِ اللّهِ بِاَمْوالِهِمْ وَاَنْفُسِهِمْ

فَضَّلَ اللّهُ الْمُجاهِدینَ بِاَمْوالِهِمْ وَاَنْفُسِهِمْ عَلَی الْقاعِدینَ دَرَجَهً

وَکُلاًّ وَعَدَ اللّهُ الْحُسْنی

وَفَضَّلَ اللّهُ الْمُجاهِدینَ عَلَی الْقاعِدینَ

اَجْرًا عَظیمًا

۹۵. " Such believers who sit still, not having any injury, are not equal with those who strive in the way of Allah with their wealth and their lives.

Allah has raised the strivers with their wealth and lives in rank above those sitting back;

and to each (class) Allah has promised good,

but He has bestowed a great reward on the strivers above those sitting back."

Commentary: verse ۹۵

The words in the previous verses were upon struggle. So, in this verse, there is a comparison between the strivers and non-strivers. The holy verse says:

" Such believers who sit still, not having any injury, are not equal with those who strive in the way of Allah with their wealth and their lives...."

Then, it has expressed again the superiority of the strivers more clearly and more manifestly. It says:

"...Allah has raised the strivers with their wealth and lives in rank above those sitting back; ..."

But, comparing these strivers with those for whom struggle is not an individual duty,

and that they are not able to take part in the battle because of illness or weakness or other acceptable causes which hinder them to participate in the holy struggle, this group are also promised good. This is for the reason that the reward of their righteous intention, faith, and other

:deeds would not be ignored. So, it says

"...,and to each (class) Allah has promised good..."

Yet, in view of the fact that in the logic of Islam the importance of struggle is even more than this, it refers to the strivers again and emphasizes that:

".but He has bestowed a great reward on the strivers above those sitting back..."

۹۶- دَرَجاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكانَ اللّهُ غَفُورًا رَحِيمًا

Strivers will have) degrees (of rank) from Him, and forgiveness and Mercy, and) " .۹۶ ".Allah is Forgiving, Merciful

Commentary: verse ۹۶

That great reward mentioned in the previous verse, has been rendered into these merits announced in this verse. They are: magnificent degrees of rank from Allah and :His Forgivness and Mercy. It says

"…,Strivers will have) degrees (of rank) from Him, and forgiveness and Mercy) "

And, at the end of the verse, it implies that, in the midtime, if there are some persons who have committed some faults, when doing their own duties, and they have felt sorry about what wrong they have done, Allah has promised them forgiveness, too, :since the verse says

".and Allah is Forgiving, Merciful…"

Section ۱۴: Believers remaining with the enemy

Point

Too weak to fly to their homes those who fly to their homes

.not to fear straitness

۹۷- اِنَّ الَّذينَ تَوَفّاهُمُ الْمَلئِكَهُ

ظالِمی اَنفُسِهِمْ قالُوا فیمَ کُنْتُمْ قالُوا کُنّا مُسْتَضْعَفینَ فِی الْاَرْضِ

قالُوا اَلَمْ تَکُنْ اَرْضُ اللّهِ واسِعَهً فَتُهاجِرُوا فیها

فَاُولئِکَ مَأْوَاهُمْ جَهَنَّمُ وَساءَتْ مَصیرًا

۹۷. " Verily (as for) those whom the angels cause to die while they are unjust to their own selves, they (the angels) will ask: `In what state were you?'

:They will reply

` We were oppressed in the land'. (The angels) will say:

` Was not Allah's land vast so that you could have migrated therein?' So these (are those) whose abide is Hell, and an evil destination it is! "

Commentary: verse ۹۷

Before the occurrance of the Battle of Badr, the pagans of Mecca called the citizens of Mecca to fight against the Muslims. They ordered that all men should participate in the war. They threatened people that the houses of those who might offend the issue would be ruined and their property could be confiscated. Some of the Muslims, who were still living in Mecca and had not emigrated to Medina, for the fear of their lives, accompanied the pagans in the war against the Muslims in the Battle of Badr, where they were killed. The verse was revealed and counted guilty those who did not

migrate and stayed in the environment of infidelity. The verse blamed them because they had wronged against themselves. Thus, it is obligatory to migrate from the center of infidelity, and staying there to be

a multitude of the soldiers of disbelievers, is unlawful. If you can change the circumstances of the environment, do it, else you should migrate from there in order .not to be called to account, because justification of faults will not be accepted

"...We were oppressed` ..."

We should know that the principle is the goal and belief, not the life and the house. Or, .in other words, we must be careful that theism is the principle, not patriotism

By the way, according to the Islamic literature, an oppressed person is he who cannot (recognize the path of responsibility and the difference between right and wrong.(١

Some Islamic traditions denote that he who migrates a distance, even as long as a span, in order to protect the religion, will be admitted to Heaven and will be (companion of the holy Prophet (p.b.u.h.) and Abraham (a.s.).(٢

Verily (as for) those whom the angels cause to die while they are unjust to their own " '?selves, they (the angels) will ask: `In what state were you

:They will reply

:We were oppressed in the land'. (The angels) will say `

Was not Allah's land vast so that you could have migrated therein?' So these (are ` " !those) whose abide is Hell, and an evil destination it is

****

Tafsir-us-Safi, vol. ١, p. ١٥٣ ١ -١

Nur-uth-Thaqayan, vol. ١, p. ٥۴١ ٢ -٢

۹۸- اِلاَّ الْمُسْتَضْعَفینَ مِنَ الرِّجالِ وَالنِّساءِ وَالْوِلْدانِ

لایَسْتَطیعُونَ حیلَهً وَلایَهْتَدُونَ سَبیلاً

۹۸. " Except the feeble among the men, women, and children, who neither have in their power the means nor do they know any way. "

Commentary: verse ۹۸

Those who know the truth and are able to move around and change the environment are not among the oppressed. These persons have not any excuse for the abandonment of emigration.

Then, those who have neither any device to ward off infidelity nor any way toward the right, are the oppressed and such people have no religious obligation. (A tradition narrated from Imam Bāqir (a.s.), cited in Tafsīr-uṣ-Ṣāfī, vol.۱, p.۴۵۴.)

However, the real apologies are accepted, but seeking excuses are not.

" Except the feeble among the men, women, and children, who neither have in their power the means nor do they know any way. "

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۹۹- فَأُولئِکَ عَسَی اللّهُ اَنْ یَعْفُوَعَنْهُمْ

وَکانَ اللّهُ عَفُوًّا غَفُورًا

".So, perhaps, Allah will pardon them and Allah is Pardoning, Forgiving " .۹۹

Commentary: verse ۹۹

In this verse, the Qur'ān implies that these people may receive the forgiveness of .Allah, because He (s.w.t.) has always been pardoning and forgiving the servants

".So, perhaps, Allah will pardon them and Allah is Pardoning, Forgiving "

****

۱۰۰- وَمَنْ يُهاجِرْ فی سَبيلِ اللّهِ

يَجِدْ فِی الْاَرْضِ مُراغَمًا كَثيرًا وَسَعَةً

وَمَنْ يَخْرُجْ مِنْ بَيْتِه مُهاجِرًا اِلَی اللّهِ وَرَسُولِه ثُمَّ يُدْرِكْهُ الْمَوْتُ

فَقَدْ وَقَعَ اَجْرُهُ عَلَی اللّهِ

وَكانَ اللّهُ غَفُورًا رَحيمًا

۱۰۰. " And whoever migrates in Allah's way, finds much refuge and abundance in the earth, and whoever goes forth from his house migrating unto Allah and His Messenger and death overtakes him, his reward is indeed with Allah and Allah is Forgiving, Merciful. "

Occasion of Revelation: verse ۱۰۰

It Happened that one of the Muslims, who was living in Mecca, became sick. He asked to be taken out of Mecca in order to be counted as emigrants. As soon as he was taken out of the city, he died in the way.

Then, this verse was revealed.

Commentary: verse ۱۰۰

Emigration, an Islamic Constructive Instruction

Following the discussion about emigration and those who, as a result of some shortcoming in doing the duty of emigration, yield to any kind of a basement and humiliation, in this verse, the words are earnestly stated upon the quality of emigration.

The subject of emigration has been discussed from two points of view. At first, it has pointed to the good results and effects of emigration in the life of godly people in this world. It says that those who emigrate in the vast land of Allah (s.w.t.), in the way of

Allah (s.w.t.), and for the sake of Allah (s.w.t.), will find many secure and bountiful sites.

:The verse says

p: ۱۳۸

,And whoever migrates in Allah's way, finds much refuge and abundance in the earth "
"...

Then, it pays to the spiritual aspect of emigration; and points to this fact that if some ones get out of their houses and leave their home with the intention of emigration towards Allah (s.w.t.), and His Apostle, and die before reaching their destination, their .reward is with Allah (s.w.t.), and He, the Forgiving, the Merciful, will forgive their faults

and whoever goes forth from his house migrating unto Allah and His Messenger ..." and death overtakes him, his reward is indeed with Allah and Allah is Forgiving, " .Merciful

.Thus, the emigrants are victorious in both cases

It is interesting that emigration, not for self protection but for preserving Islam, is an origin of date for Muslims. It forms the foundation of our political, social and propagative events totally. And, in any time and any place, if the same conditions .come forth, Muslims are ordained to emigrate

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Section ۱۵: To cut short prayer while travelling

Point

.Shortening of the Daily prayers while in travel Prayer while in the battle

۱۰۱- وَاِذا ضَرَبْتُمْ فِى الْاَرْضِ فَلَيْسَ عَلَيْكُمْ جُناحٌ

اَنْ تَقْصُرُوا مِنَ الصَّلوهِ اِنْ خِفْتُمْ اَنْ يَفْتِنَكُمُ الَّذينَ كَفَرُوا

اِنَّ الْك-افِرينَ كانُوا لَكُمْ عَدُوًّا مُبينًا

And when you are journeying in the land, it is not sin for you that you shorten the " .۱۰۱ ,prayer, if you fear that those who disbelieve afflict you. Verily

" .the infidels are your manifest enemy

Commentary: verse ۱۰۱

Point

Next to the former discussion upon Holy struggle and Emigration, the holy Qur'ān .refers to the subject of a Muslim's prayer when the one is in journey

The Qur'ānic phrase / darabtum-fil-'ard / ` you go from one place to another ', is an implicit declaration of travelling, because a traveller pounds the land under his feet. ((This meaning is narrated from Mufradāt Rāqib An Arabic dictionary

The Qur'ān sometimes applies the sense of ` it is not sin for you ' in stead of ` .obligation '. This verse contains this sense, too

Curtail worship has not been specified to the aspects of fear alone, but since there is usually fear when a person travels, the phrase `if you fear' has been mentioned in the verse. Or, since at first the law of curtail worship had been ordained for the circumstances of fear and, afterward, it has been generalized upon every journey, .this phrase (if you fear) has been applied here

:Explanations

.Establishing prayers can never be stopped, but it can have alleviation .١

.Seeing the truth and flexibility is a principle in the Divine law .٢

We should not be inattentive of the enemy even while we are establishing prayers. .٣ Policy and religiosity, worship and intelligence are not separate from each other. Our .hands should be busy both for prayers and for weapon

.Infidelity and faith are in contrast with each other .۴

" .Verily the infidels are your manifest enemy ... "

It seems that all disbelievers are considered as one force in hostility against you. .۵ ,' That is why the Arabic word / ` aduww / ` enemy

.mentioned in the verse, is used in the singular form, not in the plural form

****

۱۰۲- وَاِذا كُنْتَ فيهِمْ فَاَقَمْتَ لَهُمُ الصَّلوةَ

فَلْتَقُمْ طائِفَةٌ مِنْهُم مَعَكَ وَلْيَأْخُذُوا اَسْلِحَتَهُمْ

فَاِذا سَجَدُوا فَلْيَكُونُوا مِنْ وَرائِكُمْ وَلْتَأْتِ طائِفَةٌ اُخْرى لَمْ يُصَلُّوا

فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَاَسْلِحَتَهُمْ

وَدَّ الَّذينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ اَسْلِحَتِكُمْ وَاَمْتِعَتِكُمْ

فَيَميلُونَ عَلَيْكُم مَيْلَةً واحِدَةً

وَلا جُناحَ عَلَيْكُمْ اِنْ كانَ بِكُمْ اَذىً مِنْ مَطَرٍ اَوْ كُنْتُمْ مَرْضى

اَنْ تَضَعُوا اَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ

اِنَّ اللّهَ اَعَدَّ لِلْكافِرينَ عَذابًا مُه-ينًا

۱۰۲. " And when you are among them (Muslim forces) and keep up the prayer for them, then let a party of them stand up (in prayer) with you, carrying their arms. Then when they have performed (their) prostrations, let them (continue the second unit solitarily and) take their precaution in your rear, and let another party who have not prayed come and pray with you (from the second unit), and let them take their precautions and their arms; (for) those who disbelieve desire that you should be heedless of your weapons and your baggages, then they would attack you all at once. And it is no sin for you to lay down your arms if you are annoyed with rain or if you are sick, but take your precautions. Verily Allah has prepared a disgraceful chastisement for the infidels. "

Commentary: verse ۱۰۲

Point

In the sixth year A.H., the holy Prophet (p.b.u.h.), accompanied some believers, set out towards Mecca. On the way, when they reached the region of Hudaybiyyah, they encountered with Khālid-ibn-Walīd supported

by two hundred men who had sheltered thereabout and were waiting for hindering the Prophet (p.b.u.h.) from arriving in Mecca. When Bilāl said the prayer call and the prayer was established, Khālid-ibn-Walīd devised to profit by the time when all Muslims were busy establishing the evening prayer and to attack them at a single .instance

The verse was revealed and informed the Prophet (p.b.u.h.) of the plot. So, seeing that .miracle appeared through divine revelation, Khālid embraced Islam

In this prayer, after performing the first unit of prayer, the first group stand up and complete the rest of the prayer, but the prayer leader waits a little so that the other .group may come and join the second unit of the prayer carrying their weapons

And when you are among them (Muslim forces) and keep up the prayer for them, " then let a party of them stand up (in prayer) with you, carrying their arms. Then when they have performed (their) prostrations, let them (continue the second unit solitarily and) take their precaution in your rear, and let another party who have not prayed come and pray with you (from the second unit), and let them take their precautions and their arms; (for) those who disbelieve desire that you should be heedless of your "... .weapons and your baggages, then they would attack you all at once

Thus, in no condition prayer can be dropped and never a striver is without establishing .prayer. There must be weapon in one hand and spirituality in the other

For the importance of the congregation prayer mentioning only this fact is enough that, when facing the enemy in the battle-field, even one unit of the prayer is to be .established either

It should also be noticed that when two duties come forth with together (i.e. holy .struggle and prayer) one must not be sacrificed for the other

Due to your establishing prayer and the attack of enemy, take your precautions

By the way, self-consciousness is always necessary. Even at the time of establishing prayer, Muslims should not be neglectful of the danger of the enemy. So, in no

circumstances a striver must be in distance with the protective means. (If he has not any weapon, he should wear armour). It is for the caution that if the enemy attacks he can protect himself until the help comes.

p: ١۴٣

" ... but take your precautions ... "

Yet, since there may necessarily come forth some occasions that it is difficult to carry both the weapons and the protective means with together when keeping up the :prayers, at the end of the above mentioned verse it ordains such

And it is no sin for you to lay down your arms if you are annoyed with rain or if you ..." "... ,are sick

You should follow acting these instructions and be assured that victory is with you, :because

" .Verily Allah has prepared a disgraceful chastisement for the infidels ... "

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۱۰۳– فَإِذا قَضَيْتُمُ الصَّلوةَ فَاذْكُرُوا اللّهَ قِياماً

وَقُعُوداً وَعَلى جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَاَقِيمُوا الصَّلوةَ

اِنَّ الصَّلوةَ كانَتْ عَلَى الْمُؤْمِنِينَ كِتاباً مَوْقُوتاً

۱۰۳. " Then when you have finished the prayer, remember Allah standing and sitting and reclining. Then, when you are secure (from danger) establish the prayer (as usual). Verily the prayer at fixed times has been enjoined upon the believers. "

Commentary: verse ۱۰۳

The Importance of Prayers, a Commandment!

Following the instruction of `prayer of fear' mentioned in the previous verse, and the necessity of establishing prayer even while you are fighting,

it continues saying in this verse:

" Then when you have finished the prayer, remember Allah standing and sitting and reclining. …"

The purpose of the phrase: ` remember Allah standing and sitting and reclining may have been the same different warfare positions in which soldiers sometimes use the various weapons designed for wars including the means of shooting.

Another attitude indicates that the purpose of this phrase is that in all conditions including: standing, sitting and reclining, whether you are healthy or sick, and even when you are struggling against the enemy, remember Allah. (۱)

In fact, the above-mntioned verse is a hint to an Islamic important instruction which denotes that: establishing prayers at the appointed times does not mean that a person neglects the remembrance of Allah in other times.

Then the Qur'ān informs us that the instruction for the `prayer of fear' is an exceptional commandment, and as soon as the condition of fear removes the

:circumstance will be as follows

p: ۱۴۵

Makhzan-ul-Irfan, vol. ۲, p. ۱۵۰ Tafsir-ul-Burhan, vol. ۱, p. ۴۱۳ ۱ -۱

"...(Then, when you are secure (from danger) establish the prayer (as usual ..."

The secret of all these instructions and recommendations is for the fact that prayer is one of the Divine certain obligations which is enjoined for all dynasties and in all times, .because it is not separated from Faith

However, according to some Islamic traditions, the Arabic word /mauqūt/, mentioned (in the holy verse, has been rendered into `a fixed obligatory at an appointed time'.(۱)

" .Verily the prayer at fixed times has been enjoined upon the believers ..."

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Tafsir-ul-Burhan, vol. ۱, p. ۴۱۲ and some other commendations ۱ -۱

۱۰۴- وَلاتَهِنُوا فِی ابْتِغاءِ الْقَوْمِ اِنْ تَكُونُوا تَأْلَمُونَ

فَإِنَّهُمْ يَأْلَمُونَ كَما تَأْلَمُونَ وَتَرْجُونَ مِنَ اللّهِ ما لايَرْجُونَ

وَكانَ اللّهُ عَليمًا حَكيمًا

۱۰۴. " And do not flag in pursuit of the enemy. If you suffer pain, then they also suffer pain as you suffer. But you hope from Allah what they do not hope. And Allah is All-Knowing, All-Wise. "

The Occasion of Revelation verse ۱۰۴

It is narrated from Ibn Abbas that after the painful events of the Battle of 'Uhud, the holy Prophet (p.b.u.h.) stood upon Mount Uhud when Abūsufyān shouted with a victorious tone; " O' Muhammad! One day we won, but another day! " That is, this very victory that we have is instead of that defeat we suffered in the Battle of Badr." The Prophet (p.b.u.h.) told the Muslims to answer him immediately, and they said:

" Never is our situation like yours. Our martyrs are in heaven while your slains are in Hell."

Abūsufyān shouted: " We have Al-`Uzzā, but you have not it."

The Prophet (p.b.u.h.) told Muslims to reply that slogan by saying:

" Allah is our gaurdian but you have no gaurdian."

Abūsufyān, who felt himself weak before that lively Islamic motto,

left out the idol 'Uzzā and attached the idol called Hubal. He cried: "High be Hubal!"

The Prophet (p.b.u.h.) commanded Muslims to condemn the motto of the Age of Ignorance with a stronger and better motto. They would say:

" Allah is the Higher and the Exalted."

:Abūsufyān, who made no gain from his own different mottoes, cried

" .Our trysting-place is the region of Badr-i-Suqrā"

Muslims returned from the battle-field while they were seriously annoyed of the painful events in 'Uhud. At that time the verse was revealed and warned them not to .flag in pursuit of the pagans, and not to be annoyed of those painful events

p: ۱۴۷

This ocassion of revelation teaches us that Muslims should not be neglectful of none of the enemy's styles. They should apply some stronger logics before the logic of the enemies, and some better weapons against their weapons, else, the circumstances .may change for the benefit of the enemy

Therefore, in any time, like our time, instead of regret for the painful events and terrible corruptions that have surrounded Muslims from everyside, they should actively set forth and produce some sound and useful books and publications in front of the enemies' evil books and publications. They should utilize the best and modern propaganda means of the time against the enemy's equipped means of propaganda. To stand against the designs, phylosophies, and doctrines that different political, economical and social schools introduce, Muslims must offer the inclusive Islamic designs to all human kind. It is only by this method that they can protect their being .and live as a progressive group in the world

Commentary: verse ۱۰۴

Following the verses concerning the Holy struggle and migration, to stir the spirit of :self-sacrifice in Muslims, this verse says

" ...And do not flag in pursuit of the enemy "

This statement is a hint to the fact that to stand against the arrogant enemy, you should preserve the spirit of attack in yourselves, because, psychologically it has an .extraordinary effect in knocking down the spirit of the enemy

Then, it states a clear and living reasoning for this commandment, and says why you :may linger while

.If you suffer pain, then they also suffer pain as you suffer ..."

" ...But you hope from Allah what they do not hope

And, at the end of the verse, the Qur'ān emphasizes more and implies that all these

annoyances, injuries, efforts and endeavours, and, perhaps, indulgences and :negligences are not hidden from the knowledge of Allah. It says

" .And Allah is All-Knowing, All-Wise …"

.Thus, you will see the result of all of them

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Section ۱۶: Not to side the dishonest

Point

- Not to take up the cause of the dishonest - the Apostle may pray for his followers

Forgiveness of Allah always there is for those who seek it after doing any

.evil with the necessary amendment

۱۰۵- اِنّا اَنْزَلْنا اِلَيْکَ الْکِتابَ بِالْحَقِّ لِتَحْکُمَ بَيْنَ النّاسِ

بِما اَراکَ اللّهُ

وَلاتَکُنْ لِلْخائِنينَ خَصيمًا

۱۰۵. " Verily We have sent down the Book to you with the Truth that you may judge .between people by what Allah has shown (taught) you

".And be not an advocate for the treacherous

Commentary: verse ۱۰۵

Basing on what is recorded in some authentic commentary books, once it happened .that, in one of the battles, a Muslim stole a chain mail

When he was going to be marked by ignomimy, he threw the chain mail into the house of a Jew, and then gathered some men saying that the Jewish person was a thief, not that Muslim. The subject was brought to the Prophet (p.b.u.h.) and the verse was :revealed, announcing such

" Verily We have sent down the Book to you with the Truth that you may judge "...between people by what Allah has shown (taught) you

In this verse, at first Allah recommends the Prophet (p.b.u.h.) that the purpose of sending down this heavenly Book is that these rules of the truth and equity should be

:practiced among people. It says

Verily We have sent down the Book to you with the Truth that you may judge "
"... .between people by what Allah has shown (taught) you

:Then, it awares the Prophet (p.b.u.h.) by saying that

".And be not an advocate for the treacherous ..."

It is cited in Majma`-ul-Bayān (vol. ۶, p. ۳۲ Persian translation) that although this verse addresses the Prophet (p.b.u.h.), the target is the Ummat of the Prophet (p.b.u.h.) not the Prophet himself, because, upon the consensus of Ummat, the Prophet (p.b.u.h.) is .immaculate from all sins and disgraces

Therefore, since the revelation of the Qur'ān is based on the truth, the judgements should be performed upon the basis of the truth, too, not upon the relations. Thus, in Islam, treating on justice is also necessary even towards a non-Mulsim person, .((regarding to the occasion of revelation of the verse

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۱۰۶- وَاسْتَغْفِرِ اللّهَ اِنَّ اللّهَ كانَ غَفُورًا رَحيمًا

" .And seek forgiveness of Allah. Verily Allah is Forgiving, Merciful " .۱۰۶

Commentary: verse ۱۰۶

In this holy verse, the Prophet (p.b.u.h.) is commanded that he seeks the forgiveness .of Allah, for certainly Allah (s.w.t.) is forgiving and merciful

Yet, as it was mentioned in the commentary of the previous verse, cited by the author of Majma`-ul-Bayān, that the verse was addressing the Prophet's Ummat, here, too, it means to seek forgiveness for the Ummat, and we know that the Prophet (p.b.u.h.) :is free from any fault. The verse says

" .And seek forgiveness of Allah. Verily Allah is Forgiving, Merciful "

****

۱۰۷- وَلاتُجادِلْ عَنِ الَّذينَ يَخْتانُونَ اَنْفُسَهُمْ

اِنَّ اللّهَ لايُحِبُّ مَنْ كانَ خَوّانًا اَثيمًا

.And do not plead on behalf of those who deceive themselves " .۱۰۷

" .Verily Allah does not love any who is treacherous, sinful

Commentary: verse ۱۰۷

The leaders of Islam and Muslims ought to find the treacherous ones and know their .plans, so that they can decide on a suitable situation for themselves

However, injustice and treachery unto people is doing wrong to oneself. Treachery pollutes the society and this social pollution reaches ourselves. Then, pleading a treacherous person is unlawful, and it is considered as participating in the crime and .being content with the treachery

"...And do not plead on behalf of those who deceive themselves "

We should know, of course, that the state of the slight treacheries, which are done unknownly and gullibly, is different from the state of the treachery of the mischievous conspirators. (The Arabic words / yaxtānūn/ (those who deceive), /xawwān/ (.(treacherous), and /'aīm/ (sinful) indicate to a state of permanent treachery

:Then in this verse, it says

" .Verily Allah does not love any who is treacherous, sinful ..."

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۱۰۸- يَسْتَخْفُونَ مِنَ النّاسِ

وَلايَسْتَخْفُونَ مِنَ اللّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ ما لايَرْضى مِنَ الْقَوْلِ

وَكانَ اللّهُ بِما يَعْمَلُونَ مُحِيطًا

;They (the treacherous) hide from people but they hide not from Allah " .۱۰۸

.while He is with them when they hold nightly discourses that do not please Him

".And Allah encompasses what they do

Commetary: verse ۱۰۸

Allah (s.w.t.) blames the treacherous ones in this verse. The verse says they shrink from people that the inward of their deeds be manifested, but they are not ashamed !of Allah

"...;They (the treacherous) hide from people but they hide not from Allah "

Allah, the One Who is Omnipresent, is always with them. So, at that time of night, when they are designing some treacherous plans and saying some words that are :displeasing unto Him, He is with them and is aware of whatever they do. It says

while He is with them when they hold nightly discourses that do not please Him. And..." " .Allah encompasses what they do

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۱۰۹- هاأَنتُمْ هؤُلاءِ

جادَلْتُمْ عَنْهُمْ فِى الْحَيوهِ الدُّنْيا فَمَنْ يُجادِلُ اللّهَ عَنْهُمْ يَوْمَ الْقِيامَهِ

اَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكيلاً

,Suppose that) you pleaded for them in this worldly life) " .۱۰۹

,but who will plead for them with Allah on the Day of Resurrection

" ?or who shall be their protector

Commentary: verse ۱۰۹

:In these three holy verses, the Qur'ān gives three warnings to three groups

:It tells the judge not to transgress the bounds of right

(That you may judge between people by what Allah has shown (taught) you ..."(۱ ..."

:It tells the treacherous one that Allah observes his deeds

(He is with them ... "(۲ ... "

In the above verse, it tells the defenders of the treacherous that their efforts will be .useless for the Day of Judgement

,Suppose that) you pleaded for them in this worldly life) "

"?...;but who will plead for them with Allah on the Day of Resurrection

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Verse No. ۱۰۵ of the current Sura ۱ -۱

Verse No. ۱۰۸ of the current Sura ۲ -۲

۱۱۰- وَمَنْ يَعْمَلْ سُوءًا أَوْ

يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللّهَ يَجِدِ اللّهَ غَفُورًا رَحِيمًا

.۱۱۰ " And whoever does evil or acts unjustly to his own self,

then seeks forgiveness of Allah, shall find Allah Forgiving, Merciful."

Commentary: verse ۱۱۰

The Qur'ānic word /sū'/, in philology, means `to harm others', too.

Thus, the verse refers to both being unjust to people and being cruel to oneself.

" And whoever does evil or acts unjustly to his own self,..."

The previous verse, criticized the treacherous and protection of the treacherous. Here, in this verse, it states the way of rescue from it. The Qur'ān says that gate of the path of return is open to the wrong doers.

Now, it is they who should decide and return from doing sin and repent. It says:

" ... then seeks forgiveness of Allah, shall find Allah Forgiving, Merciful. "

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۱۱۱- وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّما يَكْسِبُهُ عَلى نَفْسِه

وَكانَ اللّهُ عَليمًا حَكيمًا

And whoever commits a sin, indeed he commits it only against his own self and " .۱۱۱
" .Allah is All-Knowing, All-Wise

Commentary: verse ۱۱۱

Sin, which is a transgression against the bound of Divine law, destroys the inner purity, virtue of the spirit, and justice; and this very effect is the greatest damage. In the system of existence and also in Allah's way of treatment, the result of injustice .toward people, soon or late, reaches to our own selves

"...And whoever commits a sin, indeed he commits it only against his own self "

And, at the end of the verse, it implies that the Lord is both All-Knowing, and is aware of all the deeds of the servants, and is All-Wise, and punishes every wrong doer fitting :with whatever the one deserves. It says

" .and Allah is All-Knowing, All-Wise ..."

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۱۱۲- وَمَنْ يَكْسِبْ خَطِيئَةً اَوْ اِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ

احْتَمَلَ بُهْتَانًا وَاِثْمًا مُبِينًا

۱۱۲. " And whoever commits a fault or a sin, then accuses of it an innocent, he indeed burdens (himself) with the calumny and a manifest sin."

Commentary: verse ۱۱۲

Point

This verse has pointed to the importance of committing the sin of calumny upon some innocent people. It says:

" And whoever commits a fault or a sin, then accuses of it an innocent, he indeed burdens (himself) with the calumny and a manifest sin."

Calumny Is a Crime:

To denigrate an innocent is one of the most disgraceful actions that Islam has seriously condemned.

It has been narrated from the Prophet of Islam (p.b.u.h.) who said:

" The one who slander a believing man or woman, or says something about them which is not in him (her), on the Day of Resurrection Allah sets the one on a heap of fire until he (she) comes out (of the responsibility) of what the one has said."(۱)

In deed, making current this unjust manner as a custom in a society causes to disturb the order and probity of that society, to pollute the truth unto untruth, the innocent be involved into difficulty and the sinner be saved, and the common confidence be vanished.

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Safinat-ul-Bihar, vol. ١, p. ١١١ ١ -١

Section ۱۷: Secret counsels of the Hypocrites

Point

Endeavours of the Hypocrites to destroy the Muslims Secret plots of the

.Hypocrites Plots against the Apostle doomed to failure

۱۱۳- وَلَوْلا فَضْلُ اللّهِ عَلَيْکَ وَرَحْمَتُهُ لَهَمَّتْ طائِفَهٌ مِنْهُمْ

اَنْ يُضِلُّوکَ وَما يُضِلُّونَ اِلاّ اَنْفُسَهُمْ

وَما يَضُرُّونَکَ مِنْ شَيْ ءٍ

وَاَنْزَلَ اللّهُ عَلَيْکَ الْکِتابَ وَالْحِکْمَهَ وَعَلَّمَکَ ما لَمْ تَکُنْ تَعْلَمُ

وَکانَ فَضْلُ اللّهِ عَلَيْکَ عَظيمًا

,And had it not been Allah's grace on you and His Mercy " .۱۱۳

,a party of them had certainly resolved to lead you astray

,but they do not lead astray but their own selves

and they shall not harm you at all. And Allah has revealed to you the Book and the ,Wisdom, and He has taught you what you did not know

".and great is Allah's grace on you

Commentary: verse ۱۱۳

In some preceding verses, (verse ۱۰۵), a part of the event of the tribe called Banī-Abīraq was explained. Now, in this verse, another part of that event is referred to. The :verse says

,And had it not been Allah's grace on you and His Mercy "

"...,a party of them had certainly resolved to lead you astray

By accusing an innocent person and then involving the Prophet (p.b.u.h.) in this event, they wanted both to defame the social and spiritual personality of the Prophet (p.b.u.h.), and to fulfil their own evil intentions

upon an innocent Muslim. But, the Lord, who is the protector of His Messenger, .obliterated their plans totally

:Then, the Qur'ān says

but they do not lead astray but their own selves, and they shall not harm you at ..." "...all

Finally, the Qur'ān states the reason of immunity of the Prophet (p.b.u.h.) from fault, :such

And Allah has revealed to you the Book and the Wisdom, and He has taught you ..." "...,what you did not know

:And, it concludes the verse by saying

".and great is Allah's grace on you..."

In the above-mentioned sentence, one of the basic reasons of the subject of inerrancy is shortly pointed out. It implies that Allah has taught the Prophet (p.b.u.h.) some knowledge and science that he is saved from any fault and mistake, because knowledge and sciences, especially the knowledge of hidden things and unknown .secrets, (in final stage) are the causes of light and inerrancy

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p: ۱۵۹

۱۱۴- لا خَیْرَ فی کَثیرٍ مِنْ نَجْواهُمْ اِلاّ مَنْ اَمَرَ بِصَدَقَهٍ اَوْ مَعْرُوفٍ

اَوْ اِصْلاحٍ بَیْنَ النّاسِ

وَمَنْ یَفْعَلْ ذلِکَ ابْتِغاءَ مَرْضاتِ اللّهِ

فَسَوْفَ نُؤْتیهِ اَجْرًا عَظیمًا

۱۱۴. " There is no good in most of their secret conferences,

except for him who enjoins charity or goodness or reconciliation between people; and whoever does this, seeking Allah's pleasure,

We will give him a great reward."

Commentary: verse ۱۱۴

In the former verses, there was a hint to the mischievous hidden nightly meetings of some hypocrites or the like of them. In this holy verse, the subject is discussed more detailed under the title of `secret conference'.

The Arabic term /najwā/ ` conspiring whisper ', does not mean only:

`the secret whispered words'. It includes any secret and hidden meetings, too.

The holy verse denotes that: there is no goodness in their most private meetings which such people hold secretly, and they are based on some evil plans. It says:

" There is no good in most of their secret conferences,..."

Then, in order that it might not be thought that any conspiring and whisper, or secret meeting, is blameworthy and prohibited, a few instances are mentioned at the end of this very verse in the form of exceptions. It says:

"... except for him who enjoins charity or goodness or reconciliation between people;..."

If such conspirings may not be for pretence or dealing hypocrisy but for the purpose of obtaining the pleasure of Allah, the Lord will assign a great recompense for them. :The verse says

".and whoever does this, seeking Allah's pleasure, We will give him a great reward..."

In principle, conspiring and secret whispering, or holding hidden meetings have been introduced in the Qur'ān as ` Satanic work '. Sura Mujādelah, No. ۵۸, verse ۱۰ says: " "...Secret counsels are only (the work) of Satan

Essentially, if secret conspiring is performed at the presence of a crowd, it may raise the suspicion of men. It can even sometimes create mistrust between friends. That is why it is better not to apply this manner except for the necessary aspects. The .philosophy of this ordinance in the Qur'ān may also be the very fact

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١١٥- وَمَن يُشاقِقِ الرَّسُولَ

مِنْ بَعْدِ ما تَبَيَّنَ لَهُ الْهُدى وَيَتَّبِعْ غَيْرَ سَبيلِ الْمُؤْمِنينَ

نُوَلِّهِ ما تَوَلّى وَنُصْلِهِ جَهَنَّمَ

وَساءَتْ مَصيرًا

١١٥. " And whoever opposes the Messenger after the guidance has become manifest to him, and follows other than the way of the believers, him We shall turn over to what he has turned to,

and We shall expose him to Hell,

and an evil destination it is! "

Commetnary: verse ١١٥

The Arabic term /mašāqqah/ means that you put yourself one side and the holy Prophet (p.b.u.h.) another side and begin hindering the affairs, and showing hostility by intentional opposition.

Therefore, after the truth being manifest to a person, it is obligatory for the one to obey the Messenger of Allah, and, evidently, opposing him (p.b.u.h.) is unlawful.

" And whoever opposes the Messenger after the guidance has become manifest to him,... "

However, the Lord does not punish anyone by taking him into Hell without completing the arguement.

"... after the guidance has become manifest to him,..."

Thus, the result of opposing the Messenger of Allah (p.b.u.h.) and the Islamic Ummah is to assume the mastership of other than Allah and falling down into Hell. It says:

and follows other than the way of the believers, him We shall turn over to what he ..." "... ,has turned to

That is, the person follows a way other than the religion of the believing people. In such a case, Allah (s.w.t.) will leave that person to the idols which he relies on and .imagines as his shelter and his support in all circumstances

And, as a recompense of choosing aberration and leaving off the way of guidance, he will be put in Hell to taste his retribution, and it is an evil destination. It says:

"... and We shall expose him to Hell, and an evil destination it is!"

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p: ۱۶۳

Section ۱۸: Idolatry Prohibited

Point

Polytheism unpardonable Satan always misleads Faith and virtue shall be rewarded

۱۱۶- إِنَّ اللّهَ لايَغْفِرُ اَنْ يُشْرَكَ بِه وَيَغْفِرُ ما دُونَ ذلِكَ

لِمَنْ يَشاءُ

وَمَنْ يُشْرِكْ بِاللّهِ فَقَدْ ضَلَّ ضَلالاً بَعيدًا

۱۱۶. " Verily Allah does not forgive that (anything) be associated with Him, but He forgives less than that to whom He pleases; and whoever associates anything with Allah, has gone astray into far error."

Commentary: verse ۱۱۶

Polytheism is an earnest deep disease. Therefore as long as it has not been rooted out in a person, morals and righteous deeds are not spiritually of avail. Repentance is the remedy of polytheism. So, a polytheist should come out of the circle of paganism in order to be involved in the forgiveness and Mercy of Allah. The ways toward the forgiveness of Allah are: repentance, pardon, good deed, and avoidance of committing great sins.

" Verily Allah does not forgive that (anything) be associated with Him, but He forgives less than that to whom He pleases; and whoever associates anything with Allah, has gone astray into far error."

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۱۱۷- اِنْ یَدْعُونَ مِنْ دُونِه اِلّا اِناثًا وَاِنْ یَدْعُونَ

اِلّا شَیْطانًا مَریدًا

۱۱۷. "They (the pagans) invoke in His stead but female things (the Idols), and they invoke none but Satan, the persistent rebel."

Commentary: verse ۱۱۷

The previous verse considered the polytheists being in aberration. The reason of it is referred to in the above verse.

The pagans of Mecca used to worship some angels whom they called the daughters of God. That idea was a wrong and deluded thought. The verse says:

"They (the pagans) invoke in His stead but female things (the Idols), and they invoke none but Satan, the persistent rebel."

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۱۱۸-لَعَنَهُ اللّهُ وَقالَ لَأتَّخِذَنَّ مِنْ عِبادِکَ نَصیبًا مَفْرُوضًا

Allah has cursed him (Satan) and he said, most certainly I will take of Your " .۱۱۸
".servants an appointed share

Commentary: verse ۱۱۸

.The origin of all adversities and destructivenesses of Satan is his being cursed

"...(Allah has cursed him (Satan "

Satan is the early enemy of man, and it is for this reason that Satan does his utmost possible effort to mislead him. Then, we must be completely aware not to fall into his .trap

".and he said, most certainly I will take of Your servants an appointed share ..."

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١١٩- وَلَاُضِلَّنَّهُمْ وَلَاُمَنِّيَنَّهُمْ وَلَآمُرَنَّهُمْ فَلَيُبَتِّكُنَّ اٰذانَ الْاَنْعامِ

وَلَآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللّٰهِ

وَمَنْ يَتَّخِذِ الشَّيْطانَ وَلِيًّا مِنْ دُونِ اللّٰهِ

فَقَدْ خَسِرَ خُسْرانًا مُبِينًا

١١٩. "And most certainly I will lead them astray and certainly I will arouse desires in them, and certainly I will bid them that they slit the ears of the cattle, and I will certainly command them that they alter the creation of Allah;

and whoever takes Satan for a guardian rather than Allah, has indeed suffered a manifest loss."

Commentary: verse ١١٩

Satan has sworn to persuade some programs:

١. He has said that he would take an appointed share from Allah's servants:

"...and he said, most certainly I will take of Your servants an appointed share ..."

Satan knows that he has not the authority of leading all the servants of Allah astray. There are only the persons who indulge in their desires, and the people of weak faith and weak will who submit to Satan.

٢. Therefore, the second thing that he has promised to do upon human beings is that he says:

"... And most certainly I will lead them astray"

٣. Then, he says:

"...,and certainly I will arouse desires in them ..."

٤. Satan says that he will invite the servants of Allah to superstitious acts, including the

:following action

"...,and certainly I will bid them that they slit the ears of the cattle ..."

This action refers to one of the disgraceful deeds of the Age of Ignorance. It was customary among the idol worshippers that they would split the ears of some certain cattles, or they cut their ears utterly. They

.believed that it was forbidden to ride on them and, thus, they took no benefit of them

What Satan says in this stage is an irreparable damage that he causes against the .۵ basis of the prosperity of man. Satan says:

"...and I will certainly command them that they alter the creation of Allah..."

This sentence shows that Allah has settled monotheism and any other admirable attributes in the first nature of man, but some Satanic temptations and low desires .deviate man from the straight path and lead him astray

:And, at the end of the verse, it refers to a general principle when it says

and whoever takes Satan for a guardian rather than Allah, has indeed suffered a ..." ".manifest loss

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۱۲۰- يَعِدُهُمْ وَيُمَنّيهِمْ وَما يَعِدُهُمُ الشَّيْطانُ اِلاّ غُرُورًا

He promises them and fills them with (vain) desires, and Satan does not promise " .۱۲۰ " .them except delusion

Commentary: verse ۱۲۰

When the verse of forgiveness of sins was revealed from the origin of Allah (Sura 'Āl-i-`Imrān, No. ۳, verse ۱۳۵), 'Iblis gathered his supporters by a cry and told them that all their efforts would result no vail when a person repented. Each of them said something about it, and one of the Satans said: "Whenever a person decides to repent, I will entangle him with vain desires and promises, so that he delays his (repentance. Then, `Iblīs was contented. (۱

He promises them and fills them with (vain) desires, and Satan does not promise " " .them except delusion

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Tafsir-ul-Burhan, vol. ۱, p. ۴۶۴ ۱ -۱

۱۲۱- أُولئِکَ مَأْواهُمْ جَهَنَّمُ وَلایَجِدُونَ عَنْها مَحیصًا

".These are they whose abode is Hell, and they will find no refuge therefrom " .۱۲۱

Commentary: verse ۱۲۱

.Hell will be an eternal place for some people and they will remain there forever

"... ,These are they whose abode is Hell "

Being attentive to the fact that all misfortunes can, more or less, be avoided of but the punishment of the Hearafter which will be unavoidable, and also that there will be no .return in Hereafter. Then, it is better to return from evil actions before passing away

" .and they will find no refuge therefrom ..."

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۱۲۲- وَالَّذينَ امَنُوا وَعَمِلُوا الصّالِحاتِ

سَنُدْخِلُهُمْ جَنّاتٍ تَجْرى مِنْ تَحْتِهَا الاَْنْهارُ

خالِدينَ فيها اَبَدًا

وَعْدَ اللّهِ حَقًّا وَمَنْ اَصْدَقُ مِنَ اللّهِ قيلاً

۱۲۲. " But (as for) those who believe and do righteous deeds,

shortly we will admit them into gardens beneath which rivers flow.

Therein they will abide forever.

Allah's promise is the truth, and who is truer of word than Allah? "

Commentary: verse ۱۲۲

We recited in the previous verses that: whoever takes Satan for a guardian rather than Allah has indeed suffered a manifest loss; and, Satan promises them and fills them with desires, and Satan does not promise them except delusion. Here, comparing them, the Qur'ān states the fate of the believing persons. It says:

" But (as for) those who believe and do righteous deeds,

shortly we will admit them into gardens beneath which rivers flow. … "

This bounty is not like the fleeting and transitory bounties of this world, but:

"… Therein they will abide forever…"

This promise is not alike with the false promises of Satan, but it is a true promise from the side of Allah:

"… Allah's promise is the truth,…"

It is evident that none can be truer in speech than Allah, because breach of promise is

either for inability or ignorance or need, all of which are far from His Holy presence. It :says

"?and who is truer of word than Allah …"

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۱۲۳- لَيْسَ بِاَمانِيِّكُمْ وَلا اَمانِيِّ اَهْلِ الْكِتابِ

مَنْ يَعْمَلْ سُوءًا يُجْزَ بِه

وَلايَجِدْ لَهُ مِنْ دُونِ اللّهِ وَلِيًّا وَلا نَصيرًا

It is not your vain desires, nor the vain desires of the people of the Book. " .۱۲۳ ,Whoever does evil shall be recompensed for it

".and, besides Allah, he will find for himself neither a guardian nor a helper

Commentary: verse ۱۲۳

Muslims were proud of the holy Prophet (p.b.u.h.) as the seal of the prophets, and that they are the best Ummah (community). The People of the Book boasted of their background, too. They said that they would not remain in Hell Fire but a few days. This verse was revealed to correct the imagination of both groups, and assigned ` the .action of a person ' as a document

.Therefore, vain imaginations and baseless hopes must be avoided of

:It says

.It is not your vain desires, nor the vain desires of the people of the Book "

Islam is founded on realities, not on untruth, delusions or desires of individuals. (.(Untruth, originated from anyone and from any school, is condemned to destruction

However, Allah is just and His reward or retribution is based upon the `action' that .individuals perform

,whoever does evil shall be recompensed for it ..."

".and, besides Allah, he will find for himself neither a guardian nor a helper

****

۱۲۴- وَمَنْ يَعْمَلْ مِنَ الصّالِحاتِ مِنْ ذَكَرٍ اَوْ اُنْثى

وَهُوَ مُؤْمِنٌ فَاُولئِکَ

يَدْخُلُونَ الْجَنَّه وَلايُظْلَمُونَ نَقيرًا

۱۲۴. " And whoever does deeds of righteousness, whether male or female,

and is a believer, then these shall enter Heaven and they shall not be dealt with a jot unjustly. "

Commentary: verse ۱۲۴

It seems that the Arabic word /naqīr/ is taken from the sense of `pecking', and it is applied for the hole of a date-stone, as if it has been pecked.

In the previous verse the meaning was about `whoever does evil', and here, in this verse, it is about whoever does deeds of righteousness, the reward or retribution of both is based upon `deed'.

Thus, the factor of entering into Heaven is `faith and good deed' not the race or claims or desires (which were mentioned in the previous verse).

All races, colours, nations and classes are equal for enjoying the grace of Allah.

" And whoever does deeds of righteousness ..."

Males and females are equal in reaching the spiritual virtues:

" ...whether male or female, and is a believer,..."

The reward of a believing good-doer is Heaven; and the righteous deeds are valuable even though they are small.

"... then these shall enter Heaven

and they shall not be dealt with a jot unjustly. "

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p: ۱۷۳

١٢٥- وَمَنْ اَحْسَنُ دينًا مِمَّنْ

اَسْلَمَ وَجْهَهُ لِلّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّهَ اِبْرهيمَ حَنيفًا

وَاتَّخَذَ اللّهُ اِبْرهيمَ خَليلاً

١٢٥. " And who is better in religion than the one who surrenders himself entirely to Allah while he is righteous and follows the creed of Abraham.

the upright one?

And Allah took Abraham as a Friend."

Commentary: verse ١٢٥

In the verse before this verse, the word was upon the fruit of Faith and deed and it implied that merely belonging to a doctrine or a school of thought has no effect. Yet, in order that no misunderstanding arises from the former discussion, in this verse, the preference of the religion of Islam over all religions has been stated by the following sense:

" And who is better in religion than the one who surrenders himself entirely to Allah while he is righteous and follows the creed of Abraham, the upright one? ..."

In this verse, three things have been considered as the criterion of the best creed:

The first thing is the absolute submission before Allah (s.w.t.). The verse says:

"... the one who surrenders himself entirely to Allah..."

The second thing is righteousness. The purpouse of that, here, is doing any righteousness by the heart, the tongue, and action.

"... while he is righteous ..."

The third thing is to follow the creed of Abraham, the upright. The verse continues

:saying

" ... ?and follows the creed of Abraham, the upright one ..."

Then, at the end of the verse, it reasons its emphasis on the creed of

:Abraham as follows

" .And Allah took Abraham as a Friend …"

According to the Islamic literature, this rank of Abraham, being chosen as a friend by Allah, was because of his abundant prostrations, feeding the indigent, his midnight prayers, accepting the problems, and his hospitality.(١)

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At-Tafsīr-ul-Burhān, vol. ١, p. ۴١٧ ١ -١

۱۲۶- وَلِلّهِ ما فِی السَّماواتِ وَما فِی الْأَرْضِ

وَکانَ اللّهُ بِکُلِّ شَیْ ءٍ مُحِیطًا

۱۲۶. " And to Allah belongs whatever is in the heavens and whatever is in the earth,

and Allah encompasses all things. "

Commentary: verse ۱۲۶

This verse points to the absolute sovereignty of Allah and His domination over all things. It says:

" And to Allah belongs whatever is in the heavens and whatever is in the earth, and Allah encompasses all things. "

It refers to the fact that Allah elected Abraham (a.s.) as His friend, never for the reason of His need to him, because Allah (s.w.t.) is free from any want, but for the virtues and the extraordinary conspicuous attributes that Abraham had.

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Section ۱۹: Dealings with Orphans and Women

Point

Equity to the interest of the orphans and women ordained Reconciliation between husband and

wife Equity among wives, separation of man and wife

Carefulness about the duties enjoined

۱۲۷- وَيَسْتَفْتُونَکَ فِی النِّساءِ

قُلِ اللّهُ يُفْتيكُمْ فيهِنَّ وَما يُتْلى عَلَيْكُمْ فِی الْكِتابِ

فی يَتامَی النِّساءِ الّتی لاتُؤْتُونَهُنَّ ما كُتِبَ لَهُنَّ وَتَرْغَبُونَ

اَنْ تَنكِحُوهُنَّ وَالْمُسْتَضْعَفينَ مِنَ الْوِلْدانِ

وَاَنْ تَقُومُوا لِلْيَتامى بِالْقِسْطِ وَما تَفْعَلُوا مِنْ خَيْرٍ

فَاِنَّ اللّهَ كانَ بِه عَليمًا

:And they ask you for a pronouncement concerning women. Say " .۱۲۷

Allah pronounces to you concerning them, and what is recited to you in the Book` concerning the orphan women to whom you do not give what is appointed for them, while you desire to marry them, and also (concerning) the oppressed children, and ,that you should deal towards orphans with equity

".'and whatever of good you do, verily Allah knows it

Commentary: verse ۱۲۷

In order to defend the rights of women and saving them, we should always follow the .instructions of the heavenly leader

"... And they ask you for a pronouncement "

Mentioning the defence of women, children, and orphans beside

each other in the Qur'ān, is a sign of the existence of transgression against them through the length of the history. The support of Allah from the rights of women is an .unchangeable pronouncement of Allah

And, the responses of the Messenger of Allah are the same as the pronouncement of .Allah

"... ,Say: ` Allah pronounces to you concerning them ..."

.Justly treating the orphans is the best sample of the righteous work

"...,and whatever of good you do ..."

.The Islamic community should raise for establishing justice among orphans

"... ,and that you should deal towards orphans with equity ..."

However, you should know that your services for, and your helps upon, the deprived .in the society will not be neglected

".' verily Allah knows it ..."

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۱۲۸- وَاِنِ امْرَاَةٌ خافَتْ مِنْ بَعْلِها نُشُوزًا اَوْ اِعْراضًا

فَلا جُناحَ عَلَيْهِما اَنْ يُصْلِحا بَيْنَهُما صُلْحًا

وَالصُّلْحُ خَيْرٌ وَاُحْضِرَتِ الْاَنفُسُ الشُّحَّ

وَاِنْ تُحْسِنُوا وَتَتَّقُوا

فَاِنَّ اللّهَ كانَ بِما تَعْمَلُونَ خَبيرًا

۱۲۸. " And if a woman fears ill treatment from her husband, or desertion,

there is no sin on the couple if they effect a reconciliation between them,

and reconciliation is better but avarice has been made to be present in the (people's) minds, and if you do good and keep from evil,

then verily Allah is aware of what you do. "

Commentary: verse ۱۲۸

It happened that at the beginning of Islam, a Muslim believer by the name of Rāfi'-ibn-Khadīj had got two wives. One of them was old and the other was young. He had to divorce the old wife because of some discords that they had. But before ending the waiting period, he told her that if she desired he could revoke upon condition that she would be patient when he might prefer his young wife, else they should separate after finishing the waiting period. The woman accepted the reconciliation: and then this verse was revealed.

The Arabic term /nusūz/ is derived from the root /nasz/ in the sense of: `an elevated place', which, here, means: `disobedience'. In verse No. ۳۴ from the current Sura, the speech was about the disobedience of the wife, and here the statement is also upon ill treatment.

The Arabic word /suḥḥ/, when concerning a wife, means: `avoiding of wearing appropriate clothing and lack of ornamentation'; and when concerning a man, it

refers to: his avoidance of paying dower sum, necessaries, and the absence of .showing affeciton

In any case, for the family affairs, the first stage is reconciliation

between the couple without the interference of others. If it does not end to peace, :others may interfere

"...,if they effect a reconciliation between them ..."

And it does not matter for a person to remit a right in order to obtain a higher general .interest and to make safe the atmosphere in the family

"... there is no sin ..."

The origin of instability in many families is the insularities, envy and avarice that has .surrounded human-kind

"...,but avarice has been made to be present in the (people's) minds ..."

Renunciation of man from his venereal desires and being careful of justice between his two wives, are among the examples of piety and kindness. If a man remits his own right, and does good and kindness unto his wife, all of these actions are at the .presence of Allah

".then verily Allah is aware of what you do..."

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١٢٩- وَلَنْ تَسْتَطيعُوا اَنْ تَعْدِلُوا بَيْنَ النِّساءِ

وَلَوْ حَرَصْتُمْ فَلا تَميلُوا كُلَّ الْمَيْلِ فَتَذَرُوها كَالْمُعَلَّقَهِ

وَاِنْ تُصْلِحُوا وَتَتَّقُوا

فَاِنَّ اللّهَ كانَ غَفُورًا رَحيمًا

١٢٩. " You will never be able to deal equitably between (your) wives,

however much you be eager (to do so); then do not incline with a total inclination (to one) so that you leave her as it were in suspense;

and if you effect reconciliation and keep from evil,

then verily Allah is Forgiving, Merciful. "

Commentary: verse ١٢٩

Heavenly Law Has no Contradiction with Natural Disposition

It is natural that a man shows more affection to his young wife than his aged wife. That is why the commandment of Justice is only due to the treatment of man unto his wives, not due to his heartily love.

" You will never be able to deal equitably between (your) wives,..."

Now that heartily justice is not possible, then, there should be equity in action.

In Islam, there is no duty beyond the ability of a person. A human being is not usually able to adjust affection, but he is able to apply justice in dealing the affairs.

It is unlawful for a man to leave his wife undecided.

"... then do not incline with a total inclination (to one) so that you leave her as it were in suspense;

Through reconciliation and piety, both the former shortcomings and the unconscious .negligences will be forgiven

and if you effect reconciliation and keep from evil, then verily Allah is Forgiving, …" ".Merciful

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۱۳۰- وَإِنْ يَتَفَرَّقا يُغْنِ اللّهُ كُلاًّ مِنْ سَعَتِهِ

وَكانَ اللّهُ واسِعًا حَكِيمًا

۱۳۰. " Yet if they (should) separate, Allah will enrich each out of His abundance, and Allah is All-Embracing, the Wise. "

Commentary: verse ۱۳۰

Next to the former discussion, in this verse it points to this fact that if the continuation of conjugal life is tiresome for the couple and there have come forth some things that the circumstance can never be remediable, they do not have to continue such a marriage and to be prisoner of a bitter family life like that. They can separate from each other and, without having any fear from their future, they should decide bravely, because in this condition, if they separate, Allah will enrich both of them out of His abundance and Mercy. They can be hopeful to have better spouses and more delightful lives in future.

" Yet if they (should) separate, Allah will enrich each out of His abundance,..."

This situation exists, because Allah has a vast inclusive Mercy and abundance, together with Wisdom. It says:

"... and Allah is All-Embracing, the Wise. "

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۱۳۱- وَلِلّهِ ما فِی السَّمواتِ وَما فِی الْاَرْضِ

وَلَقَدْ وَصَّیْنَا الَّذینَ اُوتُوا الْکِتابَ مِنْ قَبْلِکُمْ وَاِیّاکُمْ اَنِ اتَّقُوا اللّهَ

وَ اِنْ تَکْفُرُوا

فَاِنَّ لِلّهِ ما فِی السَّمواتِ وَما فِی الْاَرْضِ

وَکانَ اللّهُ غَنیًّا حَمیدًا

۱۳۱. " And to Allah belongs whatever is in the heavens and whatever is in the earth,

and certainly We enjoined those who were given the Book before you, and you (too), that you should be in awe of Allah; and if you disbelieve,

then, verily, to Allah belongs whatever is in the heavens and whatever is in the earth,

and Allah is Self-Sufficient, Praiseworthy."

Commentary: verse ۱۳۱

The Holy Qur'ānic phrase: " And to Allah belongs whatever is in the heavens and whatever is in the earth, …" has occurred two times in this verse and one time in the next verse. This repetition is because of its belief function, in order that we know Allah, the Almighty, is capable in performing His promises in all affairs, and that He enriches the servants (including enriching them in both marriage and divorce).

However, the Power and Sovereignty of Allah is the guarantee of execution for His promises.

" And to Allah belongs whatever is in the heavens and whatever is in the earth, …"

Allah is Self-Sufficient, and having the possession of what is in the heavens and what is in the earth, He is in need of neither our worship nor our faith.

"… and Allah is Self-Sufficient, Praiseworthy."

Also, the One Who has Wisdom, Power, and Possession is rightful to

p: ۱۸۳

.have the authority of legislation and recommendation, too

And to Allah belongs whatever is in the heavens and whatever is in the earth, and " certainly We enjoined those who were given the Book before you, and you (too), that ,you should be in awe of Allah; and if you disbelieve

then, verily, to Allah belongs whatever is in the heavens and whatever is in the earth, ".and Allah is Self-Sufficient, Praiseworthy

****

۱۳۲- وَلِلّهِ ما فِی السَّمواتِ وَما فِی الْاَرْضِ

وَکَفی بِاللّهِ وَکیلاً

And to Allah belongs whatever is in the heavens and whatever is in the earth, " .۱۳۲ " .and Allah is sufficient as a Protector

Commentary: verse ۱۳۲

:For the third time, it emphasizes in this verse that

"... ,And to Allah belongs whatever is in the heaven and whatever is in the earth "

Then, it continues the statement denoting that He himself protects and runs them all. :It says

And to Allah belongs whatever is in the heavens and whatever is in the earth, and " " .Allah is sufficient as a Protector

****

۱۳۳- اِنْ يَشَأْ يُذْهِبْكُمْ اَيُّهَا النّاسُ

وَيَأْتِ بِاخَرينَ

وَكانَ اللّهُ عَلى ذلِكَ قَديرًا

۱۳۳. " If He pleases, He can remove you, O' people! and bring others;

and Allah is powerful over that. "

Commentary: verse ۱۳۳

Next to the meaning in the previous verse, it continues to imply that it is no problem for Allah (s.w.t.) that He vanishes you and substitutes you some other people who will be more receptive and more decided in the path of His obedience. And Allah (s.w.t.) is powerful to accomplish this action. The holy verse says:

" If He pleases, He can remove you, O' people! and bring others; and Allah is powerful over that. "

When this verse was revealed, the Messenger of Allah (p.b.u.h.) struck his hand over the back of Salmān Fārsī and said: " These people are Iranians (non-Arabs from Persia)."(۱)

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p: ۱۸۶

۱- ۱ Arabic version) Majma`-ul-Bayān, vol. ۳, p. ۱۲۲)

۱۳۴- مَنْ كانَ يُرِيدُ ثَوابَ الدُّنْيا فَعِنْدَ اللّهِ

ثَوابُ الدُّنْيا وَالاخِرَهِ

وَكانَ اللّهُ سَمِيعاً بَصِيرًا

Whoever desires the reward of this world, then with Allah is the reward of this " .۱۳۴ world and the Hereafter and Allah is All-Hearing, All-Seeing."

Commentary: verse ۱۳۴

There are some believers who can ask Allah the reward of this world and the reward of the coming world, and enjoy of the bounties of both lives. If they suffice only to this world, and pursue the material interests when accomplishing the Holy Struggle and righteous deeds, they are in a serious error. The Qur'ān says:

"Whoever desires the reward of this world,

then with Allah is the reward of this world and the Hereafter and Allah is All-Hearing, All-Seeing."

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Section ۲۰: Equity to everyone –The Jewish Hypocrisy Condemned

Point

;Firmness in equity, fairplay and faith enjoined, coveting for worldly goods

.forsaking truth is due to weakness in faith

۱۳۵- یاأَیُّهَا الَّذینَ امَنُوا کُونُوا قَوّامینَ بِالْقِسْطِ شُهَداءَ لِلّهِ

وَلَوْ عَلی اَنفُسِکُمْ اَوِ الْوالِدَیْنِ وَالْاَقْرَبینَ

اِنْ یَکُنْ غَنِیًّا اَوْ فَقیرًا فَاللّهُ اَوْلی بِهِما

فَلا تَتَّبِعُوا الْهَوَی اَنْ تَعْدِلُوا

وَاِنْ تَلْوُا اَوْ تُعْرِضُوا

فَاِنَّ اللّهَ کانَ بِما تَعْمَلُونَ خَبیرًا

,O' you who have Faith! be maintainers of justice (and) witnesses for Allah's sake " .۱۳۵

;though it be against your own selves or (your) parents or near relatives

.whether the one be rich or poor, Allah is closer to them both

;Therefore do not follow any passion so that you can deal jsustly

,(and if you swerve or decline (the right

".then verily Allah is aware of what you do

Commentary: verse ۱۳۵

:Social Justice

Following the instructions that were pointed out through previous verses about the execution of justice upon orphans and wives, here in this verse, the statement is upon

a basic principle and a general law. It is about the execution of justice in all aspects and without any exception. It says:

"… O' you who have Faith! be maintainers of justice "

That is, you should accomplish justice so that you might not have the least inclination .toward any side

Then, to emphasize the matter, the verse refers to the subject of bearing witness. It recommends upon affairs concerning the witnesses, in particular, and that you should put aside all circumspections and bear witness rightfully for the sake of Allah, even if it :is against you or your parents or your near relatives. It says

and) witnesses for Allah's sake, though it be against your own selves or (your)) ..." ;parents or near relatives

It can be understood from this holy phrase that it is possible for relatives to bear .witness for or against each other when they observe the principles of justice

Then, it points to other factors of perversion from the principle of justice. It implies that neither the wealth of the rich nor the emotions arisen from the poverty of the .poor should hinder to bear witness rightfully

It is because Allah is more aware of the condition of the person against whom the .rightful attestation is performed whether the one is rich or poor

Therefore, neither the possessors of wealth and force can damage the rightful witnesses when there is the support of Allah, nor the poor remain hungry when :justice is executed. The verse says

"...whether the one be rich or poor, Allah is closer to them both ..."

Again, to emphasize on the matter, it instructs us not to follow our desires, because, in .that case, there come forth some barriers for executing justice

"... ;Therefore do not follow any passion so that you can deal justly ..."

This sentence clearly leads us to the fact that the origin of transgressions and cruelties is carnal desires. Thus, if a group of people be not the followers of carnal .desires, injustice and cruelty may not be found among them

For the importance that there lies in the execution of justice, it emphasizes again on this commandment. It indicates that if you hinder the right from reaching the rightful person, or pervert the right, or turn aside from the right when it becomes clear to you, :Allah is well aware of what you do. It says

and if you swerve or decline (the right), then verily Allah is ..."

".aware of what you do

The above verse makes completely manifest the extraordinary attention of Islam to the subject of social justice in whatever form and in whatever case it may be. The application of different emphasis mentioned in these sentences shows how much .Islam is sensitive for this important social subject among humankind

But, unfortunately, there is a long distance between the action of Muslims and this excellent Islamic commandment! This very fact, of course, is one of the secrets of .their retardation

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۱۳۶- یاأَیُّها الَّذینَ امَنُوا امِنُوا بِاللّهِ وَرَسُولِه

وَالْکِتابِ الَّذی نَزَّلَ عَلی رَسُولِه وَالْکِتابِ الَّذی اَنْزَلَ مِنْ قَبْلُ

وَمَنْ یَکْفُرْ بِاللّهِ وَمَلئِکَتِه وَکُتُبِه وَرُسُلِه وَالْیَوْمِ الْاَخِرِ

فَقَدْ ضَلَّ ضَلالاً بَعیدًا

۱۳۶. " O' you who have Faith! Believe in Allah and His Messenger and the Book which He has sent down unto His Messenger,

and the Book(s) which He has sent down aforetime; and whoever disbelieves in Allah and His angels and His Messengers and the Last Day,

has indeed gone astray into far error. "

Commentary: verse ۱۳۶

The meaning of the verse may be such: O' you who have faith! go a step further; or, be firm in your faith forever.

A believer should elevate himself to a higher degree of faith every day, since there are degrees in faith.

" O' you who have Faith! Believe..."

In this regard, Sura Muhammad, No. ۴۷, verse ۱۷ says: " And those who avail of the guidance, He adds unto them guidance..." And, Sura Al-Fath, No. ۴۸, verse ۴ says: "... that they might add further faith to their faith; ..."

However, disbelief in some heavenly Books and some prophets is the same as disbelief in all.

"... Believe in Allah and His Messenger

and the Book which He has sent down unto His Messenger,

and the Book(s) which He has sent down aforetime; and whoever disbelieves in Allah ,and His angels and His Messengers and the Last Day

" .has indeed gone astray into far error

p: ١٩١

۱۳۷- اِنَّ الَّذينَ امَنُوا ثُمَّ كَفَرُوا

ثُمَّ امَنُوا ثُمَّ كَفَرُوا ثُمَّ ازْدادُوا كُفْرًا لَمْ يَكُنِ اللّهُ لِيَغْفِرَ لَهُمْ

وَلا لِيَهْديَهُمْ سَبيلاً

.۱۳۷ " Verily those who believed, then disbelieved, again believed, and again disbelieved, then increased in (their) disbelief, Allah will not forgive them, nor will He guide them to the (right) way. "

Commentary: verse ۱۳۷

Formerly a verse similar in meaning to this holy verse was detailed, saying that the repentance of such persons is not accepted and they are the real misguided ones. Also, Sura 'Āl-i-`Imrān, No.۳, verse ۹۰ in this field says: " Verily those who disbelieve after their belief, then increase in infidelity; their repentance will never be accepted; and these are they who are astray. "

There are some people who change their features every day. This is either for the lack of research in Truth and religion, or it is a plot in order to weaken the belief of the believers. Sura 'Āl-i-`Imrān, No.۳, verse ۷۲ also manifests this plan by stating that they believed at the opening of the day, and disbelieved at the end of it, with the purpose that they might weaken the Muslims in their Faith. The clear example of the content of this verse is the persons such as Shabth-ibn-Rib`ī whose instability can be illustrated as follows:

He became Muslim but, after the death of the Prophet (p.b.u.h.), he disbelieved. After that, he repented and joined to the adherents of Ali (a.s.). Later, he changed to be the commander of Kharijites. Again he repented and went on to be as an adherent of Imam Hassan (a.s.) and Imam Husayn (a.s.). He wrote an invitation letter to Imam Husayn (a.s.) but he showed his disloyalty to Muslim-ibn-`Aghīl in Kūfa (an ancient city in Mesopotamia). He accepted to be the commander of Yazīd's troop in Karbalā, and built a mosque in Kūfa as a sign of gratitude for the slain of Imam Husayn (a.s.). The

:verse says

p: ۱۹۲

Verily those who believed, then disbelieved, again believed, and again disbelieved, " then increased in (their) disbelief, Allah will not forgive them, nor will He guide them to " .the (right) way

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۱۳۸- بَشِّرِ الْمُنافِقِينَ بِاَنَّ لَهُمْ عَذابًا اَلِيمًا

" .Announce to the hypocrites that they shall have a painful chastisement " .۱۳۸

Commentary: verse ۱۳۸

When the Qur'ānic word / bišārat / ` glad tidings ' is used for punishment, it is either as a mockery due to their baseless vain thoughts, or for the sake that the Arabic term / bišārat /, which is originally derived from the Arabic word /bušr/ in the sense of ` face ', has a vast meaning. It concludes any news that affects on the face and usually makes :it happy or sad. The verse says

" .Announce to the hypocrites that they shall have a painful chastisement "

****

۱۳۹- الَّذينَ يَتَّخِذُونَ الْكافِرينَ اَوْلِياءَ مِنْ دُونِ الْمُؤْمِنينَ

اَيَبْتَغُونَ عِنْدَهُمُ الْعِزَّهَ فَاِنَّ الْعِزَّهَ لِلّهِ جَميعًا

Hypocrites are) those who take the disbelievers for (their) friends instead of the) " .۱۳۹
? believers do they seek glory in them

" .Then, verily, all glory belongs to Allah

Commentary: verse ۱۳۹

:In this holy verse, the hypocrites are characterized as follows

Hypocrites are) those who take the disbelievers for (their) friends instead of the) " "... believers

Then the Qur'ān inquires what their purpose is from this choice. Do they realy want to obtain a credit and honour for themselves by making friends with them? They should know that honour and glory totally belongs to Allah, because glory always originates .' from ` knowledge ' and ` power

Therefore, those whose knowledge and power is little are not in a position that they .can be the origin of glory

" .do they seek glory in them ? Then, verily, all glory belongs to Allah..."

This verse warns all the Muslims not to seek for the disbelievers' glory in all aspects of life, irrespective of: economical glory, cultural glory, political glory, and the like of them, in making friends with the enemies of Islam. Whenever their interest requires, they immediately leave out their own most intimate allies and refer to their own affairs, so that as if they have never been acquainted with each other. The present .era is a clear witness to this fact

So, in the foreign policy, we must not seek our glory in attachment with pagans.) We) recite in Munājāt-Sha`bāniyyah: " O' Lord! my abundance and my deficiency is in Your

." hand, not in the hand of other than You

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۱۴۰- وَقَدْ نَزَّلَ عَلَيْكُمْ فِى الْكِتابِ اَنْ اِذَا سَمِعْتُمْ اياتِ اللّهِ

يُكْفَرُ بِها وَيُسْتَهْزَأُ بِها فَلا تَقْعُدُوا مَعَهُمْ

حَتَّى يَخُوضُوا فى حَديثٍ غَيْرِه اِنَّكُمْ اِذًا مِثْلُهُمْ

اِنَّ اللّهَ جامِعُ الْمُنافِقينَ وَالْكافِرينَ فى جَهَنَّمَ جَميعًا

۱۴۰. "And He has already revealed to you in the Book that when you hear the revelations of Allah being disbelieved and made mock of, do not sit with them until they engage in some other discourse,

otherwise you would be like them.

Verily Allah will gather the hypocrites and the disbelievers all together in Hell. "

Commentary: verse ۱۴۰

Point

Sura Al-'An` ām, No. ۶, verse ۶۸ contains a similar meaning to that of this holy verse. It addresses the Messenger of Allah (p.b.u.h.) and says:

"And when you see those who enter into false discourses about Our Signs, withdraw from them until they enter into a discourse other than that... "

In that verse, the addressee is the Prophet (p.b.u.h.), while in the above-mentioned verse, the Qur'ān addresses people in general.

Explanations:

۱. A person should not usually be inattentive when confronting the false discourses of others, (since, being silent or inattentive where a sin is being committed, is sinful.)

" ... do not sit with them until they engage in some other discourse ... "

۲. " You may either alter the evil environment, or come out of it.

"... do not sit with them ... "

It is not enough to abandon committing sin only, but we should cause the . ٣ performance of sin to be stopped totally. Mere being straight is not enough; the .perversion of others should be hindered of, too

p: ١٩۶

It is not allowed to be silent in front of sin under the pretext of freedom of speech, .۴ .negligence, good morals, easy circumstances, courtesy, civility; shame, and so on

.The person who is content with the sin of others, has a share of that sin .۵

" ... otherwise you would be like them ... "

.To be silent in front of the idle talks of the infidels, is a kind of hypocrisy .۶

.Companionships of this world result the companionship of the next world .۷

" .Verily Allah will gather the hypocrites and the disbelievers all together in Hell ..."

****

۱۴۱- الَّذينَ يَتَرَبَّصُونَ بِكَمْ فَاِنْ كانَ لَكَمْ فَتْحٌ مِنَ اللّهِ

قالُوا اَلَمْ نَكُنْ مَعَكُمْ وَاِنْ كانَ لِلْكافِرينَ نَصيبٌ

قالُوا اَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعْكُم مِنَ الْمُؤْمِنينَ

فَاللّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيامَهِ

وَلَنْ يَجْعَلَ اللّهُ لِلْكافِرينَ عَلَى الْمُؤْمِنينَ سَبيلاً

;The hypocrites are) those who wait and watch about you) " .۱۴۱

:then if there be a victory for you from Allah, they say

:(Were we not with you ? ' But if the disbelievers get a share, they tell (them `

' ? Did we not help you win, and held off the believers from you `

,Therefore, Allah shall judge between you on the Day of Judgement

and Allah will by no means give the disbelievers a way (of success) against the " .believers

Commentary: verse ۱۴۱

:The Qualities of Hypocrites

This verse and some verses after that point to some other qualities of the hypocrites and their incoherent thoughts. The verse describes the hypocrites as those who always want to make profit from any incident. If you gain the victory, they quickly show themselves in the row of the believers and say whether they were not with you, and their worthy aids were not helpful in your victory. Therefore, they claim to have a :share in its all spiritual and material incomes. The verse says

The hypocrites are) those who wait and watch about you; then if there be a victory) " :for you from Allah, they say

"... ? Were we not with you `

But, if the enemies of Islam obtain a part of this victory, the hypocrites immediately approach them and express their consent to them about that victory. They say that it was they who encouraged them to combat with Muslims without showing any sign of :resignation, therefore they have a share in that victory. The verse says

But if the ..."

disbelievers get a share, they tell (them): ` Did we not help you win, and held off the "...' ? believers from you

Thus, this group of hypocrites, by their own particular misusing opportunities, sometimes come toward the believers and sometimes approach the disbelievers, and .spend their lives double-dealingly

Yet, the Qur'ān manifests their fate with stating a short phrase. It implies that finally there will come a day that the curtains will be removed, the masks will be taken off :and their real ugly faces will be seen. Yet, it is true when it says

" ... ,Therefore, Allah shall judge between you on the Day of Judgement ... "

And, in order that the true believers should not be afraid of them, at the end of the :verse it adds

and Allah will by no means give the disbelievers a way (of success) against the..." " .believers

This part of the verse means that the disbelievers not only from the point of logic but also from the point of political, martial, cultural, and economical aspects will not really .overcome the believers

So, if we see their victory with our own eyes in different fields against Muslims, it is for .the reason that many of Muslims are not true believers

They have neither the unity and Islamic brotherhood among them, nor the knowledge and necessary awareness which Islam has counted necessary for all from birthday ,until the moment of death. Then, when they are like that

.consequently, they have remained like this

****

Section ۲۱: Fate of the Hypocrites

Point

Deceitfulness of the hypocrites Friendship with the enemies

.Fate of the hypocrites

۱۴۲- اِنَّ الْمُنافِقينَ يُخادِعُونَ اللّهَ وَهُوَ خادِعُهُمْ

وَاِذا قامُوا اِلَى الصَّلوهِ قامُوا كُسالى

يُراؤُنَ النّاسَ وَلايَذْكُرُونَ اللّهَ

اِلاّ قَليلاً

.Verily the hypocrites seek to trick Allah, but He is tricking them " .۱۴۲

And, when they stand up for prayer they stand up lazily; showing off to the people, " .and they do not remember Allah save a little

Commentary: verse ۱۴۲

The purpose of ` the hypocrites seek to trick Allah ', perhaps, is the same expression of Faith by them and playing with the commandments of Allah. And, as Imam Ridā (a.s.) says: since Allah gives the retribution of their trick, this divine retribution is called .' ` trick

"... .Verily the hypocrites seek to trick Allah, but He is tricking them "

However, they are far from Allah and, consequently, they do not enjoy telling Allah their secrets and praying for their needs. That is why when they stand for prayer they :are thoroughly full of listlessness and laziness. It says

" ... ;And, when they stand up for prayer they stand up lazily ... "

The hypocrites, in fact, do not believe in Allah and His magnificent promises. Then, if they worship or do a righteous deed, it is also for showing off to people, not for the sake of Allah.

"... showing off to people, ..."

p: ۲۰۰

So, if they sometimes recite the name of Allah or remember Him, it is not done :sincerely and knowingly. Supposing that it is, might be, it is very little. It says

" .and they do not remember Allah save a little ... "

****

p: ٢٠١

۱۴۳- مُذَبْذَبینَ بَیْنَ ذلِکَ لا اِلی هؤُلاءِ وَلا اِلی هؤُلاءِ

وَمَنْ یُضْلِلِ اللّهُ فَلَنْ تَجِدَ لَهُ سَبیلاً

The hypocrites are) swaying between this (infidelity and Faith) neither towards) " .۱۴۳ these (believers) nor towards those (infidels); and whoever Allah leaves to go astray, " .never then shall you find for him a way

Commentary: verse ۱۴۳

The Arabic word /taabub/ phylologically means: ` to be moved to and fro, as anything (suspended in the air '. (۱)

Therefore, the hypocrites do not have a firm thing to rely on, and they sway between this and that, like a thing which is suspended in the air and moves by the movement of .a wind. They depend on others, so they wander without having any proper aim

The hypocrites are) swaying between this (infidelity and Faith) neither towards) " "... ;(these (believers) nor towards those (infidels

Also, they have not tranquility and peace, because they must always change their .own position to a new one and hurriedly make immediate decisions

And, to conclude, the hypocrites are stray, and have incurred the wrath of Allah. The :verse continues saying

" .and whoever Allah leaves to go astray, never then shall you find for him a way ..."

****

۱- Sihah-ul-luqat ۱

۱۴۴- یاأَیُّهَا الَّذینَ امَنُوا

لاتَتَّخِذُوا الْکافِرینَ اَوْلِیاءَ مِنْ دُونِ الْمُؤْمِنینَ

اَتُریدُونَ اَنْ تَجْعَلُوا لِلّهِ عَلَیْکُمْ

سُلْطاناً مُبیناً

۱۴۴. " O' you who have Faith !

Do not take the disbelievers for friends instead of the believers.

Do you desire that you should give Allah a manifest proof against yourselves ? "

Commentary: verse ۱۴۴

Point

The believers have not the right of accepting the mastership of the disbelievers. But it is in the case that the hypocrites have a close tie with the disbelievers. The Qur'ān introduces the disbelievers as Satans of the hypocrites:

" ... when they are alone with their evil ones, ... " (۱)

And they are as brethren of the hypocrites:

" ... those who have become hypocrites? They say to those of their

brethren who disbelieve ... " (۲)

The senses mentioned in Sura Nisā', No.۴, Verse ۱۳۹ and ۱۴۱ are also indications to the quality of the connection between the hypocrites and the disbelievers.

Explanations:

۱. ` Tawallā ' (take for friends) and ` Tabarrā ' (dissociate) are parts of the religion.

۲. Any communication, friendship, and agreement contraction that results to the loss

.of Muslims, should be avoided of

p: ۲۰۳

Sura Al-Baqarah, No. ۲, verse ۱۴ ۱ -۱

Sura Al-Hashr, No ۵۹, verse ۱۱ ۲ -۲

In current foreign policy, political and economical ties, choices, appointments and .۳ disposals or any action which ends to the domination of disbelievers over Muslims is .unlawful (Harām) from the point of Islam, and it is rejected

Any Muslim believer who accepts suffer abjectness, has no proof to give Allah for .۴ .his action

" ?Do you desire that you should give Allah a manifest proof against yourselves ... "

.Accepting the mastership of disbelievers does not adapt to Faith .۵

There is no room in a heart for two opposite affections

" ... !O' you who have Faith "

****

p: ۲۰۴

۱۴۵- اِنَّ الْمُنافِقینَ فِی الدَّرْکِ الْاَسْفَلِ مِنَ النّارِ

وَلَنْ تَجِدَ لَهُمْ نَصیرًا

۱۴۵. " Verily the hypocrites are in the lowest stage of the Fire, and never you shall find a helper for them. "

Commentary: verse ۱۴۵

There are some unaware Muslims who accept the friendship of the hypocrites. To make clear the situation of the hypocrites, the Qur'ān in this verse says:

" Verily the hypocrites are in the lowest stage of the Fire, and never you shall find a helper for them. "

It is well understood from this verse that hypocrisy is the worst kind of infidelity from the point of view of Islam, and the hypocrites are the furthest distant people from Allah. So, it is for this reason that their abode is in the worst place and the lowest stage of Hell.

****

۱۴۶- اِلاَّ الَّذینَ تابُوا وَاَصْلَحُوا

وَاعْتَصَمُوا بِاللّهِ وَاَخْلَصُوا دینَهُمْ لِلّهِ

فَاُول-ئِکَ مَعَ الْمُؤْمِنینَ وَسَوْفَ یُؤْتِ اللّهُ الْمُؤْمِنینَ

اَجْرًا عَظیمًا

۱۴۶. " Except those who repent, and amend and hold fast to (the grace of) Allah and make their religion pure for Allah. These, then, are with the believers; and Allah will grant the believers a great reward. "

Commentary: verse ۱۴۶

The way of repentance is open to all, even to the worst ones.

Repentance can take a person from the position of ` the lowest stage of the Fire ' to ` the Exalted Heaven '. The Qur'ān says:

" Except those who repent, ... "

Human beings are free and can change the way, i.e. they can repent:

" ... those who repent, ... "

Repentance is not only an expression of regret, but it is an inclusive improvability. The verse continues saying:

" ... and amend and hold fast (the grace of) Allah and make their religion pure for Allah ... "

Those hypocrites who repent should not feel loneliness for the absence of their fellow-mindeds, because they find some better colleagues instead of them.

" ... these, then, are with the believers; "

Eclecticism in creed and thoughts is forbidden:

" ... and make their religion pure for Allah ... "

Then, it is to the believers to receive the true repentant ones and consider them as .themselves

;these, then, are with the believers ..."

" .and Allah will grant the believers a great reward

****

۱۴۷- ما يَفْعَلُ اللّهُ بِعَذابِكَمْ اِنْ شَكَرْتُمْ وَامَنْتُمْ

وَكانَ اللّهُ شاكِرًا عَليمًا

?What can Allah gain by your punishment, if you are grateful and you believe " .۱۴۷

" .And Allah is All-Thankful, All-Knowing

Commentary: verse ۱۴۷

If you believe and do righteous deeds and, in the meantime, you do not abuse the bounties of Allah, and be grateful for the bounties of Allah, without doubt, there will .not be any divine punishment upon you

:The verse says

" ... What can Allah gain by your punishment if you are grateful "

Then, in order to emphasize this matter, it adds that the Lord is both aware of your deeds and your thoughts, and is thankful and giver of reward for your righteous :deeds. It says

" .And Allah is All-Thankful, All-Knowing ... "

In the above-mentioned verse, the subject of ` thankfulness ' has occurred before the sense of ` belief '. This precedence is for the fact that as long as a person does not know the bounties and graces of Allah and does not reach the position of gratitude, .(.cannot know Him, Himself (s.w.t

(.Be careful)

****

The End of Part Five

Part Six

Point

۱۴۸- لا یُحِبُّ اللّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ اِلاّ مَنْ ظُلِمَ

وَ کانَ اللّهُ سَمیعًا عَلیمًا

۱۴۸. "Allah does not love open utterance of evil in speech except by one to whom injustice has been done,

and Allah is All-Hearing, All-Knowing. "

Rest of section ۲۱

Commentary: verse ۱۴۸

In this verse and the verse next to it, a part of the ethical instructions of Islam are pointed out. At first, the verse indicates that Allah does not like that ill-speaking be performed or the vice and disgraceful actions of people be manifested by the speech of others. It says:

" Allah does not love open utterance of evil in speech ... "

As Allah Himself is the Concealer of Faults, He does not love that individuals betray secrets and make manifest the vices of people so that they disgrace them.

Then, the Qur'ān refers to some affairs that can be counted as the authority for such betraying secrets and ill-speaking. It says:

" ... except by one to whom injustice has been done, ... "

Such persons are right to defend themselves against the cruelty of transgressors. They can complain of them, criticize them, blame them, and backbite them. They are also right to continue doing that until they get their right and ward off the transgression.

And, as the style of the Qur'ān is, in order that some persons do not misuse this exception and do not make manifest the vices of people under the pretext that they have been transgressed, at the end of the verse, it says:

"... And Allah is All-Hearing, All-Knowing."

****

۱۴۹- اِنْ تُبْدُوا خَيْرًا اَوْ تُخْفُوهُ اَوْ تَعْفُوا عَنْ سُوءٍ

فَاِنَّ اللّهَ كانَ عَفُوًّا قَديرًا

۱۴۹. " If you do good openly or conceal it or pardon (others') evil, then verily Allah is All-Pardoning, All-Powerful. "

Commentary: verse ۱۴۹

Whenever you are in the position of power, and forgiveness has a training effect, do forgive; and wherever silence is abasement, and it strengthens injustice, do shout.

Therefore, vengeance and retaliation is ` legitimate ', when remital and forgiveness is ` virtue '. So, it is worthy to pardon when you are powerful. It says:

" ... then verily Allah is All-Pardoning, All-Powerful. "

Imam Amīr-ul-Mu'mineen Ali (a.s.) says: " When you gain power over your adversary, pardon him as gratitude for being able to overpower him."

****

۱۵۰- اِنَّ الَّذينَ يَكْفُرُونَ بِاللّهِ وَرُسُلِه

وَيُريدُونَ اَنْ يُفَرِّقُوا بَيْنَ اللّهِ وَرُسُلِه

وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيريدُونَ

اَنْ يَتَّخِذُوا بَيْنَ ذلِكَ سَبيلاً

۱۵۱- اُولئِكَ هُمُ الْكافِرُونَ حَقًّا وَاَعْتَدْنا لِلْكافِرينَ عَذابًا مُهينًا

۱۵۰. " Verily those who disbelieve in Allah and His Messengers, and desire to make division between Allah and His Messengers, and say: ` We believe in some and disbelieve in others ', and seek to choose a way in between; "

۱۵۱. " These are, in truth, infidels, and We have prepared for the infidels a disgraceful chastisement. "

Commentary: verse ۱۵۰-۱۵۱

The Jews and the Christians believed in some prophets and disbelied in some other ones. This kind of behaviour was because of their foolishly desires and bigotries, and also because of some unreasonable insularities.

The verse says:

" Verily those who disbelieve in Allah and His Messengers, and desire to make division between Allah and His Messengers, and say:

` We believe in some and disbelieve in others ', ... "

It should also be attended that the process of messengership is the permanent Allah's way of treatment which are linked together like a chain, and we must believe in this process totally.(۱)

Therefore, Allah and His messengers are in the same row and there is no separation in between at all. Then, it is forbidden to disbelieve in Allah and the messengers, or to

.believe in Allah and disbelieve in some Prophets

****

p: ۲۱۰

۱-۱ Due to Imamate, it is necessary to believe in all Imams wholly. Believing in some of them and disblieving in the rest, or having a pause, is as disbleief in all Imams

.Eclecticism and paving a way other than the way of prophets is infidelity

"... ;and seek to choose a way in between ... "

These are, in truth, infidels, and We have prepared for the infidels a disgraceful " " .chastisement

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p: ٢١١

۱۵۲- وَالَّذينَ امَنُوا بِاللّهِ وَرُسُلِه

وَلَمْ يُفَرِّقُوا بَيْنَ اَحَدٍ مِنْهُمْ اُولئِک سَوْفَ يُؤْتيهِمْ اُجُورَهُمْ

وَ کانَ اللّهُ غَفُورًا رَّحيمًا

And those who believe in Allah and His Messengers and make no division " .۱۵۲ between any of them, He will grant them their rewards, and Allah is Forgiving, " .Merciful

Commentary: verse ۱۵۲

In this verse, the Qur'ān points to the position and the fate of the believers. It implies that those who believed in Allah and all His prophets and did not make any separation between them, have proved their own submission and sincerity unto the Truth and also proved to struggle against any bigotry. As for these Allah will bestow their :rewards soon. The verse says

And those who believe in Allah and His Messengers and make no division between " "... ,any of them, He will grant them their rewards

And, at the end of the verse, another fact is referred to. It indicates that if this group of the believers had formerly committed such bigotries, divisions, and some other .sins, and now have purified their Faith and returned to Allah, He will forgive them

" .and Allah is Forgiving, Merciful ... "

****

Section ۲۲: Violation of the Covenant by the Jews

Point

Jews' violating the Covenant Their accusing Jesus and his mother Mary

.The Truth concerning the Crucifixion of Jesus

۱۵۳- یَسْئَلُکَ اَهْلُ الْکِتابِ اَنْ

تُنَزِّلَ عَلَیْهِمْ کِتابًا مِنَ السَّماءِ فَقَدْ سَاَلُوا مُوسی اَکْبَرَ مِنْ ذلِکَ

فَقالُوا اَرِنَا اللّهَ جَهْرَةً فَاَخَذَتْهُمُ الصّاعِقَةُ بِظُ-لْمِهِمْ

ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ ما جاءَتْهُمُ الْبَیِّناتُ فَعَفَوْنا عَنْ ذلِکَ

وَاتَیْنا مُوسی سُلْطانًا مُبینًا

The People of the Book will ask you to bring down for them a Book from heaven; " .۱۵۳ ,and indeed they asked Moses for greater than that

.' for they said: ` Show us Allah vividly

.So the lightning seized them on account of their injustice

;Then they took the Calf (for a god) after the clear signs had come to them

;yet We pardoned that

" .and We gave Moses a clear authority

Commentary: verse ۱۵۳

The demand of the Jews from the Prophet of Islam (p.b.u.h.) was that the Qur'ān, like the Turah, should be sent down together, too. But, that demand was nothing save a mere pretext. In Sura Al-'An`ām, concerning the matter, Allah says: " And if We had sent to you a writing on a paper, then they had touched it with their hands, certainly

those who disbelieve would have said : ` This is nothing but clear enchantment '. "(۱)

The

p: ۲۱۳

Sura, Al-An'am, No. ۶, verse ۷ ۱ -۱

:Qur'ān, in the above verse, says

"… ;The People of the Book will ask you to bring down for them a Book from heaven "

The Children of Israel were not seeking for the Truth, otherwise, why did they ? become the worshippers of the Calf after they had got those abundant miracles

" … ;Then they took the Calf (for a god) after the clear signs had come to them … "

Therefore, the continuation of this very verse, in order to console the Prophet, tells him (p.b.u.h.) not to be worried about the disbelievers when they do not believe, since .there had also been some obstinate persons against all former prophets

:and indeed they asked Moses for greater than that, for they said…"

"… .' Show us Allah vividly `

When we become acquainted with the difficulties that other people are involed in, it .can sometimes be a remedy over our own pains

However, it should be noted that rejection of the Truth and aberration in thought .brings forth the Wrath of Allah even in this very world

"… .So the lightning seized them on account of their injustice …"

.Yet, the prophets had always been supported by Allah

" .and We gave Moses a clear authority…"

****

۱۵۴- وَرَفَعْنا فَوْقَهُمُ الطّورَ بِميثاقِهِمْ

وَقُلْنا لَهُمُ ادْخُلواْ الْبابَ سُجَّدًا وَقُلْنا لَهُمْ لا تَعْدُوا فِى السَّبْتِ

وَاَخَذْنا مِنْهُم ميثاقًا غَليظًا

۱۵۴. " And We raised the (Sinai) Mount above them at (the taking of) their covenant ,' and We said to them: ` Enter the door prostrating

' !and We said to them: ` Do not transgress the Sabbath

".and We took from them a firm covenant

Commentary: verse ۱۵۴

The verse implies that the Children of Israel, the Jews, did not awaken from the sleep of negligence and did not come down from the mount of pride and obstinacy. It was for that reason that Allah raised the Sinai Mount above them, and in the meanwhile, .He took covenant from them

" And We raised the (Sinai) Mount above them at (the taking of) their covenant

The holy verse implies that Allah (s.w.t.) told them to enter the door of Jerusalem in the state of prostration and humility as a sign of repentance from their sins. Allah also decreed emphatically for them not to work on Saturday and not to transgress, (and not to use the sea-fish that the hunting of which was prohibited for them). Allah (s.w.t.) took serious covenant for all of these things from them. But they fulfilled none of .those confirmed promises

",' and We said to them: ` Enter the door prostrating...

!and We said to them: ` Do not transgress the Sabbath

' ".and We took from them a firm covenant

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۱۵۵- فَبِما نَقْضِهِم ميثاقَهُمْ

وَكُفْرِهِم بِاياتِ اللّهِ وَقَتْلِهِمُ الْأَنبِياءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ

قُلُوبُنا غُلْفٌ بَلْ طَبَعَ اللّهُ عَلَيْها بِكُفْرِهِمْ

فَلا يُؤْمِنُونَ اِلاّ قَليلاً

So, for their breaking their covenant and their disbelief in the Signs of Allah and " .۱۵۵ their slaying the prophets wrongfully and their saying: ` Our hearts are covered ', nay! ,but Allah sealed them for their disbelief

" .so they do not believe save a few

Commentary: verse ۱۵۵

In this verse, the Qur'ān points to some other parts of the wrong doings of the Children of Israel, and also those committing offenses and hostilities that the Jews .performed against the prophets of Allah

At first, it refers to the breach of promise and disbelief of a group of them, by whom :the slaughter of many prophets occurred. It says

" ... So, for their breaking their covenant "

Following to this breach of promise, they rejected the Signs of Allah and paved the .way of opposition

" ... and their disbelief in the Signs of Allah ... "

They did not suffice only to this wrong-doing, but also they set their hands to another great crime. They killed the leaders and the guides of the way of Truth, viz. the .prophets. They slew the prophets without having any reason for their action

" ... and their slaying the prophets wrongfully ... "

They were so insolent in committing offenses that they mocked the statements of the prophets and they used to explicitly say to them that their hearts were locked so that .they hindered them to hear and accept the invitation of the prophets

" ... ;' and their saying ` Our hearts are covered ... "

Here, the Qur'ān adds a sense that their hearts are sealed totally and

no truth penetrates into them, but the reason of that situation is their own infidelity and disbelief. That is why they do not believe in truth, except a small group of them :who avoid these kinds of obstinacies and that they pave the path of truth. It says

,nay! but Allah sealed them for their disbelief ..."

" .so they do not believe save a few

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۱۵۶- وَبِكَفْرِهِمْ وَقَوْلِهِمْ عَلى مَرْيَمَ بُهْتانًا عَظيمًا

۱۵۶. " And because of their disbelief and their speaking against Mary a grievous calumny. "

Commentary: verse ۱۵۶

The question of calumny against Mary is also referred to in Sura Maryam No.۱۹, verse ۲۷.

The calumny of fornication unto Mary was not only a sin but it was also a calumny of bastardy to Jesus (a.s.) and his incompetency for guidance and leadership. This very sin was the reason of their disbelief unto Jesus (a.s.).

Therefore, calumny is counted in the same row with infidelity, and, consequently, a grievous calumny deserves a grievous chastisement.

" And because of their disbelief and their speaking against Mary a grievous calumny. "

However, in an immoral society, there may sometimes happen that the most disgraceful calumnies be attributed to the most immaculate persons.

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۱۵۷- وَقَوْلِهِمْ اِنّا قَتَلْنَا الْمَسيحَ عيسَى ابْنَ مَرْيَمَ رَسُولَ اللّهِ

وَما قَتَلُوهُ وَما صَلَبُوهُ وَلكِنْ شُبِّهَ لَهُمْ

وَاِنَّ الَّذينَ اخْتَلَفُوا فيهِ لَفى شَكٍّ مِنْهُ

ما لَهُمْ بِه مِنْ عِلْمٍ اِلاَّ اتِّباعَ الظَّنِّ

وَما قَتَلُوهُ يَقيناً

۱۵۸- بَلْ رَفَعَهُ اللّهُ اِلَيْهِ وَكانَ اللّهُ عَزيزًا حَكيمًا

۱۵۷. " And because of their saying (in boast):

` Verily we slew Messiah, Jesus, son of Mary, Allah's Messenger ';

but they did not slay him nor did they crucify him, but it appeared to them (a likeness of that);

and indeed those who differ therein are only in doubt about it, they have no knowledge respecting it, but only follow a conjecture, and, certainly, they did not slay him."

۱۵۸. " But Allah took him up unto Himself; and Allah is the Mighty, the Wise. "

Commentary: verse ۱۵۷-۱۵۸

They (the Children of Israel) were even proud of slaying Jesus, and they said that they themselves slew Jesus, son of Mary, the Messenger of Allah. The verse says:

" And because of their saying (in boast): ` Verily we slew Messiah, Jesus, son of Mary, Allah's Messenger ';..."

Perhaps, the sense of ` Allah's Messenger ' that they said about Jesus (a.s.) was said mockingly in order to scorn him, while they were not true in their claim. The verse continues saying:

but they did not slay him nor did they crucify him, but it appeared to them (a …"
"… ;(likeness of that

:Then, the Qur'ān, as an emphasis on the matter, says

p: ٢١٩

" .and, certainly, they did not slay him ... "

:Then, the Qur'ān, as a separate verse, continues saying

" ... But Allah took him up unto Himself "

The reason that the Qur'ān has emphasized particularly on the subject that Jesus (a.s.) has not been crucified, is for the purpose of perfectly nullifying the superstitious belief of ransom and making ummah (community) free from sin by payment, so that the Christians find rescue in the pledge of their own good deeds not in seeking refuge .to the Cross

We are absolutely certain that both the birth and departure of Jesus from this world .occurred abnormally. He (a.s.) was taken up to be a provision for future

" .and Allah is the Mighty, the Wise ..."

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۱۵۹- وَاِنْ مِنْ اَهْلِ الْكِتابِ اِلّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِه

وَيَوْمَ الْقِيامَهِ يَكُونُ عَلَيْهِمْ شَهيدًا

And there is not anyone of the People of the Book but surely believes in him " .۱۵۹ (Jesus) before his death, and on the Day of Resurrection, he will be a witness over .them

Commentary: verse ۱۵۹

There are two probabilities in commenting on this verse, each of which is considerable .for some views

:The verse says -۱

And there is not anyone of the People of the Book but surely believes in him (Jesus) " "... ,before his death

The above-mentioned time is when a person is going to die and his connection with the world becomes weak while it becomes more serious with the world after death. The curtains will be removed from before his eyes and he will see many things of the reality. It is at this time that his inward eye of seeing the truth will see Jesus (a.s.) and he will surrender before him (a.s.). Those who denied him will believe in him, and those who considered him God, will recognize their error. But it is too late and this belief is of no vail for them. Then, it is better for them to believe just now, when belief is useful .for them

The purpose of the verse is that all the People of the Book will believe in Jesus (a.s.) -۲ before death. The Jews will accept him for his messengership, and the Christians will leave out the godship of Jesus. This circumstance will happen, according to the Islamic literature, when Jesus (a.s.) comes down from heaven at the time of the reappearance of Hadrat Mahdī (may Allah hasten his glad advent) and establishes prayer at the back of him. The Jews and Christians will see him and will believe both in him (a.s.) and Imam Mahdī (May Allah hasten his glad advent). So, it is clear that, at

this time, Jesus, whose religion relates to the former times, has to follow the present creed, i.e. Islam, the excecutor of which is Mahdī (May Allah hasten his glad advent).

Basing on the recorded Islamic traditions, at the time of Mahdī's rightful government, the security will be so much so that wolf and sheep, lion and cow, and other savage animals will graze in the same pasture. The security of life, wealth and honour will be found in the world thoroughly.

There will be no cruelty and transgression anywhere, and justice will cover the whole world of existence.

However, at the end of the verse, it says:

"... and on the Day of Resurrection, he will be a witness over them."

The objective meaning of the `witness of Jesus against them' is that he (a.s.) will bear witness that he has preached the messengership but he has never invited them to his own divinity and godship. On the contrary, he has invited them to the Divinity of Allah.(۱)

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۱- Al-Tafasir-ul-Burhan, vol. ۱, p. ۴۲۶; Al-Tafasir-us-Safi, vol. ۱, p. ۴۸۰

۱۶۰- فَبِظُ-لْمٍ مِنَ الَّذينَ هادُوا حَرَّمْنا عَلَيْهِمْ

طَيِّباتٍ اُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبيلِ اللّهِ كَثيرًا

And for the injustice from those of the Jews We did forbid them those good " .۱۶۰ things which had been made lawful for them (before), and for their much hindering ".(people) from the path of Allah

Commentary: verse ۱۶۰

Point

Perhaps, the objective meaning of the good things that became forbidden for them is the same things which are mentioned in Sura Al-'An`ām, No. ۵, verse ۱۴۶. It says: " And to those who were Jews We made unlawful every animal having claws, and of oxen and sheep ..." This very prohibition is also found in the present Turah. (Leviticus, (Chapter ۱۱

:Explanations

.Injustice is the preparation for deprivation from bounties

Sometimes, some economical deprivations and material straitened circumstances are .signs for the wrath and retribution of Allah

And for the injustice from those of the Jews We did forbid them those good things " "... ,(which had been made lawful for them (before

Hindering people from the path of Allah, in any form it may be, (including: distortion, .concealment, innovation, corruption, and deviation), is the cause of deprivation

".and for their much hindering (people) from the path of Allah ..."

In fact, the main punishments will be given in Hereafter, yet the worldly retributions are for awareness. They are as penalty for the evil doers and as trial for the good .doers

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p: ۲۲۳

۱۶۱- وَاَخْذِهِمُ الرِّبوا وَقَدْ نُهُوا عَنْهُ وَاَكْلِهِمْ اَمْولَ النّاسِ

بِالْباطِلِ وَاَعْتَدْنا لِلْكافِرينَ مِنْهُمْ

عَذابًا اَليمًا

۱۶۱. " And (for) their taking usury when indeed they were forbidden from it,

and (for) their devouring the property of people unrightfully,

and We prepared for the disbelievers from among them a painful chastisement."

Commentary: verse ۱۶۱

The prohibition of usury is also mentioned in the present Turah (Deuteronomy, Chapter ۲۳, No ۱۹ ۲۰):

۱۹. Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury:

۲۰. Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the Lord thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

Usury seems to be the source of profit and the factor of happiness, but it is the cause of deprivations and punishments.

All heavenly religions are sensitive, and have words, due to the material and financial connections between human-beings and also due to their gains and expenditures.

As long as injustice, usury, and living on unlawful money have not set a person in the course of infidelity, it is easy for him to return to the right path, otherwise the sins may become the cause of infidelity, and infidels are involved in punishment.

" And (for) their taking usury when indeed they were forbidden from it, and (for) their devouring the property of people unrightfully, and We prepared for the disbelievers

".from among them a painful chastisement

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۱۶۲- لکِنِ الرّاسِخُونَ فِی الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ

یُؤْمِنُونَ بِما اُنْزِلَ اِلَیْکَ وَما اُنْزِلَ مِنْ قَبْلِکَ

وَالْمُقیمینَ الصَّلوهَ وَالْمُؤْتُونَ الزَّکوهَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْیَوْمِ الْاخِرِ

اُوْلئِکَ سَنُؤْتیهِمْ اَجْرًا عَظیمًا

۱۶۲. "But those firmly rooted in knowledge among them and the believers believe in what has been revealed to you and what has been revealed (to the messengers) before you, and the establishers of prayer and the givers of poor-rate, and the believers in Allah and the Last Day.

Upon these We shall give a great reward."

Commentary: verse ۱۶۲

In this verse, a great fact is referred to, on which the Holy Qur'ān has repeatedly emphasized. This fact is that the reproach and reprimanding of the Qur'ān upon the Jews has never had an aspect of racial or tribal combat. Islam reproaches no race as a `race', but it blames and reprimands the filthy and deluded persons. That is why this verse separates the believers and virtuous ones from among the Jews as an exception and admires them when it gives them the glad tidings of a great reward. The Qur'ān says:

"But those firmly rooted in knowledge among them and the believers believe in what has been revealed to you and what has been revealed (to the messengers) before you, and the establishers of prayer and the givers of poor-rate, and the believers in Allah and the Last Day. Upon these We shall give a great reward."

The proof for this meaning is the fact that at the time of the advent of the Prophet of Islam (p.b.u.h.), when some of the prominent people of the Jews saw the reasons of his rightfulness, embraced Islam and defended it heartily. These persons were respected by the Prophet of Islam (p.b.u.h.) and other Muslim members.

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Section ۲۳: The Qur'ān testified in the previous Scriptures

Point

Heavenly Books were revealed to the previous messengers

The disbelievers The truth about the personality of Jesus

۱۶۳- اِنّا اَوْحَيْنا اِلَيْكَ كَما اَوْحَيْنا اِلى نُوحٍ

وَالنَّبِيّينَ مِنْ بَعْدِه وَاَوْحَيْنا اِلى اِبْرهيمَ وَاِسْمعيلَ

وَاِسْحقَ وَيَعْقُوبَ وَالْاَسْباطِ وَعيسى

وَاَيُّوبَ وَيُونُسَ وَهرُونَ وَسُلَيْمنَ وَاتَيْنا داوُدَ زَبُورًا

۱۶۳. " Verily We revealed to you as We revealed to Noah and the prophets after him, and We (also) revealed to Abraham and Ishmael and Isac and Jacob and the Tribes, and Jesus and Job and Jonoh and Aaron, and Solomon, and We gave David the Psalms."

Commentary: verse ۱۶۳

Point

The names of twenty-five prophets of Allah have been mentioned in the Qur'ān. Eleven names of these prophets are referred to in the verse under discussion, and the rest of them are: 'Adam, Andreas, Hūd, Ṣāliḥ, Lot, Yūsuf (Joseph), Shu`aib (Jethro), Thilkafl, Moses, Elyās (Elija), Yasa` (Elisha), Zakaria (Zachariah), Yaḥyā (John), and `Uzair (Ezra).

Some Islamic recorded traditions denote that whatever had been revealed to the former prophets (a.s.) were revealed to Prophet Muhammad (p.b.u.h.), too.

The Qur'ānic term /'asbāt/ is a title for those prophets who are the children of Ya`qūb (Jacob).

,The word /zabūr/ in philology means ` book ', but, as a technical term

it is used for David's Book. Psalms of David can be found in the Books of the Old Testament. This book contains ۱۵۰ Chapters, each of which is a Psalm. (p.p. ۶۰۶ to ۶۸۱ of the Holy Bible). Here is the verse:

Verily We revealed to you as We revealed to Noah and the prophets after him, and " We (also) revealed to Abraham and Ishmael and Isac and Jacob and the Tribes, and Jesus and Job and Jonoh and Aaron, and Solomon, and We gave David the Psalms."

Allah sent down revelations to all prophets one after another. But here, in this regard, before mentioning the names of some other prophets, Allah says: " We revealed to you ". This precedence may be for the superiority of the holy Prophet's rank.

Explanations:

۱ - In the history of man, revelation and Messengership has been an unalterable process and rule.

۲- In revelation both aim, and style, and the generality of the content, and the origin of them, wholly is the same; and that origin is Allah.

" Verily We revealed ... "

۳- The divine revelations unto the prophets have repeatedly occurred in the history. Yet, why do the opponents of prophethood not accept the Prophet of Islam (p.b.u.h.) and do differ between him and other prophets?

Such people are certainly astray.

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۱۶۴- وَرُسُلاً قَدْ قَصَصْناهُمْ عَلَيْكَ مِنْ قَبْلُ

وَرُسُلاً لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسى تَكْلِيمًا

۱۶۴. " And earlier (there were) messengers We have already told you of,

and messengers We have not told you of;

and Allah spoke directly unto Moses a (peculiar) speech."

Commentary: verse ۱۶۴

Suras Hūd (No. ۱۱) and Al-'Anbiyā (No. ۲۱), comparing other Suras of the Qur'ān, are more inclusive in stating the stories of the prophets. In regard to learning good qualities, acquainting oneself with the history of the lives of prophets is so useful for men that Allah (s.w.t.) has paid to it, too. It says:

" ... messengers We have already told you of, ... "

The history of prophets, of course, is more abundant than what has been mentioned in the Qur'ān. Neither the length of the life of a person is enough to listen to the whole history, nor listening to the whole history is necessary. But listening to it should be as much as to take example and to take lesson from it. This very thing shows that the Qur'ān is a Book of guidance and teaching, not a Book for telling stories.

"... and messengers We have not told you of; ..."

However, the styles of receiving revelations are different, inspiration in heart, or sending down the angel, or revealing from behind the (curtain), and all prophets had been the addressee of Allah (s.w.t.), but among them only Moses (a.s.), as his epithet, was entitled /kalīm-ul-lah/ ` The Interlocutor of Allah '.

"... and Allah spoke directly unto Moses a (peculiar) speech."

This title was given to Moses (a.s.) maybe for the reason that it was necessary for him to communicate repeatedly with Allah in order to struggle and work hard against

.Pharaoh, or against obstinacy and stubbornness of the Children of Israel

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۱۶۵- رُسُلاً مُبَشِّرينَ وَمُنْذِرينَ لِئَلاّ يَكُونَ لِلنّاسِ عَلَى اللّهِ

حُجَّةٌ بَعْدَ الرُّسُلِ

وَكانَ اللّهُ عَزيزًا حَكيمًا

۱۶۵. " (We sent) messengers as givers of glad tidings and as warners,

so that people might have no argument against Allah after the (invitations of) the messengers,

and Allah is the Mighty, the Wise."

Commentary: verse ۱۶۵

This verse expresses the words of prophets' invitation and the method of their effort, together with the purpose of the mission of prophets to prophethood.

The method of the work of prophets is based on two pivots:

` warning ` and ' glad tidings '.

" (We sent) messengers as givers of glad tidings and as warners,

so that people might have no argument against Allah after the (invitations of) the messengers, and Allah is the Mighty, the Wise."

The philosophy of the mission of prophets is Allah's ` completing the argument ' for humankind so that they cannot say that they had not any leader or guide.

It is necessary to mention that from the point of personal epithets, background of life, social, political, genealogical, and physical situation, and also from the point of having miracles, clear statements, and being aided by hidden helps, prophets should be in a state that no one be able to object anythings of theirs. And, since ` Allah is the Mighty, the Wise ', none has any proof against Him, as the Qur'ān states: " Say: ` Then Allah's is the conclusive argument;'..." (۱)

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Sura Al-An'am, No. ۶, verse ۱۴۹ ۱ -۱

۱۶۶- لٰكِنِ اللّٰهُ يَشْهَدُ بِما اَنْزَلَ اِلَيْكَ اَنْزَلَهُ بِعِلْمِه

وَالْمَلٰئِكَهُ يَشْهَدُونَ وَكَفى بِاللّٰهِ شَهيدًا

۱۶۶. "But Allah bears witness to what He has sent down to you that He has sent it down with His knowledge, and the angels (also) bear witness;

and Allah is sufficient as witness."

Commentary: verse ۱۶۶

This very fact that the high standard of knowledge of the Qur'ān has been delivered by an illiterate person in an environment full of ignorance and enmity, and that it changed the state of people from dispersion to unity, from avarice to donation, from paganism to theism, from ignorance to knowledge, and from descent to spiritual ascent so that they reached to the condition of formation of ` the Islamic Ummah ', is an evidence for Allah's grace (s.w.t.) toward the holy Prophet (p.b.u.h.) and for His favour to his religion.

That is why the best shelter and the source of hope in all prophets has been the support and aid of Allah.

" But Allah bears witness to what He has sent down to you ..."

By the way, the origin of revelation is the infinite knowledge of Allah. So, with the advance of science, every day some parts of the Qur'ānic wisdom will be manifested.

"...that He has sent it down with His knowledge, ..."

It should be regarded that if there are some obstinate sinful persons in some corners of the world who seek pretexts, inspite of that, there are all the pure knowledgeable angels in the world of existence who bear witness alongside the Holiness of Allah. It says:

"... and the angels (also) bear witness; and Allah is sufficient as witness."

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p: ۲۳۰

۱۶۷- اِنَّ الَّذینَ کَفَرُوا وَصَدُّوا عَنْ سَبیلِ اللّهِ قَدْ ضَلُّوا

ضَلالاً بَعیدًا

۱۶۸- اِنَّ الَّذینَ کَفَرُوا وَظَلَمُوا لَمْ یَکُنِ اللّهُ لِیَغْفِرَ لَهُمْ

وَلالِیَهْدِیَهُمْ طَریقًا

۱۶۹- اِلاّ طَریقَ جَهَنَّمَ خالِدینَ فِیها اَبَدًا

وَکانَ ذلِکَ عَلَی اللّهِ یَسیرًا

۱۶۷. " Verily, those who disbelieve and hinder (people) from the way of Allah,

have gone astray far away (from felicity). "

۱۶۸. " Verily, those who disbelieve and act unjustly,

it is not for Allah to forgive them, nor will He guide them to a way. "

۱۶۹. " Except the way to Hell, to abide therein for ever and that (retribution) is easy for Allah. "

Commentary: verses ۱۶۷-۱۶۹

In the first verse of the above verses, the phrase ` have gone astray far away (from felicity) ' denotes to the intensive stray of the disbelievers.

Infidelity is an aberration, and hindering others from Faith is another one.

Disbelief is a deviation, while a disbeliever considering oneself rightful, is a deviation greater than that. Disbelief in a person is injustice to his own self, while hindering others from the right path is injustice unto generation, in the history.

" Verily, those who disbelieve and hinder (people) from the way of Allah, have gone astray far away (from felicity). "

The objective meaning of the phrase ` act unjustly ', mentioned in verse No. ۱۶۸, may .be in the same sense of hindering others to be guided

Which injustice, in comparison, can be higher than the mental, cultural, and creedal ?injustice

,Verily, those who disbelieve and act unjustly "

".it is not for Allah to forgive them, nor will He guide them to a way

The most painful chastisement and the most disgraceful senses have been appointed against those pagans who hinder the message of truth to reach the ears of the truth-seekers by different kinds of propagations, accusations and intimidations. The lack of forgiveness, the lack of guidance, to be counted among those who abide in Hell .forever, and the like of them is the fruit of the indecency of their deeds

Except the way to Hell, to abide therein for ever and that (retribution) is easy for " ".Allah

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۱۷۰- یاأَیُّهَا النّاسُ قَدْ جاءَکُمُ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّکَمْ

فَامِنُوا خَیْرًا لَکُمْ

وَاِنْ تَکْفُرُوا فَاِنَّ لِلّهِ ما فِی السَّمواتِ وَالْاَرْضِ

وَکانَ اللّهُ عَلیمًا حَکیمًا

O' mankind! the Messenger has come to you with the truth from your Lord; then " .۱۷۰
,believe (in him), it is good for you. And if you disbelieve, still

,to Allah belongs whatever is in the heavens and the earth

".and Allah is All-Knowing, All-Wise

Commentary: verse ۱۷۰

The invitation of Islam is an invitation to all humankind throughout the world. The :verse says

"... !O' mankind "

The means of the spread of this invitation, and the weapon of the prophets for the .aim, has been its rightfulness

"... ;with the truth from your Lord ..."

Before the advent of the holy Prophet (p.b.u.h.), the People of the Book, and even the pagans, were waiting for a prophet to come. When the same prophet came, they should believe in him and they would know that believing in him is beneficial for the people themselves. So, they might not hold Islam under obligation for their belief in it, .but Allah has conferred a favour upon them for that He has guided them

"... .then believe (in him), it is good for you..."

Neither the disbelief of people incurs a loss to Allah, nor their belief brings a gain for

.Him

And if you disbelieve, still, to Allah belongs whatever is in the heavens and the …"
"… ,earth

Allah knows that the felicity of people lies in following the path of prophets, and His
.Wisdom requires to send prophets

".and Allah is All-Knowing, All-Wise …"

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۱۷۱- يا اَهْلَ الْكِتابِ لاتَغْلُوا فى دينِكَمْ وَلا تَقُولُوا

عَلَى اللّهِ اِلاَّ الْحَقَّ

اِنَّمَا الْمَسيحُ عيسَى ابْنُ مَرْيَمَ رَسُولُ اللّهِ

وَكَلِمَتُهُ اَلْقبها اِلى مَرْيَمَ وَرُوحٌ مِنْهُ فَامِنُوا بِاللّهِ وَرُسُلِه

وَلا تَقُولُوا ثَلاثَةٌ

اِنْتَهُوا خَيْرًا لَكُمْ اِنَّمَا اللّهُ اِلهٌ واحِدٌ سُبْحانَهُ اَنْ يَكُونَ لَهُ وَلَدٌ

لَهُ ما فِى السَّمواتِ وَما فِى الْاَرْضِ

وَكَفى بِاللّهِ وَكيلاً

۱۷۱. " O' People of the Book! do not exagerate in your religion, and do not say upon Allah save the truth. The Messiah, Jesus son of Mary, was only a messenger of Allah, and His Word that He cast unto Mary and a Spirit from Him. So believe in Allah and His messengers, and do not say (Allah is) a Trinity. Desist! it is good for you;

verily Allah is only One God. Far be it from His Glory that there be for Him a son; to Him belongs whatever is in heavens and whatever is in the earth; and Allah is sufficient as a Protector. "

Commentary: verse ۱۷۱

Adapting to the contents of the previous verses which were about the People of the Book and pagans, in this verse the Qur'ān has pointed to one of the most important deviations of the society of the Christians, i.e. trinity or believing in three foldness (the father, the son, and the Holy Gost). In a short and reasonable sentence, it tells them to avoid this great aberration.

At first, it warns them that:

" O' People of the Book! do not exagerate in your religion,

"... .and do not say upon Allah save the truth

The subject of exageration about the religious leaders has been one of the most important origins of deviation in heavenly religions. For this reason, Islam has treated .'with a severe strictness against Extremists, ` Qalāt

.So, in Islamic jurisprudence, Qalāt have been introduced as the worst infidels

Then the verse hints to some points where each of which is as a reason for the :nullification of trinity, and divinity of Jesus (a.s.). They are as follows

:Jesus (a.s.) was but a son of Mary -١

"... ,The Messiah, Jesus son of Mary ..."

This phrase indicates that Jesus, similar to every other human being, was in the womb of his mother, and passed the foetal course. Like any other members of men, he was born, sucked milk and grew up in the bosom of his mother. In other words, all the human qualities existed in him (a.s.). How can such a person, who is object to the laws of nature and the changes of the world of matter, be a God without beginning and .without end

Jesus was the messenger of Allah and he was sent by Him. This rank does not fit -٢ :with his divinity

"... ,was only a messenger of Allah..."

Jesus was the ` word ' of Allah that He cast unto Mary. This meaning is for hinting to -٣ the fact that Jesus was a creature of Allah. In the same manner that ` words ' are His .creatures, all the things of the world of creation are creatures of Allah, too

Jesus is a ` spirit ' that has been created by Allah (s.w.t.). This expression that has -۴ been mentioned in the Qur'ān for the creation of ` Adam ', or, in another sense for the creation of humankind, points to that spirit which Allah created and set in the selves of .human beings, in general, and in Jesus and prophets, in particular

"... .and a spirit from Him..."

:Next to stating this meaning, the Qur'ān says

So believe in Allah and His messengers, and do not say (Allah is) a Trinity. Desist! it ..."
"... ;is good for you

Here, the Qur'ān emphasizes on the unity of Allah once more and

:says

"... .verily Allah is only One God ..."

This phrase means that you believe in oneness of God, and yet in the meantime, you accept trinity. But if Allah had a child, the child would be like Him, and, in this case, .oneness of God is meaningless

How can Allah have a child while He is far from being in need of the deficiency of wife .and child, and from the deficiency of body and of being a body

"... ;Far be it from His Glory that there be for Him a son ..."

Besides that, He is the possessor of what is in the heavens and the earth. They are all His creatures and He is the Creator of them all. And, Muses (a.s.) is one of these .creatures

"... ;to Him belongs whatever is in heavens and whatever is in the earth..."

How can an exceptional case be assumed for Him? Can a slave and a creature be both the child and the creator of his possessor! Allah not only is the Creator and the Possessor of them but also is a controller, protector,sustainer, and gaurdian of them. .And, He is sufficient to direct and guard them

".and Allah is sufficient as a protector..."

Basically, how is the Lord in need of a child, the One Who is without beginning and without end, and Who is in charge of the guardianship of all creatures from beginning to the end ? Is He like us, the mortals, to demand a child in order to substitude that ?child after His death

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Section ۲۴: Messengership of Jesus Law of Inheritance

Point

Jesus only a servant of Allah and His Messenger The manifest proof from Allah and the Divine Light The Law of Inheritance further detailed.

۱۷۲- لَنْ يَسْتَنكِفَ الْمَسيحُ اَنْ يَكُونَ عَبْدًا لِلّهِ

وَلاَ الْمَلئِكَهُ الْمُقَرَّبُونَ

وَمَنْ يَسْتَنْكِفْ عَنْ عِبادَتِه وَيَسْتَكْبِرْ

فَسَيَحْشُرُهُمْ اِلَيْهِ جَميعًا

.۱۷۲ " Never would Messiah disdain to be a servant of Allah, nor would the near-stationed angels; and whoever disdains His service, and prides,

He will gather them all soon to Him."

Commentary: verse ۱۷۲

Jesus himself declares that he is the servant of Allah. Why do you know him the Allah's child? Be not more royalistic than the king. The holy verse says:

" Never would Messiah disdain to be a servant of Allah, ... "

The one who is a worshipper cannot he an object of worship.

Concerning this matter, Imam Ridā (a.s.) told Jāthliq, the leader of the Christians: " All the qualities of Jesus were good save that he was not a good worshipper." Jāthliq became inconvenient and said that Jesus did the best worship. Imam (a.s.) enquired: " Whom did he worship? " Jāthliq said nothing, since he understood that the purpose of Imam (a.s.) was to teach that a `worshipper' could not be an `object of worship ', and `God '.

Near-stationed angels (including ` Rūḥ-ul-Ghudus ', Holy spirit) also

p: ۲۳۷

?do worship Allah, why do you count Holy spirit one of the three gods

"... ;nor would the near-stationed angels ..."

The main cause of leaving worship is usually pride. Then, when the spirit of .haughtiness comes, it brings forth all kinds of danger at its back

"... ,and whoever disdains His service, and prides ..."

?If Jesus and the nearstationed angels worship Allah, why do we not worship Him

However, the return of all human beings is unto Allah. So, we should be in awe of the .Hereafter and be not haughty

".He will gather them all soon to Him..."

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۱۷۳- فَاَمَّا الَّذينَ امَنُوا وَعَمِلُوا الصّالِحاتِ

فَيُوَفِّيهِمْ اُجُورَهُمْ وَيَزيدُهُم مِنْ فَضْلِه

وَاَمَّا الَّذينَ اسْتَنْكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذابًا اَليمًا

وَلايَجِدُونَ لَهُمْ مِنْ دُونِ اللّهِ وَلِيًّا وَلا نَصيرًا

۱۷۳. " Then, as for those who believe and do righteous deeds, He will pay them their rewards fully and will bestow them more out of His Grace,

and as for those who disdain and pride, He will punish them with a painful chastisement. And they will not find for themselves,

besides Allah, any guardian or helper. "

Commentary: verse ۱۷۳

The Way to Felicity Is both Faith and Good Deed:

Faith stands first and then there comes forth good deed. Yet they are both together. Deeds without faith and faith without deeds do not cause felicity and Heaven for you. The verse says:

" Then, as for those who believe and do righteous deeds, ... "

If you wish to be godly, pay the complete wage to the workers who work for you and even with a little more.

"...He will pay them their rewards fully and will bestow them more out of His Grace, ... "

Without having true faith and righteous deeds, you must not expect any intercession from the prophets.

"...and as for those who disdain and pride, He will punish them with a painful chastisement. And they will not find for themselves, besides Allah, any guardian or

".helper

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p: ۲۳۹

۱۷۴- یاأَیُّهَا النّاسُ قَدْ جاءَکُمْ بُرْهانٌ مِنْ رَبِّکُمْ

وَأَنْزَلْنا إِلَیْکُمْ نُورًا مُبِینًا

O' mankind! there has come for you a (firm) proof from your Lord and " .۱۷۴

".We have sent down to you a manifest light

Commentary: verse ۱۷۴

Point

Basing on the Islamic literature, the purpose of the Qur'ānic phrase ` a (firm) proof ', in this verse, is the Prophet himself (p.b.u.h.) , and the purpose of ` a manifest light ' is (the Qur'ān.(۱

The Prophet of Allah, indeed, is the proof of his religion, because such a book and knowledge has been introduced by an illiterate person that the more the time progresses and sciences develop, the rightfulness of the religion and the depth of its .teachings will become more clear

:Explanations

.Islam talks to all peoples, all generations, and all periods. Its message is worldly -۱

"... !O' mankind "

.The Qur'ān is a book of reasoning, guidance and light -۲

".and We have sent down to you a manifest light ..."

.Sending light and proof is from among the signs of Allah's Lordship -۳

"... there has come for you a (firm) proof from your Lord ..."

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At-Tafsir-us-Safi, vol. ۱, p. ۴۷۵ ۱ -۱

۱۷۵- فَاَمَّا الَّذینَ امَنُوا بِاللّهِ وَاعْتَصَمُوا بِهِ

فَسَیُدْخِلُهُمْ فی رَحْمَهٍ مِنْهُ وَفَضْلٍ وَیَهْدیهِمْ اِلَیْهِ صِراطًا مُسْتَقیمًا

۱۷۵. " Then as for those who believe in Allah, and hold fast to Him,

shortly He will admit them to Mercy from Him and Grace;

and will guide them toward Himself through a straight way. "

Commentary: verse ۱۷۵

The objective meaning of the above-mentioned holy phrase: ` and hold fast to Him ' may be holding fast to the godly saints and leaders which works as a barrier against dispersion and division. It is cited in ` Jāmi`ah Supplication ' thus:

"...the person who holds fast to you, he has verily held to Allah. ..."

It was pointed out in the two previous verses that the means of receiving the grace and favour of Allah should be faith and good deeds, while, in this verse, the means is faith and holding fast to Allah. This shows that ` faith and holding fast to Allah ' is the same as faith and good deeds. These two meanings have frequently been mentioned beside each other in the Qur'ān.

" Then as for those who believe in Allah, and hold fast to Him, shortly He will admit them to Mercy from Him and Grace; ... "

Therefore, the straight way, or the way of guidance, is the way which leads man to Allah. It says:

"...and will guide them toward Himself through a straight way. "

This fact should also be noted that according to the Islamic authentic narrations, the Qur'ānic phrase ` straight way ' has been rendered into Amir-ul-Mu'mineen Ali (a.s.) and Ahlul-Bayt (a.s.). (۱)

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۱- Tafsir-ul-Burhan, vol. ۱, p. ۴۲۹; Tafasir-us-Safi, vol. ۱, p. ۴۸۶ ۱

۱۷۶- يَسْتَفْتُونَکَ قُلِ اللّهُ يُفْتيکَمْ فِی الْکَلالَهِ

اِنِ امْرُؤٌا هَلَکَ لَيْسَ لَهُ وَلَدٌ وَلَهُ اُخْتٌ فَلَها نِصْفُ ما تَرَکَ

وَهُوَ يَرِثُها اِنْ لَمْ يَكُنْ لَها وَلَدٌ

فَاِنْ کانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثانِ مِمّا تَرَکَ

وَاِنْ کانُوا اِخْوَةً رِجالاً وَنِساءً فَلِلذَّکَرِ مِثْلُ حَظِّ الْاُنْثَيَيْنِ

يُبَيِّنُ اللّهُ لَكُمْ اَنْ تَضِلُّوا

وَاللّهُ بِکُلِّ شَیْ ءٍ عَليمٌ

۱۷۶. " They ask you for a pronouncement. Say: Allah pronounces to you concerning the Kalālah (paternal, or paternal and maternal,

brother and sister). If a man dies and he has no offspring, but he has a sister, for her shall be half of what he leaves;

and he shall inherit from her (wholly) if she has no offspring;

but if there be two (sisters), then they shall have two-thirds of what he leaves;

and if there be (some) brothers and sisters, then for the male shall be the like of the shares of two females.

Allah, makes clear (the laws) to you, lest you should go astray,

and Allah is All-Knowing of all things."

Occasion of Revelation: verse ۱۷۶

It is narrated from Jābir-ibn-`Abdillāh Anṣāry who said that once he was seriously ill. The holy Prophet (p.b.u.h.) went to visit him in his house where he (p.b.u.h.) made ablution and besprinkled Jābir with some drops from the water of his ablution (as a remedy). Abdillāh, who was thinking of his death, told the holy Prophet (p.b.u.h.): " My

" ?heirs are my sisters. How is their heritage

Then, this verse, which is called ` the verse of duties ', was revealed and made the .standard of their inheritance clear

p: ۲۴۲

Some commentators of the Qur'ān believe that this holy verse is the last verse that .was revealed to the holy Prophet (p.b.u.h.) about the commandments of Islam

Commentary: verse ۱۷۶

This verse states the amounts of the inheritance of brothers and sisters. As it was mentioned in the commentary upon the beginning verses of this Sura, verse ۱۲, there .are two verses in the Qur'ān revealed upon the inheritance of brothers and sisters

One of them is the very verse ۱۲ which speaks about the maternal brothers and sisters, and the second one is the verse under discussion which is about the parental :sisters and brothers or about only paternal brothers and sisters. It says

They ask you for a pronouncement. Say: Allah pronounces to you concerning the " "... .(Kalālah (paternal, or paternal and maternal, brother and sister

:Then, the Qur'ān points to a few commandments as follows

:The verse says -۱

If a man dies and he has no offspring, but he has a sister, for her shall be half of ..." "... ;what he leaves

It continues the statement that: if a woman dies and she has no child but she has -۲ one brother (a parental brother or a mere paternal brother) all his heritage belongs to :that one brother. It says

"... ;and he shall inherit from her (wholly) if she has no offspring..."

If a person dies and there remains two sisters after his death, they shall have two- -۳ "... ;thirds of what he leaves

"... ;but if there be two (sisters), then they shall have two-thirds of what he leaves..."

If the heirs of the dead are several brothers and sisters (more than two), they -۴ divide the whole inheritance among themselves so that the share of a brother is the

.like of the shares of two sisters

and if there be (some) brothers and sisters, then for the male shall be the like of ..." "... .the shares of two females

At the end of the verse, the Qur'ān remarks that Allah states these

.facts for you so that you should not go astray and pave the path of felicity

Surely the way that Allah shows is a true and correct way), because He is All-Knowing) :of all things. It says

Allah, makes clear (the laws) to you, lest you should go astray, and Allah is All-..." ".Knowing of all things

However, Sura An-Nisā' has begun with the family discussions, and has ended with .the family affairs, too

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'The End of Sura An-Nisā

Sura Al-Ma'idah (No.۵) The beginning

Introduction to the Sura Al-Mā'idah

(Sura Al-Mā'idah (The Food) No. ۵ (۱۲۰ Verses

In The Name of Allah, The Beneficent, The Merciful

This Sura has been called Al-Mā'idah (the food), because of the invocation of Jesus .(a.s.) that he asked for the descent of heavenly food, mentioned in this Sura, verse ۱۱۴

.The Arabic term /Mā'idah/ originally is used for a tray with food inside

Sura Al-Mā'idah contains ۱۲۰ verses, and, comparing all Suras of the Qur'ān, the most frequence of the phrase ` O' you who have Faith! ' has occurred in this Sura. For example, in Sura Al-Baqarah, No. ۲, this phrase has been repeated eleven times, but .in this Sura it has been recited ۱۶ times

:The subject matters referred to in this Sura are questions such as

mastership and leadership, rejecting the belief of trinity in Christians, fulfilling the promise, testifying with justice, prohibition of murder, some commandments upon .edibles, ablution, dry ablution, social justice, and so on

Since it is the last Sura which was revealed, at the beginning of the Sura it enjoins to :fulfilling all the promises and pledges by the phrase

.' fulfil the promises `

****

Section ۱: General Discipline

Point

Fulfilment of covenants Obligations relating to Pilgrimage Regulations regarding

food Perfection of the Faith Islam chosen to be the Religion

.Dealings with the non-Muslims

بِسْمِ اللّهِ الرَّحْمنِ الرَّحيْم

In The Name of Allah, The Beneficent, The Merciful

۱- ياأَيُّهَا الَّذينَ امَنُوا اَوْفُوا بِالْعُقُودِ اُحِلَّتْ لَكُمْ بَهيمَهُ الْأَنْعامِ

اِلّا ما يُتْلى عَلَيْكُمْ غَيْرَ مُحِلِّى الصَّيْدِ وَاَنتُمْ حُرُمٌ

اِنَّ اللّهَ يَحْكُمُ ما يُريدُ

.(O' you who have Faith! fulfil the contracts (made by you or people " .۱

The four-footed animals are lawful to you (for food) except those which will be recited .unto you, pilgrim garb, and while you are in deem not game permitted to be hunted

".Verily, Allah decrees whatever He intends

Commentary: verse ۱

Muslims should earnestly fulfil any covenant and every kind of contract that they have made. These covenants are irrespective of the recorded contracts and the oral contracts, whether they are political, economical, social, and both with authorative and weak people, friend or

.enemy

The Holy Qur'ān enjoins Muslims that the contracts with pagans should be fulfilled, too. Sura At-Taubah, No. ٩, verse ۴ says: "... so fulfil their contract ...". According to a tradition from Imam Sādiq (a.s.), recorded in Al-Kāfī, vol. ١, p. ١۶٢ even the fulfilment of .agreements with the sinners is necessary

These covenants may be with Allah (s.w.t.) (like vows and promises), or with people who can be an individual or a group, young or old. The contracts may be with the countries in neighbourhood, or those of international formation. However, as in the same manner that breach of promise and iniquity is the secret of deprivations, (١) .fulfilling the promises is the cause of gains and enjoyments

And it ought to be noted that the heavenly Books are also Allah's covenants to which should we be loyal and fulfil them entirely. The Old Testament (the Turah), the New Testament (the Evangel) and the Present Testament (the Qur'ān) all are referred to in the Islamic literature. In a tradition, Imam Sādiq (a.s.) said: " Al-Qur'ān is the covenant (of Allah unto His people...".(٢

However, faith is the basis of fulfilling the promises and vows. The holy Prophet Muhammad (p.b.u.h.) said: " There is no religion for the person who does not fulfil his promise." If the agreements and promises be not kept, the basis of the society and .common confidence will fail, and, at that line, disorder comes forth

" ... .(O' you who have Faith! fulfil the contracts (made by you or people "

Then, following the ordinance of fulfilling the promises, which involves the entire ordinances and divine covenants, the Qur'ān states a number of Islamic ordinances. :At first, it refers to the meat of some animals that can be lawful. It says

"... (The four-footed animals are lawful to you (for food..."

:But, in this ordinance, it has excepted the meat of two animals to be lawful. It says

except those which will be recited unto you, and while you are in..."

The reference is Sura An-Nisa, No. ۴, verse ۱۶۰, and Sura Al-An'am, No. ۶, verse ۱۴۶ ۱ -۱

Bihar-ul-Anwar, vol. ۱۶, p. ۱۴۴; vol. ۶۹, p. ۱۹۸ ۲ -۲

"... .pilgrim garb, deem not game permitted to be hunted

And Allah is willful to decree whatever ordinance He pleases, since He is Omniscient and Omnicompetent. This means that He decrees whatever ordinance which is good .for the servants, and His Wisdom requires it

****

۲- یاایُّهَا الَّذینَ امَنُوا لاتُحِلّوا شَعائِرَ اللّهِ

وَلَاالشَّهْرَ الْحرامَ وَلَا الْهَدْیَ وَلَا الْقَلائِدَ وَلا امّینَ الْبَیْتَ

الْحَرامَ یَبْتَغُونَ فَضْلًا مِنْ رَّبِّهِمْ وَرِضْو نًا

وَاِذا حَلَلْتُمْ فَاصْطادُوا

وَلا یَجْرِمَنَّکُمْ شَنئانُ قَوْمٍ اَنْ صَدُّوکُمْ عَنِ الْمَسْجِدِ الْحَرامِ

اَنْ تَعْتَدُوا وَتَعاوَنُوا عَلَی الْبِرِّ وَالتَّقْوی

وَلاتَعاوَنُوا عَلَی الْاِثْمِ وَالْعُدْو انِ وَاتَّقُوا اللّهَ اِنَّ اللّهَ شَدیدُ

الْعِقابِ

,O' you who have Faith! do not profane Allah's Monuments " .۲

nor the sacred month, nor the offering, nor the sacrificial animals with garlands, nor those going to the Sacred House seeking the grace and pleasure of their Lord. And when you are free from the pilgrim garb (and acts of Umrah), then (you can) hunt. And let not hatred of a people (once) hindered you from the sacred Mosque move you to .commit aggression

And cooperate in righteousness and piety, but do not cooperate in sin and ".transgression; and be in awe of Allah (for), verily, Allah is severe in penalty

Commentary: verse ۲

:Eight Divine Ordinances in a Verse

In this verse, several Islamic magnificent ordinances, among the latest ordinances .that were revealed to the Prophet (p.b.u.h.), are referred to

All of these ordinances, or most of them, are related to Hajj pilgrimage and visiting the :Sacred House

At first it addresses the believers and enjoins them not to violate -۱

p: ۲۴۹

the sanctity of the symbols of Allah and not to consider their prohibition as lawful. It :says

"... ,O' you who have Faith! do not profane Allah's Monuments "

۲- Keep the sanctity of the sacred months and refrain from fighting in these sacred .months

"... ,nor the sacred month..."

۳- Do not consider lawful the offering and the sacrificial animals which you bring for Hajj, whether they are with garlands or without garlands, and let them reach the .place of sacrifice and then they can be sacrificed there

۴- All the pilgrims to the Sacred House should be enjoyed a complete freedom in the rites of this Islamic great duty. In this work, there is not any privilege between .nations, individuals, races, and languages

Therefore, you must not bring into trouble those who set out for visiting the Sacred House and seeking the grace and pleasure of Allah, or even for obtaining some comercial gains, whether they are friends or enemies of yours. When they are simply .Muslims and are called as pilgrims of the Sacred House, they are in immunity

۵- The prohibition of hunting, in Hajj performances, is limited to the time of wearing pilgrim garment. Thus, when you come out of pilgrim garment while performing the .rites of Hajj or Umrah, hunting is allowed for you

"... And when you are free from the pilgrim garb (and acts of Umrah), then (you can) "... .hunt

۶- If in the course of Hudaybiyyah pagans hindered you from going into the Sacred House and did not allow you to perform the concerning sacred rites of the Pilgrimage, this happening should not cause you to renew the old hostilites after they becoming .Muslims, and hinder them from going into the Sacred House

"... And let not hatred of a people (once) hindered you from the sacred Mosque move

"... .you to commit aggression

A general law can be extracted from this statement. This law is that never should .Muslims be malicious and revenge the incidents that happened in old times

Then, in order to complete the former discussion, the holy verse

:continues saying

And cooperate in righteousness and piety, but do not cooperate in sin and..." "... ;transgression

:The Arabic term /birr/ has a vast meaning, including: having faith in

Allah, Resurrection, prophets, heavenly Books, and angels. The word also means: helping the deprive in the society, fulfilling the contracts properly, being patient in affairs, and helping in righteousness. For example, if the act of studying and learning is a work of righteousness, its facilities, such as: building schools, libraries, laboratories, providing books, vehicles, training teachers, encouraging both teachers and students, etc, all are the examples of ` helping in righteousness '. There are many traditions in Islamic literature in which we have been instructed to helping in goodness and assisting the oppressed and the deprived, and we have also been prohibited from assisting the oppressors. Here, we mention only a few of them as a :blessing

Helping a Muslim believer, in comparison, is better than performing one month (recommendable fast and spiritual retreat. (Wasā'il-ush- Shī`ah, vol. ۱۱, p. ۳۴۵

Imam Sādiq (a.s.) said: " Whoever steps forth for helping others, has the reward equal (to a striver in the Holy War." (Wasā'il-ush-Shī`ah, vol. ۸, p. ۵۸۶

He (a.s.) also said: " And whoever assists a transgressor, he himself is as a (transgressor." (Wasā'il-ush-Shī`ah, vol. ۱۱, p. ۳۴۵

We have also been enjoined even not to help a transgressor in building a mosque. ((Wasā'il-ush-Shī`ah, vol. ۱۲, p. ۱۳۰

We ought not to sell grapes to the maker of wine, not to give weapon to a tyrant, not to allow a plotter to act, not to give vehicles to

Taqūts (tyrants) to go to Mecca, not to tell the secrets to the persons with little .capacity, and not to smile to a sinner

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p: ۲۵۱

The Arabic text and the English translation of verse ٣

٣- حُرِّمَتْ عَلَيْكُمُ الْمَيْتَهُ وَالدَّمُ وَلَحْمُ الْخِنزيرِ

وَما اُهِلَّ لِغَيْرِ اللّهِ بِه وَالْمُنْخَنِقَهُ وَالْمَوْقُوذَهُ وَالْمُتَرَدِّيَهُ وَالنَّطيحَهُ

وَما اَكَلَ السَّبُعُ اِلاّ ما ذَكَّيْتُمْ وَما ذُبِحَ عَلَى النُّصُبِ

وَاَنْ تَسْتَقْسِمُواْ بِالْأَزْلامِ ذ لِكُمْ فِسْقُ

الْيَوْمَ يَئِسَ الَّذينَ كَفَرُوا مِن دينِكُمْ

فَلا تَخْشَوْهُمْ وَاخْشَوْنِ

الْيَوْمَ اَكْمَلْتُ لَكُمْ دينَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتى

وَرَضيتُ لَكُمُ الْاِسْلامَ دينًا

فَمَنِ اضْطُرَّ فى مَخْمَصَهٍ غَيْرَ مُتَجَانِفٍ لِاِثْمٍ

فَاِنَّ اللّهَ غَفُورٌ رَحيمٌ

٣. " Forbidden to you (for food) are carrion, blood, the flesh of swine,

what has been (slaughtered) in the name of any other than that of Allah, and the beast strangled, beaten to death, killed by a fall,

the gored to death by a horn, and that which a wild beast has begun to eat,

(all are unlawful), except what you slaughter (in accordance with the prescribed law).

And (also forbidden is to you) what has been slaughtered before idols, or that you divide by the arrows; (all) that is ungodliness.

Today those who disbelieve have despaired of your religion, so do not dread them but dread Me.

Today have I perfected your religion for you, and completed My favour on you, and I

,have chosen for you Islam as a religion. But, whoever is helplessly forced by hunger

without inclining to sin, (can enjoy the forbidden food), then verily Allah is forgiving, ".Merciful

Point

At the beginning of this Sura, there was a statement which pointed out to the meat of the beast being lawful for eating, except what would be said thereafter. This verse, in fact, is the explanation upon the same exceptions. Here, there are eleven things .which have been ordained to be prohibited

:At first, it says

Forbidden to you (for food) are carrion, blood, the flesh of swine, what has been " "... ,(slaughtered) in the name of any other than that of Allah, the beast strangled

The meat of this kind of beast is forbidden to be eaten, whether the action is done spontaneously, or by the beast, or by a person. It had been customary at the Age of Ignorance that sometimes the animal was put between two sticks or two branches of a tree, and then it was pressed thereby so much so that it died. After that, the meat of such animal was consumed by them. It is also forbidden in Islam to eat the meat of .the animals which are tortured, or beaten to death, or die because of a disease

"... beaten to death, killed by a fall, the gored to death by a horn ..."

It is cited in At-Tafsir-ul-Qurtubī that it was a custom among some Arabs that, for the sake of idols, they would beat a few sorts of animals until they died. They considered .that action a kind of worship

:The verse also continues saying

"... ,(and that which a wild beast has begun to eat, (all are unlawful..."

Then, following the prohibition of the aforementioned items, the Qur'ān implies: if, before that those animals die, they can be taken and slaughtered in accordance with the Islamic laws, and sufficient blood comes out of their bodies, they will be lawful. :The verse says

"... .(except what you slaughter (in accordance with the prescribed law..."

At the Age of Ignorance, some idol worshippers had settled some pieces of stone .around Ka`bah which had had no special form or shape

They called them /nuṣub/ and they sacrificed animals before them and poured some blood of the sacrificial animal over the idols. The only distinguished difference between these stones and idols was that idols had a special shape and face, but ,/nuṣub/ had not. In the verse under discussion

Islam has forbidden eating the meat of such animals, and says the animals which are .slaughtered on the idols or before them are all forbidden for you to eat

"... ,And (also forbidden is to you) what has been slaughtered before idols..."

It is clear, of course, that the prohibition of this kind of meal has a moral and spiritual .aspect, not a bodily and material one

Another kind of animal which the verse points out as unlawful, are those which are killed and divided in the form of lottery. The action was in this manner that: ten persons among themselves laid a bet and bought an animal to kill . Then they put ten arrow shafts in a bag, on seven of them was written `gainer', while on the rest was written ` loser '. They took those shafts out of the bag as the manner of lottery one after another by the name of the ten persons. Those for whose names the seven ` gainers 'came out, had a share of meat without paying anything; but those three persons, for whose names the three `losers' were given, had to pay one-third of the price of the animal without having a share of its meat. These arrow shafts were called /'azlām/. Islam prohibited eating such meat. It was not for the reason that the meat itself was unlawful, but for the reason that it had a form of gambling and lottery. So, it :says

"... ;or that you divide by the arrows ..."

It is evident that the prohibition of gambling, and the like of it, is not allocated to the meat of animals, but when it is done on a thing, it is forbidden, because it is a place .where all unexpected social harms and superstitions can be assembled

:Then, finally, in order to emphasize more on the prohibition of all these deeds, it says

"... .all) that is ungodliness) ..."

Moderation in the Usage of Meat

From the totality of the above discussions, as well as other Islamic literature, it is

understood that the style of Islam in consuming kinds of meat, like its other commandments, is a perfectly moderate style. That is, neither it is like the people of the Age of Ignorance, who consumed the meat of lizard, carrion, blood, and the like of them or like many people of

the West who, today, do not remanciate eating even the meat of crabs and some worms, nor it is like some Hindus, who believe that eating meat is absolutely forbidden. Thus, Islam ordains that the meat of those animals which contains pure nutriment and is not hatred, to be lawful (halāl), and, by giving some conditions for the .usage of some kinds of meat, has rejected the styles of excess and defect

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Next to the statement of the above-mentioned ordinances, there are also two :expressive phrases mentioned in the verse under discussion. At first, it says

Today those who disbelieve have despaired of your religion, so do not dread them ..." "... .but dread Me

:Then, it continues saying

Today have I perfected your religion for you, and completed My favour on you, and ..." "... .I have chosen for you Islam as a religion

The Day of Qadir-i-Khum

Which day is the day of the perfection of religion? What is the purpose of the word ` ?today ' which has been repeated in the couple of above sentences

."The answer to the first question is: " The Day of Qadir-i-Khum

This fact has been cited by Shi`ite commentators in their books, in the case that many .traditions referred to by the scholars of both great sects of Islam

Sunnites and Shi`ites confirm it, and it completely fits with the contents of the verse. That day was the day when the Prophet of Islam (p.b.u.h.) formally assigned Amir-ul-Mu'mineen Ali (a.s.) as his successor. It was on that day that Islam reached its final perfection and pagans sank deep inside the waves of their despair. They expected Islam to be subsistent in person and, by diminishing the Prophet (p.b.u.h.), the circumstances would change to the former state, so that Islam could gradually vanish.

But when they observed that a man was elected as the successor of the Prophet and people paid allegiance to him who, next to the Prophet (p.b.u.h.), was peerless among Muslims from the point of knowledge, virtue, power, and justice, despair and hopelessness, due to the future of Islam, surrounded them, and they found that it was a fixed and permanent religion.

An interesting point, which must be paid attention to here, is that the Qur'ān in Sura :An-Nūr, No. ۲۴, verse ۵۵ says

Allah has promised to those of you who believe and do good that He will most " certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for "... ;them and that He will certainly, after their fear, give them security in exchange

In this verse, Allah says that He will establish for them on the earth the religion which He has chosen for them. Regarding the fact that Sura An-Nūr has been revealed before Sura Al-Mā'idah, and noting that the sentence " and chosen for you Islam as a religion," which has been revealed in the verse under discussion upon the mastership of Ali (a.s.), we deduce that Islam will be firmly established and grounded on the earth when it be combined with ` mastership ', because this is the very Islam that Allah has chosen and has promised those who believe to establish it firmly on the earth. In other more clear words, Islam will be a world-wide religion in the case that it be not separated from the subject of love of Ahlul-Bayt /wilāyah/ (the loyalty or allegiance to .(the Imams

Another matter that can be deduced from the combination of Sura An-Nūr, verse ۵۵ with the verse under discussion is that: in the former verse three promises have been given to the believers. The first is that they be made rulers in the earth. The second is security and peace for the worshippers of the Lord; and the third is the establishment .of a religion that Allah has chosen

Those three promises were actually done on the day of Qadīr-i-Khum (۱۸th Zul-Hijjah) when the verse: "... Today have I perfected your religion for you ..." was revealed, because the perfect complete example of a believing person with good deed meant Ali (a.s.), the one who was assigned as the successor of the Prophet (p.b.u.h.). It was :then that with the meaning of

Today those who disbelieve have dispaired of your religion ..." Muslims were set in a ` relative security and peace; and also with the meaning of ` ...and chosen for you Islam (as religion " the chosen religion of the Lord was established among Muslims." (۱

Inside the verse of prohibition sorts of forbidden meat of carrion were mentioned ۱ -۱ in order that they be protected from the perversion of opponents. Just like a person who puts his jewels inside other ordinary goods to be protected from bring taken away

At the end of the verse, it has returned again to the discussion of the sorts of :prohibited meat and expresses the ordinance of the case of exigency. It says

But, whoever is helplessly forced by hunger, without inclining to sin, (can enjoy the ..." ".forbidden food), then verily Allah is forgiving, Merciful

:Explanations

١ - The firmness of the religious school depends on a correct leadership. So, with its .existence, all the infidels became hopeless at that time

٢ - If the leader of the day of Qadīr (and wilāyah) exists in the society, Muslims must .not have any fear

٣ - The most important window of the hope of infidels was the departure of the Muslims' leader (p.b.u.h.). By the assignment of Amir-ul-Mu'mineen Ali (a.s.) for the .leadership, that window was closed

.However, the religion without having a leader is not complete

۴ - The infidels, without the leader of Qadīr, have many hopes and with that leader being appointed, they become hopeless. Then all infidels are on one side and `Ali-ibn-.'Abī-Tālib is on another side

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۴- يَسئَلُونَكَ ماذا اُحِلَّ لَهُمْ قُلْ اُحِلَّ لَكَمُ الطَّيِّباتُ

وَما عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمّا عَلَّمَكُمُ اللّهُ

فَكُلُوا مِمّا اَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللّهِ عَلَيْهِ

وَاتَّقُوا اللّهَ اِنَّ اللّهَ سَريعُ الْحِسابِ

.O' Muhammad!) they ask you what has been made lawful for them) " .۴

;Say: ` Good things have been made lawful for you

,and such hunting creatures as you teach, training them as hounds

and teaching them of what Allah has taught you, then eat what they seize for you and ;mention Allah's Name over it. And be in awe of Allah

".verily Allah is swift in reckoning

Occasion of Revelation: verse ۴

There are several occasions of revelation mentioned upon this verse, the most :appropriate of which is as follows

Two companions of the holy Prophet (p.b.u.h.) by the names of Zayd-ul-Khayr and `Uday-ibn-Hātam once went to him (p.b.u.h.) and said that they were among a group who used to hunt with falcons and hunting-dogs. Those hunting-dogs would take the animals whose meat were lawful (for eating). Some of the animals would be fetched alive and killed by them, but some others would be killed by the hunting-dogs, before they had opportunities to kill them according to the Islamic law. They asked that while they knew that the meat of carrion was unlawful for them to eat, what their duty was .to do. Then, the verse was revealed and answered them

Commentary: verse ۴

A Lawful Hunting

Following the commandments stated in the previous couple of verses upon the lawful and unlawful sorts of meat, another part of that subject is referred to in this verse, and, as an answer to their question, the Divine

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:revelation says

.O' Muhammad!) they ask you what has been made lawful for them) "

"... ;Say: ` Good things have been made lawful for you

This means that what Islam has ordained as unlawful are among malignant and impure things. Thus, never the Divine law prohibits a pure animal which has naturally been created for the usage and utility of human beings.

:Then, the verse refers to the huntings when it says

and such hunting creatures as you teach, training them as hounds, and teaching..." them of what Allah has taught you, ..."

Therefore, the animals that hunting-dogs bring for you should be killed according to the law of Islam when they are alive. But, if the hunts die before the dogs can reach them, they are lawful (ḥalāl), although they are not slaughtered.

At the end of the verse, it points to two other circumstances of the conditions of such hunt being lawful, saying:

"...then eat what they seize for you..."

Thus, if the hunting-dogs have accustomed themselves to eat a portion of their own hunt and leave another portion, such hunt is not lawful. In fact, such a dog has neither been trained, nor what it leaves can be as an aspect of the Qur'ānic word /`alaykum/ (for you), for the dog has hunted the animal for itself.

:The second condition is

"... .and mention Allah's Name over it..."

:Then, in conclusion, in order that all these godly commandments be observed, it says

".And be in awe of Allah; verily Allah is swift in reckoning ..."

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۵- اَلْيَوْمَ اُحِلَّ لَكُمُ الطَّيِّباتُ

وَطَعامُ الَّذينَ اُوتُوا الْكِتابَ حِلٌّ لَّكُمْ وَطَعامُكُمْ حِلٌّ لَّهُمْ

وَالْمُحْصَناتُ مِنَ الْمُؤْمِناتِ وَالْمُحْصَناتُ مِنَ الَّذينَ اُوتُوا الْكِتابَ

مِنْ قَبْلِكُمْ اِذا اتَيْتُمُوهُنَّ اُجُورَهُنَّ مُحْصِنينَ غَيْرَ مُسافِحينَ

وَلا مُتَّخِذى اَخْدانٍ

وَمَنْ يَكْفُرْ بِالْايمانِ فَقَدْ حَبِطَ عَمَلُهُ

وَهُوَ فِى الْاخِرَهِ مِنَ الْخاسِرينَ

۵. " Today (all) good things have been made lawful for you, and (also) the food of those who have been given the Book is lawful for you, and your food is lawful for them.

And (so are) the chaste women from the believers and the chaste women from those who have been given the Book before you (are lawful for you) when you give them their dowries taking them in marriage,

not fornicating, nor taking them for paramours in secret.

And whoever denies the faith, his work indeed is vain, and he will be of the losers in the Hereafter. "

Commentary: verse ۵

Consuming Food of the People of the Book and Marrying them:

In this verse, which is the supplementary of the former verses, the Qur'ān says:

" Today (all) good things have been made lawful for you, and (also) the food of those who have been given the Book is lawful for you, and your food is lawful for them. ..."

The objective meaning of the phrase: "...the food of those who have been given the Book..." is something other than the meat of animals slaughtered by them.

It is narrated in a tradition from Imam Sādiq (a.s.) who, on commenting this verse, said: " The purpose of ` the food of those who have been given the Book ' is cereals and fruits, not their slaughtered (animals), since they do not recite the Name of Allah ".(when they slaughter (them

:Marrying with Non–Muslim Women

After referring the lawfulness of the food of the People of the Book, this verse speaks about the marriage of the immaculate women from among Muslims and the People of :the Book. It says

And (so are) the chaste women from the believers and the chaste women from ..." those who have been given the Book before you (are lawful for you) when you give "... ,them their dowries taking them in marriage

:Then the verse adds the statement

.taking (them) in marriage, not fornicating, nor taking them for paramours in secret..." "...

In fact, this part of the verse decreases also some restrictions which had existed before upon the marriage of Muslims with non-Muslims, and, thereby, it authorizes their marriage with the women of the People of the Book under some conditions. .More details about this subject should be studied in the Islamic jurisprudent books

This fact should also be said that in this world of today that many of customs of the Age of Ignorance have been revived in different forms, this sort of thought has also come into being that: there is no objection for single men or women to take paramours. It has appeared not only in a hidden form, similar to that manner that .existed in pre-Islamic era of Ignorance, but also manifestly

The world of today, from the point of sexual libertinism, indeed, has gone beyond what had existed in the Age of Ignorance. At that time, they considered only taking paramours in secret permissible, while these recent people know its manifest form

unobjective, too, so that, with ultimate impudence, they are even proud of it. This shameful custom, which can be counted a manifest obscene act, is one of the inauspicious presents which has been brought from West to East and has proved to be the origin of

.many misfortunes and crimes

In view of the fact that the above-mentioned facilities upon association with the People of the Book and marrying their women may be misused by some persons and, they, knowingly or unknowingly, may be driven towards them, at the end, the verse :warns the Muslims, saying

And whoever dinies the faith, his work indeed is vain, and he will be of the losers in ..." ".the Hereafter

This statement implies that these facilities, besides bringing some relief into your life, should work as a cause of influence and development of Islam among foreigners. It should not cause, of course, that you may be influenced by it and leave your own .religion. If it happens, your chastisement will be very hard and heavy

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Point

Prescribed cleanliness for prayer Equity and piety enjoined To fear Allah alone and .not the enemies

۶- ياأَيُّهَا الَّذينَ امَنُوا

اِذا قُمْتُمْ اِلَى الصَّلوهِ فَاغْسِلُوا وُجُوهَكُمْ وَاَيْديَكُمْ اِلَى الْمَرافِقِ

وَامْسَحُوا بِرُؤسِكُمْ وَاَرْجُلَكُمْ اِلَى الْكَعْبَيْنِ

وَاِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا

وَاِنْ نْتُم مَرْضى اَوْ عَلى سَفَرٍ اَوْجاءَ اَحَدٌ مِنْكُمْ مِنَ الْغائِطِ

اَوْ ل-مَسْتُمُ النِّساءَ فَلَمْ تَجِدُوا ماءً فَتَيَمَّمُوا صَعيدًا طَيِّبًا

فَامْسَحُوا بِوُجُوهِكُمْ وَاَيْديكُمْ مِنْهُ

ما يُريدُ اللّهُ لِيَجْعَلَ عَلَيْكُم مِنْ حَرَجٍ وَلكِن يُريدُ لِيُطَهِّرَكُمْ

وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُم لَعَلَّكُمْ تَشْكُرُونَ

۶. " O' you who have Faith! when you stand up for prayer, wash your faces, and your hands up to the elbows, and wipe a part of your heads and your feet up to the ankles; ,and if you are polluted

,then perform a total ablution; and if you are sick or on a journey

or one of you comes from the privy, or you have touched the women and you can find no water (for ablution or major ritual ablution), then betake yourselves to clean soil and wipe a part of your faces and your hands with some of it. Allah does not intend to put on you any difficulty, but He intends to purify you, and to complete His favour ".upon you in order that you might be thankful

In the former verses there were different statements mentioned about ` bodily purification and some material bounties '. This verse has pointed to the ` soul purification ' and what causes the purification of the self of Man. Here, a notable amount of the ordinances upon ablution, major ritual ablution, and dry ablution have been referred to, which are effective in soul purification. At first, it addresses the :believing people and states the ordinances of ablution as follows

O' you who have Faith! when you stand up for prayer, wash your faces, and your " ;hands up to the elbows, and wipe a part of your heads and your feet up to the ankles "...

Thus, only that part of the hand that has been mentioned in the verse must be washed. But its manner in the practice of the Prophet (p.b.u.h.) that has been conveyed to us by Ahlul-Bayt (a.s.), denotes that the elbows must be washed down to .the fingers

:Then, the verse pays to the ordinance of the major ritual ablution when it says

"... ;and if you are polluted, then perform a total ablution..."

It is clear that the objective meaning of the phrase: ` then perform a total ablution ' is .to wash the whole body thoroughly

.'The Arabic term /junub/ philologically means ` something goes away

So, a person in a state of ritual impurity is called /junub/ for the reason that the one must avoid doing actions such as: establishing prayers, staying in a mosque and the .like of them while the person is in that state

By the way, when the Holy Qur'ān in this verse enjoins the persons in the state of ritual impurity to perform a major ritual ablution for establishing prayers, it is .understood that the major ritual ablution substitutes ablution

Then, the verse continues its words referring to the statement of the ordinance of `

:dry ablution ', for the person who gets up and intends to keep prayers. It says

and if you are sick or on a journey, or one of you comes from the privy, or you have..."
,(touched the women and you can find no water (for ablution or major ritual ablution

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"... then betake yourselves to clean soil

:Next to this statement, the style of performing dry ablution is shortly stated. It says

"... .and wipe a part of your faces and your hands with some of it..."

And, to make it clear that there has been no restriction in the previous commandments when all of them have been legitimated for the sake of some :considerable expediences, at the end of the verse, it says

,Allah does not intend to put on you any difficulty ..."

,but He intends to purify you

".and to complete His favour upon you in order that you might be thankful

In deed, the statements mentioned in the above holy verse once more emphasizes on this fact that all divine commandments and Islamic enjoinments are assigned for the sake of people and for the protection of their rights. There has been no aim other than that. By these instructions, Allah intends people provide both spiritual and bodily .purification for themselves

.However, the final sentence of the holy verse conveys a general law

It denotes that the divine ordinances, in no aspect, are in the form of difficult .proposals, or onerous duties

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۷- وَاذْكُرُوا نِعْمَةَ اللّهِ عَلَيْكَمْ

وَمِيثاقَهُ الَّذى وَاثَقَكُمْ بِه اِذْ قُلْتُمْ سَمِعْنا وَاَطَعْنا وَاتَّقُوا اللّهَ

اِنَّ اللّهَ عَليمٌ بِذاتِ الصُّدُورِ

۷. " And remember Allah's favour on you and His covenant with which He has bound you, when you said: ` We heard and we obeyed '.

And be in awe of Allah,

surely Allah is aware of what is in the breasts."

Commentary: verse ۷

Divine Convictions

In this verse, the Qur'ān attracts the attention of the Muslims to the importance of the endless bounties of Allah, the most magnificent of which is faith and guidance. It says:

" And remember Allah's favour on you ..."

What favour is greater than that Muslims obtained all kinds of merits, honours and effective possibilities owing to Islam? Islam caused a group of people who had been before dispersed, ignorant, blood-thirsty immoral, and corrupter to change into a society who became organized, united, and intelligent, with abundant material and spiritual privileges and possibilities.

Then, the holy verse reminds them the covenant that they have compacted with Allah, and says:

"... and His covenant with which He has bound you, when you said: ` We heard and we obeyed ' ..."

This verse can be a hint to all the genetic and divine covenants, (the covenants that Allah has bound Man through primordial nature, or those that the holy Prophet

.(p.b.u.h.) has bound Muslims with in different circumstances

Basing on many Islamic authentic traditions, the objective meaning of ` covenant ', mentioned in the verse under discussion, is the mastership of Amir-ul-Mu'mineen Ali (a.s.). It is the covenant that the Prophet (p.b.u.h.) took from them in Qadīr-i-Kḥum, on the day of Farewell Pilgrimage, and

p: ۲۶۶

(they accepted it, too. (1)

:To emphasize on this meaning, at the end of the verse, the Holy Qur'ān says

".and be in awe of Allah, surely Allah is aware of what is in the breasts..."

It is also narrated from Imam Bāqir (a.s.) who said that the holy Prophet (p.b.u.h.) stated both the prohibited things and the essentiality of mastership of Ali (a.s.) during (Farewell Pilgrimage.(2)

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1- At-Tafsīr-ul-Burhān, vol. ۱, p. ۴۵۴

2- Tafsir-i-Jawami-ul-Jami, vo. ۲, p. ۴۴

۸- ياأَيُّهَا الَّذينَ امَنُوا

كُونُوا قَوَّ امينَ لِلّهِ شُهَداءَ بِالْقِسْطِ وَلايَجْرِمَنَّكُمْ شَنئان قَوْمٍ عَلى

اَلّا تَعْدِلُوا اِعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوى وَ اتَّقُوا اللّهَ

اِنَّ اللّهَ خَبيرُ بِما تَعْمَلُونَ

O' you who have Faith! be always uprite for Allah, bearers of witness with justice, " .۸
.and let not hatred of a people incite you not to act equitably

;Act equitably, that is nearer to piety, and be in awe of Allah

".verily Allah is well aware of what you do

Commentary: verse ۸

:An Earnest Invitation unto Justice

This verse invites to establishment of justice. At first, it addresses the believers and :says

"… ,O' you who have Faith! be always uprite for Allah, bearers of witness with justice "

After that, the verse points to one of the factors of deviation from justice, and warns Muslims as such that tribal hatreds and hostilities, or personal accounts, should not stand as a barrier in the way of the execution of justice and should not cause transgression over the rights of others, because justice is something beyond all of :them. It says

"… .and let not hatred of a people incite you not to act equitably…"

For the importance of the matter, it emphasizes on the subject of justice once more, :and says

"… ,Act equitably, that is nearer to piety…"

And, since justice is the most important element of piety and righteousness, for the :third time, it adds as an emphasis that

".verily Allah is well aware of what you do …"

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۹- وَعَدَ اللَّهَ الَّذينَ امَنُوا وَعَمِلُوا الصّالِحاتِ

لَهُم مَّغْفِرَةٌ وَاَجْرٌ عَظيمٌ

۱۰- وَالَّذينَ كَفَرُوا وَكَذَّبُوا بِاياتِنا

اُوْلِئِكَ اَصْحابُ الْجَحيمِ

۹. "Allah has promised those who believe and do good deeds that they will have forgiveness and a great reward."

۱۰. "And (as for) those who disbelieve and deny Our Signs (revelations), these are the companions of Hell."

Commentary: verses ۹-۱۰

Allah's way of treatment is such that, in the Qur'ān, next to the statement of some particular commandments, in order to emphasize and complete them, He points to some general laws and principals. So, here, in verse ۹, to emphasize on the subject of the excecution of justice and rightfully bearing witness, it says:

"Allah has promised those who believe and do good deeds that they will have forgiveness and a great reward."

In contrast with the above-mentioned group, there are those who reject Allah and deny His Signs, i.e. the verses of the Qur'ān. Such people will be in Hell. It says:

"And (as for) those who disbelieve and deny Our Signs (revelations), these are the companions of Hell."

It is worthy of attention that the phrases: ` forgiveness ' and ` a great reward ' are referred to in the verse as a promise of Allah (s.w.t.) where it says: " Allah has promised ...", while the ` retribution of Hell ' has been mentioned as a result of ` deeds '.

The verse implies that those who have deeds such as so and so, will

have a fate so and so. In fact, this meaning is a hint to the grace and favour of Allah (s.w.t.) regarding the rewards in the Hereafter which will never be paralleled with the .insignificant deeds of the mortals in this world

Also, the chastisements in the coming world have no aspect of vengeance, but they .are the fruit of the evil deeds of human beings in the present world

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۱۱- یاأَیُّهَا الَّذینَ امَنُوا

اذْکُرُوا نِعْمَتَ اللّه عَلَیْکُمْ اِذْ هَمَّ قَوْمٌ اَنْ یَبْسُطُوا اِلَیْکُمْ اَیْدِیَهُمْ

فَکَفَّ أَیْدِیَهُمْ عَنکُمْ وَاتَّقُوا اللّهَ وَعَلَی اللّهَ

فَلْیَتَوَکَّلِ الْمُؤْمِنُونَ

O' you who have Faith! remember Allah's favour on you when a (hostile) people " .۱۱ were minded to stretch against you their hands, but He withheld their hands from you; and be in awe of Allah, and on Allah let the believers rely."

Commentary: verse ۱۱

Point

The opinions are divided on that which happening this verse was revealed for. Yet, it can be considered for all the instances that Muslims have relied on Allah and have victoriously rescued when confronting the evil attempt or attack of the enemy.

Still, the remembrance of the bounties of Allah (s.w.t.) is a kind of thanksgiving. It takes away pride and negligence from man and increases his love to the Lord.

O' you who have Faith! remember Allah's favour on you when a (hostile) people were " minded to stretch against you their hands, but He withheld their hands from you; and be in awe of Allah, and on Allah let the believers rely."

:Explanations

۱- Repelling the harms of the enemy is among the most important favours of Allah.

۲- Absorb the grace of Allah to yourself and repel the harm of the enemy through piety, Faith and relying on Him. (Similar to the condition that Allah leaves the enemy to predominate over persons, because of their committing sins, the same is to attentive to Him that causes the harms of enemies to be removed.)

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Section ۳: The Covenants with the Jews and the Christians

Point

The covenants with the Jews The covenants with the Christians

.The actual position of Jesus

۱۲- وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِى إِسْرَاءِيلَ وَبَعَثْنَا مِنْهُمُ

اثْنَىْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّى مَعَكُمْ

لَئِنْ أَقَمْتُمُ الصَّلَوةَ وَءَاتَيْتُمُ الزَّكَوةَ وَءَامَنتُم بِرُسُلِى

وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا

لَأُكَفِّرَنَّ عَنكُمْ سَيئاتِكُمْ

وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِى مِن تَحْتِهَا الأَنْهَارُ

فَمَن كَفَرَ بَعْدَ ذَلِكَ مِنكُمْ

فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

۱۲. " And certainly Allah made a covenant with the Children of Israel, and We raised among them twelve chiftains, and Allah said:

` Verily I am with you, if you keep up prayer and pay the poor-rate and believe in My messengers and assist them and lend Allah a kindly loan, I will most certainly cover your evil deeds and I will certainly cause you to enter Gardens beneath which rivers flow; but whoever among you disbelieves after that, has indeed strayed from the right path.

Commentary: verse ۱۲

Point

The chiefs of the Israelites were twelve persons. The ministers of Moses (a.s.) and the custodians of the tuelve tribes were from among them.

It is narrated from the Messenger of Allah (p.b.u.h.) who, in a tradition,

said: " The vicegerents after me are twelve. They are as many as the chiefs of the Israelites " (١) The attempt of the opponents of Ahlul-Bayt (a.s.) is in vain when they try to adapt this figure to Orthodox Caliphs, Umayyid Caliphs, and the Caliphs of Abbasids, though it adapts to neither of them. There are, of course, many traditions recorded which denote that the Prophet himself (p.b.u.h.) mentioned the names of these twelve persons. According to his statement recorded in a tradition (٢) the first of them is Ali-ibn-Abītālib and their last one is Hadrat Mahdī (May Allah hasten his .(auspicious advent

The Arabic phrase: /`azzartumūhum/ is derived from the word /`azzara/ which means: to assist with honour '. Therefore, the Arabic term /ta`zīr/ refers to a kind of .assistance to the sinner in abandoning the crime

That is why that Islamic punishments have the function of education rather than .vengeance

The Qur'ānic phrase /sawā'-us-sabīl/ means the middle way that swerving from which .is going towards aberration and fall

:Explanations

١ - Allah is with us when we observe some conditions including: prayers, poor-rate, .belief in Trugh, assisting prophets, and giving charity

.So, if we leave them, the Grace of Allah will be ceased

٢ - Prayer, poor-rate, and charity have existed in all the Divine religions. However, performing obligations alone is not enough, but following the totality of obligatory and .recommended deeds, without approaching the prohibited things, is effective

٣ - Prayer, poor-rate, and charity are meaningful when they are accompanied with leadership and mastership with the acceptance of mastership of the whole prophets, .not a part of them

۴ - There is no room for the sinners in Heaven. Purification is first, and then being admitted to enter into it.

۵- The only way to the forgiveness of Allah, is Faith and righteous deeds.

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p: ۲۷۳

۱- Musnad Imam Ahmad-ibn-Hunbal, vol. ۱, p. ۳۹۸ and many other books ۱

۲- Yanabi-ul-Mawaddah. p.۱۱۷ ۲

۱۳- فَبِما نَقْضِهِمْ ميثاقَهُمْ لَعَنّاهُمْ وَجَعَلْنا قُلُوبَهُمْ قاسِيَةً

يُحَرِّفُونَ الْكَلِمَ عَنْ مَو اضِعِه وَنَسُواْ حَظًّا

مِمّا ذُكِّرُواْ بِه وَلا تَزالُ تَطَّلِعُ عَلى خائِنَةٍ مِنْهُمْ اِلاّ قَليلاً مِنْهُمْ

فاعْفُ عَنْهُمْ وَاصْفَحْ اِنَّ اللّهَ يُحِبُّ الْمُحْسِنينَ

۱۳. " So, for their breaking their covenant, We cursed them and made their hearts hard. They alter the words (of Allah) from their places and they have neglected a part of what they were admonished with, and you shall always discover treachery in them save a few of them. Yet forgive them and overlook (their misdeeds); verily Allah loves the good-doers."

Commentary: verse ۱۳

In the first verse of this Sura, the fulfilment of contracts was referred to. In the previous verse, the covenant of Allah (s.w.t.) with the Israelites, and the heedlessness of those people unto the Divine covenant, was pointed out. In the current verse, the effects of breaching promise are stated. Therefore, this Sura has been entitled ` the covenant ' too.

However, the contents of the verses, as a whole, also warn about a great breach of promise.

Breach of promise causes deprivation from Allah's grace. (۱) It is also an origin of the appearance of hard-heartedness in persons.

The Israelites have always been treacherous. They used to pervert the religion of Allah, therefore, they encountered with punishment. The verse says:

" So, for their breaking their covenant, We cursed them and made their hearts hard. They alter the words (of Allah) from their places and they have neglected a part of what they were admonished with, and you shall always discover treachery in them save a few of them. Yet forgive them and overlook (their misdeeds); verily Allah loves

".the good-doers

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Sura At-Taubah, No. ۹, verse ۷۷ denotes that breach of promise consequences to ۱ -۱
hypocrisy

۱۴- وَمِنَ الَّذینَ قالُوا اِنّا نَصاری

اَخَذْنا میثاقَهُمْ فَنَسُوا حَظًّا مِمّا ذُکِّرُوا بِهِ

فَاَغْرَیْنا بَیْنَهُمُ الْعَداوَهَ وَالْبَغْضاءَ اِلی یَوْمِ الْقِیامَهِ

وَسَوْفَ یُنَبِّئُهُمُ اللّهُ بِما کانُواْ یَصْنَعُونَ

And of those who say: ` We are Christians ' We did take their covenant, but they " .۱۴ .(also like Israelites) have neglected a part of what they were admonished with

Therefore We have stirred up among them enmity and hatred till the Day of ".Resurrection; and soon Allah will inform them of what they have been doing

Commentary: verse ۱۴

Point

In the previous verse, the words were about the breach of promise among the Children of Israel. Now, in this verse, the statement is upon the breach of promise among the Christians. That verse introduced almost all the Israelites as breachers of promise, (except a few of them). But, in this verse, from the beginning, it separates a :part of the Christians as breachers of promise when it says

"... 'of those who say: ` We are Christians ... "

This shows that the number of the deluded people among the Jews is larger than .those among the Christians

And of those who say: ` We are Christians ' We did take their covenant, but they " .(also like Israelites) have neglected a part of what they were admonished with

Therefore We have stirred up among them enmity and hatred till the Day of ".Resurrection; and soon Allah will inform them of what they have been doing

:Explanation

The Qur'ānic term /naṣārā/ (Christians), mentioned in this holy verse, is the plural form of the word /naṣrānī/, and, therein, the Christians are entitled /nasārā/ since the :helpers and companions of Jesus (a.s.) used to say

(We are helpers (in the cause) of Allah. ..." (١..."

Therefore, we must take an example by the bitter results emerged from breach of promise that other people had suffered. The verse indicates that Allah took covenant from the Christians, but since they neglected it they encountered the infliction of .Aḥzāb

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Sura As-Saffat, No. ۶١, verse ١۴ ١ -١

۱۵- یااَهْلَ الْکِتابِ قَدْ جاءَکُمْ رَسُولُنا یُبَیِّنُ لَکَمْ کَثیرًا

مِمّا کُنْتُمْ تُخْفُونَ مِنَ الْکِتابِ وَیَعْفُوا عَنْ کَثیرٍ

قَدْ جاءَکُمْ مِنَ اللّهِ نُورٌ

وَ کِتابٌ مُبینٌ

O' People of the Book! Indeed Our Messenger has come to you expounding to you " .۱۵ much of what you have been hiding of the Book, and overlooking much. Indeed there ".has come to you, from Allah, a Light and a clear Book

Commentary: verse ۱۵

Islam is a world-wide religion which invites the followers of all religions to the Truth .and to itself

.Islam is the simplest and the most conciliable religion among all religions

Hence, do take care not to be despair of guiding and inviting people towards the .Truth, and do invite the People of the Book too, though they are breachers of promise

The manifestation of the concealed matters is a sign of knowledge of hidden things, (.and it is also one of the ways of knowing the holy Prophet (p.b.u.h

O' People of the Book! Indeed Our Messenger has come to you expounding to you " "... .much of what you have been hiding of the Book, and overlooking much

.However, the world of humanity with the absence of the Qur'ān is surely dark

".Indeed there has come to you, from Allah, a Light and a clear Book..."

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۱۶- یَهْدی بِهِ اللّهُ مَنِ اتَّبَعَ رِضْوانَهُ سُبُلَ السَّلامِ

وَیُخْرِجُهُمْ مِنَ الظُّلُماتِ اِلَی النُّورِ بِاِذْنِه وَیَهْدیهِمْ اِلی

صِراطٍ مُسْتَقیمٍ

۱۶. " With it Allah guides whoever follows His pleasure into the ways of safety,

and He brings them out of darkness towards the Light by His Will and guides them to a right path."

Commentary: verse ۱۶

The Arabic term /salām/ (peace) is one of the Names of God (His Attributes). In this regard, the Holy Qur'ān says: " He is Allah, there is no god save He; the king, the Holy, the Peace, …" Paradise has also been called ` Dār-us-Salām ' (the house of peace). So, guiding towards the ways of peace and safety can be rendered into ` the way of Allah (s.w.t.) and Paradise '. The person who wants to reach these two, should go via /subul-as-salām/, ` the ways of safety ', the which is specific to the followers of ` Truth'.

The concept of /salām/ (peace, safety) includes the peace of individuals and society, family members and offsprings, thought and soul, and, even, the peace of honour.

Only those people are guidable who try to obtain the pleasure of Allah (s.w.t.). Then, those who try to gain the ranks and the wealth of this fleeting world, and also follow their low desires and do revenge, are not guidable.

Certainly, all the ways toward safety and prosperity are found in gaining the pleasure of Allah. So, whoever tries to please other than Him, is in aberration.

However, all the various secondary ways towards the Truth, lead to the main unity. ` The ways of safety ' end to the Straight Way. Hence, all those who, by performing different good accomplishments, in variety of

.conditions, try to gain the pleasure of Allah (s.w.t.), reach to one single proper way

With it Allah guides whoever follows His pleasure into the ways of safety, and He " brings them out of darkness towards the Light by His Will and guides them to a right ".path

However, the Qur'ān is the best remedy and it can save its followers from any darkness the darknesses of dubious things, lusts, superstitions, crimes, agitations, .and so on

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۱۷- لَقَدْ كَفَرَ الَّذينَ

قالُوا اِنَّ اللّهَ هُوَ الْمَسيحُ ابْنُ مَرْيَمَ

قُلْ فَمَنْ يَمْلِكُ مِنَ اللّهِ شَيئا اِنْ اَر ادَ اَنْ يُهْلِكَ الْمَسيحَ ابْنَ مَرْيَمَ

وَاُمَّهُ وَمَنْ فِى الْاَرْضِ جَميعًا

وَلِلّهِ مُلْكُ السَّمو اتِ وَالْاَرْضِ وَما بَيْنَهُما يَخْلُقُ ما يَشاءُ

وَاللّهُ عَلى كُلِّ شىْ ءٍ قَديرٌ

۱۷. Indeed, they have disbelieved who said: " Verily Allah is the Messiah `,

son of Mary '. Say: ` Who can hold anything against Allah,

if He intends to destroy the Messiah, son of Mary, and his mother, and everyone on the earth?

And to Allah belongs the dominion of the heavens and the earth and whatever is between them two.

He creates what He pleases; and Allah is All-Powerful over all things."

Commentary: verse ۱۷

Christians have some groundless claims about Allah to which the Qur'ān hints:

۱- Trinity (the Father, the Son, and the Holy Ghost). The Qur'ān says: "... do not say (Allah is) a Trinity ..."(۱)

۲- The Lord of creation, one of the three gods (the Father) whom the Qur'ān rejects: "...who say: " Verily Allah is the third of the three,'..."(۲)

۳- Saying that God, Jesus and the Ghost are the same, upon which this verse is a rejection.

The Qur'ānic phrase: "...He creates what He pleases; ...", mentioned in the above

verse, refers to the creation of Jesus (a.s.) without a father, and

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Sura An-Nisa, No. ۴, verse ۱۷۱ ۱ -۱

Sura Al-Ma'idah, No. ۵, verse ۷۳ ۲ -۲

.the creation of Adam without parents

.Islam disagrees infidelity, idolatry, and superstition in whatever ideology they may be

If Jesus is God, then how was he slain (as you believe), and did the cross become the .sign of oppression? God is an Essence that cannot be attempted against

,Indeed, they have disbelieved who said: ` Verily Allah is the Messiah "

,son of Mary '. Say: ` Who can hold anything against Allah

if He intends to destroy the Messiah, son of Mary, and his mother, and everyone on the earth? And to Allah belongs the dominion of the heavens and the earth and whatever is between them two. He creates what He pleases; and Allah is All-Powerful ".over all things

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۱۸- وَقالَتِ الْيَهُودُ وَالنَّصارى نَحْنُ اَبْناؤُا اللّهِ وَاَحِبّاؤُهُ

قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِمَّنْ خَلَقَ

يَغْفِرُ لِمَنْ يَشاءُ وَيُعَذِّبُ مَنْ يَشاءُ

وَلِلّهِ مُلْكُ السَّمو اتِ وَالْاَرْضِ وَما بَيْنَهُما وَاِلَيْهِ الْمَصيرُ

:And the Jews and the Christians say " .۱۸

'.We are the sons of Allah and His beloved ones `

'? Say: ` Why does He then punish you for your sins

.Nay, you are mortals of those He has created

.He forgives whom He pleases, and punishes whom He pleases

And to Allah belongs the dominion of the heavens and the earth and whatever is ".(between them two, and unto Him is the ultimate return (of all

Commentary: verse ۱۸

It is cited in the commentary of the Qur'ān by Fakhr-i-Rāzī that some of the Jews said: " We are the sons of Allah and his beloved " when the Messenger of Allah invited them (to embrace Islam. (۱)

The Jews and the Christians did not consider themselves the real sons of God, but .they imagined a kind of formal adoption for themselves

The Arabic phrase /abnā'-ul-lah/ (the sons of Allah) is an implicit declaration of their .undue expectation and extravagance in ambitions

This fact should also be mentioned that in Islam racial superiority, privilege demanding, knowing right only themselves and their own party, and applying ` .relationship instead of regulations ' totally are forbidden

Another fact is that neither any person nor a nation nor a race should absolutely be assured of the forgiveness of Allah, nor despaired of His favour. But, the bold Jews, with those crimes they committed, inspite

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This claim is also mentioned in the Book of John, one of the books of the New ۱ - ۱ testament, Chapter ۸, No. ۴۱

of having those abundant Divine signs, still knew themselves the specific friends of .Allah

Slaying prophets, concealing the glad tidings upon the advent of the Prophet of Islam (p.b.u.h.), breach of promises, perverting the heavenly Books, being afraid of entering the city, worshipping the Calf, seeking for excuses, gluttonies, and being impatient regarding the uniformity of their food (Manna and Salwa) are some examples of their .crimes

Also, for the wrath of Allah upon them, there are some examples of divine retribution such as moving the mount from its place, being wandered for forty years, .transformation and humiliation

:The verse says

:And the Jews and the Christians say "

'.We are the sons of Allah and His beloved ones `

'? Say: ` Why does He then punish you for your sins

.Nay, you are mortals of those He has created

.He forgives whom He pleases, and punishes whom He pleases

And to Allah belongs the dominion of the heavens and the earth and whatever is ".(between them two,and unto Him is the ultimate return (of all

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۱۹- یااَهْلَ الْکِتابِ

قَدْ جاءَکُمْ رَسُولُنا یُبَیِّنُ لَکُمْ عَلی فَتْرَهٍ مِنَ الرُّسُلِ

اَنْ تَقُولُوا ما جاءَنا مِنْ بَشیرٍ وَ لا نَذیرٍ فَقَدْ جاءَکُمْ بَشیرٌ وَنَذیرٌ

وَاللّهُ عَلی کُلِّ شَیْ ءٍ قَدیرٌ

O' People of the Book! Indeed Our Messenger has come to you to explain (things) " .۱۹
,to you after a cessation of the (mission of the) messengers

lest you say: ` There did not come unto us any giver of gladtidings nor any warner '; ,but, indeed

;there has come to you a giver of gladtidings and a warner

".and Allah is All-Powerful over all things

Commentary: verse ۱۹

The intermission between the time of Hadrat Messiah (Jesus Christ) (a.s.) and the .advent of Prophet Muhammad (p.b.u.h.) lasted about six hundred years

,During the time when there exists not an appointed Divine prophet

the globe is not empty of Allah's Authority, because the prophets' successors have always existed. As the words of Amir-ul-Mu'mineen Ali (a.s.) indicates, the earth never lacks godly authority whether he has power or not, because the way of Allah should (not be concealed for those who want to pave it .(۱

Hence, the existence of the time of intermission between coming one prophet after .the former does not mean that people are left alone to themselves

O' People of the Book! Indeed Our Messenger has come to you to explain (things) to " you after a cessation of the (mission of the) messengers, lest you say: ` there did not ,come unto us any giver of gladtidings nor any warner '; but, indeed

Nahjul-Balaqah, saying No. ۱۴۷ ۱ -۱

there has come to you a giver of gladtidings and a warner; and Allah is All-Powerful ".over all things

By the way, the intermissions, whether they are long or short, are certainly useful in the system of divine educational arrangements. There are several examples of this meaning in the length of the history of prophets. For instance: the separation of Moses (a.s.) from people, the spiritual retirement of prophets, the cease of revelation unto the Prophet Muhammad (p.b.u.h.), and minor occultation and major occultation .are some distinguished references for the idea

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Section ۴: The Israelites breaking the Covenant

Point

People of Moses commanded to march into the Holy Land

the people's refusal to act the punishment

۲۰- وَاِذْ قالَ مُوسى لِقَوْمِه ياقَوْمِ

اذْكُرُوا نِعْمَهَ اللّهِ عَلَيْكُمْ اِذْ جَعَلَ فيكُمْ اَنْبِياءَ وَجَعَلَكُمْ مُلُوكًا

وَ اتاكُمْ ما لَمْ يُؤْتِ اَحَدًا مِنَ الْعالَمينَ

And (remember) when Moses said to his people: ` O' my people! remember the " .۲۰ ,favour of Allah upon you when He raised prophets among you and made you kings

".and gave you what He had not given to anyone else in the world

Commentary: verse ۲۰

,The remembrance of divine bounties is the motive of love, gratitude

and worship. Now, the greatest bounties given by Allah (s.w.t.) are: the bounty of .prophecy, the bounty of government and power, and the bounty of freedom

For the invitation of people, the factor of emotion in populations should be utilized. That is why we ought to make them prepared through reminding them the favours of .Allah (s.w.t.) before inviting them to action and assitance

(One of the responsibilities of prophets (a.s.) is reminding people of Allah's favours.(۱

"... remember the favour of Allah..."

.However, we must take an example from the history of the past

Some of the specific bounties given to thr Children of Isreal are: crossing the ١ - ١ Nile,the movement of Tur Mount, Manna and Salwa coming down from heaven, the .water of twelve springs, and so no

After enjoying the peculiar favour of Allah and reaching authority, the people of Moses inflicted with humiliation and wretchedness because of opposing the command .of Allah

:The verse is recited as follows

And (remember) when Moses said to his people: ` O' my people! remember the " favour of Allah upon you when He raised prophets among you and made you kings, ".and gave you what He had not given to anyone else in the world

****

۲۱- یاقَوْمِ ادْخُلُوا الْاَرْضَ الْمُقَدَّسَهَ الَّتی کَتَبَ اللّهُ لَکَمْ

وَلاتَرْتَدُّوا عَلی اَدْبارِکُمْ

فَتَنْقَلِبُوا خاسِرینَ

O' my people! enter the holy land which Allah has ordained for you and do not turn " .۲۱ ,your backs

".for then you will return (Us) losers

Commentary: verse۲۱

In this verse, the Qur'ān states the process of the arrival of the Children of Israel into :the holy land as follows

Moses (a.s.) told his people to arrive the holy land which Allah (s.w.t.) had assigned for them, and as for that arrival, they should not afraid of its difficulties. They were enjoined not to refrain from any self-sacrifice, because had they turned on their backs, they would have been of the losers. The Qur'ān from the tongue of Moses :says

O' my people! enter the holy land which Allah has ordained for you and do not turn " ".your backs, for then you will return (Us) losers

The objective meaning of the Qur'ānic phrase /'ard-al-muqaddas/ (the holy land) is either the whole region of ancient Shāmāt (Syria, Jordan, Palestine, etc.), or .Jerusalem

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۲۲- قالُوا يامُوسى اِنَّ فيها قَوْمًا جَبّارينَ

وَاِنّا لَنْ نَدْخُلَها حَتّى يَخْرُجُوا مِنْها فَاِنْ يَخْرُجُوا مِنْها

فَاِنّا د اخِلُونَ

۲۲. "They (Israelites) said: ` O' Moses! verily there is a very arrogant race in it, and verily, we will never enter it until they get out from it. So if they get out from it, then certainly, we will enter."

Commentary: verse ۲۲

The Arabic term /jabbār/ is derived from /jabr/ with the meaning of ` improving something accompanied with force and pressure'.

Yet, the term has been applied with both of these meanings: ۱) to compensate, ۲) power, might, overcome. The Qur'ānic word /jabbār/ has been used as a title or an appelation for Allah (s.w.t.) with both of the above two meanings.

The phrase /qaum-an-jabbārīn/ (a very arrogant race), mentioned in the above verse, refers to the people of the very tribe of `Amāliqah from the Semitic race who were living in Sinaie desert located in the north of old Arabia. They ('Amāliqah tribe) invaded Egypt and ruled there for five hundred years.(۱)

However, the existence of some corrupted people somewhere can not be a reason for eligible persons that they retire. Enemy should be sent out. We ought not to wait until the enemy himself goes out.

"They (Israelites) said: ` O' Moses! verily there is a very arrogant race in it, and verily, we will never enter it until they get out from it. So if they get out from it, then certainly, we will enter."

Mere pleasure-seeking is prohibited in Islam. We must act and ask Allah to help us to send out the enemy.

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۱- Encyclopedia, by Farid Wajdi ۱

۲۳- قالَ رَجُلانِ مِنَ الَّذینَ یَخافُونَ اَنْعَمَ اللّهُ

عَلَیْهِمَا ادْخُلُوا عَلَیْهِمُ الْبابَ فَإذا دَخَلْتُمُوهُ فَإنَّکُمْ غالِبُونَ

وَعَلَی اللّهِ فَتَوَکَّلُوا اِنْ کُنْتُمْ مُّؤْمِنینَ

:Two men of those that feared (Allah) whom Allah had blessed, said " .۲۳

Enter against them by the gate! for when you have entered it, you will certainly be ` ".victorious. So, upon Allah should you rely if you are believers

Commentary: verse ۲۳

As the Qur'ānic commentary books indicate, those two men, who are mentioned in the verse, were from among those twelve chiefs of the Israelites. They were called Yūsha`-ibn-Nūn (Joshua, the son of Nūn), and Caleb, the son of Jephunneh, whose :names are mentioned in the Turah, Numbers. (۱) The verse says

:Two men of those that feared (Allah) whom Allah had blessed, said "

Enter against them by the gate! for when you have entered it, you will certainly be ` "... .victorious

By the way, fearing God is a cause for absorbing the favours of Allah (s.w.t.) and His bounties. So, the one who is in awe of Allah (s.w.t.), does not fear any other might, and .therefore, he must rely only on Allah

".So, upon Allah should you rely if you are believers ..."

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The Old Testament, Numbers, Chapter ۱۴, No. ۶-۹: ۶- And Joshua the son of Nun, ۱ -۱ and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes. ۷- And they spake unto all the company of the children of Israel, saying

the land which we passed through to search it, is an exeeding good land. ٨- If the
LORD delight in us, then he will bring us into this land, and give it us; a land which
floweth with milk and honey. ٩- Only rebel not ye against the LORD, neither fear ye
the people of the land; for they are bread for us; their defence is departed from them
.and the LORD is with us; fear them not

۲۴- قالُوا یامُوسی

اِنّا لَنْ نَدْخُلَها اَبَدًا ما د امُوا فیها فَاذْهَبْ اَنْتَ وَرَبُّکَ

فَقاتِلا اِنّا ههُنا قاعِدُونَ

They said: ` O' Moses! we shall never enter it at all, so long as they (the arrogant) " .۲۴ are in it. Go, therefore, you and your Lord, and fight you both! verily we will stay here ".sitting

Commentary: verse ۲۴

Mecca and Jerusalem are both holy lands. When Moses (a.s.) told his people to enter it and struggle against enemy, they made a pretext and offended against his command. But, in the sixth year A.H., when the Muslims, accompanied with the holy Prophet (p.b.u.h.), went toward Mecca in order to perform the rites of Umrah (lesser Pilgrimage), they would invade the city vigorously if there were not the hinderance of .().the Messenger of Allah (p.b.u.h

It was in this journey that the agreement of ` Hudaybiyyah peace ' was made. Yes, both those two peoples reached to the gates of two sacred cites while one of them were so coward that refused the command of their prophet, and the others were so .brave that were eager to participate in the holy struggle

They said: ` O' Moses! we shall never enter it at all, so long as they (the arrogant) are " in it. Go, therefore, you and your Lord, and fight you both! verily we will stay here ".sitting

The Children of Israel have been the example of the groups who are known for their .impoliteness, seeking for excuses, feebleness, and loving comfort

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۲۵- قالَ رَبِّ اِنّی لا اَمْلِکُ اِلاّ نَفْسی وَاَخی

فَافْرُقْ بَیْنَنا وَبَیْنَ الْقَوْمِ الْفاسِقینَ

۲۵. " He (Moses) said: ` O' my Lord!

I have power over none but myself and my brother, therefore make a separation between us and these rebellious people."

Commentary: verse ۲۵

This verse denotes that Moses (a.s.) became completely disappointed from that crowd of people. He (a.s.) supplicated and asked Allah his separation from them, so that they would see the fruit of their deeds and try to improve themselves. He said:

"... ` O' my Lord! I have power over none but myself and my brother, therefore make a separation between us and these rebellious people."

Of course, the action that the Children of Israel did was almost a kind of disbelief. They manifestly rejected the command of their prophet.

If we recite that the Qur'ān has qualified them as ` rebellious people ', it is because the Arabic word /fāsiq/ has a vast scoup of meaning which envelops any departure from the institution of worship and servitude.

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۲۶- قالَ فَإِنَّها

مُحَرَّمَةٌ عَلَيْهِمْ اَرْبَعينَ سَنَةً يَتيهُونَ فِى الْأَرْضِ

فَلا تَأْسَ عَلَى الْقَوْمِ الْفاسِقينَ

He (The Lord) said: ` So it (the Holy Land) will surely be forbidden to them for " .۲۶ forty years that they will wander about in the earth, therefore do not grieve for the ".rebellious people

Commentary: verse ۲۶

Point

The Arabic term /yatihūn/ is derived from the word /tayaha/ with the sense of ` wander '. But, in the lapse of time, the word /tiyah/ was applied for the plain of Sinai. It has also been called to the place where that group of people (the Israelites) lived for .forty years without having the material and spiritual merits of the ground

He (The Lord) said: ` So it (the Holy Land) will surely be forbidden to them for forty " years that they will wander about in the earth, therefore do not grieve for the ".rebellious people

The story of the disobedience of the Children of Israel and the Divine Wrath, and their .wandering state in Tiyah is mentioned in the Old Testament, Numbers, Chapter four

According to a tradition stated by Imam Bāqir (a.s.), after wandering for forty years and losing Moses and Aaron (a.s.), the Israelites entered the zone by a martial attack, .and their seeking comfort had no result for them but retardation and wandering

Imam Bāqir (a.s.) has said that there will occur a similar situation for Muslims, like .what happened for the Children of Israel

:Explanations

The recompense of showing shortcoming and despicableness, and also that of - ۱ disobedience from the commandment of Allah, and escaping from the Holy Struggle, .is such deprivations and vagrancies

p: ۲۹۳

۲- Wandering state is a kind of punishment for the evildoers, while having the merit of light and discrimination is a kind of present for the righteous ones.

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p: ۲۹۴

Section ۵: Jews warned against their wicked plots

Point

Cain's aggression The Israelites warned Punishment for those

.(who war on the Apostle (Muhammad

۲۷- وَاتْلُ عَلَيْهِمْ نَبَاَ ابْنَىْ ادَمَ بِالْحَقِّ

اِذْ قَرَّبا قُرْباناً فَتُقُبِّلَ مِنْ اَحدِهِما وَلَمْ يُتَقَبَّلْ مِنَ الاخَرِ

قالَ لَاَقْتُلَنَّكَ

قالَ اِنَّما يَتَقَبَّلُ اللّهُ مِنَ الْمُتَّقِينَ

O' Prophet!) Recite to them the truth of the story of the two sons of Adam when) " .۲۷ they offered each a sacrifice, but it was accepted from one of them and was not .accepted from the other

:The one) said: ` I shall certainly slay you.' (The other) said)

".' verily Allah accepts only from the pious ones `

Commentary: verse ۲۷

The objective meaning of ` reciting the truth ', maybe, is an indication to the idea that the explanation of this event has been distorted in the Turah and it has been .' combined with superstitions; hence, what is stated in the Qur'ān is ` the truth

O' Prophet!) Recite to them the truth of the story of the two sons of Adam when) " they offered each a sacrifice, but it was accepted from one of them and was not .accepted from the other

"...'.The one) said: ` I shall certainly slay you)

In Islamic literature and in the Turah, (Genesis, Chapter ۴, No. ۳ to

it is recorded that Abel was a shepherd and he offered his best lamb as the (۱),(۱۲ sacrificial animal. But, Cain who was a farmer, brought the worst part of his agricultural product to sacrifice. The Qur'ān also says: " You will never attain (righteousness unless you spend out of what you love..."(۲

Therefore, the main principle is striving to draw near to Allah, not to simply sacrifice. Whatever the sacrificial thing may be, the criterion of the acceptance of deeds is .piety

".' verily Allah accepts only from the pious ones ` ..."

Also, we must know that the expansion of envy stretches forth up to slaying one's .brother; so, we must avoid this quality

"...'.The one) said: ` I shall certainly slay you) ..."

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p: ۲۹۶

And in process of time it came to pass, that Cain brought of the fruit of the .۳ ۱ - ۱ ground an offering unto the LORD ۴. And Abel, he also brought of the first lings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering. ۵. But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. ۶. And the LORD said, Cain, Why art thou wroth? and why is thy countenance fallen? ۷. If thou doest well, shall thou not be accepted? and if thou doest not well, sin lieth at the door And unto thee shall be his desire, and thou shalt rule over him. ۸. And Cain talked with Abel his brother, and it came to pass, when they were in the field, that Cain rose up against Abel his brother and slew him. . ۹. And the LORD said unto Cain. Where is' Abel thy brother? And he said, I know not: Am I my brother's keeper? ۱۰. And He said, What hast thou done? the voice of thy brother's blood crieth unto Me from the ground. ۱۱. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand: ۱۲. When thou tillest the ground, it shall not henceforth yield unto thee her strength: a fugitive and a

.vagabond shalt thou be in the earth

Sura 'Al-i-'Imran, No. ٣, verse ٩٢ ٢ -٢

۲۸- لَئِنْ بَسَطْتَ اِلَیَّ یَدَکَ لِتَقْتُلَنی

ما اَنَا بِباسِطٍ یَدِیَ اِلَیْکَ لِاَقْتُلَکَ اِنّی اَخافُ اللّهَ

رَبَّ الْعالَمینَ

If you stretch out your hand toward me to slay me, I am not one to stretch out my " .۲۸ ".hand toward you to slay you. Verily, I fear Allah, the Lord of the Worlds

Commentary: verse ۲۸

When confronting a jealous person, you ought to speak with him in a calmly manner, so that you can extinguish the fire of jealousy in him with the calmness of your speech. Thus, one of the ways of ` forbidding from doing evil ' is that you assure the .evil-doer that you will not transgress him in any way

Abel did not intend to commit homicide. This does not mean that he might not defend .(himself either, (since submitting to a murderer's will does not adapt to piety

If you stretch out your hand toward me to slay me, I am not one to stretch out my " "... .hand toward you to slay you

By the way, refraining from murder because of the awe of Allah (s.w.t.) is a value, not because of disability and weakness. Hewever, piety and God-fearing is the restraining .factor from committing sin and transgression in the most sensitive circumstances

".Verily, I fear Allah, the Lord of the Worlds ..."

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۲۹- اِنّی اُریدُ اَنْ تَبُوأَ بِاِثْمی وَاِثْمِکَ

فَتَکُونَ مِنْ اَصْحابِ النّارِ وَذ الِکَ جَز اؤُا الظّالِمینَ

۳۰- فَطَوَّعَتْ لَهُ نَفْسُهُ

قَتْلَ اَخیهِ فَقَتَلَهُ فَاَصْبَحَ مِنَ الْخاسِرینَ

۲۹. " Verily I desire that you should bear my sin and your (own) sin, and so you would be of the inmates of the (Hell) Fire, and this is the recompense of the unjust."

۳۰. " Then his soul (through temptation of envy) faciliated to him the murder of his brother.

So he murdered him, and thus became one of the losers."

Commentary: verses ۲۹-۳۰

Abel did not want to carry the burden of another person's sins, hence he did not take action on slaying his brother and shedding blood. Besides, he put the burden of his own sins on the killer's shoulder.

Imam Bāqir (a.s.) in a tradition said: " Whoever kills a believer intentionally, Allah records all the sins upon the killer and make the slain free from them; and this is Allah's word:

" Verily I desire that you should bear my sin and your (own) sin, and so you would be of the inmates of the (Hell) Fire, and this is the recompense of the unjust."

This verse does not mean, of course, that silence before a tyrant with the hope that he carries the responsibility of our sins is proper.

****

One of the styles of ` forbidding from doing evil ' is attracting the attention of a transgressor to the fact that besides the retribution of his own cruelties, he should suffer the burden of the sins of the oppressed, too, and his punishment will be added.

However, the pure nature of man dislikes homicide, but the despotic soul makes a parade of this action and persuades him to murder.

"Then his soul (through temptation of envy) faciliated to him the murder of his brother. So he murdered him, and thus became one of the losers."

Thus, we ought to know that the faith in Resurrection has been a part of the fundamental creed of human beings on the earth, and the very faith keeps a person from homicide and other crimes.

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۳۱- فَبَعَثَ اللّهُ غُرابًا

يَبْحَثُ فِى الْاَرْضِ لِيُرِيَهُ كَيْفَ يُو ارى سَوْاَهَ اَخيهِ

قالَ ياوَيْلَتى اَعَجَزْتُ اَنْ اَكُونَ مِثْلَ هذَا الْغُرابِ فَاُو ارِىَ سَوْاَهَ اَخى

فَاَصْبَحَ مِنَ النّادِمينَ

۳۱. " Then Allah sent a raven digging up the ground to show him (the murderer) how he should cover the dead body of his brother.

He said: ` Woe unto me! Am I unable to be like this raven and cover the corpse of my brother? ' So he became one of the remorseful."

Commentary: verse ۳۱

It is narrated in a tradition that Imam Sādiq (a.s.) said that when Cain killed his brother, he left him in the desert, because he did not know what to do. Soon after that the sawage rushed toward the corpse of Abel.

At that time, as the Qur'ān says, Allah sent a raven to dig up the land and, by hiding the dead body of another raven, or by concealing a part of its own prey, (as it is the habit of a raven) showed Cain how to hide the corpse of his brother in the ground. The verse says:

" Then Allah sent a raven digging up the ground to show him (the murderer) how he should cover the dead body of his brother. …"

Next to that statement, the Qur'ān adds that at that moment Cain became worried of his own negligence and cried:

"… ` Woe unto me! Am I unable to be like this raven and cover the corpse of my brother? ' …"

Yet, finally he felt sorry about what he had done, but that regret was not a reference for his repentance from the sin.

".So he became one of the remorseful..."

The Prophet of Islam (p.b.u.h.) is narrated that he has said: " No blood of a person is shed unjustly unless there is a portion of its resposibility upon (Cain) the son of Adam (who was the first homicide as a custom."(۱)

۱- Musnad Ahmad Hanbal, recorded in Tafsir-i-fi-Zalal, vo. ۲, p. ۷۰۳

۳۲- مِنْ اَجْلِ ذ لِکَ کَتَبْنا عَلی بَنی اِسْر ائیلَ

اَنَّهُ مَنْ قَتَلَ نَفْساً بِغَیْرِ نَفْسٍ اَوْ فَسادٍ فِی الْاَرْضِ

فَکَاَنَّما قَتَلَ النّاسَ جَمیعًا وَمَنْ اَحْیاها فَکَاَنَّما اَحْیَا النّاسَ جَمیعًا

وَلَقَدْ جاءَتْهُمْ رُسُلُنا بِالْبَیِّناتِ ثُمَّ اِنَّ کَثیرًا مِنْهُم بَعْدَ ذ لِکَ

فِی الْاَرْضِ لَمُسْرِفُونَ

۳۲. " For this reason We decreed upon the Children of Israel that whoever slays a human being for other than manslaughter or mischief in the earth,

it is as he had slain mankind as a whole;

and whoever saves a life (from death), it is as if he had saved mankind as a whole.

And certainly Our messengers came to them with clear evidences;

then verily, even after that, many of them became prodigals in the earth."

Commentary: verse ۳۲

The Oneness of Human Beings:

Next to the statement of the story of the Children of Adam, there has been mentioned a general conclusion in this holy verse which fits with humanities. At first, it says:

" For this reason We decreed upon the Children of Israel that whoever slays a human being for other than manslaughter or mischief in the earth, it is as he had slain mankind as a whole; ..."

How is it that slaying a human being is euqal to slaying all human beings, and saving a person is equal to saving all human beings?

To answer this question, it is only possible to say that in this verse, the Qur'ān has referred to a social and training fact. The person who slays an innocent human being,

has such a preparation, in fact, to kill some other innocent persons, too. This person is, indeed, a homicide whose prey is

p: ٣٠١

innocent human beings. And, we know that there is no difference between the innocent persons from this point of view. On the other hand, the person who, because of having the quality of philanthropy and human emotions, saves another person from death, has such a preparation to perform this sympathetic action unto any other human beings. So, regarding the fact that the Qur'ān has applied the phrase: /fa-ka-'anna-mā/ (it is as if), it seems that although the life and death of a person is not equal .to the life and death of a society, it has a likeness to it

Again, it can be said that in potency, there is a capability in any person to bring a great ,society, or a new generation, into existence. Hence

annihiliating a human being sometimes results to the effacement and murder of a .generation

It is worthy to note that once someone asked Imam Sādiq (a.s.) about the commentary of this verse when he (a.s.) answered: " The purpose of the words: ` to slay ' and ` to save from death ', which have been referred to in the verse, is saving .from a fire accident, a whirlpool, and the like

Then he (a.s.) kept silent and after that he added: " A greater interpretation of this verse is that a person invites another one to the path of right or wrong and the one ".accepts that invitation

At the end of the verse, the Qur'ān hints to the manner of breaking law among the :Children of Israel. It says

And certainly our messengers came to them with clear evidences; then verily, even ..." ".after that, many of them became prodigals in the earth

The Arabic term /'isrāf/ has a vast scope of meaning in lexicon which envelops any transgression and exceeding the limits. Yet, it is often used for remittals, expenditures .and expenses

:Explanations

۱- The members of human beings originate from a common truth and have a single soul, so that they are similar to the limbs of a body.

Therefore, slaying a person is the same as killing all humankind.

۲- The act of evaluating deeds relates to the motives and aims.

Slaying a person with the intention of transgression, is putting a society into

p: ۳۰۲

.death; while killing under the title of retaliation is counted as the life of the society

The death and life of a person is sometimes effective in the death and life of a -۳ society. Similarly, sometimes the individual murders prepare the ground for some .massacres

.The sign of a living society is helping the needy and saving the souls or lives -۴

.Suicide, and even abortion, is one of the examples of ` homicide ', which is unlawful -۵

Transgressing against the rights of an individual is a threat to the security of the -۶ .society

The managers of the professions like physicians, nurses, fire-extinguishers, - ۷ reinforcers, makers of medicine, etc, whose job is securing the lives of human beings, .should know the position and value of their own profession

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p: ۳۰۳

۳۳- اِنَّما جَز اؤُا الَّذينَ يُحارِبُونَ اللَّهَ وَرَسُولَهُ

وَيَسْعَوْنَ فِى الْاَرْضِ فَسادًا اَنْ يُقَتَّلُوا اَوْ يُصَلَّبُوا

اَوْ تُقَطَّعَ اَيْديهِمْ وَاَرْجُلُهُمْ مِنْ خِلافٍ اَوْ يُنْفَوْا مِنَ الْاَرْضِ

ذ لِكَ لَهُمْ خِزْىٌ فِى الدُّنْيا وَلَهُمْ فِى الْاَخِرَهِ

عَذ ابٌ عَظيمٌ

۳۳. " The only recompense of those who make war against Allah and His messenger, and strive to make mischief in the land,

is that they should be killed or crucified, or their hands and their feet be cut off from opposite side or they be banished from (their) land.

This is a degradation for them in the world,

and in the Hereafter, they will have a grievous chastisement."

Commentary: verse ۳۳

Point

Upon the occasion of revelation of this verse, it is cited that a group of pagans came into Medina and then they became Muslim. They were tired and sick, therefore, the Prophet (p.b.u.h.) ordered that they would be taken in a good climate region outside Medina where they were permitted to enjoy the milk of the alms-tax camels therein. When they gained their health, they took the Muslim shepherds, who were living thereabout, and cut off their hands and feet, blinded their eyes, and plundered the camels.

They left out Islam, too. The Messenger of Allah (p.b.u.h.) ordered that they would be captured and be treated with the same manner as they had done upon the shepherds. Then, in this circumstance the above-mentioned verse was revealed.

These retributions, which are mentioned in the verse under discussion, are counted ` rights of Allah ' and they are not forgivable and

(changeable. (Atyab-ul-Bayān).(١)

However, in order to improve the society, not only admonishment and guidance are necessary, but weapon and severe revolutionary treatment are needed. (The words in the previous verse were some educational messages and warnings unto the murderer. Now, in this verse, the statement is upon the punishment of the one who (.fights against Allah and makes mischief

The notable point here is that fighting against the servants of Allah is the same as fighting against Allah. So, the one who stands against people, is like that he has stood .against Allah

Therefore, there have been decreed several kinds of punishment for those who :disturb the security of the society. These punishments are

execution, banishment, cutting off the hand and the foot, and to hang such wicked .persons

.In the meantime, Islamic punishments are accompanied with justice

Since corruptions and the qualifications of the mischief-makers are different, the retributions are not the same, either. If the mischief has been committed tragically, its punishment is slaughter. But, if it is superficial, its retribution is banishment. Concerning such punishments, this fact is understood from the Islamic traditions that the retribution of homicide is execution; the retribution of terrorizing is banishment, the retribution of larceny is cutting off the hand and the foot; the retribution of murder and robbery (with arm) is cutting off the hand and the foot and being hanged. ((At-Tafsīr-uṣ-Sāfī

Also, it is cited in Usūl-i-Kāfī that one of the meanings of the phrase ` be banished from their land ' (mentioned in the verse) is throwing such a person in the sea. (Al-Kāfī, (vol. ٧, p. ٢۶٧

:Explanations

The responsibility of the government and rulers is to protect the -۱

p: ۳۰۵

It is cited in Al-Mizan that the choice of one retribution out of these four ۱ - ۱ retribution is up to the leader of Muslims. So, even when the possessors of thr blood of the slain remit, one of the retributions must be executed

.security of the society in cities, villages, roads, and so on

Those opponents of the mastership of the Messenger of Allah (p.b.u.h.) whose - ۲ .intention is destruction and who fight against the godly system, should be dispersed

Those who rise against the Muslims leader, or against the Islamic government, are -۳ (among ` those who make war against Allah '. (At-Tafsīr fi-Ẓilāl-il-Qur'ān

Imam Rida (a.s.) said: " The length of the time of banishment for the mischief- - ۴ maker is one year. The place of banishment should be announced to people in order that they break their communication with the banished person, and stop bargaining, (holding familiar intercourse, and marriage with him." (Tafsīr-i-Nūr-uth-Thaqalayn

According to a verse of the Qur'ān,(۱) a usurer is also counted among ` those who -۵ make war against Allah ', since such a person disturbs the economical security in the .society

Also, as some Islamic traditions indicate, disgracing a Muslim believer is considered as (fighting against Allah.(۲

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Sura Al-Baqarah, No. ۲, verse ۲۷۹ ۱ -۱

Bihar-ul-Anwar, vol. ۵, p. ۲۸۳ ۲ -۲

۳۴-اِلّا الَّذينَ تابُوا مِنْ قَبْلِ اَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا

اَنَّ اللّهَ غَفُورٌ رَحيمٌ

.Except those who repent before you have power over them " .۳۴

".So know you that Allah is Forgiving, Merciful

Commentary: verse ۳۴

The repentance of a mischief-maker and a person who fights against the command of Allah (s.w.t.) deserves only the retribution of threat and terrorizing, not the retribution of murder and theft. That is, repentance is effective in ` the right of Allah ' not in ` the right of people ', because the right of people depends on the content of .the possessor(s) of the right

Thus, the account of the person who fights against the command of Allah (muḥārib) is .different from that of a murderer and thief

In the meantime, the gate of repentance is open to everyone. Yet, that repentance is worthy when it is done before capturing the criminal and confronting the court. It should also be done consciously and willfully, without any compulsion. (Also, (repentance for other sins is accepted before death). (۱)

However, the Divine punishment has the aspect of training and improving upon the .individuals and the society, not as a revenge

:Therefore, the repentance of a sinner is efficacious. The verse says

.Except those who repent before you have power over them "

".So know you that Allah is Forgiving, Merciful

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The Quran, Sura An-Nisa, No. ۴, verse ۱۸۱-۱

Section ۶: Penal Regulations against Offenders

Point

To seek means to approach Allah To strive in the way of Allah

.Hypocrisy of the Jews

۳۵- یااَیُّها الَّذینَ امَنُوا اتَّقُوا اللّهَ

وَابْتَغُوا اِلَیْهِ الْوَسیلَهَ وَجاهِدُوا فی سَبیلِه

لَعَلَّکُمْ تُفْلِحُونَ

O' you who have Faith! Be in awe of Allah, and seek the means (of nearness) to " .۳۵ ".Him; and strive hard in His way, that you may be prosperous

Commentary: verse ۳۵

Imam Amir-ul-mu'mineen Ali (a.s.) has said that the best means by which seekers of nearness to Allah, seek nearness, is the faith in Allah and His Messenger, striving in His way, (to believe) in the expression of Divine purification, the establishment of performance of Hajj (pilgrimage) of the House (i.e. Ka`bah) and ` Umrah ' (lesser pilgrimage), regard for kinsfolk, almsgiving secretly and openly, and extending (benefits (to people).(۱

Therefore, in order to reach felicity, we must both stop committing sins and perform .kinds of worship

In the meantime, doing goodnesses are wholly the means toward felicity, if we .ourselves do not waste them through our own sins

However, Ahlul-Bayt (a.s.) are the very firm cord and means of nearness to Allah .(.(s.w.t

In Islamic literature, narrated from the Immaculate ones (a.s.), the

۱- Nahjul-Balaqah, Sermon ۱۱۰

term /wasīlah/ (means), mentioned in this verse, has been rendered into Imam (a.s.) (At-Tafsir-uṣ-Sāfī). In this regard, it is also cited in some traditions: " They are the firm ".(cord and the means to Allah (s.w.t

(At-Tafsir-uṣ-Sāfī)

Supplication is a subject about which there has been cited in the books of many ;Sunnite scholars, such as: Sawā`iq, by Ibn-Hajar

Sunan-i-Bīhaqī; Saḥiḥ-i-Dāramī; and also in Wafā'-ul-Wafā, vol. ۳, p. ۱۳۷۱. Sura An-Nisā', No. ۴, verse ۶۴, Sura Yūsuf, No. ۱۲, verse ۹۷, and Sura At-Taubah, No. ۹, verse ۱۱۴ .can be taken as some authentic references for supplication, too

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۳۶- اِنَّ الَّذینَ کَفَرُوا لَوْ اَنَّ لَهُمْ ما فِی الْاَرْضِ جَمیعًا

وَمِثْلَهُ مَعَهُ لِیَفْتَدُوا بِه مِنْ عَذ ابِ یَوْمِ الْقِیامَهِ ما تُقُبِّلَ مِنْهُمْ

وَلَهُمْ عَذ ابٌ اَلیمٌ

۳۷- یُریدُونَ اَنْ یَخْرُجُوا مِنَ النّارِ

وَما هُمْ بِخارِجینَ مِنْها وَلَهُمْ

عَذ ابٌ مُقیمٌ

۳۶. " Certainly those who disbelieve, if they had what is in the earth all together and the like of it with it, to ransom themselves with it from the punishment of the Day of Resurrection, it shall not be accepted from them,

and for them there will be a painful chastisement.

۳۷. " They would desire to get out from the Fire but they shall not get out of it, and for them there is a permanent chastisement. "

Commentary: verses ۳۶-۳۷

To pursue the subject matter of the previous verse in which the believers are enjoined upon piety, holy struggle, and preparing the means, this verse, as the statement of reason for that commandment, points to the fate of unbelieving and filthy persons when it says:

" Certainly those who disbelieve, if they had what is in the earth all together and the like of it with it, to ransom themselves with it from the punishment of the Day of Resurrection, it shall not be accepted from them, and for them there will be a painful chastisement.

The only possible way to delivery is through Faith, piety, struggle, and good deeds.

Then, in the second verse (verse ۳۷), the perpetuity of this retribution is referred to. It says:

They would desire to get out from the Fire but they shall not get out of it, and for "
".them there is a permanent chastisement

p: ٣١٠

However, in the Hereafter, all the ways of deliverance are shut to the unbelievers. They enjoy neither the grace of Allah, since it is specific to the pious ones, nor the intercession, because it relates only to those with whom Allah is pleased. There is no .death therein for the disbelievers

They are permanently alive in the Fire of Hell, and their request for death is not .accepted

The person who does not come out from darkness of ignorance and infidelity in this world, where he has so many clear reasonings and guidance, will not come out of Hell .in the Hereafter

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۳۸- وَالسّارِقُ وَ السّارِقَهُ فاقْطَعُوا اَیْدِیَهُما

جَز اءَ بِما کَسَبا نَکالاً مِنَ اللّهِ وَاللّهُ عَزیزٌ حَکیمٌ

As for the thief, both male and female, cut off their hands as a recompense for " .۳۸ ;what they have earned. It is an exemplary punishment from Allah

".and Allah is the Mighty, the Wise

Commentary: verse ۳۸

Point

In this verse, at first, the Qur'ān refers to the male thief and then to the female thief. But in Sura An-Nūr, verse ۲, where the ordinance of fornication has been stated, at first, the Qur'ān refers to the ` adulteress ' and then to the ` adulterer '. The reason of it may be the fact that the function of man in theft is more effective than that of a .woman, and in fornication the function of the woman is more effective

As for the thief, both male and female, cut off their hands as a recompense for what " they have earned. It is an exemplary punishment from Allah; and Allah is the Mighty, ".the Wise

About one thousand years ago, it happened that the Late Sayyid Murtādā `Alam-ul-Hudā, a well known Muslim scholar, once was asked why the hand, which deserves five hundred ` mithghāl ' (a weight equivalent to ۵ grams) gold as ` compensation for an injury ', should be cut off because of the theft of one fourth ` mithghāl ' gold. He answered: " Trustworthiness promotes the value of the hand, and treachery ".decreases its value

According to some Islamic traditions, the standard of cutting off the hand, for this compensation, is four fingers, so that the thumb and palm should be left safe. The amount of finance for which the hand of a thief must be cut off is at least equivalent to the price of one fourth mithghāl gold. That wealth should have been kept in a

protected place, not in a common place like an inn, a public bath, a mosque and the like. The wealth ought to be given back to its owner, too, after the execution of the legal decision. Also, the thief should be aware of the law of cutting off the hand. Otherwise, his/her hand will not be cut off. Again, the hand of a thief will not be cut off if the thief steals the wealth of his/her partner, or

.steals some food stuff under necessity in the years of scarcity, and the like

Similarly, the hand of a thief will not be cut off when the theft is done by a father from his child's property, a slave from his master's wealth, a mad and a person not arrived at puberty, or the one who had thought he had the right of taking the property. There are, of course, some other retributions in all these conditions wherein the hand will .not be cut off

The holy Prophet (p.b.u.h.) in a tradition said that the worst kind of larceny is stealing from prayer and performing its bowing and prostration imperfect.(۱) In the statements of some Islamic saints, it has also been protested why it happens that some Muslims commit larceny in the holy phrase: /bismillah-ir-rahmān-ir-rahīm/ when .they recite Sura Al-Ḥamd

Cutting off the hand is for the first stage of theft. For the second time, the left leg will be cut off. For the third time, the retribution is life imprisonment, and annihilation is for (the fourth time.(۲

:Explanations

۱- To cut off the hand is the only heavy withholding compensation and retribution of .theft

۲- In executing Allah's bounds, we must not be affected by sympathy and kind .feelings

۳- .Besides cutting off the hand, the thief is responsible for the property, too

۴- The execution of these ordinances needs: rule, force, system, and organizations. .Thus, Islam is a religion of government and policy

۵- Poverty is not an excuse or a permission for larceny. Islam, before cutting off the hand, emphasizes on the importance and necessity of job and running the lives of the poor by the way of Muslim public treasury, near relatives, loan without interest,

(cooperation, and the like. (۳)

۶ - The Divine retributions are not counted as revenge, but they are to be as withholding.

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۱- ۱ Bihar-ul-Anwar, vol. ۸۴, p. ۲۵۷; Musnad-Ahmad-ibn-Hanbal, vol. ۳, p. ۵۶

۲- ۲ Majma`-ul-Bayān, vol. ۳, p. ۱۹۲

۳- ۳ Fi-Zalal-il-Quran, vol. ۲, p. ۷۱۶

۳۹- فَمَنْ تابَ مِنْ بَعْدِ ظُلْمِه وَاَصْلَحَ فَاِنَّ اللّهَ یَتُوبُ عَلَیْهِ

اِنَّ اللّهَ غَفُورٌ رَحیمٌ

۳۹. " But whoever repents after his inequity and makes amend (his evil deeds), then surely Allah turns to him (mercifully), verily Allah is Forgiving, Merciful."

Commentary: verse ۳۹

In Islam, punishments are set beside guidance, godly training, and invitation. Through previous verse, the retribution of a thief was stated.

Here, in this verse, there exists the invitation to repentance unto Allah, forgiving, and the improvement of one's own vices, which causes that Allah returns His grace and mercy to the servant.

For the wrong-doers the gate of returning and improvement is always open. This gate is the very repentance. It should also be regarded that repentance is not only an inner regret, but it must be accompanied with the amends of the past corruptions.

If a thief repents (before being captured and being sent to the court) and gives back the property, he will be forgiven both in the world and the Hereafter. But, when it is after that he is captured, the religious punishment will be fulfilled and the function of repentance is only for the Hereafter.

The verse says:

" But whoever repents after his inequity and makes amend (his evil deeds), then surely Allah turns to him (mercifully), verily Allah is Forgiving, Merciful."

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۴۰- اَلَمْ تَعْلَمْ اَنَّ اللّهَ لَهُ مُلْکَ

السَّمو اتِ وَالْاَرْضِ يُعَذِّبُ مَنْ يَشاءُ وَيَغْفِرُ لِمَنْ يَشاءُ

وَاللّهُ عَلى کُلِّ شَیْ ءٍ قَديرٌ

Do you not know that to Allah belongs the Dominion of the heavens and the " .۴۰ earth? He punishes whom He pleases and forgives whom He pleases, and verily Allah ".is All-Powerful over all things

Commentary: verse ۴۰

Allah is not in need of the repentance of servants, because all the existence belongs .to Him

So, the sinners and the corrupters should know that there is no way for them to flee, .and they ought to return to Allah

Do you not know that to Allah belongs the Dominion of the heavens and the earth? " He punishes whom He pleases and forgives whom He pleases, and verily Allah is All-".Powerful over all things

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p: ۳۱۵

۴۱- یاایُّهَا الرَّسُولُ لا یَحْزُنْکَ

الَّذینَ یُسارِعُونَ فِی الْکُفْرِ مِنَ الَّذینَ قالُوا امَنّا بِاَفْو اهِهِمْ

وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذینَ هادُوا سَمّاعُونَ لِلْکَذِبِ

سَمّاعُونَ لِقَوْمٍ اخَرینَ لَمْ یَأْتُوکَ یُحَرِّفُونَ الْکَلِمَ مِنْ بَعْدِ مَو اضِعِه

یَقُولُونَ اِنْ اُوتیتُمْ هذ ا فَخُذُوهُ وَاِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا

وَمَنْ یُرِدِ اللّهُ فِتْنَتَهُ فَلَنْ تَمْلِکَ لَهُ مِنَ اللّهِ شَیْئاً اُوْلئِکَ الَّذینَ

لَمْ یُرِدِ اللّهُ اَنْ یُطَهِّرَ قُلُوبَهُمْ

لَهُمْ فِی الدُّنْیا خِزْیٌ وَلَهُمْ فِی الْاخِرَهِ عَذ ابٌ عَظیمٌ

۴۱. " O' Messenger! Let not those who hasten in infidelity grieve you, from among those who (hypocritically) say with their mouths: ` We believe ', but their hearts do not believe, and from among those of the Jews who listen for (the sake of) lying, listen (with a spy manner) for other people who have not come to you.

They distort the (heavenly) words from their places, saying:

` If you are given this, take it, and if you are not given this, beware! (be aloof) ';

and whomever Allah desires to punish, you cannot avail him anything with Allah. Those are they whose hearts Allah does not desire to purify; there is a degradation for them in the world, and in the Hereafter, they will have a grievous chastisement."

Commentary: verse ۴۱

Prophets Are Sympathetic unto the Misguided

The hypocrites and the Jews pursue the same goal. Their goal is the perversion of religion (Islam). Disbelievers have always some secret agents of influence and spies amongst Muslims. Therefore, religious preachers

.ought not to consider all their audience as well-intentioned listeners

In the meantime, the hypocrites not only have the worldly misfortunes (including: to hear lies, to spy, to pervert the facts, to claim faith for benefits), but also the great .punishment of the Hereafter waits for them

However, we must submit to the Truth and commandments of Allah entirely; and do .not accept only the religious legislations that correspond to our desires

:The verse says

O' Messenger! Let not those who hasten in infidelity grieve you, from among those " who (hypocritically) say with their mouths: ` We believe ', but their hearts do not believe, and from among those of the Jews who listen for (the sake of) lying, listen for other people who have not come to you. They distort the (heavenly) words from their places, saying: ` If you are given this, take it, and if you are not given this, beware! (be aloof) '; and whomever Allah desires to punish, you cannot avail him anything with Allah. Those are they whose hearts Allah does not desire to purify; there is a degradation for them in the world, and in the Hereafter, they will have a grievous ".chastisement

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۴۲- سَمّاعُونَ لِلْكَذِبِ اَكّالُونَ لِلسُّحْتِ

فَاِنْ جاءُوكَ فَاحْكُمْ بَيْنَهُمْ اَوْ اَعْرِضْ عَنْهُمْ وَاِنْ تُعْرِضْ

عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئاً وَاِنْ حَكَمْتَ فَاحْكُمْ بَيْنَهُمْ بِالْقِسْطِ

اِنَّ اللّهَ يُحِبُّ الْمُقْسِطينَ

۴۲. " (They are) listeners to (any) lie, and devour the unlawful; therefore,

if they come to you, judge between them or turn away from them;

and if you turn away from them, they will harm you nothing; and if you judge,

judge between them with equity;

verily Allah loves the just."

Commentary: verse ۴۲

Some of the Jews, who had committed adultery, came to the Prophet (p.b.u.h.) to judge. They hoped to escape from the retribution of stoning, which exists in the religion of the Jews, (۱) while the Islamic law for the adulterer is stoning, too. When they saw that the ordinance of Islam was the same as it was in their own religion, they did not accept it.

The Arabic term /suḥt/, used in this verse, according to the Islamic traditions, means: ` bribery ' and the gifts given for the fulfilment of an affair. It also means: ` destruction ' or ` the thing which causes destruction'.

The verse says:

" (They are) listeners to (any) lie, and devour the unlawful; therefore,

if they come to you, judge between them or turn away from them;

and if you turn away from them, they will harm you nothing; and if you judge, judge

;between them with equity

".verily Allah loves the just

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The Turah, Deuteromomy, Chapter ۲۲, No. ۲۱-۲۶ ۱ -۱

۴۳- وَ کَیْفَ یُحَکِّمُونَکَ وَعِنْدَهُمُ التَّوْراهُ فیها حُکْمُ اللّهِ

ثُمَّ یَتَوَلَّوْنَ مِنْ بَعْدِ ذ لِکَ

وَما اُوْلئِکَ بِالْمُؤْمِنینَ

۴۳. " And how do they (the Jews) make you a judge, while with them is the Turah, wherein is Allah's judgement? Yet they turn away after that, and those are not believers."

Commentary: verse ۴۳

Again, this verse follows the subject of the Jews seeking judgement from the Prophet (p.b.u.h.), which was referred to in the previous verse. It surprisingly says:

" And how do they (the Jews) make you a judge, while with them is the Turah, wherein is Allah's judgement? ..."

It should be noted that the aforementioned decree (i.e. the decree of stoning the man and the woman who have committed adultery) is found in the present Turah, Deuteronoms, Chapter ۲۲, No. ۲۱-۲۶.

The verse continues saying:

"...Yet they turn away after that, and those are not believers."

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Section ۷: Relation of the Qur'ān to the previous heavenly Books

Point

Evidence from Turah The Evangel and its evidence The Qura'n's confirming the previous

.heavenly Books Now the Qur'an to be followed

۴۴- اِنّا اَنزَلْنا التَّوْراهَ فيها هُدىً وَنُورٌ

يَحْكُمُ بِهَا النَّبِيُّونَ الَّذينَ اَسْلَمُوا لِلَّذينَ هادُوا وَالرَّبّانِيُّونَ وَالْاَحْبارُ

بِمَا اسْتُحْفِظُوا مِنْ كِتابِ اللّهِ وَكانُوا عَلَيْهِ شُهَد اءَ

فَلا تَخْشَوُا النّاسَ وَاخْشَوْنِ

وَلا تَشْتَرُوا بِاياتى ثَمَنًا قَليلاً وَمَنْ لَمْ يَحْكُمْ بِما اَنْزَلَ اللّهُ

فَاُوْلئِكَ هُمُ الْكافِرُونَ

Verily We have sent down the Turah, wherein is guidance and light, by which the " .۴۴ prophets, who submitted themselves (to Us), judged for those who were Jews, and (so did) the rabbis and the scholars (of divinity of the Jews) in accordance with what they were entrusted with the Book of Allah, and they were witnesses thereof. Therefore, do not dread the people, and dread (opposing) Me; and do not sell My .Signs for a little price

And whoever does not judge by what Allah has sent down, those are they that are the ".infidels

Commentary: verse ۴۴

Point

Separate from confessing upon the falsification of the Turah and the Bible, the

.originality of the heavenly Books should be admired and glorified

It is true that the Turah was revealed to Moses (a.s.) and the Evangel was revealed to Jesus (a.s.), yet they have been accepted by all the

prophets and the saints after them. They wholly practiced according to the .ordinances of those Books

Thus, prophets have no commandment from their ownselves, save that they are surrended to the commandment of Allah. Then, when the prophets are surrended to ?the commandment of Allah, why should we not

Islam is the religion of all. The prophets of the Israelites have been qualified with ` .submission ', not with Judaism and Christianity

And, in general, the scholars of every nation are responsible for the execution of the commandments of the Lord among people. Therefore, guardianship of the .jurisconsult has evidences in all religions

"... by which the prophets who submitted themselves (to Us) judged ..."

:Explanation

:The Qur'ānic word /rabbānī/ is derived from /rabbān/ which means

trainer '. As some other philologists have rendered, the person qualified with ` /rabbānī/ is someone who has adjoined ` the Lord of the worlds ' and does not rest with other than Him. Such a person has become godly and has assumed the .responsibility of people

The Arabic term /ḥibr/ means: ` the effect of a good action ', since scholars are the source of benevolence in the society, they are called /ḥibr/ the plural of which is .//aḥbār

Verily We have sent down the Turah, wherein is guidance and light, by which the " prophets, who submitted themselves (to Us), judged for those who were Jews, and (so did) the rabbis and the scholars (of divinity of the Jews) in accordance with what they were entrusted with the Book of Allah, and they were witnesses thereof. Therefore, do not dread the people, and dread (opposing) Me; and do not sell My

.Signs for a little price

And whoever does not judge by what Allah has sent down, those are they that are the ".infidels

It is narrated from Imam Ali (a.s.) who has said: " I am the trainer of this community ". ".Imam Sādiq (a.s.) also said: " Rabbānīūn are the very Imams from Ahlul-Bayt

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۴۵- وَ كَتَبْنا عَلَيْهِمْ فيها

اَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْاَنْفَ بِالْاَنْفِ

وَالْاُذُنَ بِالْاُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصاصٌ

فَمَنْ تَصَدَّقَ بِه فَهُوَ كَفّارَةٌ لَهُ وَمَنْ لَمْ يَحْكُمْ بِما اَنْزَلَ اللّهُ

فَاُوْلئِكَ هُمُ الظّالِمُونَ

۴۵. " And We prescribed for them in it that: a life is for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds (there shall be) retaliation. But whoever remits it, it shall be an expiation (of his sins) for him; and whoever does not judge by what Allah has sent down,

those are they that are the unjust."

Commentary: verse ۴۵

Retaliation and Remittal:

This verse explains another part of the ordinances concerning crimes and the bounds of Allah in the Turah. It denotes that Allah has assigned the law of retaliation in the Turah so that if a person intentionally murders an innocent one, the owners of blood can retaliate instead and execute the murderer.

" And We prescribed for them in it that: a life is for a life, ..."

If a person injures another one's eye and destroys it, the injured can

also destory the person's eye:

"...an eye for an eye, ..."

He is also permitted to cut his nose instead of his own nose:

"...a nose for a nose, ..."

"... ,Instead of cutting an ear, the one can cut one ear of his: "...an ear for an ear

And, if a person breaks the tooth of another person, he can break the criminal's tooth, :too. It says

p: ٣٢٢

"... ,a tooth for a tooth..."

:In general, every person who injures or wounds another person, it can be retaliated

"... .and for wounds (there shall be) retaliation..."

Therefore, the ordinance of retaliation should be done justly and without considering .any difference from the point of race, social level, tribe, and personality

But, in order that no body imagines that Allah has decreed the law of retaliation as a :compulsory rigid duty, immediately next to this ordinance, it adds

"... ;But whoever remits it, it shall be an expiation (of his sins) for him ..."

That is, as much as he has remitted in that regard, Allah will remit out of his sins for .him

:And, at the end of the verse, it says

and whoever does not judge by what Allah has sent down, those are they that are ..." ".the unjust

What an unjust is greater than that we be entangled with some false affections and feelings, and dispense with the murderer absolutely by the excuse that a blood should !not be washed out by a blood

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۴۶- وَقَفَّيْنا عَلى اثارِهِمْ بِعيسَى ابْنِ مَرْيَمَ

مُصَدِّقًا لِما بَيْنَ يَدَيْهِ مِنَ التَّوْراهِ

وَاتَيْناهُ الْاِنْجيلَ فيهِ هُدىً وَنُورٌ وَمُصَدِّقًا لِما بَيْنَ يَدَيْهِ مِنَ التَّوْراهِ

وَهُدىً وَمَوْعِظَهً لِلْمُتَّقينَ

۴۶. "And following them We sent Jesus, son of Mary, confirming that which was before him of the Turah, and We gave him the Evangel in which was guidance and light, and confirming what was before it of the Turah, and a guidance and an admonition for the pious ones."

Commentary: verse ۴۶

Following the verses concerning the Turah, this verse refers to the condition of the Evangel. It denotes that next to the former prophets, Allah sent Jesus. He (a.s.) confessed the rightfulness and legitimacy of the Turah. The signs of Jesus (a.s.) were completely adapted to those which were given in the Turah. It says

"And following them We sent Jesus, son of Mary, confirming that which was before him of the Turah, ..."

Then, it adds:

"... and We gave him the Evangel in which was guidance and light, ..."

The acceptance of these two Books as ` light ' by the Qur'ān, is an indication to the original Turah and the original Evangel.

The verse emphasizes once more on this fact that not only Jesus, the son of Mary, confirmed the Turah, but also the Evangel, the heavenly Books, is a confirmation to the Turah. It says:

"... and confirming what was before it of the Turah..."

Then, the holy Qur'ān concludes the verse thus:

".and a guidance and an admonition for the pious ones…"

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p: ۳۲۴

۴۷- وَلْيَحْكُمْ اَهْلُ الْاِنْجيلِ بِما اَنْزَلَ اللّهُ فيهِ

وَمَنْ لَمْ يَحْكُمْ بِما اَنْزَلَ اللّهُ فَاُوْلئِكَ هُمُ الْفاسِقُونَ

So the people of the Evangel should judge by what Allah has sent down in it, and " .۴۷ those who do not judge by what Allah has sent down, those are they that are the evil-doers."

Commentary: verse ۴۷

Those Who Do not Judge on the Divine Law:

After referring to the revelation of Evangel in the former verses, in this verse the Qur'ān says:

" So the people of the Evangel should judge by what Allah has sent down in it, ... "

The objective meaning of this statement is that: after the revelation of Evangel to Jesus (a.s.), Allah ordered the followers of it to act accordingly and judge by what He had sent down in it.

Then, at the end of the verse, it emphasizes again and says:

"... and those who do not judge by what Allah has sent down, those are they that are the evil-doers."

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۴۸- وَاَنزَلْنا اِلَیْکَ الْکِتابَ بِالْحَقِّ

مُصَدِّقًا لِما بَیْنَ یَدَیْهِ مِنَ الْکِتابِ وَمُهَیْمِنًا عَلَیْهِ

فَاحْکُمْ بَیْنَهُم بِما اَنْزَلَ اللّهُ وَلاَ تَتَّبِعْ اَهْواءَهُمْ عَمّا جاءَکَ مِنَ الْحَقِّ

لِکُلٍّ جَعَلْنا مِنْکُمْ شِرْعَةً وَمِنْهاجًا وَلَوْ شاءَ اللّهُ لَجَعَلَکُمْ اُمَّةً

وَ احِدَةً وَلکِنْ لِیَبْلُوَکُمْ فی ما اتاکُمْ

فَاسْتَبِقُوا الْخَیْراتِ

اِلَی اللّهِ مَرْجِعُکُمْ جَمیعًا فَیُنَبِّئُکُم بِما کُنْتُمْ فیهِ تَخْتَلِفُونَ

۴۸. " And We have sent down unto you the Book with the truth,

confirming that which was before it of the Book and as a guardian over it.

Therefore judge between them by what Allah has sent down and do not follow their vain desires against the truth that has come to you;

for every one of you We appointed a law and a (clear) way. And if Allah had pleased, He would have made you (all) a single community, but He might try you in what He has given you.

Therefore strive you excelling one another in virtuous deeds;

unto Allah is the return of you all, and then He shall inform you of that in which you used to differ."

Commentary: verse ۴۸

Point

After pointing to the Books of the former prophets, there is an indication in this verse to the situation of the Qur'ān, the signs of which adapt to what has been recorded in the former heavenly Books. At first, it says:

And We have sent down unto you the Book with the truth, confirming that which was "
"... .before it of the Book and as a guardian over it

Fundamentally, all the heavenly Books are paralleled in principles, and their pursue is the same goal, i.e. training and improving the human

.race

,Then it commands that since it is such

"... ,Therefore judge between them by what Allah has sent down..."

Next to that, it adds not to follow those who intend to adapt the Divine ordinances to :their own desires. It says

"...;and do not follow their vain desires against the truth that has come to you..."

:To complete this discussion, it says

"... .for every one of you We appointed a law and a (clear) way ..."

Then, it continues saying about the power of Allah (s.w.t.) and that He might try you in :order that your different talents be trained. The holy verse says

And if Allah had pleased, He would have made you (all) a single ..."

"... .community, but He might try you in what He has given you

Finally, the Qur'ān addresses all the nations and races and invites them all that instead of spending their powers and capacities in conflicts and discords, they should :pay to doing good. It says

"... ;Therefore strive you excelling one another in virtuous deeds..."

:Then, it points to the reason of that righteous work, and says

,unto Allah is the return of you all ..."

".and then He shall inform you of that in which you used to differ

:Explanation

;' The Arabic term /šir`ah/ means: ` law, a way which leads to water

and the meaning of the term /minhāj/ is: ` a clear way '. Ibn-Abbās has said that : /šir`ah/ means: ` the ordinances that have come in the Qur'ān, but /minhāj/ is that (which has come in the practice of the Prophet (p.b.u.h.). (Mufradāt Rāqib

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p: ٣٢٧

۴۹- وَاَنِ احْكَمْ بَيْنَهُم بِما اَنْزَلَ اللّهُ وَلا تَتَّبِعْ اَهْوَ اءَهُمْ

وَاحْذَرْهُمْ اَنْ يَفْتِنُوکَ عَنْ بَعْضِ ما اَنْزَلَ اللّهُ اِلَيْکَ

فَاِنْ تَوَلَّوْا فَاعْلَمْ اَنَّما يُرِيدُ اللّهُ اَنْ يُصيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ

وَاِنَّ كَثيرًا مِنَ النّاسِ لَفاسِقُونَ

So judge between them by what Allah has sent down, and do not follow their vain " .۴۹ desires, and beware of them lest they beguile you from part of what Allah has sent down to you. But if they turn back, then know that Allah desires to afflict them for ".some of their sins, and surely, many of the people are evil-doers

Occasion of Revelation verse ۴۹

It has been narrated from Ibn-Abbas that a group of the great men of the Jews once plotted and decided to go to the Prophet Muhammad (p.b.u.h.) with the hope that they might be able to change him from his creed. With this planning they came to the :Prophet (p.b.u.h.) and said

We are the wealthy and the learned men of the Jews. If we follow you, other Jewish " people also will imitate us. But, there is a conflict between us and another group (about a murder or something else). If you judge in this conflict for our benefit, we will believe in you." The Prophet (p.b.u.h.) refrained from such a judgement (which was .not just), and the above verse was revealed

Commentary: verse ۴۹

:In this verse, Allah emphasizes again on the judgement of His Messenger and says

So judge between them by what Allah has sent down, and do not follow their vain " "... ,desires

:Then, He warns the Prophet (p.b.u.h.) about their plot by saying

and beware of them lest they beguile you from part of what Allah has sent down to..."
"... .you

:Then, the statement continues saying

But if they turn back, then know that Allah desires ..."

"... ,to afflict them for some of their sins

Finally, at the end of the verse, it implies that if they persist so much on the falsehood, :he must not be worried, because

".and surely, many of the people are evil-doers..."

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۵۰- اَفَحُكْمَ الْجاهِلِيَّهِ يَبْغُونَ

وَمَنْ اَحْسَنُ مِنَ اللّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ

?Is it then the judgement of (the era of) ignorance that they are seeking " .۵۰

" ?And who is better than Allah in judgement for a people of assured faith

Commentary: verse ۵۰

:The best law is the one whose legislator is qualified with the following conditions

To be aware of all the secrets of the world of existence and those of man, both for -۱ .the present and future

.The legislator should have no aim of gaining profits -۲

.He should not have any fault of any kind, whether intentional or unintentional -۳

.He might not be afraid of any power -۴

?These conditions are gathered in Allah. And, who is better than Allah to judge

That is why those who, having the Divine laws available for them, refer to the laws .made by human beings, pave the path of paganism and infidelity

Therefore, any law of man, which contrasts the law of Allah, is considered as the law of pagans. The reason is that these laws of man have been legislated on the basis of vain desires, fears, avarices, ignorances, mistakes, and imaginations. We must also know that ignorance does not belong to only a period. Whenever people separate .from the law of Allah, that time is the period of ignorance

.May Allah protect us all from aberration

?Is it then the judgement of (the era of) ignorance that they are seeking "

" ?And who is better than Allah in judgement for a people of assured faith

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p: ۳۳۰

Section ۸: The relation of the Muslims with their opponents

Point

To treat the Jews and Christians as enemies Only Allah and His

Messenger and those who believe, establish prayer and give the poor-rate

are the Guardians of the Muslims

۵۱- ياأَيُّهَا الَّذينَ امَنُوا

لا تَتَّخِذُوا الْيَهُودَ وَالنَّصارى اَوْلِياءَ بَعْضُهُمْ اَوْلِياءُ بَعْضٍ

وَمَنْ يَتَوَلَّهُمْ مِنكُمْ فَاِنَّهُ مِنْهُمْ

اِنَّ اللّهَ لا يَهْدِى الْقَوْمَ الظّالِمينَ

O' you who have Faith! do not take the Jews and the Christians for friends. They " .۵۱ are friends of each other. And whoever among you takes them for friends, then surely ".he is one of them. Verily Allah does not guide the unjust people

Commentary: verse ۵۱

.To Dissociate from Enemy is the Condition of Faith

Those Islamic governments who have the relation of friendship and accepting the :sovereignty of the infidels are counted among them

"... .And whoever among you takes them for friends, then surely he is one of them ..."

In foreign relations and policy, mastership and domination of infidels over Muslims is forbidden, because the Holy Qur'ān explicitly has absolutely prohibited any domination, of any kind, over Muslims, although it may be under the name of :experienced, specialist, expert, attache and tourist. The verse says

O' you who have Faith! do not take the Jews and the Christians for "

friends. They are friends of each other. And whoever among you takes them for friends, then surely he is one of them. Verily Allah does not guide the unjust people."

In the meantime, mentioning the Jews and the Christians in the verse is for giving examples of this meaning, and no mastership of any infidel should be accepted.

It is understood, of course, from some other verses of the Qur'ān that enjoying the food staff produced by infidels, which are not from the animal flesh, and bargaining with them are allowed, because none of them is rendered into the sense of accepting the sovereignty of infidels.

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۲۵- فَتَرَى الَّذينَ

فى قُلُوبِهِمْ مَرَضٌ يُسارِعُونَ فيهِمْ يَقُولُونَ نَخْشى

اَنْ تُصيبَنا دائِرَةٌ فَعَسَى اللّهُ اَنْ يَأْتِىَ بِالْفَتْحِ اَوْ اَمْرٍ مِنْ عِندِه

فَيُصْبِحُوا عَلى ما اَسَرُّوا فى اَنْفُسِهِمْ نادِمينَ

۵۲. " But you will see those in whose hearts is disease hastening towards them,

saying: We fear lest a calamity should befall us.'

And it may be that Allah brings about a victory or (some) thing from Himself (for the benefit of Muslims), then they will be regretting for what they hid in their selves."

Commentary: verse ۵۲

In this verse, the Holy Qur'ān points to the pretexts that some sickly people chose for justification of their unlawful relations with the non-Muslim foreigners. The verse implies that those in whose hearts there is sickness persist to take them as their own refuge and their confederate.

Their pretext is that they say they fear that the authority and power be in the foreigners' hand and they be fallen in calamity. Here is the verse:

" But you will see those in whose hearts is disease hastening towards them, saying: We fear lest a calamity should befall us.' ..."

In answer to them, the Qur'ān says that just as they think that some day the authority and power may be in the hand of the Jews and the Christians, they should also consider that Allah may bring a victory for the Muslims and they take the authority and power in their own hand, so that these hypocrites be regretful for what they hid in their hearts. The verse says:

"... And it may be that Allah brings about a victory or (some) thing from Himself (for the benefit of Muslims), then they will be regretting for what they hid in their selves."

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p: ۳۳۳

۵۳- وَيَقُولُ الَّذينَ امَنُوا اَهؤُلاءِ الَّذينَ اَقْسَمُوا بِاللّهِ

جَهْدَ اَيْمانِهِمْ اِنَّهُمْ لَمَعَكُمْ

حَبِطَتْ اَعْمالُهُمْ فَاَصْبَحُوا خاسِرينَ

۵۳. " And those who believe will say: ` Are these they who swore by Allah with the most forcible of their oath that they were most surely with you? '

Their (good) deeds failed and they themselves became losers."

Commentary: verse ۵۳

The final fate of the disbelievers is pointed out in this verse. It points to the time when the true believers gain the victory and the act of the hypocrites is made manifest. Then the believers will surprisingly say whether these hypocrites are the same people who had so many claims and intensively swore that they were with the believers. Why did their final fate become like that? The verse says:

" And those who believe will say: ` Are these they who swore by Allah with the most forcible of their oath that they were most surely with you? '..."

Then, as a result of the same hypocricy, all their good deeds became invalid, because they had not originated from a pure intention and a sincere source. That was why they became of the losers both in this world and in other world. It says:

"... Their (good) deeds failed and they themselves became losers."

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۵۴- ياايُّها الَّذينَ امَنُوا

مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دينِه فَسَوْفَ يَأْتِى اللّهُ

بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ اَذِلَّةٍ عَلَى الْمُؤْمِنينَ اَعِزَّةٍ عَلَى الْكافِرينَ

يُجاهِدُونَ فى سَبيلِ اللّهِ وَلا يَخافُونَ لَوْمَةَ لائِمٍ

ذلِكَ فَضْلُ اللّهِ يُؤْتيهِ مَنْ يَشاءُ

وَاللّهُ و اسِعٌ عَليمٌ

.۵۴ " O' you who have Faith! whoever of you turns away from his religion (he does not harm Allah, since) soon Allah will bring (forward) a people whom He loves and who love Him, humble towards the believers,

stern against infidels, they strive in the way of Allah, and do not fear the scorn of any blamer. This is the grace of Allah. He gives it to whom He desires;

and Allah is All-Embracing, All-Knowing."

Commentary: verse ۵۴

After the statement upon the hypocrites, the words are about some apostates who, according to the prediction of the Qur'ān, turn away from this sacred religion. As a general rule, it warns all the Muslims that if any one of them turns away from his religion he does not harm Allah, His religion, Muslim society, and their rapid process of progression, because He will soon bring forward a group of people to support this religion. The verse itself says:

" O' you who have Faith! whoever of you turns away from his religion (he does not harm Allah, since) soon Allah will bring (forward) a people ..."

Then the Qur'ān explains the qualities of those who must undertake this great mission, as the followings:

۱- They love Allah and think of nothing but His pleasure.

"... ,whom He loves and who love Him..."

They are humble and kind unto the believers while they are ۲-۳

p: ۳۳۵

.mighty, stern, and forceful against the enemies and tyrants

"... ,stern against infidels ..."

.Striving in the way of Allah is their constant program -۴

۵ - The last privilege that the Qur'ān enumerates for them is that, in the path of performing the command of Allah and defending the right, they do not fear any .reproach of any reproacher

"... .and do not fear the scorn of any blamer ..."

And, at the end of the verse, it remarks that gaining these privileges, besides their own effort, needs the grace of Allah. He bestows it on whomever He desires and finds eligible. For, the extension of His grace and graciousness is very vast, and He (s.w.t.) is .aware of those who have competency

;This is the grace of Allah. He gives it to whom He desires..."

".and Allah is All-Embracing, All-Knowing

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۵۵- اِنَّما وَلِیُّکَمُ اللّهُ وَرَسُولُهُ وَالَّذینَ امَنُوا

الَّذینَ یُقیمُونَ الصَّلوهَ وَیُؤْتُونَ الزَّکوهَ

وَهُمْ ر اکِعُونَ

Verily, verily your guardian (waliyy) is only Allah and His Messenger and those " .۵۵ ,who believe

" .(those who establish prayer and pay the poor-rate while bowing down (in prayer

Commentary: verse ۵۵

Point

It has been cited in the occasion of revelation of the above verse that a beggar entered the Mosque of the Messenger of Allah (p.b.u.h.) and asked people for a charity. Nobody gave him anything. Ali-Ibn-Abi-Tālib (a.s.) pointed his finger to him while he was bowing in the prayer, and he (a.s.) remitted his ring to that beggar. In .honouring of this remital, the above verse was revealed

The explanation of the above event has been narrated by ten people among the companions of the Prophet (p.b.u.h.), like: Ibn-Abbās, `Ammār, Jābir-ibn-`Abdillah, 'Abūthar, 'Anas-ibn-Mālik, Bilāl, and so on. The scholars of both schools of Sunni and .Shī`ah have confirmed this occasion of revelation

Ammār-Yāsir says that it was after the remital of the ring and the revelation of the` :holy verse that the Messenger of Allah (p.b.u.h.) once said

(The one upon whom I am master, then this Ali is his master. " (Al-Mīzān "

The holy Prophet (p.b.u.h.) recited this verse in Qadīr-i-Khum in order to state the (position of Hadrat Ali (a.s.). (Aṣ-Ṣāfī

Ali-ibn-Abī-Ṭālib (a.s.) himself repeatedly recited this verse for his own rightfulness. .((Aṣ-Ṣāfī

Abūthar, who himself witnessed the event, explained what occurred for the people` in details in the Sacred Mosque. (Majma`-ul-Bayān). Almost all the authentic commentary books, compiled by both Sunni and

.Shī`ah commentators, have recorded the event

The term /waliyy/, mentioned in this verse, does not mean ` friend ' and ` helper ' here, since friendship and helping refers to all the Muslims, not to those who give charity while bowing down in prayer. According to the Islamic traditions, the purpose of it is only Ali-ibn-Abī-Ṭālib (a.s.), and the application of the plural form of the verb / 'āmanū / for a singular subject is for the importance of the one. A similar case is found in the verse of ` mutual cursing ' where it says / 'anfusanā wa 'anfusakum / (our selves (and your selves

In the meantime, many Islamic scholars and the commentators of the Qur'ān have said that the objective meaning of the word / waliyy /, mentioned in the above verse, ' is / wilāyah / in the sense of: ` guardianship

and ` material and spiritual personal initiative ' and ` leadership '. In particular, this guardianship has been ordered in the same row of the guardianship of the Prophet .(p.b.u.h.) and the guardianship of Allah, and these three are stated in one sentence

Thus, this verse is one of the verses that, as a Qur'ānic text, indicate to mastership .(.and Imamate of Ali-ibn-Abītālib (a.s

:Explanations

Islam is the religion of both association and disassociation, i.e. attraction and . ١ .(repulsion (polarization

In the previous verses, the Jews and the Christians were prohibited to be chosen as masters. Here, in this verse, the commandment is that we take and follow Allah .(s.w.t.), the Messenger (p.b.u.h.), and Ali (a.s.) as our masters

The essence of mastership of Allah, the Messenger, and Hadrat Ali (a.s.) is the same, .٢ .and it is essentially one in nature as well as in effect

That is why the verse says : / waliyyukum / (your guardian) in a singular form, not /

.'auliā'ukum / (your guardians) in plural form

The terms of prayer and alms-tax (charity) are usually mentioned in the Qur'ān .۳ beside each other, but, in this verse, they are mixed with together, (giving alms-tax .(while bowing down in prayer

Those who are not among the performers of prayer and alms-tax .۴

p: ۳۳۸

.have not the right of guardianship and leadership over people

In order to help the deprive, they do not consider even their prayer as a barrier. The .۵ mass of Muslims should not be inattentive to a poor so that he leaves them dejected .and disappointed

Heeding the created beings, in the cause of Allah, does not harm the sincerity. .۶ ((Alms-tax while bowing down

People minus Allah is Marksism, and Allah minus people is monasticism, but people) (.alongside the path of Allah is the method of Islam

The person who is inattentive to the sigh of the poor should not be your leader and .۷ .your guardian

.Some particular insignificant things (like charity) do not invalidate prayer .۸

The Qur'ān has counted the freewill offering (recommendable charity) and the ring .۹ .even as poor-rate

"... and pay the poor-rate ... "

Guardianship over Muslims belongs firstly to Allah (s.w.t.), secondly to the Prophet .۱۰ .(p.b.u.h.), and then to the Immaculate Imam and after that to jurisconsult

The best kind of introduction is that in which the qualities and characteristics of a .۱۱ particular person be mentioned and the audience adapt them to its aspect and they themselves find its extention. (the verse, without mentioning the name of Ali (a.s.), has (.enumerated his qualities and actions

Verily, verily your guardian (waliyy) is only Allah and His Messenger and those who " believe, those who establish prayer and pay the poor-rate while bowing down (in " .(prayer

****

۵۶- وَمَنْ يَتَوَلَّ اللّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا

فَإِنَّ حِزْبَ اللّهِ هُمُ الْغالِبُونَ

۵۶. " And whoever takes for (his) guardian Allah and His Messenger and those who believe (should know that he is victorious, because) surely the party of Allah are Triumphant. "

Commentary: verse ۵۶

This verse is a complement for the content of the previous verse. It emphasizes and pursues its meaning. It informs the Muslims that those who accept the guardianship of Allah (s.w.t.) and the Messenger (p.b.u.h.) and the believing persons whom were referred to in the previous verse, will become victorious, because they will be involved in the party of Allah, and the party of Allah are indeed the victors.

The verse says:

" And whoever takes for (his) guardian Allah and His Messenger and those who believe (should know that he is victorious, because) surely the party of Allah are Triumphant. "

In this verse, there is another frame of reference upon guardianship, to which was referred in the previous verse. The application of the phrase /ḥizbullah / (the party of Allah) and its ` triumph ' relates to the Islamic government, not to a simple and ordinary friendship. This itself indicates that the term / wilāyah / in the verse leads to the sense of guardianship, government, and governorship of Islam and the Muslims. The evidence is that in the meaning of ` the party of Allah ' there lies a kind of formation, organization and society for securing the common goals.

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Section ۹: Mockers

Point

The Mockers and their fault-finding Hypocrisy and the mischief of the Jews

.The Jews and the Christians enjoined to act up to their own Holy Books

۵۷- ياأَيُّهَا الَّذينَ امَنُوا

لا تَتَّخِذُوا الَّذينَ اتَّخَذُوا دينَكُمْ هُزُوًا وَلَعِبًا

مِنَ الَّذينَ اُوتُوا الْكِتابَ مِنْ قَبْلِكُمْ

وَالْكُفّارَ اَوْلياءَ

وَاتَّقُوا اللّهَ اِنْ كُنْتُمْ مُؤْمِنينَ

۵۷. " O` you who have Faith! do not take those who take your religion in mockery and play, from among those who were given the Book before you and the infidels as guardians; and be in awe of Allah if you are believers."

Commentary: verse ۵۷

The worldly retribution of the act of mockery and sacrilege unto the religion of Allah and profanity, is rupture of relations. Mocking the religion is a job of disbelievers. So, the condition of having Faith is having the religious zeal and dissociating from the vicious.

Never be afraid of the rupture of relation with pagans, the profaners of the religion. If you have Faith, be in awe of Allah.

" O` you who have Faith! do not take those who take your religion in mockery and play, from among those who were given the Book before you and the infidels as guardians;

and be in awe of Allah if you are believers."

****

۵۸- وَاِذا نادَیْتُمْ اِلَی الصَّلوهِ اتَّخَذُوها هُزُوًا وَلَعِبًا

ذ لِکَ بِاَنَّهُمْ قَوْمٌ لا یَعْقِلُونَ

.And when you call to prayer they take it in mockery and play " .۵۸

" .That is because they are a people who do not apply reason

Commentary: verse ۵۸

Following the previous discussion upon the prohibition of friendship with the hypocrites and a party of the People of the Book who mock the commandments of Islam, this verse points to one of their deeds as an evidence. It implies that when the prayer call is recited and the Muslims are called to prayer, the hypocrites and some of :the People of the Book mock it. Here is the verse

" … .And when you call to prayer they take it in mockery and play "

This Fact should be noted that ` prayer ' is the feature and the sample of the religion. Thus, here, taking prayer in mockery means taking the feature of the religion in mockery. Hence, the prayer call should be recited so that the crowd of Muslims .gather, and prayer be established quitely open

In Islamic society, prayer call must be recited loudly and be preached, but it should .not be troublesome; of course

In conclusion, this point is clear that the style of the wise is that they face the affairs logically while the imprudent, those who have not reason, are the makers of mockery. :The verse says

".That is because they are a people who do not apply reason … "

****

۵۹- قُلْ ياأَهْلَ الْكِتابِ هَلْ تَنْقِمُونَ مِنّا

اِلاّ أَنْ امَنّا بِاللّهِ وَما اُنْزِلَ اِلَيْنا وَما اُنْزِلَ مِنْ قَبْلُ

وَاَنَّ اَكْثَرَكُمْ فاسِقُونَ

Say: ` O' People of the Book! Do you find faults with us (for any reason) except " .۵۹ that we have believed in Allah and in what has been sent down to us, and in what was ".'sent down before (the Qurān), and that, certainly, most of you are evil-doers

Occasion of Revelation: verse ۵۹

Upon the Occasion of Revelation of the above verse and the verse after that, it has been narrated from Ibn-Abbas that a group of the Jewish people came to the Prophet (p.b.u.h.) and asked him to describe his creeds for them. Then, the holy Prophet (p.b.u.h.) said: " I believe in Allah and in what have been revealed to Abraham, Ismael, Issac, Jacob, Moses, Jesus, and all Divine Prophets, and I separate none of them from ".the others

".They said: " We do not know Jesus and do not accept him as a prophet

Then they added that they knew no religion worse than their religion (the Prophet's .religion). It was at that time that this holy verse was revealed and answered them

Commentary: verse ۵۹

In this verse, Allah (s.w.t.) orders Prophet Muhammad (p.b.u.h.) to ask the People of the Book why they found faults with them and criticized them for any reason, save that they had believed in Allah (s.w.t.) and submitted to what was sent down to them .and to the prophets before them

:The verse says

Say: ` O' People of the Book! Do you find faults with us (for any reason) except that " we have believed in Allah and in what has been sent down to us, and in what was sent " ... ,(down before (the Qurān

At the end of the verse, there finds a sentence which in fact, is the

clarification of the previous sentence. It, from the tongue of Muslims and addressing the People of the Book, denotes that if you object us upon the pure theism and sincere submission we have unto all the heavenly Books, it is because most of you are evil-doers and have polluted with sins. Thus, since you yourselves are polluted and deluded, then whoever are purified and pave the right path, in your point of view, .their manner is blemish

" .and that, certainly, most of you are evil-doers ... "

:Note

.Denial of the right and annoying the followers of the right is ungodliness -۱

When encountering the severities of the enemies do not forfeit justice and fairness. -۲ .Yet, do not consider all of those hostile enemies as equally evil-doers

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۶۰-قُلْ هَلْ اُنَبِّئُكَمْ بِشَرٍّ مِنْ ذ لِکَ مَثُوبَهً عِنْدَ اللّهِ

مَنْ لَعَنَهُ اللّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ الْقِرَدَه وَالْخَنازِيرَ وَعَبَدَ الطّاغُوتَ

اُوْلئِکَ شَرٌّ مَكانًا وَاَضَلُّ عَنْ

سَو اءِ السَّبيلِ

?Say: ` Shall I inform you of (him who is) worse than that in retribution with Allah " .۶۰

,Worse are those) whom Allah has cursed and brought His wrath upon)

and He turned some of whom into apes and swine, and worshippers of Tāghūt (false " .deity). They are worse in place (with Allah) and far more astray from the (right) path

Commentary: verse ۶۰

In this holy verse, some perverted creeds and some wrong deeds of the People of the Book, resulted to the inflictions they were faced with, are compared with the situation of the true Muslim believers, in order to make clear which of these two groups deserve to be blamed and criticized. This is, indeed, a logical answer which is used for the stubborn and fanatic persons to become mindful. In this comparison, it addresses the Prophet (p.b.u.h.) to tell them whether the person who believes in Allah and the heavenly Books deserves to be criticized and blamed, or the wrong actions of those .whose retribution of their deed is worse than that with Allah

:The verse says

" …?Say: ` Shall I inform you of (him who is) worse than that in retribution, with Allah "

:Then, it explains this subject when it says

Worse are those) whom Allah has cursed and brought His wrath upon, and He)…" turned some of whom into apes and swine, and worshippers of Tāghūt (false deity). " .They are worse in place (with Allah) and far more astray from the (right) path

****

۶۱- وَإِذ ا جاءُوكُمْ قالُوا امَنّا

وَقَدْ دَخَلُوا بِالْكُفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ

وَاللّهُ اَعْلَمُ بِما كانُوا يَكْتُمُونَ

۶۱. " And when they come to you, they say: ` We believe '; while certainly they have entered in with infidelity, and certainly they have gone out with it;

and Allah knows best what they were hiding. "

Commentary: verse ۶۱

In order to complete the discussion about the hypocrites among the People of the Book, in this verse it makes their inner hypocrisy manifest and announces it to the Muslims as such:

" And when they come to you, they say: ` We believe '; while certainly they have entered in with infidelity, and certainly they have gone out with it;..."

And, at the end of the verse, it warns them that in spite of all these concealments, Allah is aware of what they hide. It says:

" ... and Allah knows best what they were hiding. "

****

۶۲- وَتَرى كَثيرًا مِنْهُمْ يُسارِعُونَ فِى الْاِثْمِ وَالْعُدْو انِ

وَاَكْلِهِمُ السُّحْتَ لَبِئْسَ ما كانُوا يَعْمَلُونَ

۶۲. " And you will see many of them striving with one another to hasten in sin and transgression and their devouring the unlawful.

Verily, evil is what they have been doing. "

Commentary: verse ۶۲

In the previous verse, the words were about their infidel spirit; and, here, the statement is about their ethical, social, and economical corruptions.

In this verse, the Qur'ān refers to some other signs of their hypocrisy. As a part of the signs, it says:

" And you will see many of them striving with one another to hasten in sin and transgression and their devouring the unlawful. ... "

That is, they so act in the way of sin and cruelty that as if they go forward unto some honourable goals, and without any shame or modesty, they try to precede one another.

Therefore, preceding in corruption is found in the feature of the society of infidelity and hypocrisy. But, the feature of the Islamic society is precedence in good deeds.

Similarly, the main goals and ideal of the hypocrites is: lust, wealth, might, usury, bribery, enmity, and sinfulness.

Worse than that manner is that they openly show their committing sin and being involved in it.

And, at the end of the verse, in order to emphasize on the indecence condition of their deeds and that they continue to perform them, the holy Qur'ān says:

" ... Verily, evil is what they have been doing. "

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۶۳- لَوْلا یَنْهاهُمُ الرَّبّانِیُّونَ وَالْاَحْبارُ عَنْ قَوْلِهِمُ الْاِثْمَ

وَاَکْلِهِمُ السُّحْتَ لَبِئْسَ ما کانُوا یَصْنَعُونَ

Why do not the learned men and the doctors of law prohibit them (the people) " .۶۳ ?from uttering sinful words and devouring the unlawful

" .Verily evil is what they have been working

Commentary: verse ۶۳

Then, in this holy verse, the attack is targeted at the learned men of such societies .who, by their own silence, encourage them to committing sin

:It says

Why do not the learned men and the doctors of law prohibit them (the people) from " " ... ?uttering sinful words and devouring the unlawful

That is, in order to improve an immoral society, the knowledgeable men among them must change their incorrect thoughts and creeds. Thus, the verse shows the style of improving an immoral society to the learned people that they must begin with mental .revolution

And, at the end of the verse, the Qur'ān has blamed the indifferent scholars who remain silent and those who abandon ` enjoining right and forbidding wrong ' in the :same level that it has blamed the evil-doers, where it says

" .Verily evil is what they have been working ... "

Thus, it becomes clear that the fate of those who do not perform the great duty of ` enjoining right and forbidding wrong ', specially when they are among scholars and learned ones, is equivalent with the fate of the sinners. They have, indeed, a share of .their crime

Ibn-Abbās, the famous commentator, has been narrated from that he used to say: "

This verse is the most intensive verse which scorns and blames the undutiful and indifferent scholars. "

It is evident that this command does not pertain exclusively to the silent scholars of the Jews and the Christians. It encompasses all the mental leaders and scholars who sit silent at the time that people become polluted with committing sin and go forward in the path of injustice and

.corruption, because the law of Allah is the same for all human beings

In a tradition from Imam Ali (a.s.), mentioned in Sermon No.۱۹۲, we recite that he has :said

because Allah, the Glorified, did not curse the past age except for that they had ... " .left off enjoining the right and forbidding the wrong

In fact, Allah cursed the foolish for committing sins and the wise because they gave " ... .up refraining others from evils

In other words, this part of the sermon means that former nations were destroyed for their committing sins and that their wise men did not forbid people from evils. At this .time the misfortunes and divine retributions came down over them

Then, o' people! beware to do ` enjoining right and forbidding wrong' so that you may .not have a similar fate of theirs, either

****

۶۴- وَقالَتِ الْيَهُودُ يَدُ اللّهِ مَغْلُولَهٌ

غُلَّتْ يْديهِمْ وَلُعِنُوا بِما قالُوا بَلْ يَد اهُ مَبْسُوطَتانِ يُنْفِقُ كَيْفَ يَشاءُ

وَلَيَزيدَنَّ كَثيرًا مِنْهُمْ ما اُنْزِلَ اِلَيْکَ مِنْ رَبّکَ طُغْيانًا وَكُفْرًا

وَاَلْقَيْنا بَيْنَهُمُ الْعَد اوَهَ وَالْبَغْضاءَ اِلى يَوْمِ الْقِيامَهِ

كُلَّما اَوْقَدُواْ نارًا لِلْحَرْبِ اَطْفَاَهَا اللّهُ وَيَسْعَوْنَ فِى الْاَرْضِ فَسادًا

وَاللّهُ لا يُحِبُّ الْمُفْسِدينَ

And the Jews have said: ` The hand of Allah is tied up! ' Be their hands " .۶۴

.tied up! and cursed be they for what they have said

.Nay, both His hands (of Power) are (always) spread out

.He bestows as He pleases

And what has been sent down to you from your Lord will certainly increase many of them in insolence and infidelity; and We have cast enmity and hatred between them ,till the Day of Resurrection. Everytime they kindle a fire for war

Allah extinguishes it. They strive to make mischief in the land; and Allah does not love .the mischief makers

Commentary: verse ۶۴

One of the clear examples of the vain statements and sinful words of the Jews, which .were generally referred to in the previous verse, has been pointed out in this verse

Its explanation is that history shows that once the Jews were living in a very powerful state. They were ruling over a vast part of the inhabited world of that era, of which the time of David and Solomon, son of David, can be mentioned as an example. In the time after that, too, their authority continued to be exposed with some changes, of .course

But, with the advent of Islam, the light of the star of their power declined especially in .Mecca and Medina

,The Prophet's fights against the Jewish tribes known as Banī–Nadīr

p: ٣٥٠

Banī-Ghurayẓah, and the Jews of Kheybar caused them to become very weak. At this time, considering their past glory, authority and power, some of them mockingly said .that Allah's hand was tied up with chains and would not give them anything

Since the rest of them (those Jewish people) were content with them, too; the Qur'ān :has attributed this qualification to all of them, by saying

" ... !And the Jews have said: ` The hand of Allah is tied up "

In answer to them, and in order to blame and reproach such a wrong belief, at first, :Allah says

" ... .Be their hands tied up! and cursed be they for what they have said ... "

:Then, to nullify this unjust opinion, the Qur'ān says

.Nay, both His hands (of Power) are (always) spread out. He bestows as He pleases ... " " ...

Allah is neither forced in His affairs, nor is He obliged to the natural phenomena or the .momentum of time; but His Will is above every thing and effective in all affairs

Then, it implies that even these verses, that make the secret of their statements and opinions manifest, in stead of having a positive effect on them and turning them back from the wrong path, cause many of them to become rather stubborn and also to :increase their rebelliousness and faithlessness. The verse says

And what has been sent down to you from your Lord will certainly increase many ... " " ... ;of them in insolence and infidelity

But, for these unjust statements and opinions that they utter, and the obstinacy that they have in the way of disobedience and disbelief, Allah has assigned a heavy :chastisement for them in this world. He (s.w.t.) in this verse says

... .and We have cast enmity and hatred between them till the Day of Resurrection ... " "

And, by the last part of the verse, the Qur'ān points to the struggles and efforts of the Jews for kindling the flames of war. It also points to the grace of Allah in protecting :and rescuing the Muslims from these annihilating flames, where it says

" ... .Everytime they kindle a fire for war, Allah extinguishes it ... "

And, in fact, this divine incident is one of miraculous aspects of the life of the Prophet :(p.b.u.h.). Then, the Qur'ān continues saying

They strive to make mischief in the land; and Allah does not love the mischief ... " " .makers

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۶۵- وَلَوْ اَنَّ اَهْلَ الْكِتابِ امَنُوا وَاتَّقَوا

لَكَفَّرْنا عَنْهُمْ سَيئاتِهِمْ وَلَاَدْخَلْناهُمْ جَنّاتِ النَّعيمِ

And if the People of the Book had believed and kept from evil, We would certainly " .۶۵ have remitted their sins and We would certainly have made them enter Gardens of " .Bless

Commentary: verse ۶۵

The Qur'ān follows, here, the former criticisms upon the manner and style of the People of the Book. In this verse and the verse next to it, as the training principles require, and in order to bring back the mischievous People of the Book to the straight path and admiring that minority of them who did not cooperate with them in their evil :deeds, the Qur'ān, at first, says

And if the People of the Book had believed and kept from evil, We would certainly " " ... have remitted their sins

They not only will be forgiven of their sins but also will be admitted into gardens of :Paradise which are the center of kinds of blessings. The Holy Qur'ān says

" .and We would certainly have made them enter Gardens of Bless ... "

.This meaning refers to the spiritual bounties found in the Hereafter

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۶۶- وَلَوْ اَنَّهُمْ اَقامُوا التَّوْراةَ وَالْاِنْجيلَ

وَما اُنْزِلَ اِلَيْهِمْ مِنْ رَبِّهِمْ

لَاَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ اَرْجُلِهِمْ مِنْهُمْ اُمَّةٌ مُقْتَصِدَةٌ

وَكَثيرٌ مِنْهُمْ ساءَ ما يَعْمَلُونَ

۶۶. " And if they had kept up the Turah and the Evangel and what was sent down to them from their Lord, they would certainly have had (of the bounties) from above them and from beneath their feet.

Among them there are people who are moderate, but (as for) many of them, evil is what they do. "

Commentary: verse ۶۶

If the followers of heavenly Books other than the Holy Qur'ān had submitted to the Qur'ān, and had not imagined that surrendering to the Qur'ān is the submission of the Children of Israel to Arabs, and had realized that the prophets' principles of teachings are all alike, and that having faith in what was revealed after the Turah and Evangel is a promotion to the higher class of belief not negating the former instructions, then, besides enjoying of the concerning merits in Hereafter, they would have received varieties of bounties in this very world, too.

In the preceding holy verse, the function of Faith in the spiritual felicity of the other life was referred to, but here, in the verse under discussion, its function in the worldly prosperity and economic welfare has been stated. The verse says:

" And if they had kept up the Turah and the Evangel and what was sent down to them from their Lord, they would certainly have had (of the bounties) from above them and from beneath their feet. ... "

In the previous verse, the words were about the belief of the Jews saying that: " The hand of Allah is tied up ", while, here, the verse points out that they should refer to the

heavenly Books and then judge whether the hand of Allah is tied up or not. The reason that their glory and might

changed into disgrace and degradation as a retribution, was for that they turned their .(.backs to the heavenly instructions, not for the restraint of Allah (s.w.t

Among them there are people who are moderate, but (as for) many of them, evil is ... " " .what they do

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Section ۱۰: The Christian Diviation from the Truth

Point

Truth to be proclaimed at all cost The people of the Gospel do not act up to it

.The errors which the Christians commit

۶۷- يَأَيُّهَا الرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ

وإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ و وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

إِنَّ اللَّهَ لَا يَهْدِى الْقَوْمَ الْكَافِرِينَ

;O' Messenger! convey what has been sent down to you from your Lord " .۶۷

;(and if you do not, then you have not conveyed His message (at all

and Allah will protect you from the (vice of) people, verily Allah does not guide the " .unbelieving ones

Commentary: verse ۶۷

.Appointment of the Successor as the Final Point of Prophetic Mission

In this verse, only the Prophet (p.b.u.h.) is addressed. It states but his duty. The text of the verse begins with " O' Messenger! " and continues explicitly and emphatically :commending him such

" ... ;convey what has been sent down to you from your Lord ... "

Then, for a further emphasis it warns him that if he refrains doing that, (that never :might he refrain), he has not conveyed His message to people at all. The verse says

" ... ;(and if you do not, then you have not conveyed His message (at all ... "

After that, the revelation consoles the Prophet (p.b.u.h.), as if he was anxious and

worried about a particular incident, and tells him not to be afraid of people for :performing this duty. It says

" … ,and Allah will protect you from the (vice of) people … "

And, at the end of the verse, as a threat and punishment unto those

who reject or deny this peculiar message and pertinaciously blaspheme it, the verse :says

" .Verily Allah does not guide the unbelieving ones ... "

Truely, what an important subject there existed in the latest months of the Prophet's life that in the above-mentioned verse the lack of its conveyance has been counted .equivalent with the lack of messengership wholly

In different books of the scholars of both Sunnite and Shi`ah schools of thought, there are many authentic traditions recorded to say that the above-mentioned verse has been revealed at Qadīr-i-Khum about the appointment of the successor for the (Prophet (p.b.u.h.) and the future fate of Islam and Muslims. (١

Some of these books, compiled by both main sects of Islams are as follows: A) ١- ١ -١ Sunan-i-Ibn-Majih, vol. ١, p. ٥٥ ٢- Al-Fadā'il, by 'Ahmad-Ibn-Hanbal (handwritten) ٣- Khaṣā'ış-un-Nisa'i, p. ٢١ ۴- Al-Kanā wal-'Asmā', by Dūlabi, vol. ٢, p. ۶١ ۵- Mushkil-ul-'Athār, by Ṭahāwi, vol. ٢, p. ٣٠٧ ۶- Al-'Ighd-ul-Farid, vol. ٣, p. ٩۴ ٧- Al-'Istiab, vol. ٢, p. ۴۶٠ ٨- Tarikh-i-Baqdad, vol. ٧, p. ٣٧٧ ٩. Mustadrak-ul-Hakim, vol. ٣, p. ١١٠ ١٠- Tarikh-i-Damishgh, vol. ٢, p. ١۶۶ ١١- Tafsir-ul-Hafiz, by Ibn-Kathir, vol. ٢, p. ١۴ B) ١- At-Tarā'if, by Ibn-Ṭawūs, p. ١۴٠ ٢- Manāghib, by Ibn-Shahr'āshūb, vol. ٢٩, p. ٢٢٨ ٣- The Book of Salim-Ibn-Ghays, p. ١١١ ۴- 'Ikmal-ud-Din, by Ash-Shaykh-us-Ṣadugh, vol. ١, p. ٢٧۴ ۵- 'Ihtijāj, by Tabarsi, p. ۶۶٣ ۶- Bihār-ul-'Anwār, vol. ٣٧, p. ١٨١, tradition ۶٨ ٧- 'Ighbāl-ul-'Ighbā), p. ۶۶٣ ٨- Raudatul-Wa'izin, vol. ١, p. ٨٩ ٩- 'Al-Yaghin, p. ٣۴٣ ١٠- Al-'Adad-il-Ghawiyyah, p. ١۶٩ ١١- 'At-Tahşin, p. ۵٧٨ ١٢- 'Aş-Şirāt-ul-Mustaghim, vol. ١, p. ٣٠١ ١٣- 'Al-Qadir, by Al-'Allamat-ul-'Amini ١۴- 'Abaghāt-ul-'Anwār, by Al-'Allāmah Mir-'Hamid Hussayn Al-Lakhunuy (India) ١۵- 'Ighāgh-ul-Hagh, by Ghādi Nurullah, At-Tusturi; .tens of other books

In the last year of the Prophet's life the rites of Hajjat-ul-Widā` were very gloriously .(.performed at the presence of the Prophet (p.b.u.h

In this journey, not only the inhabitants of Medina accompanied the holy Prophet (p.b.u.h.), but also Muslims of different parts of Arabia took part in the pilgrimage with .the Prophet (p.b.u.h.) to gain a great historical honour and credit

The sun of Arabia was showering heat as fire over mounts and valleys. But the sweetness of this spiritual journey made everything easy for the pilgrims of Mecca. It was nearly noon. The land of Juhfeh and, behind it, the hot dry deserts of Qadīr-i-.Khum were showing themselves from a distance

It was on Thursday in the tenth A.H. (anno Hijira), just eight days after the Day of .Sacrifice. Suddenly the Prophet (p.b.u.h.) ordered halt to the marching caravan

The Prophet's Mu'azzin invited people to noon prayer with a loud voice of ` Allahu-Akbar '. People became ready for prayer while the weather was so hot that men had to put one side of their shoulder-mantles on the groumd under their feet and another .side of it over their heads when establishing prayer

When the noon prayer was established, people were going to go immediately into their small tents which they were carrying with them to shelter therein. But the Prophet (p.b.u.h.) informed them that everybody should attend to hearken a new .Divine message. Then he announced that message through a full described sermon

Those people who were standing in a distance from the Prophet

.p.b.u.h.) to listen to his lecture could not see him from behind the crowd)

Therefore, a pulpit was prepared from the seats used at the back of the camels. The holy Prophet (p.b.u.h.) mounting the pulpit praised Allah and sought protection from :Him. Then he addressed the huge crowd of people and said

Soon I am going to depart from among you by accepting the invitation of Allah. I am " .responsible, and you are responsible, too

" ?How do you bear witness about me

:The audience shouted saying

We bear witness that certainly you have conveyed (the mission of messengership), " advised (the circumstance of benevolence) and strived (to guide us). May, then, Allah " .reward you goodness

:Then he (p.b.u.h.) questioned

Do you not bear witness to Unity of Allah, my messengership, the rightfulness of the " " ?Day of Resurrection, and raising the dead on that Day

The crowd answered: " Yes, We confess." The Prophet (p.b.u.h.) said: " O' Lord! Be ".witness

Again, he (p.b.u.h.) said: " O' people! Do you hear me? ... " The audience answered positively, and then a silence dominated throughout the desert, so that there was .heard nothing but the sound of the wind

The Prophet (p.b.u.h.) said: " Now, look how do you treat with these two weighty and " ?worthy things that I leave among you

A voice from among the crowd asked the Prophet (p.b.u.h.) what those two worthy .things were

The Prophet (p.b.u.h.) immediately said: " The first is the Greater Weight ', the

Qur'aËn, whose one end is in Allah's hand and another end is in your hand. Never abandon it lest you might get astray! The second worthy thing is my progeny, my Ahlul-Bayt. And verily Allah, the Subtle, the Aware,informed me that never, never, will these too get separated from each other until they meet me at Heaven. Do not anticipate them both, because you will be perished; and be not behind-hand of those ".two, for you will beperished, too

At that time, people saw that the Prophet (p.b.u.h.) was looking round as if he was looking for someone. As soon as he saw Ali (a.s.), he

leaned over and took his hand and raised it up so high that the whiteness of their arm-pits appeared. All the crowd saw him (a.s.) and recognized him that he is the very ever-victorious officer of Islam. Here, the Prophet's voice became louder and more audible when he said:

" O' people! who is superior (or the Master) among the people to the believers more than their own selves? "

They said: " Allah and the Prophet (p.b.u.h.) know better. "

The Prophet (p.b.u.h.) said: " Allah is my master, and I am the master over the believers, and I am superior to them more than their own selves (my decision is superior to their decision). "

Then he (p.b.u.h.) added:

" To whomever I am the Maulā (the master) this Ali is his Maula (the master)." And he repeated this statememnt three times, or, as some narrators of the traditions have cited, he repeated it four times.

After stating this commandment, he looked up towards heaven and prayed, saying:

" O' Allah! Be You a friend to him who is a friend to him (Ali) and (Be You) as enemy to him who is enemy to him (i.e. Ali).

Then he (p.b.u.h.) said to the audience: " Beware that all of you who are present should communicate this news to those who are absent. "

The Prophet's sermon was completed while sweat was showering from the faces of the Prophet (p.b.u.h), Ali (a.s.) and all people there because of the heat. Before separating the rows of the pilgrims, Rūh-ul-'Amīn (Gobriel) came down and revealed this holy verse to the Prophet (p.b.u.h.):

"...This day have I perfected your religion for you and have I completed My bounties on you and am pleased your religion to be Islam. ..."(1)

The Prophet (p.b.u.h.) said: " Allah is the Greatest! Allah is the Greatest upon the perfection of religion and completion of favour, and the Lord became pleased with my messengership and Ali's mastership after me."

At this time there arose a sound of pleasure and uproar amongst people, and they congratulated this position to Ali (a.s.). Two people, out

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of those famous ones in the gathering who felicitated Ali (a.s.), were Abu-Bakr and `Umar. It was at the presence of the crowd when they one after another uttered in their Arabic tongue: " Bakhkhin bakhkhin laka yabna Abī-Tālib. Aṣbaḥta wa amsayta Moulāee wa Maulā kulle Mu'minin wa Mu'minah " (Hurrah, Hurrah, O' son of Abū-Tālib! You have now become my Maula (master) and the Maula (master) of every believing man and believing woman.)

This report is a brief explanation of the Qadīr-i-Khum which has been recorded in the scholars' books of both Sunnie and Shi`ites.

An Explanation:

All of the Shi`ite commentators basing on Ahlul-Bayt's traditions, and also as some Sunnite commentators, like Fakhr-i-Rāzī and the author of Almanār have cited that this verse is related to the mastership (wilāyah) of Ali-ibn Abī-Ṭālib and the event in Qadiīr-i-Khum.

The style of the tone and address of the verse distinguishes this holy verse from the verses before and after it. It is only in this verse throughout the Qur'ān that the holy Prophet (p.b.u.h.) has been threatened due to the concealment of message. It announces that if he does not convey that message, it is as if what he has conveyed during all the years of his messengership will be reduced to nothing. Therefore, it must be noted what an important message it is which has been stated there and in that manner.

It is a message that , from the point of significance, is equivalent with all the Divine messages of the whole period of his prophethood and messengership. That message is the mastership, Imamate, and leadership of Ali-ibn-Abī-Talīb (a.s.) from the side of Allah.

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O' Lord! accept us and our children among the true followers of Imam Ali (a.s.) and his progeny (a.s.), and cause us all to be mustered with them on the Day of Resurrection.

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۶۸- قُلْ يااَهْلَ الْكِتابِ

لَسْتُمْ عَلى شىْ ءٍ حَتّى تُقيمُوا التَّوْراهَ وَالْاِنْجيلَ

وَما اُنْزِلَ اِلَيْكُم مِنْ رَبِّكُمْ

وَلَيَزيدَنَّ كَثيرًا مِنْهُمْ ما اُنْزِلَ اِلَيْكَ مِنْ رَبِّكَ طُغْيانًا وَكُفْرًا

فَلا تَأْسَ عَلَى الْقَوْمِ الْكافِرينَ

Say: ` O' People of the Book you follow naught (no true religion) till you keep up " .۶۸ ;the Turah and the Evangel and what has been sent down unto you from your Lord

and surely that which has been sent down to you from your Lord (the Qur'ān) shall .increase many of them in insolence and infidelity

".So do not grieve for the unbelieving ones

Commentary: verse ۶۸

It is necessary to believe in all the heavenly Books, and a mere claim of belief is not sufficient. Practice and establishment of action for Faith is indispensable. Thus, the .person who does not practise his Faith has no religion

The personality and value of individuals is estimated by the level of their action on the .religious duties

Infidelity and obstinacy of persons do not harm the Islamic system and ideology, but .they themselves incur its harm. Allah is the protector of the religion

Say: ` O' People of the Book you follow naught (no true religion) till you keep up the " ;Turah and the Evangel and what has been sent down unto you from your Lord

and surely that which has been sent down to you from your Lord (the Qur'ān) shall .increase many of them in insolence and infidelity

".So do not grieve for the unbelieving ones

It is evident, of course, that the content meaning of this verse is not

p: ۳۶۲

allocated to the Jews. If the Muslims suffice only to the claim of Islam, too, and do not establish the prophets' principles of training, and their own heavenly Book in particular, they will have neither any rank and value with Allah nor in their own personal and social life. So, they will always be helpless, inferior and defeated.

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۶۹- اِنَّ الَّذینَ امَنُوا وَالَّذینَ هادُوا وَالصّابِئونَ وَالنّصارى

مَنْ امَنَ بِاللّهِ وَالْیَوْمِ الاْخِرِ وَعَمِلَ صالِحًا

فَلا خَوْفٌ عَلَیْهِمْ وَلا هُمْ یَحْزَنُونَ

۶۹. " Verily those who believed, and those of the Jews and the Sabians and the Christians, whoever believed in Allah and the Last Day,

and worked righteousness no fear shall be upon them, nor shall they grieve."

Commentary: verse ۶۹

Point

The verse relates to the Faith and the deeds of the followers of those religions mentioned in the verse at their own concerning times. Then, with the advent of a new religion, they should believe in the new Divine law, else the appointment of the successive prophets seems useless. Then, either of the Jews, the Christians, and others should believe in Islam like Muslims and act righteously. It is in that case that they will have no fear nor any grief.

" Verily those who believed, and those of the Jews and the Sabians and the Christians, whoever believed in Allah and the Last Day, and worked righteousness no fear shall be upon them, nor shall they grieve."

All the heavenly religions prove that the criterion of felicity is both ` Faith and righteous deed ', not the bare claims and names or slogans.

Thus, Faith is not separate from action; and tranquility and security are found due to them both.

Explanation:

What is the Objective Meaning of the Sabians?

Some commentators have said that they are a group of people whose religion has been taken from those of the Jews and Christians. Some others have said that they believe in Noah (a.s.) and do not believe in all prophets after him. But, as Imam Ridā (a.s.) has said, the Sabians are

some formerly worshippers who repented and believed in both `The Origin

(and the End ', and did righteous deeds, too. (۱)

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۱- Tafsir-i-Atyab-ul-Bayan

۷۰- لَقَدْ اَخَذْنا میثاقَ بَنی اِسْر ائیلَ

وَاَرْسَلْنا اِلَیْهِمْ رُسُلاً کُلَّما جاءَهُمْ رَسُولٌ بِما لاتَهْوی اَنفُسُهُمْ

فَریقًا کَذَّبُوا وَفَریقًا یَقْتُلُونَ

۷۰. "Certainly We took a covenant from the Children of Israel and We sent messengers to them. Whenever there came to them a messenger with what their souls did not desire, some of them they would deny and some (of them) they would slay."

Commentary: verse ۷۰

In Sura Al-Baqarah No. ۲ and at the beginning of this current Sura, Al-Mā'idah, there is a hint to the firm covenant that Allah has taken from the Children of Israel. In the above verse, too, this covenant is referred to again. It implies that Allah took covenant from the Children of Israel to do according to what He sent down. And, He appointed some messengers for them to guide them and to demand the fulfilment of this covenant from them. It says:

"Certainly We took a covenant from the Children of Israel and We sent messengers to them. …"

Then the verse continues implying that they not only did not do upon this covenant but also whenever a messenger brought a Divine commandment to them which contrasted their wishes and low desires, they committed the worst and the strongest struggle against him. They denied some of these prophets, while they killed those prophets whose influence they could not hinder. It says:

"… Whenever there came to them a messenger with what their souls did not desire, some of them they would deny and some (of them) they would slay."

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۷۱- وَحَسِبُوا اَلاّ تَكُونَ فِتْنَةٌ فَعَمُوا وَصَمُّوا

ثُمَّ تابَ اللّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُّوا كَثيرٌ مِنْهُمْ

وَاللّهُ بَصيرٌ بِما يَعْمَلُونَ

۷۱. " And they (the Jews) imagined that there would be no affliction, so they became blind and deaf (unto the Truth); then Allah turned to them mercifully; but again many of them became blind and deaf; and Allah sees what they do."

Commentary: verse ۷۱

In this verse, the vain pride of the Jews is referred to, with those plenty treacheries and violences that they had. The verse says:

" And they (the Jews) imagined that there would be no affliction, ... "

As this meaning has been pointed out in other verses, the Jews considered themselves a superior race, and they remarked that they were the Children of Allah. Finally, this dangerous pride and self-admiration, like a curtain, covered them over their eyes and ears. So, as a result of it, they became blind for seeing the signs of Allah and, as a deaf, they did not hear the words of right. The verse says:

"... so they became blind and deaf (unto the Truth); ... "

But, when they saw some samples of the punishments of Allah, and felt the evil fate of their own deeds, they regreted. They, then, repented, because they realized that the divine threats were serious and that they were not a superior race. It was at that circumstance that Allah accepted their repentance. It says:

"...then Allah turned to them mercifully; ... "

But this recognition and regretfulness did not last long. They again began to be disobedient, violent, obstinate and heedless to the right and justice. Therefore, the curtains of negligence, which is the result of committing sins, were put over their eyes and ears, so that they became blind again for seeing the signs of truth and deaf again

.for hearing the words of truth. This status enveloped many of them

p: ۳۶۷

"... ;but again many of them became blind and deaf..."

And, at the end of the verse, the Qur'ān, in a short but expressive phrase, implies that never Allah is heedless of their deeds and He sees all the things that they do. It says:

".and Allah sees what they do ..."

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۷۲- لَقَدْ كَفَرَ الَّذينَ قالُوا اِنَّ اللّهَ هُوَ

الْمَسيحُ ابْنُ مَرْيَمَ وَقالَ الْمَسيحُ يابَنى اِسْر ائيلَ اعْبُدُوا اللّهَ رَبّى وَرَبَّكُمْ

اِنَّهُ مَنْ يُشْرِكْ بِاللّهِ فَقَدْ حَرَّمَ اللّهُ عَلَيْهِ الْجَنَّهَ

وَمَأْواهُ النّارُ

وَما لِلظّالِمينَ مِنْ اَنْصارٍ

,Certainly they are infidels who say: ` Verily Allah, He is the Messiah " .۷۲

!son of Mary;' and the Messiah (himself) said: ` O' Children of Israel

worship Allah, my Lord and your Lord. Verily whoever associates anything with Allah, ,then Allah has forbidden to him the Paradise and his abode is the Fire

".' and there shall be no helpers for the unjust

Commentary: verse ۷۲

Following the discussions upon the aberrations of the Jews, which were delivered in the former verses, in this verse and the verses next to it, the words are about the deviations of the Christians. At first, it begins with the greatest swerve of Christianity, :i.e. Godship of the Messiah, Jesus Christ. It says

"...';Certainly they are infidels who say: ` Verily Allah, He is the Messiah, son of Mary "

They say so while Jesus (a.s.) himself vividly told the Children of Israel to worship :Allah, their Lord. The verse says

!and the Messiah (himself) said: ` O' Children of Israel ..."

"... ,worship Allah, my Lord and your Lord

Also, for an emphasis on this subject, and in order to prevent any ambiguity and fault, :the words of Jesus continue adding

Verily whoever associates anything with Allah, then Allah has forbidden to him the..."
Paradise and

"... ,his abode is the Fire

And again, for a further emphasis and confirming this fact that polytheism and extremism is a kind of manifest wrongdoing, they were told such:

"'.and there shall be no helpers for the unjust..."

What is found in the above-mentioned verse regarding the Messiah (a.s.) persisting on the theme of theism,(١) is a subject matter which also adapts to the existing sources of Christianity.(٢) This very matter is counted among the evidences for the significance of the Qur'ān.

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١ - ١ Mark, Chapter ١٢, No. ٢٩, indicates Jesus invites people to theism and says:"... O Isreal; the Lord our God is one Lord."

٢ - ٢ Matthew, Chapter ۶, No. ٢۴ is also like that. It speaks about one God

۷۳- لَقَدْ كَفَرَ الَّذينَ قالُوا

اِنَّ اللّهَ ثالِثُ ثَلاثَهٍ وَما مِنْ اِلهٍ اِلّا اِلهٌ و احِدٌ وَاِنْ لَمْ يَنْتَهُوا

عَمّا يَقُولُونَ لَيَمَسَّنَّ الَّذينَ كَفَرُوا

مِنْهُمْ عَذ ابٌ اَليمٌ

',Certainly they disbelieve who say: ` Verily Allah is the third of the three " .۷۳

while there is no god save the One God; and if they desist not from what they say, a ".painful chastisement shall befall those among them who disbelieve

Commentary: verse ۷۳

This fact should be noted that what was referred to in the previous verse was the subject of extremism and unity with Allah. But, in this verse, the Qur'ān points to the plurality of gods from the view point of the Christians, viz. threefoldness in Divine :Unity. It says

"...',Certainly they disbelieve who say: ` Verily Allah is the third of the three "

:In answer to them the Qur'ān decisively says

"... ;while there is no god save the One God ..."

:Then, the Qur'ān, with a strong and severe tone, emphatically warns them

and if they desist not from what they say, a painful chastisement shall befall those ..." ".among them who disbelieve

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۷۴- اَفَلا يَتُوبُونَ اِلَى اللّهِ وَيَسْتَغْفِرُونَهُ

وَاللّهُ غَفُورٌ رَحيمٌ

?Will they not then turn to Allah and ask forgiveness of Him " .۷۴

".And Allah is Forgiving, Merciful

Commentary: verse ۷۴

This holy verse contains significance to the fact that perverted beliefs should be .repented of

The deviated persons from the straight path should be invited to the right path through the statement of the divine forgiveness and mercy. It can be done by saying .that Allah both forgives and bestows His mercy on the servants

:The verse says

?Will they not then turn to Allah and ask forgiveness of Him "

".And Allah is Forgiving, Merciful

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۷۵- مَا الْمَسِيحُ ابْنُ مَرْيَمَ اِلّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ

وَاُمُّهُ صِدّيقَةٌ كانا يَأْكُلانِ الطَّعامَ انْظُرْ كَيْفَ نُبَيِّنُ

لَهُمُ الْآياتِ ثُمَّ انْظُرْ اَنّى يُؤْفَكُونَ

۷۵. "The Messiah, son of Mary, is but a messenger (that) messengers (the like of whom) have passed away before him, and his mother was a truthful woman; they both used to eat food. See how We make the Signs clear for them (people), and see how they are turned away (from the truth)."

Commentary: verse ۷۵

Allah introduces three reasons in this verse which prove that Messiah (a.s.) is not God.

۱- He (a.s.) has been born and he (a.s.) is son of Mary.

۲- There have been some prophets like him, too, and he is not matchless.

"The Messiah, son of Mary, is but a messenger (that) messengers (the like of whom) have passed away before him, …"

۳- Like anybody else, he is in need of food and other necessities, and he gains his strength from food. Therefore he does not possess an absolute power to be God. Whoever needs food cannot be the creator of the food.

These are clear statements of the holy Qur'ān that people understand.

However, having some privileges, such as miracles and exceptions, do not prove divinity for a person. Other prophets worked miracles, too. Or, Adam had not parents, either.

"… and his mother was a truthful woman; they both used to eat food. …"

Allah (s.w.t.) is neither material, nor born, nor necessitous, and He has no place.

"… See how We make the Signs clear for them (people), and see how they are turned

".(away (from the truth

By the way, Mary is one of God's saints. The Qur'ān honours women and counts Mary ` a truthful woman '. In another verse of the Qur'ān, it is said that Mary testified Allah's word and she was of the

obedient ones: " ...and she testified the truth of the words of her Lord, and His Scriptures and she was of the obedient ones."(1)

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1- Sura Al-Tahrim, No. ۶۶, verse ١٢

۷۶- قُلْ اَتَعْبُدُونَ مِنْ دُونِ اللّهِ

ما لا يَمْلِكُ لَكُمْ ضَرًّا وَلا نَفْعًا وَاللّهُ

هُوَ السَّميعُ الْعَليمُ

Say: ` Do you worship besides Allah that which possesses for you neither harm " .۷۶
".nor profit? And Allah He is the All-Hearing, the All-Knowing

Commentary: verse ۷۶

Point

To complete the former reasonings about Jesus, the Qur'ān in this verse remarks to the Christians that they knew that the Messiah was fully in need of what a human being needs. He was not even the possessor of his own harm and his own profit, then :how could he be the possessor of their harm and profit? It says

Say: ` Do you worship besides Allah that which possesses for you neither harm nor " "... ?profit

That was why Jesus was captured many times by his enemies, or that his friends were involved in some inflictions. So, had not been the Grace of Allah, he (a.s.) could .have done nothing

And, at the end of the verse, the Qur'ān warns them not to imagine that Allah does not hear their vain words, or He is not aware of their inside, because He is both Hearing :and Knowing. The verse says

".And Allah He is the All-Hearing, the All-Knowing ..."

:Explanations

For realizing that the path of polytheism is invalid, refer to your own human intellect -۱ .and sensibility

Except Allah, other gods are incapable even of hearing and knowing your – ۲ .necessities; much less of supplying them

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p: ۳۷۵

۷۷- قُلْ يااَهْلَ الْكِتابِ لا تَغْلُوا فى دينِكُمْ غَيْرَ الْحَقِّ

وَلا تَتَّبِعُوا اَهْواءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَاَضَلُّوا كَثيرًا

وَضَلُّوا عَنْ سَواءِ السَّبيلِ

Say: ` O' People of the Book! do not exaggerate in your religion other than the " .۷۷ truth, and do not follow the vain desires of the people who had gone astray aforetime, ".and led many astray, and went astray from the right path

Commentary: verse ۷۷

In this verse following the manifestation of the fault of the people of the Book in the field of exaggeration about Divine prophets, the holy Prophet (p.b.u.h.) is commanded to invite them, with clear reasonings that they formally return from this way. The :verse says

,Say: ` O' People of the Book! do not exaggerate in your religion other than the truth " "...

The exaggeration of the Christians is clear, of course, but the exaggeration of the Jews, who are also involved in those whom the Qur'ān addresses to by the phrase: " O' People of the Book! ", is probably a hint to the statement they said about prophet .Ezra (a.s.) and considered him the son of Allah

And, since the origin of exaggeration is often following the vain desires of the :misguided ones, to complete this meaning, the verse continues saying

and do not follow the vain desires of the people who had gone astray aforetime,..." ".and led many astray, and went astray from the right path

This phrase points to the fact that this meaning is recorded in the history of the Christianity, too. The idea of trinity and exaggeration about Jesus (a.s.) was not mainly found among them in the early centuries of the Christianity. When the Indian Idolaters, and the like, joined the religion of Christ, they added something from the

.remaining belief of the former creed, viz. trinity and polytheism, to the Christianity

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Section ١١: Christian nearness to Islam

Point

The Israelites cursed by David and Jesus for their disobedience and exceeding the limits

Jews' enmity and the Christian friendship of the Muslims The pious ones among

.the Christian priests and monks

٧٨- لُعِنَ الَّذينَ كَفَرُوا مِنْ بَنى اِسْر ائيلَ عَلى لِسانِ

د اوُودَ وَعيسَى ابْنِ مَرْيَمَ ذ لِكَ بِما عَصَواْ

وَكانُوا يَعْتَدُونَ

٧٨. " Those who disbelieved from among the Children of Israel were cursed by the tongue of David, and of Jesus, son of Mary, that was because they disobeyed and used to transgress."

Commentary: verse ٧٨

Hadrat David (a.s.) cursed the Israelites for their offence and violation regarding to holiday on Saturday. And Hadrat Jesus (a.s.) cursed them, too, for the reason that the Children of Israel, in order to assure their hearts, asked for heavenly food, which was descended by Allah as a result of Jesus's supplication. They ate it but they disbelieved again.

Therefore, they incurred the wrath and punishment of Allah. The holy verse says:

" Those who disbelieved from among the Children of Israel were cursed by the tongue of David, and of Jesus, son of Mary, that was because they disobeyed and used to transgress."

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۷۹- كانُوا لا يَتَناهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ ما كانُوا

يَفْعَلُونَ

.They used not to restrain each other from any dishonour they committed " .۷۹

" !Certainly evil was that which they were doing

Commentary: verse ۷۹

The curses of David (a.s.) and Jesus (a.s.) unto the Children of Israel was for the reason that they disobeyed and transgressed. It was also because:

.They used not to restrain each other from any dishonour they committed "

" !Certainly evil was that which they were doing

It is narrated from Imam Sādiq (a.s.) who said: " They (the good people of the Children of Israel) did not take part in the (sinful) activities and meetings, but when they saw them (the sinners) they met them with smile to their faces, and association."(۱)

.So, the person who is careless toward corruption is cursed by the prophets

The deed of ` forbidding from doing evil ' is not allocated to the religion of Islam, but it had existed in all divine religions.

In the community of the Israelites, mischief had commonly been committed. Then, they were cursed by Allah (s.w.t.) and the Messenger of Allah (p.b.u.h.).

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۱- At-Tafsīr-ul-Burhān, vol. ۱, p. ۴۹۲ ۱

۸۰- تَرى كَثيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذينَ كَفَرُوا

لَبِئْسَ ما قَدَّمَتْ لَهُمْ اَنفُسُهُمْ اَنْ سَخِطَ اللّهُ عَلَيْهِمْ

وَفِى الْعَذ ابِ هُمْ خالِدُونَ

.You see many of them making friends with those who disbelieve " .۸۰

Surely evil is that which their selves send before for them (as their storage in the ".Hereafter), and Allah's wrath is on them, and in the chastisement shall they abide

Commentary: verse ۸۰

In this verse, another evidence upon the behaviour of the Israelites is suggested as a cause that they were cursed for. The Children of Israel make friends and mastership .with the disbelievers

So, the acceptance of the mastership of infidels is a cause for bringing forth the wrath .(.of Allah (s.w.t

:The verse says

.You see many of them making friends with those who disbelieve "

Surely evil is that which their selves send before for them (as their storage in the ".Hereafter), and Allah's wrath is on them, and in the chastisement shall they abide

****

۸۱- وَلَوْ كانُوا يُؤْمِنُونَ بِاللّهِ وَالنَّبِيِّ وَما اُنْزِلَ اِلَيْهِ

مَا اتَّخَذُوهُمْ اَوْلِياءَ وَلكِنَّ

كَثيرًا مِنْهُمْ فاسِقُونَ

And if they had believed in Allah and the Prophet and what was sent down to him, " .۸۱
".they would not have taken them for friends, but most of them are evil-doers

Commentary: verse ۸۱

There may be several extentions for the content of this verse. Among them are the :followings

A. If the Jews had really believed in Moses (a.s.) and his Turah, they would never have (appointed pagans as their masters. (Tafsīr 'Ālūsī

B. If infidels and polytheists became Muslims, the Jews would not cooperate with (them. (Tafsīr-i-Al-Mīzān

C. If the People of the Book, or the hypocrites, or the Muslims believed truely in Allah and the Messenger, they would not appoint pagans as their masters. The reason of it is that Faith does not adapt to infidelity. It is corruption and disbelief that cause them .to accept the domination of pagans

And, generally, whoever violates the bounds of Allah will be a prey of Tāqūts (deities) .and disbelievers

:The verse says

And if they had believed in Allah and the Prophet and what was sent down to him, "
".they would not have taken them for friends, but most of them are evil-doers

****

۸۲- لَتَجِدَنَّ اَشَدَّ النّاسِ عَد اوَةً

لِلَّذينَ امَنُوا الْيَهُودَ وَالَّذينَ اَشْرَكُوا

وَلَتَجِدَنَّ اَقْرَبَهُمْ مَوَدَّةً لِلَّذينَ امَنُوا الَّذينَ قالُوا اِنّا نَصارى

ذ لِكَ بِاَنَّ مِنْهُمْ قِسّيسينَ وَرُهْباناً

وَاَنَّهُمْ لا يَسْتَكْبِرُونَ

۸۲. " Certainly you will find the most hostile of people to those who believe are the Jews and pagans;

and you will certainly find the nearest of them in affection to those who believe are those who say: ` We are Christians'.

That is because there are among them priests and monks and because they do not behave proudly".

Commentary: verse ۸۲

The good treatment of Najāshī, the king of Abyssinia, and the Christians of that country unto the emigrated Muslims has been cited upon the occasion of revelation of this verse.

In the fifth year after the appointment of the Prophet (p.b.u.h.) to his mission, a group of Muslims under the management of Ja`far-ibn-'Abī-Ṭālib emigrated from Mecca to Abyssinia and became secured from the harm and hurt of the pagans of Mecca with the support of Najāshī. They were secured from the harm of the agents of the pagans there, too. The Jews, even with seeing those abundant miracles and also the good temper of the Prophet (p.b.u.h.), did not believe in Islam. They participated in plots against Muslims. They did breach promises and made mischief, while some Christian bishops in Abyssinia shed tears when they heard the verses of Sura Maryam and adhered those Muslims who were there.

Thus, the Jews are the most obstinate enemies of Islam, and their hostility against

.Muslims has an ancient and deep root

But, the Christians, although wrongly believe in trinity, a deviated

creed, are more receptive to accept the truth because of the sounder mind they have. They are not of the people of plotting, especially the intellectuallities and the preachers among them.

The verse says:

" Certainly you will find the most hostile of people to those who believe are the Jews and pagans; and you will certainly find the nearest of them in affection to those who believe are those who say: ` We are Christians '.

That is because there are among them priests and monks and because they do not behave proudly."

****

The end of part six

p: ۳۸۲

۸۳- وَاِذ ا سَمِعُوا ما اُنْزِلَ اِلَی الرَّسُولِ

تَری اَعْیُنَهُمْ تَفیضُ مِنَ الدَّمْعِ مِمّا عَرَفُوا مِنَ الْحَقِّ

یَقُولُونَ رَبَّنا امَنّا فَاكْتُبْنا مَعَ الشّاهِدینَ

,And when they hear what has been sent down to the Messenger " .۸۳

you see their eyes overflowing with tears because of what they recognize of the ,Truth. They say: ` Our Lord! we believe

".(so write us down with the witnesses (of Truth

Commentary: verse ۸۳

One of the examples of the Christians' shedding tears is when Ja`far-ibn-'Abī-Ṭālib recited the verses of Sura Maryam for Najashī in Abyssinia. Another example is also when a group of the Christians, accompanying with Ja`far, came into Medina and .heard the holy verses of Sura Yāsīn

And when they hear what has been sent down to the Messenger, you see their eyes " overflowing with tears because of what they recognize of the Truth. They say: ` Our ".(Lord! we believe, so write us down with the witnesses (of Truth

Therefore, as soon as the heartily receptive persons hear the Truth, they will be .touched at heart, but the blockhead ones do not move even by seeing it

The spirit and nature of man is charmed by the Truth. Then, when he reaches his .beloved, he sheds the tears of joy

However, believers should offer a petition for the continuation of their belief and .having a good end

****

۸۴- وَما لَنا لا نُؤْمِنُ بِاللّهِ وَما جاءَنا مِنَ الْحَقِّ

وَنَطْمَعُ اَنْ يُدْخِلَنا رَبُّنا مَعَ الْقَوْمِ الصّالِحينَ

۸۵- فَأَثابَهُمُ اللّهُ

بِما قالُوا جَنّاتٍ تَجْرى مِنْ تَحْتِهَا الْاَنْهارُ خالِدينَ فيها

وَذ لِکَ جَز اءُ الْمُحْسِنينَ

۸۶- وَالَّذينَ كَفَرُوا وَكَذَّبُوا بِاياتِنا

اُوْلئِکَ اَصْحابُ الْجَحيمِ

And what (reason) have we that we should not believe in Allah and in the Truth " .۸۴ that has come to us, while we long for our Lord should cause us to enter (the Heaven) ".with the righteous ones

Therefore Allah has rewarded them for what they said Gardens beneath which " .۸۵ rivers flow, wherein shall they abide forever, and that is the reward of the doers of ".good

And (as for) those who disbelieve and deny Our Signs, these are the inhabitants " .۸۶ ".of the Hell

Commentary: verses ۸۴-۸۶

Those who, after recognizing the right, bravely and explicitly confess it with truthfulness in action, and do not fear of the atmosphere and co-religionists, are among the best righteous ones. The reason of it is that they have done good to themselves and have saved themselves from the chastisement of Hell Fire, and, by .their confession, they have paved the path for others both

Thus, the reward of Faith is Heaven, and the retribution of disbelief and rejection is .Hell

In the meantime, the objective meaning of the Arabic word /al-ḥaqq/ (the Truth),

mentioned in the verse, is: the Qur'ān, Islam, and the holy peronality of the Prophet (p.b.u.h).).

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بِسْمِ اللّهِ الرَّحْمنِ الرَّحیم

یا اَیُّهَا النّاسُ قَدْ جاءَکُمْ بُرْهانٌ مِنْ رَبِّکُمْ وَ اَنْزَلْنا اِلَیْکُمْ نُوراً

مُبیناً (سوره نساء ۴ آیه ۱۷۴)

O' mankind! Verily there has come to you a convincing proof (the Messenger and the " Qur'ān) from your Lord: for We have sent unto you a light (that is) manifest." (Holy (Qur'ān ۴: ۱۷۴

اِنّا نَحْنُ نَزَّلْنَا الذِّکْرَ وَ اِنّا لَهُ لَحافِظُونَ (سوره الحجر ۱۵ آیه ۹)

We have, without doubt, sent down the Message and We will assuredly Guard it " ((from corruption)." (Holy Qur'ān ۱۵: ۹

وَ مَنْ اَعْرَضَ عَنْ ذِکْری فَاِنَّ لَهُ مَعیشَهً ضَنْکا وَ نَحْشُرُهُ یَوْمَ

الْقِیمَهِ اَعْمی (سوره طه ۰۲ آیه ۱۲۴)

But whosoever turns away from My Message (the Qur'ān), verily for him is a " straitened toilsome life, and We shall raise him up blind on the Day of Judgement." ((Holy Qur'ān ۲۰: ۱۲۴

وَ نُنَزِّلُ مِنَ الْقُرانِ ما هُوَ شِفاءٌ وَ رَحْمَهٌ لِلْمُؤْمِنینَ (سوره اسراء ۱۷ آیه ۸۲)

And We send down (stage by stage) of the Qur'ān that which is a healing and a " (mercy to those who believe...", (Holy Qur'ān ۱۷: ۸۲

بسم الله الرحمن الرحيم

" يا اَيُّهَا الَّذينَ آمَنُوا اَطيعُوا اللّه وَ اَطيعُوا الرَّسُول وَ اُولِی الْاَمْرِ مِنْكُمْ "قالَ اللّه تَعالی:

سوره النساء ۴-لآیه ۵۹

In The Name of Allah, The Beneficent, The Merciful

O you who have faith! Obey Allah, and obey the Apostle, and "

(those charged with authority among you..." (Sura Nisa, No. ۴, Verse ۵۹

(.Those charged with authority' are only the twelve sinless Imams (a.s`)

,and, at the time of occultation, Sources of Imitation, who are learned

(.pious, and just, should be referred to

فِی اِكْمالِ الدّینِ فی حَدیثٍ عَنْ جابِرِ الْجُعْفی عَنْ جابِرِبْنِ عَبْدِاللّهِ الْاَنْص-اریّ قالَ: قُلْتُ: یا رَسُولَ اللّهِ عَرَفْنا اللّهَ وَ رَسُولَهُ، فَمَنْ اُولُوالْاَمْرِ الَّذینَ قَرَنَ اللّهُ طاعَتَهُمْ بِطاعَتِكَ؟ فَقالَ (ص) هُمْ خُلَفائی یا جابِرُ، وَ اَئِمَهُ الْمُسْلِمینَ مِنْ بَعْدی أَوَّلُهُمْ عَلیُ بْنُ اَبیطالِبٍ، ثُمَّ الْحَسَنُ وَ الْحُسَینُ، ثُمَّ عَلِیُّ بْنُ الْحُسَیْنِ، ثُمَّ مُحَمِّدُ بْنُ عَلیٍّ الْمَعْرُوفُ فِی التَّوْراهِ بِالْباقِرِ، وسَتُدْرِكُهُ یا جَابِرُ، فَإِذا لَقَیْتَهُ فَأَقْرِئْهُ مِنّی السَّلاَم، ثُمَّ الصّادِقُ جَعْفَرُ بْنُ مُحَمَدٍ، ثُمَّ مُوسَی بْنُ جَعْفَرٍ، ثُمَّ عَلِیُّ بْنُ مُوسی، ثُمَّ مُحَمَّدُ بْنُ عَلِیٍّ، ثُمَّ عَلیُّ بْنُ مُحَمَّدٍ، ثُمَّ الْحَسَنُ بْنُ عَلِیٍّ، ثُمَّ سَمِیّی وَ كَنِیّی حُجَّهُ اللّهِ فی أَرْضِهِ، وَ بَقِیَّتُهُ فی عِبادِهِ ابْنُ الْحسنِ بْنِ عَلِیٍّ، ذَاكَ الَّذی یَفْتَحُ اللّهُ تَعالی ذِكْرُهُ عَلَی یَدَیْهِ مَشارِقَ الْاَرْضِ وَ مَغارِبَها، ذاكَ الَّذی یَغیبُ عَنْ شیعَتِهِ وَ اَولِیآئِهِ غَیْبَهً لا یَثْبُتُ فِیها عَلَی اللّهِ فَه-لْ مَنِ امْتَحَنَ اللّهُ قَلْبَهُ لِلْایمانِ. قالَ جابِرٌ: فَقُلْتُ لَهُ: یا رَسُولَ اللّهِ، فَهَلْ یَقَعُ لِشیعَتِهِ الْاِنْتفاعُ بِهِ فی غَیْبَتِهِ، فَق-الَ ای¨ وَالَّذی¨ بَعَثَنی¨ بِالنُّبُوَّهِ اِنَّهُمْ یَسْتَضیئُونَ بِنُورِهِ وَ یَنْتَفِعُونَ بِوِلایَتِهِ فی غَیْبَتِهِ كَانْتِفاعِ النّاسِ بِالشَّمْسِ وَ اِنْ تَجَلَّلَها سَحابٌ...

اکمال الدین جلد ۱، صفحه ۲۵۳

p: ۴۰۴

In ` Ikmāl-ud-Din ' a tradition, through ` Jābir-il-Ju`fī ', is narrated from ` Jābir-ibn-`Abdillāh ' thus: " I said: ` O Messenger of Allah, we have known Allah and His Apostle; then who is ` Ulul-Amr ', those that Allah has made their obedience the same as your obedience? ' Then, the Prophet p.b.u.h.) said: ` O Jābir! they are, after me, my successors and the Guides) of Muslims; the first of them is Ali-ibn-Abitalib; then (Imam) Hassan, and Imam) Husain; then Ali-ibn-il-Husain; then Mohammad-ibn- Ali; known) in the Turah as Bāqir, whom you will see. O Jābir! When you visit him, give my regards to him. After him, there is Sādiq, Ja`far-ibn-Muhammad; and ;after him Mūsa-ibn-Ja`far; then Ali-ibn-Mūsā; then Muḥammad-ibn-Ali (then Ali-ibn-Muhammad, then Hassan-ibn-Ali; and after him (there comes Al-Ghā'im whose name and sir-name is the same as mine. He is Allah's Authority on the Earth and His Remainder amongst His servants. He is the son of (Imam) Hassan-ibn-Ali (al-`Askarī). This is the very personality by whose hands Allah will open the Easts and Wests of the worlds and this is the very personality who will be absent from his followers and his lovers in which his mastership can not be proved by a statement of anyone except ".for the one whose heart Allah tests for Faith

Jābir said: " I asked him: ` O' Messenger of Allah! will his followers avail of him during his occultation? ' He answered: ` Yes. By the One Who

appointed me to prophethood, they will seek brightness from his light and

will avail by devotion in his absence the same as the availing of people from

"...' the (glow of) sun when clouds cover it

Ikmal-ud-Dīn, Vol. ۱, p. ۲۵۳' with nearly similar meaning, in Yanābī-` ul-Mawaddah, p. (۱۱۷)

" اِنْ هُوَ اِلّا وَحْیٌ یُوحی وَ ما یَنْطِقُ عَنِ الْهَوی "قالَ اللّهُ تَعالی:

سوره النجم (۵۳) - لآیه ۳ و ۴

Nor does the Apostle speak out of desire. It is naught but revelation "

" that is revealed

(Sura Najm, No. ۵۳, verses ۳,۴)

p: ۴۰۵

قالَ رَسولُ اللّه (ص):

اِنّى ت-ارِكٌ فِيكُمْ الثَّقَلَيْنِ كِتابَ اللّهِ وَ عِتْرَتى، كِتابُ اللّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّماءِ اِلَى الْاَرْضِ وَ عِتْرَتى "أَهْلُ بَيْتى وَ اِنَّ اللّطيفَ الْخَبيرَ اَخْبَرَنى اَنَّهُما لَنْ يَفْتَرِقا حَتّى يَرِدا عَلَيَّ الْحَوْضَ فَانْظُرُوا بِماذا تَخْلُفُونى تَضِلُّوا ما اِنْ تَمَسَّكْتُمْ بِهِما" وَ فى حَديثٍ اخَر:"قالَ النَّبى (ص):

معانى الاخبار، صفحه ٩٠ و مُسند احمدبن حنبل، جلد ٣ صفحه ١٧

The Prophet (p.b.u.h.) said: " I leave behind me two weighty (very worthy and important) things: The Book of Allah (i.e. the Qur'ān), which is a stretched string from the heaven to the earth, and my progeny, my Ahlul-Bait; for verily Allah, The Merciful, The Aware, informed me that never, never, will these two get separated from each other until they meet me at the Houd of Kauthar (the Pond of Abundance). Therefore, be careful and contemplate on how you will treat them (after me) ". And, in another tradition it is added: " Never, never, shall you get astray if you ".attach yourselves to these TWO

Ma`ānī-ul-Akhbār, p. ٩٠, tradition ٢, Musnad Aḥmad-ibn-Ḥanbal, Vol. ٣, p. ١٧, and) other books from the Sunnite School and Shi`ah School mentioned in Iḥqāq-ul-Haqq, Vol. ٩, p. ٣٠٩

(to ٣٧٥

قال الامام الرضا عليه السلام:

رحم اللّه عبداً احيا امرنا فقلت له و كيف يحيى امركم قال يتعلم علومنا و يعلمها الناس

فانهم لو علموا محاسن كلامنا لا تبعونا

معانی الاخبار صفحه ۸۰ - عیون اخبار الرضا جلد ۱ صفحه ۲۰۷

:Abul-Hassan-ir-Ridā (a.s.) said

May the Mercy of Allah be upon the servant who Keeps alive our "

commandment." I asked him (a.s.) how the one could keep your

commandment alive. He (a.s.) said: " He (can) learn our sciences and

teach them to people. In fact, if people knew (the merits) and goodnesses

".of our speech, surely they would follow us

(Ma`ānī-ul-Akhbār, p. ۱۸۰ `Uyūn-i-Akhbār-ur-Ridā, V. ۱, p. ۲۰۷)

p: ۴۰۶

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Introduction

In The Name of Allah, The Beneficent, The Merciful

Part one of this very commentary of the Qur'ān begins with the main introductory preface of this endeavour in details. A glance over it makes you familiar with some essential data towards the aim which can surely be helpful along the way of studying this book.

In that introduction, it was mentioned that the demand of those who have read the former volumes of this commentary, and are anxiously waiting for the rest parts of the translation of the Qur'ān to receive as soon as possible, caused the original explanatory in the substitutive volumes to be arranged rather concisely by the compilers.

Therefore, in this series, from part three of the Qur'ān on, every volume consists of the exegeses of the verses of two parts of the Qur'ān.

This current volume, for example, contains part seven and part eight, the decision was made in order that the English translation of the commentary of the whole Qur'ān be completed in a shorter period and delivered in about twenty volumes, and comparing with its earlier volumes, they become available for the readers sooner than the expected time, Allah willing.

Humbly we ask Allah, the Exalted, that He helps us, as ever before, to complete this holy endeavour successfully so that we can offer the whole of it to the truth-seekers throughout the world.

May He (s.w.t.) guide and assist all of us by the light of the Qur'ān to pave the straight path further and further, for we are always in need of it.

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Sayyid \`Abbās Ṣadr-\`Āmelī The Translator

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p: ۱۵

Transliteration of Arabic Letters

Long Vowels		Short Vowels		Diphthongs	
آ ا	ā	ـَ	a	اَی	aī
و	ū	ـُ	u	اَو	aū
ی	ī	ـِ	i	اَوْ	au

Letters

ب	b	ط	ṭ
ت	t	ظ	ẓ
ث	θ	ع	ʿ
ج	j	غ	ġ
ح	ḥ	ف	f
خ	x	ق	q
د	d	ک	k
ذ	ð	ل	l
ر	r	م	m
ز	z	ن	n
س	s	و	w, ū, aū
ش	š	ه	h
ص	ṣ	ی	y
ض	ḍ	ة	ah, at

Section ۱۲: Intoxications and games of chance prohibited

Point

۸۷– یااَیُّهَا الَّذینَ امَنُوا لا تُحَرِّمُوا طَیِّباتِ ما اَحَلَّ اللّهُ لَکُمْ

وَلاتَعْتَدُوا

اِنَّ اللّهَ لایُحِبُّ الْمُعْتَدینَ

۸۷. " O' you who have Faith ! Do not prohibit the good things that Allah has made lawful to you, and do not transgress. Verily Allah does not like the transgressors."

Commentary : Verse ۸۷

Point

It happened that one day the Messenger of Allah (p.b.u.h.) was speaking for people about the Hereafter and the scenes of the gatheringplace of Resurrection. The audience were so touched at heart and wept that some of them decided, from then on, not to consume any good food, to prohibit comfort unto themselves, to observe a fast, to abandon their wives, and to sleep at nights less than before. They swore over that decision to be loyal to it. When the Prophet (p.b.u.h.) was informed of it, he mustered people in the mosque and told them : " I eat food, I sleep at nights and do not abandon my wives. Our religion is not the creed of retreat and monasticism. The monasticism of my ummah is the holy struggle. Whoever goes a direction other than my style is not a Muslim."

Some of them asked what they would do for the oaths they had taken. The subsequent verses were revealed saying that Allah does not call them to account for their vain (unintentional) oaths.

Imam Sādiq (a.s.) said: " Whoever makes a lawful thing unlawful for himself (through a

vow), the one must accomplish it, and there is nothing upon him. ..." (Mustadrak-ul-Wasā'il, vol. ٣, p. ٥٢)

p: ١٧

: Explanations

Islam is the religion of `Fitrah' (nature), wherein retreat and monasticism, or excess .١ and defect is forbidden.

A Muslim submits to the command of Allah. He neither turns a lawful thing into an .٢ unlawful one, nor vice versa.

The holy Prophet (p.b.u.h) said : " O' people! what I have made lawful is lawful until the day of Judgement, and what I have forbidden is forbidden until the day of Judgement." (١)

Edible things, clothings, and the whole lawful pleasures have been created for the .٣ usage of humankind.

.When using the lawful things, be careful of avoiding extravagance .۴

"... do not transgress ..."

The vows, covenants and oaths which are against the explicit prohibitions of the .۵ text of the Qur'ān, are worthless and invalid.

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Bihar-ul-Anwar, vol.٢ , p. ٢۶٠ ١ -١

۸۸- وَكُلُوا مِمّا رَزَقَكُمُ اللّهُ حَلالاً طَيِّبًا وَاتَّقُوا اللّهَ الَّذى

اَنْتُمْ بِهِ مُؤْمِنُونَ

۸۸. " And eat from the lawful and good things which Allah has provided for you; and be in awe of Allah Whom you have Faith in."

Commentary : Verse ۸۸

Gaining lawful things are enjoyed

In the previous verse, the words were about the prohibition of unlawful things, while in this verse it has enjoined people to lawfully enjoying the merits of Allah. It says:

" And eat from the lawful and good things which Allah has provided for you;

The only condition in this course is that you should avoid opposing the command of Allah in Whom you believe.

"… and be in awe of Allah whom you have Faith in."

That is, your faith to Allah requires that you respect all his commandments both in enjoying the merits of Allah and observing moderation and piety.

The holy Prophet (p.b.u.h.) said : " It is obligatory for every Muslim believer, man or woman, to gain lawful things."(۱)

Again, the holy Prophet (p.b.u.h.) said : " Worship consists of seventy parts, the best of which is seeking the lawful material."(۲)

Also, the holy Prophet (p.b.u.h.) said: " Seeking for lawful sustenance is the same as holy struggle in the way of Allah". (۳)

The holy Prophet (p.b.u.h.) said : " Next to the obligatory prayers, seeking for lawful (sustenance) is necessary and compulsory." (۴)

The holy Prophet said : " gaining income through a lawful way, is the most exalted deed." (۵)

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p: ۱۹

۱- Bihar-ul-Anwar, vol. ۱۰۰, p. ۹

۲- Safinat-ul-Bihar, word /halal/, p. ۲۹۸

۳- Kanz-ul-Ummal, vol.۱, p.۶

۴- Kanz-ul-Ummal, vol.۴ , p.۵

۵- Kanz-ul-Ummal, vol.۴, p. ۴

۸۹- لا يُؤاخِذُكُـمُ اللّهُ بِاللَّغْـوِ فِی اَیْمانِکَـمْ

وَلـكِنْ يُؤاخِذُكُمْ بِمـا عَقَّدْتُمُ الْاَيْمـانَ

فَكَفّـارَتُهُ اِطْعامُ عَشَرَهِ مَسـاكينَ مِنْ اَوْسَطِ ما تُطْعِمُونَ اَهْليكُمْ

اَوْ كِسْوَتُهُمْ اَوْ تَحْريرُ رَقَبَهٍ

فَمَـنْ لَمْ يَجِـدْ فَصِيـامُ ثَلـثَـهِ اَيّـامٍ

ذ لِکَ كَفّـارَهُ اَيْمـانِكُمْ اِذا حَلَفْتُمْ وَاحْفَظُوا اَيْمـانَكُمْ

كَذ لِکَ يُبَيِّنُ اللّهُ لَكُمْ ایـاتِه

لَعَلَّكُمْ تَشْكُرُونَ

۸۹. " Allah does not call you to account for your vain (unintentional) oaths, but he calls you to account for what you have pledged solemnly.

So its atonement is feeding ten paupers with the average of what you feed your own families, or clothing them, or freeing a slave.

But whoever does not find (the means to do so),

should fast for three days. That is the atonement of your oaths when you pledge. But guard your oaths. Thus Allah makes His Signs clear for you in order that you might be thankful."

Commentary : verse ۸۹

The Atonement of Oaths

In this verse, the general discussion is about the oaths which are taken upon the fields of making the lawful things into unlawful ones, and the like of them. These oaths, from this point of view, are divided into two sorts. At first, it says:

" Allah does not call you to account for your vain (unintentional) oaths, ..."

The objective meaning of ` vain oaths', as the commentators and

p: ۲۰

jurisprudents have said, is the oaths that do not aim a definite goal, and those that have not been taken intentionally and decidedly. Besides, the contents of such oaths are against the laws of religion, viz. they are estimated as opposite to the commands .of Allah

The second sort is the oaths which are taken wilfully, intentionally, decidedly, and earnestly. Referring to these kinds of oaths, in the continution of the verse, the Qur'ān : says

"... .but he calls you to account for what you have pledged solemnly ..."

.And Allah charges you with a duty to fulfill these oaths

For the validity of an oath, of course, only its being earnest is not enough, but the content of the oath should be a lawful matter, at least. It should also be noted that an .oath is not reputable except by the Name of Allah

Therefore, if someone takes an oath by Allah, it is obligatory to perform it according to his oath. So, if he breaches his pledge, one of the following three atonements is :necessary to be performed by the one. At first, it says

"... So its atonement is feeding ten paupers ..."

Yet, in order that some people do not take this general ordinance so that they think they can give any low and worthless material of food as atonement, the Qur'ān clearly : explains the quality of this food, saying that it must be

"... ,with the average of what you feed your own families ..."

.The second is : to cloth ten needy persons with proper clothing

"... ,or clothing them ..."

The appearance of this verse, of course, indicates that the clothing should be of a sort .which normally covers the body

.Yet it can be of various kinds according to the seasons and places in different periods

To answer to the question that whether, from the point of quality, the minimum material is enough or the average should be observed here, too, as the absoluteness of the verse implies, any sort of clothing can be enough.

:The third is

"... freeing a slave ..."

Sometimes it happens that there may be some persons who are able to fulfil neither : of the above two atonements. Therefore, next to stating these ordinances, it says

"... .But whoever does not find (the means to do so), should fast for three days ..."

: After that, as an emphasis, the Qur'ān says

"... That is the atonement of your oaths when you pledge ..."

But, in order that no one might consider that by giving atonement, breaching the : proper oaths is not unlawful, it says

"... But guard your oaths ..."

The purpose or this phrase is that you should be careful not to commit sins by .breaching your oaths

And, finally, at the end of the verse, in order that you might be grateful for these ordinances and commandments, which guarantee the happiness and felicity of both :an individual and society, the Qur'ān says

".Thus Allah makes His Signs clear for you in order that you might be thankful ..."

****

۹۰ يااَيُّهَا الَّذينَ امَنُوا

اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْاَنْصابُ وَالْاَزْلامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطانِ

فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

.۹۰ " O' you who have Faith ! Verily wine, gambling, idols, and (dividing by) arrows are an abomination of the Satan's work, so avoid it, that you may be prosperous."

Commentary : Verse ۹۰

Wine, gambling, idols and dividing by arrow should be avoided

At the time of the advent of Islam, the Arabs customarily were intensively interested in poetry, wine, and fighting. The Divine revelations concerning the prohibition of wine were gradually conveyed.

At first, there revealed a verse stating that provision is supplied from date and grapes either, from which you can obtain intoxication, too, (Sure An-Naḥl, No. ۱۶, verse ۶۷). This indication of intoxication implies the statement of its badness.

The Qur'an, then, has referred to the benefits of gambling and wine and also that their containing sin is greater than their benefits, (Sura Al-Baqarah, No. ۲, verse ۲۱۹). After that the Divine verse was revealed enjoining not to establish prayer at the state of being intoxicated, (Sura An-Nisā', No. ۴, verse ۴۳). And, finally, the above verse was revealed which considered wine as an abomination, a Satanic action, and ordained that it is unlawful.(۱)

The Arabic term /xamr/ (wine) is derived from the same root as the Arabic word /xumur/ (cover) is. In Arabic, the veil of a woman is called /ximār/; since it covers the hairs. Similarly, wine covers the wisdom.

The Arabic term /maysir/ is derived from /yusr/ with the meaning of easiness, since, in gambling, players sometimes earn money by that play without tolerating any trouble.

۱ - ۱ Musnad Ahmad-i-Hanbal, Sunan-i-Abi-Dawood, Nisaiee, and Tarmathi have stated a vast explanation about the Occasion of revelation of this verse which are suggested to be referred to.

The Qur'ānic term /'azlām/ means a kind of lottery done with some sticks of arrows. It used to be performed before Islam, at the Age of Ignorance.

Explanations:

1. In Islam, having Faith and drinking wine do not agree with each other.

2. Drinking wine and gambling are in the same row with idolatry.

"... verily wine, gambling, idols and ..."(1)

3. The Islamic commandments and prohibitions have been ordained reasonably and wisely.

"... and (dividing by) arrows are an abomination of the Satan's work, so avoid it ..."

4. The verse enjoins to avoid not only drinking wine, but also approaching it. The reason of this ordinance is that a sound nutrition is effective in the prosperity of human beings. Therefore, it enjoins to avoid intoxication, so that you may be prosperous. The verse says:

"... So avoid it, that you may be prosperous."

Any kind of cooperation concerning wine, including its production, distribution and consumption, is prohibited.

Imam Baqir (a.s.) has narrated from the holy Prophet (p.b.u.h.) that he cursed ten groups of people who are concerned somehow with drinking wine. They are as follows:

"Its planter, its guardian, its maker, its drinker, its cupbearer, its bearer, its receiver, its seller, its purchaser, and anyone who, in a way, devours from its income."(2)

****

Some Islamic traditions indicate that the drinker of wine is counted like an idolater ۱ -۱

Nur-uh-Thaqalayn, vil. ۱, p. ۶۷۰ ۲ -۲

۹۱- اِنَّما يُرِيدُ الشَّيْطانُ

اَنْ يُوقِعَ بَيْنَكُمُ الْعَد اوَهَ وَالْبَغْضاءَ فِى الْخَمْرِ وَالْمَيْسِرِ

وَيَصُدَّكُمْ عَن ذِكْرِ اللّهِ وَعَنِ الصَّلوهِ

فَهَلْ اَنْتُمْ مُنْتَهُونَ

۹۱. " Certainly Satan desires to cast enmity and hatred among you by wine and gambling, and to hinder you from the remembrance of Allah, and from prayer. So will you stop ? "

Commentary : Verse ۹۱

Point

Considering the concerning statistics, a great number of murders, crimes, accidents, divorces, psychic sicknesses, renal diseases and so on, are caused by wine, liquor. Here, in stating the philosophy of its prohibition, the Qur'ān emphasizes on two points : social harms and spiritual losses, (including enmity, and neglecting both prayers and the remembrance of Allah).

Explanations :

۱. Stating the philosophy of ordinances is one of the factors of the effectiveness of speech.

۲. All the factors which may create grudge and rancour should be challenged against.

۳. Any action or any person that causes enmity and hatred amongst people is Satanic.

۴. Anything, like wine or gambling, which causes the negligence of a person from the remembrance of Allah and establishment of prayers is obscene.

۵. Wherever enmity and hatred come forth, it is appropriate to divote material gains,

whatever they may be. (There is some profit in wine and gambling, too, but, because of their evil effects, they are prohibited).

p: ۲۵

The mental harms and spiritual losses are the most important damages, both bodily .۶ and financially. Wine has also bodily harm, yet, here, hatred and negligence have .been emphasized on

Thus, the prohibition of drinking liquor and gambling, enjoined by Allah, is for the .goodness and improvement of people's affairs both in this world and the Hereafter

Ibn-Abbas, a leading commentator, says that the target of the verse is Sa`d-ibn-'Abī-Waghghās and a man from the Helpers who had compacted the agreement of brotherhood with each other. A man from among the Helpers invited sa'd to a party. They prepared a table of food and wine and drank so much so that they became .intoxicated

At that time they boasted to each other so violately that their dispute ended to a conflict. The Helper took a piece of bone and struck on the nose of Sa`d so vigorously .that his nose was smashed. Then Allah sent down this verse about them

The verse means that Satan wishes to seduce you and attract you toward drinking wine in order to take your wisdom from you, and persuade you to do some evil things .that you do not do them in an ordinary state

Ghattādah says that some people played gambling upon their own property and wives. At last, those who had lost their property and their wives, sat in grief, planning to take vengeance from their rivals. Therefore, gambling has no consequence but .grudge and enmity

By this way, Satan desires to hinder you from the remembrance of Allah, so that you .do not offer your thanks for His bounties

Satan also desires to make you neglectful of prayer, which is the firm base of the :religion. So, obey Allah (s.w.t.) and be not heedless of His prohibition. The verse says

Certainly Satan desires to cast enmity and hatred among you by wine and gambling, " ? and to hinder you from the remembrance of Allah, and from prayer. So will you stop "

****

۹۲- وَاَطيعُوا اللّهَ وَاَطِيعُوا الرَّسُولَ

وَاحْذَرُوا

فَاِنْ تَوَلَّيْتُمْ فَاعْلَمُوا اَنَّما عَلى رَسُولِنَا الْبَلاغُ الْمُبينُ

۹۲. " And obey Allah and obey the Messenger, and beware, but if you turn away, then know that Our Messenger's duty is only conveyance (of the Message) Manifest."

Commentary : Verse ۹۲

The governmental and political commandments of the Messenger of Allah (p.b.u.h.) are similar to, and the same as, the commandments of Allah, and it is obligatory to obey them.

Those who refrain to obey the command of Allah deserve to be punished. So, there is no responsibility upon the Messenger of Allah save conveying the message of Allah and stating it manifestly.

The verse says:

" And obey Allah and obey the Messenger, and beware, but if you turn away, then know that Our Messenger's duty is only conveyance (of the Message) Manifest."

****

۹۳- لَيْسَ عَلَى الَّذينَ امَنُوا وَعَمِلُوا الصّ-الِح-اتِ جُنَاحٌ فيما طَعِمُوا

اِذا مَا اتَّقَوا وَ امَنُوا وَعَمِلُوا الصّالِح-ات

ثُمَّ اتَّقَوْا وَ امَنُوا ثُمَّ اتَّقَوْا وَ اَحْسَنُوا

وَ اللّهُ يُحِبُّ الْمُحْسِنينَ

۹۳. " On those who have Faith and do good deeds, there is no sin in regard to what they ate (before prohibition) so long as they are virtuous and faithful and do good deeds, then still they be virtuous (upon prohibited things) and believe (in their prohibition),

then they are virtuous (due to prohibited things) and do good;

and Allah loves the doers of good. "

Commentary : Verse ۹۳

Point

When the verse of prohibitions of gambling and drinking wine was revealed, there were some people who asked about their condition regarding to the time before that revelation or the condition of those who had not heard of that ordinance yet and were living in some far distances.

The verse answers them implying that those who have believed and have done good deeds but have not received this ordinance, if they have drunk wine or have devoured from the income of gambling, there is no sin on them. The verse says:

" On those who have Faith and do good deeds, there is no sin in regard to what they ate (before prohibition) ... "

Yet, this ordinance has conditioned that such people should be virtuous, have Faith, and do good actions. Here is the continuation of the verse:

"...,so long as they are virtuous and faithful and do good deeds ..."

:This subject is repeated once more in the verse, when it says

,(then still they be virtuous (upon prohibited things) and believe (in their prohibition ..."
"...

And, for the third time this meaning is repeated, with a little

:difference, of course. It says

"... ;then they are virtuous (due to prohibited things) and do good ..."

: So, at the end of the verse, it says

".and Allah loves the doers of good ..."

Each of these three senses of virtuousness refers to a stage of feeling responsibility .and piety

:However, the great commentators of both outstanding sects of Islam

Sunnites and Shi`ites, have vastly explained upon the commentary of this verse, especially about the phrase /fī mā ta`imū/ (in regard to what they ate), and .mentioning the subject of `virtue' for three times in their commentary books

Some commentary books for the meaning of the verse

In order to observe conciseness here, we have not narrated those detailed explanations, but you can refer to their commentary books, some of which are as :follows

Tafsīr-i-Al-Mīzān, Ali-ibn-'Ibrāhīm, Al-Kashīf, Majma`-ul-Bayān, At-Tibyān, 'Atyab-ul-Bayān, Nūr-uth-Thaqalayn, Abul-Futūḥ-i-Rāzī, Manhaj-uṣ-Ṣādiqīn, Aṣ-Sāfī, Mullā-Ṣadrā, Shubbar, `Ayyāshī, Ibn-i-`Abbās, Furāt-ul-Kūfī, At-Tafsīr by Imam Hasan-`Askarī, Jawāmi`-uj-Jāmi`, Jāmi`-ul-Bayān by Muhammad-ibn-Jarīr-i-Ṭabarī, Vol. ۵ PP. ۳۶ ۳۷, Zād-ul-Masīr-Fī-`Ilm-ut-Tafsīr by Ibn-ul-JauZī, Vol. ۲, P. ۴۱۹, Tafsīr-i-Ibn-i-Kathīr, Vol. ۲, PP. ۹۱ ۹۲, Tafsīr-ul-kabīr by Fakhr-i-Rāzī, Parts ۱۱ ۱۲, P. ۸۳.

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Section ۱۳: Security of the Ka`bah Inviolable

Point

Hunting during pilgrimage period, prohibited the Inviolable Security of Ka`bah .declared

۹۴- یاأَیُّهَا الَّذینَ امَنُوا لَیَبْلُوَنَّکُمُ اللّهُ بِشَیْءٍ

مِنَ الصَّیْدِ تَنالُه اَیْدیکُمْ وَرِماحُکُمْ لِیَعْلَمَ اللّهُ مَنْ یَخافُهُ بِالْغَیْبِ

فَمَنِ اعْتَدی بَعْدَ ذ لِکَ فَلَهُ عَذابٌ اَلیمٌ

O' you who have Faith! Allah will surely try you with something of the game which " .۹۴ your hands and your spears can reach, so that Allah may ascertain who fears Him in ".secret. So whoever transgresses after that for him there is a painful punishment

Commentary : Verse ۹۴

During the time when a pilgrim to Mecca is in pilgrim garment and is performing the .pilgrimage rites, the one has not the right of hunting

During the same time, occasionally it happens that a hunt approaches a person so nigh that he can catch it by a simple jump, but the trial of Allah is in this fact that we .should not touch the hunt. So, if we hunt it, the punishment of Allah includes us

Hunting itself brings forth no painful chastisement, but chastisement is for the breaking law. In the land where Abraham overlooked Ishmael, you would overlook .the hunts either

:The verse says

O' you who have Faith! Allah will surely try you with something of the game which " your hands and your spears can reach, so that Allah may ascertain who fears Him in ".secret. So whoever transgresses after that for him there is a painful punishment

****

۹۵- ی-اَیُّها الَّذینَ امَنُوا لا تَقْتُلُوا الصَّیْدَ وَاَنْتُمْ حُرُمٌ

وَمَنْ قَتَلَهُ مِنْکُمْ مُتَعَمِّدًا فَجَزاءٌ مِثْلُ ما قَتَلَ مِنَ النَّعَمِ

یَحْکُمُ بِهِ ذَوا عَدْلٍ مِنْکُمْ هَدْیًا ب-الِغَ الْکَعْبَهِ

اَوْکَفّارَهٌ طَعامُ مَس-اکینَ اَوْ عَدْلُ ذ لِکَ صِیامًا لِیَذُوقَ وَبالَ اَمْرِه

عَفَا اللّهُ عَمّا سَلَفَ وَمَنْ عادَ فَیَنْتَقِمُ اللّهُ مِنْهُ

وَاللّهُ عَزیزٌ ذُو انتِقامٍ

۹۵. " O' you who have Faith! kill no game while you are in pilgrim garb: and anyone of you who kills it intentionally, its atonement is the like in cattle of what he has killed, as (to this likeness) two just persons among you judge, (and the animal) will be an offering reached to the Ka`bah, or the atonement (of it)is feeding the poor, or the equivalent of that in fasting, that he may taste the effect of his action. Allah has pardoned whatever is a thing of the past; and whoever returns (to it), Allah will take vengeance on him,

and Allah is Mighty, the Lord of Retribution."

Commentary : Verse ۹۵

In this verse, the command of the prohibition of hunting at the time of being in pilgrim garment, with a general condition, has been issued more clearly and precisely.

It says:

" O' you who have Faith! kill no game while you are in pilgrim garb; ..."

Then, it points to the atonement of hunting in the condition of being in pilgrim garb, and says:

"... and anyone of you who kills it intentionally, its atonement is the like in cattle of what he has killed, ..."

That is, such a person should sacrifice that animal and give its meat to some needy .ones

Here, the purpose of ` the like ' is the likeness of the size and the

p: ٣١

shape of the animal. It is in this sense that, for example, if a person hunts a wild big animal, such as the ostrich, he should choose an ostrich as an atonement; or if he .hunts a deer, he should sacrifice a lamb with nearly the same size

And, since some people may fall into suspicion upon the subject of likeness, in this regard, the Qur'ān ordains that this matter should be fulfilled under the judgement of : two just persons, possessed of some knowledge among you. It says

"... ,as (to this likeness) two just persons among you judge ..."

And, for the place where this animal should be sacrificed, the Qur'ān commands that it must be killed as a sacrifice dedicated to the Ka`bah and in the land of Ka`bah. It says :

"... ,and the animal) will be an offering reached to the ka`bah) ..."

Then, the Qur'ān adds that it is not necessary that the atonement should certainly be in the form of sacrifice, but each of the two other things can substitute it. The first is .that some money equivalent to it can be spent in the way of feeding the poor

: It says

"... ,or the atonement (of it) is feeding the poor ..."

: And the second thing of substitution is as follows

"... ,or the equivalent of that in fasting ..."

These atonements are for that the person sees the retribution of his committing : offence. It says

"... that he may taste the effect of his action ..."

But, in view of the fact that usually no ordinance includes the past, the Qur'ān stipulates that Allah has forgiven the offences that have been done in this field, saying : thus

"... ;Allah has pardoned whatever is a thing of the past ..."

So, if a person does not pay attention to these frequent warnings and the ordinance of atonement and hunts at the time of being in the pilgrim garb, Allah will take vengeance of such a person and Allah is Mighty to take vengeance in the appropriate :time. It says

and whoever returns (to it), Allah will take vengeance on him, and Allah is Mighty, ..." ".the Lord of Retribution

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۹۶- اُحِلَّ لَكَمْ صَيْدُ الْبَحْرِ وَطَعامُهُ مَت-اعًا لَكَمْ وَلِلسَّيّارَهِ

وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مادُمْتُمْ حُرُمًا

وَاتَّقُوا اللّهَ الَّذى اِلَيْهِ تُحْشَرُونَ

The game of the sea and its food is lawful for you, a provision for you and for the " .۹۶ caravans, but the game of the land is forbidden to you so long as you are in pilgrim ".garb; and be in awe of Allah toward Whom you will be gathered

Commentary : Verse ۹۶

Point

:The words in this holy verse are about the hunts of the sea. It says

"... ,The games of the sea and its food is lawful for you "

The objective meaning of `food', mentioned in this verse, is the food which can be prepared from the hunted fish. The verse intends to make two things admissible. One of them is `hunting', and the other is `consuming the food made from the hunted '.things

Then, the Qur'ān points to the philosophy of this ordinance, implying that this :permission is for the sake that you and the travellers can enjoy it. It says

"... ,a provision for you and for the caravans ..."

In other words, the verse means : for the sake that you do not fall in trouble for nutrition when you are in pilgrim garb, and that you can be able to enjoy one kind of .hunting, this permission has been given due to the hunts of the sea

: As an emphasis, the Qur'ān returns to the former ordinance once more, and says

"... ;but the game of the land is forbidden to you so long as you are in pilgrim garb ..."

And, at the end of the verse, in order to emphasize upon all the ordinances which were mentioned, it says:

"... and be in awe of Allah toward Whom you will be gathered."

!The Philosophy of No Hunting when Being in Pilgrim Garb

We know that the performance of Hajj and `Umrah is one of the worships that makes man aloof from the world of matter and brings him into an environment full of .spiritualities

In performing the rite of Hajj and `Umrah, the ceremonies of the material life, fights and conflicts, hatreds, sexual desires, and material pleasures, will totally be put aside and the person reaches a kind of godly legitimated asceticism. So, it seems that the .prohibition of hunting, while being in pilgrim garb, is also for the same purpose

Besides, if hunting were an allowed action in Allah's center of pilgrimage, regarding to the large crowd of pilgrims that every year come into this holy land, the existence of many animals of the zone would be destroyed, in particular that, because of dryness .and scarcity of water, its animals are not so abundant

Paying attention to the fact that hunting animals and picking plants of that sacred land is also prohibited, even when the pilgrims to Mecca are not in their pilgrim garb, it makes clear that this commandment has a close connection with the subject of .protection of environment and maintaining the plants and animals of the locality

Therefore, the philosophy of prohibition or making something admissible is not always substantial, but it sometimes depends on the conditions of time and place. Then, .geography and history are effective on the ordinance of Allah

Thus, the abundance of people, and the performance of the worshipping rite, should .not be a means of annihilation and destruction for animals and plants

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۹۷ جَعَلَ اللّهُ الْكَعْبَهَ الْبَيْتَ الْحَرامَ قِيـامًا لِلنّاسِ

وَالشَّهْرَ الْحَرامَ وَالْهَدْىَ وَالْقَلائِدَ

ذ لِكَ لِتَعْلَمُوا اَنَّ اللّهَ يَعْلَمُ ما فِى السَّمـو تِ وَما فِى الْاَرْضِ

وَاَنَّ اللّهَ بِكُلِّ شَىْ ءٍ عَليمٌ

Allah has made the Ka`bah, the sacred House, a (means of) staying (in peace) for " .۹۷ mankind, and (also) the Sacred Month and the offerings and the (animals with the) garlands. This is so that you may know that Allah knows whatever is in the heavens .and whatever is in the earth, and that Allah is All-Knowing of all things

Commentary : verse ۹۷

Point

As it is cited in Mufradāt-i-Rāqib, the Arabic word /qiyām/ is a means of staying firm, .like the pillar of a tent

Imam Sādiq (a.s.) said about the Sacred House that it has been called Baytillah-il-Harām because it is `haram' (forbidden) for the disbelievers to enter it.(۱)

When the affairs of people are to be arranged and strengthened, a few things are needed : ۱) centrality, ۲) security, and ۳) sustenance. Allah has set these three things in the Ka`bah and the Sacred House. It is both a center, and no one has a right of quarel there, and the sacrifices are used as a means of nutrition and a means of livelihood .for Muslims

The Qur'ānic word /hady/ means `a signless sacrifice', while the term /qalā'id/ refers .to the sacrifices with signs

By Islamic culture, the sacred (forbidden) months, in which fighting is prohibited, are: .Rajab, Zil-Gha`dah, Zil-Hajjah, and Muḥarram

The plain assembly of millions of Muslims in a sacred place without showing any

privileges to each other, and without any dispute or practical quarrel, is peculiar to the .advantages of Islam

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Nur-uh-Thaqalayn, vol.۱, pp. ۶۸۰۶۸۱ ۱ -۱

The divine graces in Hajj

There are some divine graces in Hajj, like : asking forgiveness from others at the time of leaving for Hajj and visiting each other when they return from Mecca, commercial splendor, the payment of onefifth levy (khums) and alms, to be acquainted with religious disciplines and nations, being inside the most ancient center of Unity ornamented with no ceremonies, treating the same or tracing the footsteps of prophets, repenting in the lands of `Arafāt and Mash`ar, remembering and .illustrating the scene of Hereafter, political parade against infidels, etc

If we consider them all in mind, we may understand that these programs in Hajj are sourced from the infinite knowledge of Allah, Who is Well-Aware of all things of the .world of existence

.Thus, a limited knowledge can never deliver such an interesting instruction

: The verse says

Allah has made the Ka`bah, the Sacred House, a (means of) staying (in peace) for " mankind, and (also) the Sacred Month and the offerings and the (animals with the) garlands. This is so that you may know that Allah knows whatever is in the heavens .and whatever is in the earth, and that Allah is All-Knowing of all things

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۹۸- اِعْلَمُوا اَنَّ اللّهَ شَديدُ الْعِقابِ

وَاَنَّ اللّهَ غَفُورٌ رَحيمٌ

۹۹- ما عَلَى الرَّسُولِ اِلاَّ الْبَلاغُ وَاللّهُ يَعْلَمُ

ما تُبْدُونَ وَما تَكْتُمُونَ

".Know that Allah is severe in retribution, and that Allah is forgiving, Merciful " .۹۸

Nothing is (incombent) upon the Messenger but to convey (The message of Allah), " .۹۹
".and Allah knows what you reveal and what you conceal

Commentary : Verse ۹۸-۹۹

Encouragement and threat should be arranged with together. The verse also implies :this fact. It says

".Know that Allah is severe in retribution, and that Allah is forgiving, Merciful "

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You are responsible of your own deeds and the Prophet (p.b.u.h.) is not someone who .compels you or imposes any domain over you. His duty is only to convey the Message

So, since the knowlege of Allah encompasses everything, then it is indifferent with Him that you conceal or manifest the things, and your receiving or rejecting the truth .(.does not create any deficiency in the prophet (p.b.u.h

Nothing is (incombent) upon the Messenger but to convey (The message of Allah), "
".and Allah knows what you reveal and what you conceal

****

۱۰۰- قُلْ لا یَسْتَوِی الْخَبیثُ وَالطَّیِّبُ وَلَوْ اَعْجَبَکَ کَثْرَهُ الْخَبیثِ

فَاتَّقُواْ اللّهَ یا اُوْلِی الاَلْب-ابِ

لَعَلَّکُمْ تُفْلِحُونَ

۱۰۰. " Say: ` The evil and the good are not equal, though the abundance of evil may dazzle you.' So be in awe of Allah, O' possessors of intellects, that you may be prosperous."

Commentary : Verse ۱۰۰

The senses of `evil' and `good' refer to all men, styles, properties, incomes, foods, and materials.

The standard of worth is `right' and `wrong', not the majority and minority.

Therefore, beware that the majority and abundance may be fascinating. So, be careful that they should not attract you toward the path of sin and evil.

The possessors of intellects, i.e. the wise, advocate the Truth, not the crowd. The idea which says: `when you are in Rome, do as the Romans do' is not a Qur'ānic epithet.

In view point of this school, impiety is a sign of ignorance.

The verse says:

" Say: ` The evil and the good are not equal, though the abundance of evil may dazzle you.' So be in awe of Allah, O' possessors of intellects, that you may be prosperous."

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Section ۱۴: All Polytheistic Traditions Denounced

Point

Quest for the details of the unseen things discouraged

All polytheistic practices denounced To call witness when any one

.bequeaths at the time of his death

۱۰۱- یااَیُّهَا الَّذینَ امَنُواْ

لا تَسْئَلُواْ عَنْ اَشْیاءَ اِنْ تُبْدَ لَکُمْ تَسُؤْکُمْ

وَاِنْ تَسْئَلُواْ عَنْها حینَ یُنَزَّلُ الْقُرانُ تُبْدَ لَکُمْ عَفَا اللّهُ عَنْها

وَاللّهُ غَفُورٌ حَلیمٌ

۱۰۲ قَدْ سَأَلَها قَوْمٌ مِنْ قَبْلِکُمْ ثُمَّ اَصْبَحُواْ بِها ک-افِرینَ

(O' you who have Faith! Do not ask about things (and secrets " .۱۰۱

.which, if they are disclosed to you, may upset you

,Yet, if you ask about them while the Qur'ān is being sent down

.they will be disclosed to you

".Allah pardoned as to these matters and Allah is Forgiving, Forbearing

Surely some people before you asked for such (disclosures). Then they came to " .۱۰۲
".disbelieve in them

Occasion of Revelation Verses ۱۰۱ and ۱۰۲

Upon the occasion of revelation of these two verses, it has been narrated from Ali-ibn-AbīṬālib (a.s.) as follows :

It happened that one day the Prophet of Islam (p.b.u.h.) preached a sermon in which "

he stated the command of Allah about Hajj. Then, a person by the name of `Akkashah (and according to another narration Surāqah) asked whether that commandment was ordained for only that year or they should perform Hajj every year.

p: ٣٩

The holy Prophet (p.b.u.h.) delayed to answer him, but the man obstinately repeated his question two or three times. The Prophet (p.b.u.h.) said : " Woe to you ! Why do you persist so much ? If I answer you positively, performing Hijj will become obligatory for all of you every year. So, if it becomes obligatory every year, you will not be able to perform it and the offender of it will be a sinner. Hence, as long as I have not said a thing to you, do not urge on it. Then, the verse was revealed and dissuaded them .from that action

Commentary : Verses ١٠١-١٠٢

! Improper Questions

No doubt asking question is the key to the recognition of facts. The verses of the Qur'ān and Islamic traditions have earnestly enjoined Muslims that they ask whatever they do not know. But, in view of the fact that every rule usually has an exception, this basic educational principal has an exception, too. It is so that sometimes some affairs had better to be concealed in order that the system of the society be protected and the individuals' interests be safeguarded. In such respects, researches and frequent questions, with the purpose of unveiling some facts, not only .is not a virtue, but also is blameworthy and reprobated

: In this verse, the Qur'ān has referred to this subject and explicitly says

O' you who have Faith! Do not ask about thing (and secrets) which, if they are " "… .disclosed to you, may upset you

But, since giving no answer to the questions that some persons sometimes urge on asking them repeatedly may cause some doubts for others which can bring forth : greater evils, the Qur'ān adds

Yet, if you ask about them while the Qur'ān is being sent down, they will be …" "… .disclosed to you

.In this case, you will fall into trouble

Next to that meaning, the Qur'ān implies that you should not imagine that when Allah is silent about some matters, He is neglectful of them. Nay ! He desires to set you in some facilities. It says :

".Allah pardoned as to these matters and Allah is Forgiving, Forbearing…"

:We recite in a tradition narrated from Imam Ali (a.s.) who has said

Verily Allah has enjoined you some obligations, do not waste them; and He has " assigned some limits for you, do not violate them; and He has prohibited you from some things, do not betray (secrets of) them; and He has kept silent for you about some things which He has never been concealed because of forgetfulness. Then, do (not urge to disclose these things." (١

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: In order to emphasize on the subject, this verse says

Surely some people before you asked for such (disclosures). Then they came to " ".disbelieve in them

In the conclusion of this discussion, it is necessary to hint to this point that the above-mentioned verses never close the path of asking logical, training, and constructive questions for human beings. The discussed condition is only due to improper questions and seeking the affairs that not only they are not needed, but their .concealment is also better and even, sometimes, necessary

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(Majma`-ul-Bayān, vol. ۳, p. ۲۵۰ (Arabic version ۱ -۱

۱۰۳- ما جَعَلَ اللّهُ مِنْ بَحيرَهٍ وَلا سَائِبَهٍ وَلا وَصيلَهٍ وَلا حامٍ

وَ ل-كِنَّ الَّذينَ كَفَرُوا يَفْتَرُونَ عَلَى اللّهِ الْكَذِبَ

وَاَكْثَرُهُمْ لا يَعْقِلُونَ

۱۰۳. " Allah has not appointed any Bahīrah, Sā'ibah, Waṣīlah, and Ḥām,

but those who disbelieve make up a lie against Allah, and most of them do not understand."

Commentary: Verse ۱۰۳

Point

In this verse the Qur'ān points to four improper innovations which were customary current among the pagan Arabs at the Age of Ignorance.

For some reasons those people used to mark or nominate part of their animals, and prohibited eating their meat. They did not count permitted to drink the milk of those animals, or to cut their wool, or to ride on them. In other word, they used to actually leave such animals useless.

The Holy Qur'ān says:

" Allah has not appointed any Bahīrah, Sā'ibah, Waṣīlah, and Ḥām, ..."

The Qur'ān implies that Allah has not ordained anything in the nature of a Bahīrah, or a Sā'ibah, or, Waṣīlah, or a Hām.

The explanation of four animals

The explanation of these four animals are as follows:

۱. The Arabic term / bahirah / was applied for the animal which had given birth to offsprings for five times and the fifth of them was a female animal (and according to

another tradition a male one). They used to split the ears of such an animal and let it .go for itself. They would not kill it after that

The Pagan Arabs used the term /sā'ibah/ for a camel which had brought forth twelve .۲ (or ten) offsprings. They left that camel free so that even no one would ride on it. They .might only milk it occasionally in order to give that milk to their guests

The term /waṣīlah/ used to be applied for the lamb which could bring forth a child for .۳ seven times. (Or, according to another tradition it was used for the lamb which could bring forth twins.) Killing such a lamb

.was also considered unlawful (ḥarām) by them

The Arabic word /hām/ was applied for the male animal which had been used for .۴ fecundating female animals of the same kind for ten times and each time a new .progeny was brought forth from its seed

Shortly speaking, the objective meaning of mentioning these animals has been the beasts which could serve their owners considerably and frequently through the way of being beneficial for them, and their owners, in turn, offered a kind of honour and .freedom to such animals, too

: Then, the verse continues saying

"... ,but those who disbelieve make up a lie against Allah ..."

These pagans and idol worshippers used to say that those false ideas were from the laws of Allah while most of them did not apply the least contemplation about their speech. They did not utilize their intellects when they blindly imitated others' manner. :The verse says

".and most of them do not understand ..."

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۱۰۴- وَاِذا قیلَ لَهُمْ تَعالَوْا اِلی ما اَنْزَلَ اللّهُ وَاِلَی الرَّسُولِ

قالُوا حَسْبُنا ما وَجَدْنا عَلَیْهِ اباءَنا

اَوَ لَوْ کانَ اباؤُهُمْ لا یَعْلَمُونَ شَیْئا وَلا یَهْتَدُونَ

And when it is said to them: ` Come to what Allah has sent down and to the " .۱۰۴ Messenger,' they say: ` That which we found our fathers upon is enough for us.' What! even though their fathers did not know anything and did not follow the right " (? way, (should they pave their way

Commentary: verse ۱۰۴

The fundamental principle is the Islamic culture, not the culture of the predecessors. Therefore, neither absolutely tending to the traditions is the principle nor the new .things

To have honour towards the predecessors and respecting them is acceptable, but .following their ignorantly thoughts and manner is rejected

.Blindly imitation is a sign of foolishness

:The verse says

And when it is said to them: ` Come to what Allah has sent down and to the " Messenger,' they say: ` That which we found our fathers upon is enough for us.' What! even though their fathers did not know anything and did not follow the right " (? way, (should they pave their way

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۱۰۵- ی-اایُّهَا الَّذینَ امَنُوا

عَلَیْکُمْ اَنْفُسَکُمْ لا یَضُرُّکُم مَنْ ضَلَّ اِذَا اهْتَدَیْتُمْ

اِلَی اللّهِ مَرْجِعُکُمْ جَمیعًا فَیُنَبِّئُکُمْ

بِما کُنْتُمْ تَعْمَلُونَ

.O' you who have Faith! take care of your own selves " .۱۰۵

He who strays cannot harm you when you are on the right way. To Allah is your return ".totally; then He will inform you of what you had been doing

Commentary: verse ۱۰۵

.Everybody Is Responsible of One's Own Deeds

In the previous verse, the words were about the blindly imitation of the people of the Age of Ignorance from their misguided ancestors; and the Qur'ān warned them that such an imitation did not adapt to wisdom and logic. Having this meaning in mind, they might question that if they separated their account in such affairs with their ancestors, then what about the fate of their ancestors. Besides, suppose they left that imitation, what would be the fate of many people who acted under the influence of ? such an imitation

In answer to these questions, the holy verse addresses the believers and implies that they are responsible of their own selves. These misguided persons from among their ancestors, friends, and relatives, contemporary with them, could not harm them if .they were on the right path

:It says

.O' you who have Faith! take care of your own selves "

"... .He who strays cannot harm you when you are on the right way

Then, the Qur'ān refers to the subject of Resurrection and the reckoning of :everyone's deeds, and says

".To Allah is your return totally; then He will inform you of what you had been doing ..."

۱۰۶- ی-اَیُّهَا الَّذینَ امَنُوا

شَه-ادَهُ بَیْنِکُمْ اِذا حَضَرَ اَحَدَکُمُ الْمَوْتُ حینَ الْوَصِیَّهِ

اثْنانِ ذَوا عَدْلٍ مِنْکُمْ اَوْ اخَرانِ مِنْ غَیْرِکُمْ

اِنْ اَنْتُمْ ضَرَبْتُمْ فِی الْاَرْضِ فَاَص-ابَتْکُمْ مُصیبَهُ الْمَوْتِ

تَحْبِسُونَهُما مِنْ بَعْدِ الصَّلوهِ فَیُقْسِمانِ بِاللّهِ اِنِ ارْتَبْتُمْ

لا نَشْتَری بِه ثَمَنًا وَلَوْ کانَ ذاقُرْبی وَلا نَکْتُمُ شَه-ادَهَ اللّهِ

اِنّ-ا اِذًا لَمِنَ الْاثِمینَ

۱۰۶. " O' you who have Faith! call to witness between you when death approaches any of you, while making a bequest, two just persons from among you, or two others from other than you, if you are travelling in the land and the affliction of death befalls you, detain the two after the prayer, then if you doubt them, they shall swear by Allah (saying): ` We will not sell it for any gain, even if it were a relative, and we will not conceal the testimony of Allah; for then we would indeed be among the sinners'."

Occasion of Revelation verse ۱۰۶

Upon the revelation of the above holy verse, as well as its two successive ones, it has been narrated that: a Muslim believer, called Ibn-i-'Abī-Māriyah, accompanied with two Christian Arabs, by the names of Tamīm and `Uday, came out of Medina with the intention of trade. During the time they were travelling, Ibn-i-'Abi-Māriyah, who was a Muslim, became sick. He wrote his testament and hid it inside his properties. Then he trusted those properties with his Christian fellow-travelers.

Before his death, he bequeathed that those two Christians would deliver them to his family. After his death, those two fellow-travelers untied his furniture and took its worthy and interesting parts, and then they returned the rest to the inheritors of the man.

When the inheritors opened the parcel of the properties, they did not find some parts of what Ibn-i-'Abi-Māriyah had brought with him. But suddenly they saw the testament he had left. They found that the list of all the stolen things were recorded in that testament. They detailed the matter for those two Christian fellow-travellers, but they denied and said that they delivered them what he had given them. Then, they could not help complaining the Prophet (p.b.u.h.). So, the verse was revealed and .stated its ordinance

Commentary: verse ۱۰۶

One of the most important matters which Islam emphasizes on is the subject of observing and protecting the rights and properties of people, and, in general, the .execution of social justice

At first, in order that the inheritors' rights in the properties of the diseased not to be spoilt, and that the rights of those members remained behind, including orphans and : minors, not to be violated, the Qur'ān instructs the believers, saying

O' you who have Faith ! call to witness between you when death approaches any of " "... ,you, while making a bequest, two just persons from among you

Here, the expression of bearing witness, of course, is accompanied with the accomplishment of testament. In other words, these two persons are witnesses to .both the testament and the executors of the testament

Thus, the verse indicates that if you are on a journey and one of you is going to die ,and you cannot find any executors of testament and witnesses

then you may take two persons from non-Muslims for the purpose. The verse :continues saying

or two others from other than you, if you are travelling in the land and the affliction ..." "... ,of death befalls you

The objective meaning of `other than you' (non-Muslims) is only the people of the

Book, viz. the Jews and the Christians, because nowhere Islam has attached .importance to pagans and idolators

:Then the verse says

,detain the two after the prayer, then if you doubt them …"

they shall swear by Allah (saying) : ` We will not sell it for any gain, even if it were a relative, ..."

And also they should add:

"... and we will not conceal the testimony of Allah; for then we would indeed be among the sinners.'"

It is cited in Qurar-ul-Hikam, vol. ١, p. ١٨٥ that Hadrat Imam Amir-ul-Mu'mineen Ali (a.s.) said: " The quickest retribution is the retribution of a false oath."

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۱۰۷- فَإِنْ عُثِرَ عَلى اَنَّهُمَا اسْتَحَقّا إِثْمًا

فَـ-اخَرانِ يَقُومانِ مَقامَهُما مِنَ الَّذينَ اسْتَحَقَّ عَلَيْهِمُ الْاَوْلَى-انِ

فَيُقْسِمانِ بِاللّهِ لَشَه-ادَتُنا اَحَقُّ مِنْ شَه-ادَتِهِما

وَمَا اعْتَدَيْنا اِنّ-ا إِذًا لَمِنَ الظَّ-الِمينَ

Then if it becomes known that both of them have been guilty of a sin (of perjury), " .۱۰۷ then two others (of Muslims) shall stand up in their place from among those nearest (to the diseased) who have a claim against them, and swear by Allah: ` Certainly our testimony is truer than the testimony of those two, and we have not transgressed ".'(the limits), for then we would indeed be of the unjust

Commentary: verse ۱۰۷

It should be unconcealed that when those persons, who are next of kin to the dead, bear witness or make an oath, their action is based on the information that they have had from before about the dead person's properties at the time of journey or other .than that

Therefore, you are not rightful to search or to be inquisitive, but when there comes forth a new information, the situation changes. As the explanation of Mufradāt-i-Rāqib, an Arabic-Persian dictionary, indicates, an acknowledgment without any /research, in Arabic language, is called /` ur

:The verse says

Then if it becomes known that both of them have been guilty of a sin (of perjury), " then two others (of Muslims) shall stand up in their place from among those nearest (to the diseased) who have a claim against them, and swear by Allah: ` Certainly our testimony is truer than the testimony of those two, and we have not transgressed ".'(the limits), for then we would indeed be of the unjust

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۱۰۸- ذ لِکَ اَدْنی اَنْ یَأْتُوا بِالشَّه-ادَهِ عَلی وَجْهِها

اَوْ یَخافُوا اَنْ تُرَدَّ اَیْم-انٌ بَعْدَ اَیْم-انِهِمْ

وَاتَّقُواْ اللّهَ وَاسْمَعُواْ

وَاللّهُ لا یَهْدِی الْقَوْمَ الْف-اسِقینَ

۱۰۸. " This (style) is more proper that they give testimony truely, or fear that other oaths be given after their oaths. And be in awe of Allah and hearken (His commandments), and Allah does not guide the transgressing people."

Commentary: verse ۱۰۸

The statement of this verse is about the philosophy of severity and accuracy of the case which was referred to in the previous verses upon bearing witness and taking witnesses.

Taking oath after the establishment of prayer at the presence of people, causes that witnesses to be certainly true (not false), because if their witness is not accepted, that invalidity of their oath and witness may disgrace them in the society.

The verse says:

" This (style) is more proper that they give testimony truely, or fear that other oaths be given after their oaths. And be in awe of Allah and hearken (His commandments), and Allah does not guide the transgressing people."

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Section ۱۵: Covetousness of this worldly life

Point

Jesus only an apostle of Allah The disciples of Jesus demanding Jesus to get food for them

.descended from heaven Their coveting of this worldly provision

۱۰۹- يَوْمَ يَجْمَعُ اللّهُ الرُّسُلَ فَيَقُولُ ماذا اُجِبْتُمْ

قالُواْ لا عِلْمَ لَنا اِنَّکَ اَنْتَ عَلاّمُ الْغُيُوبِ

Remember) the Day Allah will gather the messengers, and say: ` What) " .۱۰۹ response were you given ?' They will say : We have no knowledge, verily You are the ".'All-Knowing of the Unseen

Commentary: verse ۱۰۹

This verse, in fact, is a complement for the previous verses. At the end of those verses, where the words were about bearing witness upon right or wrong, the Qur'ān enjoins people to piety and being afraid of offending the command of Allah. In this verse, it warns people of the Day Allah gathers the prophets and asks them about their messengership and responsibility, and tells them what the people responded : when they invited those people to the Truth. The verse says

Remember) the Day Allah will gather the messengers, and say: ` What response)" "... ' ? were you given

The messengers will negate of having any knowledge from their own selves, and they will depend the whole facts to the knowledge of Allah (s.w.t.) Who knows all the .Unseen and the concealed affairs of the world of existence

: Here is the rest of the verse

They will say : ` We have no knowledge, verily You are the All-Knowing of the ..."

".'Unseen

Thus, the verse, addressing the concerning people, implies that they are confronted with such a Lord Who is All-Knowing and Who is the

Judge of such a court. Therefore, they must be careful of right and justice in their .bearing witnesses, too

In the concluding phrase of the verse, the Qur'ān remarks that the real knowledge belongs to Allah, and whatever knowledge is found in any person bas been obtained from Him. It is simlar to the fact that only He knows the Unseen, and He gives a part .of its knowledge to whomever He desires

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p: ۵۲

۱۱۰- اِذْ قالَ اللّهُ ی-اعیسَی ابْنَ مَرْیَمَ اذْکُرْ نِعْمَتی عَلَیْکَ

وَعَلی وَ لِدَتِکَ اِذْ اَیَّدتُکَ بِرُوحِ الْقُدُسِ تُکَلِّمُ النّاسَ فِی الْمَهْدِ وَکَهْلاً

وَاِذْ عَلَّمْتُکَ الْکِت-ابَ وَالْحِکْمَهَ وَالتَّوْرَل-ةَ وَالْاِنجیلَ

وَاِذْ تَخْلُقُ مِنَ الطّینِ کَهَیْئَهِ الطَّیْرِ بِاِذْنی فَتَنْفُخُ فیها فَتَکُونُ طَیْرًا بِاِذْنی

وَتُبْرِئُ الْأَکْمَهَ وَالْأَبْرَصَ بِاِذْنی وَاِذْ تُخْرِجُ الْمَوْتی بِاِذْنی

وَاِذْ کَفَفْتُ بَنی اِسْر ائِیلَ عَنْکَ اِذْ جِئْتَهُمْ بِالْبَیِّن-اتِ

فَقالَ الَّذینَ کَفَرُوا مِنْهُمْ

اِنْ ه-ذا اِلّا سِحْرٌ مُبینٌ

Remember) when Allah said : ` O' Jesus, son of Mary! Remember My blessing) " .۱۱۰ on you and on your mother, when I strengthened you with the Holy Spirit, you spoke to the people (both) in the cradle (through miracle) and in adulthood (through revelation), and when I taught you the Book and the Wisdom and the Turah and the Evangel, and when you did make of clay a thing like the shape of a bird, by My leave, and then did breathe into it and it became a bird, by My leave; and you did heal the blind and the leprous, by My leave, and you did raise the dead (from their graves), by My leave; and (remember) when I withheld the Children of Israel from you when you brought them manifest proofs, but those who disbelieved among them said:

".'This is nothing but clear magic`

Commentary : verse ۱۱۰

Point

From the above verse on, up to the end of Sura Al-Mā'idah, the contents of the verses are about Jesus (a.s.).

In this verse, speaking about Messiah (a.s.), sorts of Divine favours, and at the top of

.all, strengthening him with the Holy Spirit, have been stated

The purpose of blessing on Messiah's mother may be the gladtidings about Jesus to her and the talk between Mary and the angels, referred to in verses ۴۵ to ۵۰ from Sura "... ! 'Āl-i-`Imrān, No ۳, where it says: "(Remember) when the angels said : ` O' Mary

Thus, even prophets should not neglect the remembrance of the blessings of Allah. Allah's graces and blessings of Allah. Allah's graces and blessings bestowed to His .saints, cause encouragement in the followers of Truth

The matters stated in the verse

:There are some matters stated in this verse which will be referred to as follows

A woman can be promoted so high in the rank that she may be spoken about .۱ .together with a prophet

Remember) when Allah said : ` O' Jesus, son of Mary! Remember My blessing on) " "... ,you and on your mother, when I strengthened you with the Holy Spirit

By a single statement in the cradle, Jesus confirmed both his own prophethood and .۲ .his mother's chastity and inerrancy

you spoke to the people (both) in the cradle (through miracle) and in adulthood ..." "... ,((through revelation

Prophets should have both knowledge and awareness; and also they should know .۳ .the words of the former prophets and have a new message both

,and when I taught you the Book and the Wisdom and the Turah and the Evangel ..." "...

.The miraculous breath of Christ caused an inanimate thing to fly .۴

.But the hearts of the Children of Israel were not moved by it

"... ,and when you did make of clay a thing like the shape of a bird, by My leave ..."

When Allah gives prophets the ability of restoring to life and healing the sick, . ۵ people's supplicating and imploring for help must also be permissible. (We question the opponents of this idea whether it can be considered that Allah gives an ability to a person but prohibits people from paying attention to it.)

and then did breathe into it and it became a bird, by My leave; and you did heal the ..." blind and the leprous, by My

p: ۵۴

"... ;leave, and you did raise the dead (from their graves), by My leave

The Children of Isreal attempted the life of Jesus (a.s.), but that malice was warded .۶ .off by Allah

and (remember) when I withheld the Children of Israel from you when you brought..." :them manifest proofs, but those who disbelieved among them said

".'This is nothing but clear magic`

Imam Ridā (a.s.) said: " there were two phrases carved on the ring of Jesus (a.s.) which were recited: " Happy is the servant by whom Allah is remembered; and woe on .(the servant because of whom Allah be forgotten." (Biḥār-ul-'Anwār, vol. ۱۴, p. ۲۴۷

Jesus (a.s.) said: " Whatever bad word that you utter, you will receive its respose in (Hereafter." (Biḥār-ul-'Anwār, vol. ۱۴, p. ۳۱۴

Imam Sajjād (a.s.) said that Jesus (a.s.) told the disciples: " Verily the world is a bridge to pass through, so do not try to furnish and maintain it." (Biḥār-ul-'Anwār, vol. ۱۴, p. (۳۱۹

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۱۱۱- وَاِذْ اَوْحَيْتُ اِلَى الْحَوارِيّنَ اَنْ امِنُوا بى وَبِرَسُولى

قالُوا امَنّا وَاشْهَدْ بِاَنَّنا مُسْلِمُونَ

And (remember) when I revealed unto the disciples: ` Believe in Me and in My " .۱۱۱ Messenger,' they said: ` We believe, and bear You witness that we are Muslims (who ".' (submit ourselves

Commentary : verse ۱۱۱

The objective meaning of ` revealing unto the disciples', mentioned in the verse, is either inspiring unto their own hearts, or conveying the Message by the way of .(.revealing it unto Jesus (a.s

.Thus, sometimes Allah may inspire some inspiration unto the receptive hearts

The Divine inspirations unto people are alongside the path of confirming the Divine Prophets, inspirations, not against them. Therefore believing in Allah is not aloof from .believing in His Messenger

: The verse says

And (remember) when I revealed unto the disciples: ` Believe in Me and in My " Messenger,' they said: ` We believe, and bear You witness that we are Muslims (who ".' (submit ourselves

****

۲۱۱- اِذْ قالَ الْحَوارِيُّونَ ی-اعیسَی ابْنَ مَرْیَمَ

هَلْ یَسْتَطیعُ رَبُّکَ اَنْ یُنَزِّلَ عَلَیْنا مائِدَةً مِنَ السَّماءِ

قالَ اتَّقُوا اللّهَ اِنْ کُنْتُمْ مُؤْمِنینَ

۱۱۳- قالُواْ نُریدُ اَنْ نَأْکُلَ مِنْها وَتَطْمَئِنَّ قُلُوبُنا وَنَعْلَمَ اَنْ قَدْ صَدَقْتَنا

وَنَکُونَ عَلَیْها مِنَ الشّ-اهِدینَ

۱۱۲. " Remember) when the disciples said : ` O' Jesus son of Mary! is your Lord able to) send down to us a table from the sky ? ' (Jesus) said:

` Be in awe of Allah if you are believers '. "

۱۱۳. " They said: ` We desire to eat from it, and our hearts would be at rest, and we would know that you have told us the truth, and that we may be of the witnesses upon it'."

Commentary : verse ۱۱۲-۱۱۳

Point

This holy verse points the well-known process of ` The table of Food ' sent from the sky. It says:

" Remember) when the disciples said : ` O' Jesus son of Mary! is your Lord able to) send down to us a table from the sky ? ..."

Messiah became uneasy of this question of theirs, their statement containted the smell of doubt, because he had brought plenty of verses and signs for them. So, as a warning, he admonished them:

"... (Jesus) said: ` Be in awe of Allah if you are believers '. "

But, soon after that, they informed Jesus that they had not an evil aim by that

suggestion. They said that they did not intend obstinacy, but they wanted to eat from that ` Table of Food ' in order to obtain not only the luminosity created by that nutrition in their souls (because nutrition certainly affects in man's soul), but also their ,hearts would be at rest. So

by observing that great miracle, they might reach the bound of certainty of sight and knew that whatever he had told them was true, and that they could bear witness over it.

The verse says:

"They said: ` We desire to eat from it, and our hearts would be at rest, and we would know that you have told us the truth, and that we may be of the witnesses upon it'."

Explanations:

١. The reason that the Sura has been nominated by the appellation of `Al-Mā'idah' is because of the very desire of `Table of Food' that they demanded to come from the sky.

٢. The Arabic word ` Al-Mā'idah ' means both `food' and `the table wherein there is food'.

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۱۱۴- قالَ عیسَی ابْنُ مَرْیَمَ اللّهُمَّ رَبَّنا اَنزِلْ عَلَیْنا مائِدَهً مِنَ السَّماءِ

تَکُونُ لَنا عیدًا لِاَوَّلِنا وَاخِرِنا وَایَهً مِنْکَ وَارْزُقْنا

وَاَنْتَ خَیْرُ الرّ ازِقینَ

Jesus, son of Mary, said : ` O' Allah, our Lord ! send down to us a table from the " .۱۱۴ sky, to be a festival for us, for the first of us and for the last of us and a sign from You; ".and provide us (with our) sustenance, for You are the best of sustainers

Commentary : verse ۱۱۴

All supplications mentioned in the Qur'ān begin with /rabbanā/ ` O' Our Lord ' ! , but in this verse it has begun with two words ` O' Allah, our Lord !'. This difference may be .for the importance of this miraculous happening and the concerning consequences

Supplication, imploring for help and asking a boon from the side of the friends of Allah, :is permissible. The supplication of Jesus in this verse is as follows

Jesus, son of Mary, said : `O'Allah, our Lord ! send down to us a table from the sky, to " be a festival for us, for the first of us and for the last of us and a sign from You; and ".provide us (with our) sustenance, for You are the best of sustainers

There have been prophets sent for all human beings and generations in the history of .man

To celebrate a festival is a proper action from the point of the Qur'ān. The birth of the friends of Allah and the mission of the Messenger of Allah (p.b.u.h.) is not less than the descent of the table of food from the sky. So, we must always learn things from the .Signs of Allah and His Power

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۱۱۵- قالَ اللّهُ اِنّی مُنَزِّلُها عَلَیْکَمْ

فَمَنْ یَکْفُرْ بَعْدُ مِنکُمْ فَاِنّی اُعَذِّبُهُ عَذابًا لا اُعَذِّبُهُ اَحَدًا

مِنَ الْع-الَمینَ

Allah said: ` Verily I will send it unto you, but whoever shall disbelieve thereafter " .۱۱۵ among you, surely will I punish him with a punishment such as I do not punish anyone " .'(in the worlds (with the like of it

Commentary : verse ۱۱۵

.From the point of threat, this verse is at the top in the Qur'ān for warning people

Allah said: ` Verily I will send it unto you, but whoever shall disbelieve thereafter " among you, surely will I punish him with a punishment such as I do not punish anyone " .'(in the worlds (with the like of it

It is evident that the more a person expects (ie. the Table of Food from the sky) the .more he should undertake. A high summit has a dangerous deep valley

However, it should be noted that although the table of food was discended from the sky for the companions of Jesus (a.s.), according to some traditions, there discended fruits from Heaven for the holy Prophet (p.b.u.h.), too, and the essence of Fātimah .(a.s.) was formed from those heavenly fruits

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Section ۱۶ :Teachings of Jesus corrupted after his departure

Point

Teachings of Jesus Jesus was deified after his departure Reward for the Faithful

۱۱۶- وَإِذْ قالَ اللّهُ ی-اعیسَی ابْنَ مَرْیَمَ

ءَاَنْتَ قُلْتَ لِلنّاسِ اتَّخِذُونی وَاُمِّیَ اِل-هَیْنِ مِنْ دُونِ اللّهِ

قالَ سُبْح-انَکَ

ما یَکُونُ لی اَنْ اَقُولَ ما لَیْسَ لی بِحَقٍّ

اِنْ کُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ

تَعْلَمُ ما فی نَفْسی وَلا اَعْلَمُ ما فی نَفْسِکَ

اِنَّکَ اَنْتَ عَلاّمُ الْغُیُوبِ

: And when Allah says: ` O' Jesus son of Mary! did you say to the people " .۱۱۶

:Take me and my mother for two gods besides Allah ?' He (Jesus) says `

Glory be to You ! It was not mine to utter what I had no right to (say). Had I said it,` then You would have known it. You know whatever is in my self, and I do not know .what is in Your Self

".'Verily You are the Knower of all the unseen

Commentary : verse ۱۱۶

! Disgust of Jesus from His Followers' Idolatry

This verse and a couple of verses next to it discuss about the word of Allah with Jesus : (a.s.) on the Day of Judgement. It says

:And when Allah says: ` O' Jesus son of Mary! did you say to the people "

"… '? Take me and my mother for two gods besides Allah `

.With a high respect, Jesus replies a few sentences in answer to this question

At first he begins his expression with glorification of Allah from any partner and .۱ :compeer, and says

"... !He (Jesus) says : ` Glory be to You

.Then he continues saying that how he could say what was not appropriate to him .۲

"... It was not mine to utter what I had no right to say ..."

In fact, not only he negates this meaning from himself, but also he says that basically he has not such a right, and a statement like that does not apt to his rank and his .situation at all

:Then he refers to the infinite knowledge of Allah, and, as his evidence, he says .۳

Had I said it, You wold have known it. You know whatever is in my self, and I do not .know what is in Your Self

".'Verily You are the Knower of all the unseen

****

۱۱۷- ما قُلْتُ لَهُمْ اِلّا ما اَمَرْتَنی بِهِ

اَنِ اعْبُدُوا اللّهَ رَبّی وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهيدًا مادُمْتُ فيهِمْ

فَلَمّا تَوَفَّيْتَنی كُنْتَ اَنْتَ الرَّقيبَ عَلَيْهِمْ

وَاَنْتَ عَلی كُلِّ شَیْ ءٍ شَهيدٌ

۱۱۸- اِنْ تُعَذِّبْهُمْ فَاِنَّهُمْ عِبادُكَ

وَاِنْ تَغْفِرْ لَهُمْ فَاِنَّكَ اَنْتَ الْعَزيزُ الْحَكيمُ

I did not say to them (anything) except what you commanded me with; (saying) : " .۱۱۷
` That worship Allah, my Lord and your Lord.' And I was a witness

to them so long as I was among them. But when You took me up, You were the
".Watcher over them, and You are witness to all things

If You punish them, then surely they are Your servants; and if You forgive them, " .۱۱۸
".then You are indeed the Mighty, the Wise

Commentary : verses ۱۱۷-۱۱۸

Prophets are infallible and do not do anything but the command of Allah. They cause .no change in the Divine revelation

Prophet Jesus (a.s.) considered himself as other people and trained by Allah. However, : prophets are witnesses to the deeds of people. The verse says

;I did not say to them (anything) except what you commanded me with "

saying) : ` That worship Allah, my Lord and your Lord.' And I was a witness to them so) long as I was among them. But when You took me up, You were the Watcher over ".them, and You are witness to all things

****

In the above-mentioned second holy verse, Jesus (a.s.) introduces himself as a good-for-nothing one, and, depending the acts of punishment

and forgiveness on Allah, he confesses that he has no ability nor effectiveness in this regard. It is only He (s.w.t.) Who has authority over His Own servants. He may punish them or forgive them as He pleases.

Neither His forgiveness is a sign of weakness, nor His punishment is undue and unwise.

The verse says:

" If You punish them, then surely they are Your servants; and if You forgive them, then You are indeed the Mighty, the Wise."

As Abuthar has narrated, one night the holy Prophet (p.b.u.h.) repeated this verse again and again until morning. He (p.b.u.h.) recited it in his prayers when he bowed down and prostrated. He asked for forgiveness so much so that it was bestowed to him. (۱)

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۱- Tafsir-i-Maraqi, Vol. ۷, P.۶۶

۱۱۹- قالَ اللّهُ ه-ذا يَوْمُ يَنْفَعُ الصّ-ادِقينَ صِدْقُهُمْ

لَهُمْ جَنّ-اتٌ تَجْرى مِنْ تَحْتِهَا الْاَنْه-ارُ خ-الِدينَ فيها اَبَدًا

رَضِىَ اللّهُ عَنْهُمْ وَرَضُوا عَنْهُ

ذ لِکَ الْفَوْزُ الْعَظيمُ

۱۲۰- لِلّهِ مُلْکُ السَّم-و اتِ وَالْاَرْضِ وَما فيهِنَّ

وَهُوَ عَلى كُلِّ شىْ ءٍ قَديرٌ

۱۱۹. " Allah said: ` This is the day when shall benefit the truthful ones their truth. For them there are gardens beneath which rivers flow wherein shall they abide forever. Allah is well-pleased with them and they are well-pleased with Him. This is the great success."

۱۲۰. " To Allah belongs the sovereignty of the heavens and the earth and whatever is in them, and He is All-Powerful over all things."

Commentary : verses ۱۱۹-۱۲۰

Following the explanation mentioned about the talk of Allah with Jesus, the content of this verse refers to the words of Allah after that talk and it says:

" Allah said: ` This is the day when shall benefit the truthful ones their truth. ..."

Then, concerning the reward of the truthful ones, the Qur'ān says as follows:

"... For them there are gardens beneath which rivers flow wherein shall they abide forever. ..."

More significant than that blessing, which is of the material examples, there is this blessing that:

"... Allah is well-pleased with them and they are well-pleased with Him. ..."

And, there is no doubt that this great merit, which is inclusive of

material and spiritual merits, is counted the great salvation. The verse continues saying:

"... This is the great success."

In the second verse, it points to the possession and sovereignty of Allah, when it says:

" To Allah belongs the sovereignty of the heavens and the earth and whatever is in them, and He is All-Powerful over all things."

The End of Sura Al-Mā'idah

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(Sura Al–'An`ām No.۶ (۱۶۵ verses

Introduction to the Sura

In The Name of Allah, The Beneficent, The Merciful

:Introduction to the Sura

This Sura is the sixty ninth Sura which was revealed to the Prophet (p.b.u.h.) in Mecca. As the Traditions of Ahlul-Bayt (a.s.) indicate, all the verses of this Sura were revealed at the same time. Similar to other Meccan Suras, the basic aim of this Sura is inviting people to the triple principals of unity of Allah, Prophecy, and Resurrection, but most .of all, it emphasizes on monotheism and opposing paganism and idolatry

Paying attention carefully to the contents of the verses of this Sura can remove the soul of hypocrisy and disperse from among Muslims, and cause the ears to be .hearing, the eyes to be clear-sighted, and the hearts (minds) to be knowledgeable

About the virtue of this Sura, in the Islamic traditions, it is cited that when this Sura .was revealed, seventy thousand angels were taking after it

And that every believer who recites it, (because of its light, his soul and self may be satiated from the spring of monotheism and) all those angels will ask forgiveness for .that person

Also, `Ayyāshī himself has narrated from 'Abī-Baṣīr that Imam Sādiq (a.s.) said : " Sura Al-'An`ām was revealed at the same time while seventy thousand angels were respectfully accompanying it, because there has mentioned the name of Allah in seventy occurrences of it. If people knew how much virtue there lies in its recitation, ".they would never leave it out

Then Imam (a.s.) continued saying: " Whoever is in want of a requirement from Allah and he desires it to be granted, he should establish four units (rac`at) of prayer consisting of Al-Fātihat-ul-Kitāb and Sura Al-'An`ām. Then when he finishes the recitation of the Sura, he

should recite the following supplication:

O' The Generous! O' The Generous! O' The Generous!

O' The Great! O' The Great! O' The Great!

O' Greater than any great!

O' The Hearer of supplications!

O' He Whom nights and days do not change!

Blessing and peace be upon Muhammad and his descendents!

May You have mercy upon my weakness, my poverty, my needinlss, and my wretchedness!

O' He Who had mercy upon Jacob, the elder, while He returned Yusef, his dear one, to him!

O' He Who had mercy on Job after his long trial (of afliction)!

O' He Who had mercy upon Muhammad and Who sheltered him, the orphan!

And Who assisted him against tyrants of Quraysh and their false deities, and gave him authority upon them!

O' Helper! O' Helper! O' Helper!

"By Allah! If you recite this supplication and ask Allah for your whole needs, He will bestow (them to) you."(١)

Ali-ibn-`Ibrāhīm has narrated from Hadrat Ridā (a.s.), the eighth Imam, who said " Sura Al-`An`ām was sent down at the same time and seventy thousand angels accompanied it with the sound of glorification, exaltation and proclamation of His greatness. Whoever recites this Sura, angels will give glory (unto Allah) for him until the Resurrection Day." (٢)

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Tafsir by Ayyashi, vol. ۱, p. ۳۵۳ Tafsir-ul-Burhan, vol. ۱, p. ۵۱۴ ۱ -۱

Tafsir by Ali-ibn-`Ibrāhīm ۲ -۲

Section ١: The Ultimate triumph of the Truth

Point

The Divine Unity The curse fallen upon the previous disbelieving nations

.the previous apostles also were mocked

By The Name of Allah, The Beneficent, The Merciful

سُورَهُ الْأَنْعَـامِ

بِسْمِ اللّهِ الرَّحْمـنِ الرَّحيمِ

١- اَلْحَمْدُ لِلّهِ الَّذى خَلَقَ السَّمـو اتِ وَالْاَرْضَ

وَجَعَلَ الظُّـلُمـاتِ وَالنُّورَ

ثُمَّ الَّذينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ

All) praise belongs to Allah, Who created the heavens and the earth and) " .١ appointed darkness and light; yet those who disbelieve hold (others) as equal with ".their Lord

Commentary : verse ١

In the whole text of the Qur'ān, the Arabic word /nūr/ (light) has been mentioned in the singular form while its opposite term, /zulumāt/ (darkness), has occurred in its plural form. The concerning reason is that the `Truth' is only one, but the false ways are .many. `Light' is the secret of unity but `darkness' is the cause of dispersion

Therefore, the first verse of this Sura points to the system of existence, the second verse hints to the creation of man; and the third verse refers to the deeds and .behaviour of human beings

All) praise belongs to Allah, Who created the heavens and the earth and appointed) " darkness and light; yet those who disbelieve hold (others) as equal

".with their Lord

And, as Hadrat Ali (a.s.) has said, this verse is an answer to three groups of the deluded people:

A) The materialists, who deny the creation and temporal contingency (phenomenality).

"... created the heavens ..."

(B) Dualists, who believe that `light' and `darkness' have two separate origins.(١)

"... ;and appointed darkness and light ..."

(C) Disbelievers, who associate others as partners and equal with Allah.(٢)

".yet, those who disbelieve hold (others) as equal with their Lord ..."

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١- ١ Tafsir-ul-Kashi, vol. ٢, p. ١٥٨

٢- ٢ Nur-uth-Thaqalayn, vol. ١, p. ٧٠١

۲- هُوَ الَّذی خَلَقَکَمْ مِنْ طینٍ

ثُمَّ قَضی اَجَلاً وَاَجَلٌ مُسَمًّی عِنْدَهُ ثُمَّ اَنْتُمْ تَمْتَرُونَ

۲. " He it is Who created you from clay, then decreed a term (for your life) and the term is fixed with Him, yet still you doubt."

Commentary : verse ۲

Point

In the previous verse, extrovertive phenomena and the creation of the heavens and the earth were mentioned. Here, in this verse, the creation of Man and the innate affairs are referred to.

More than twenty times the term of /ajalin musammā/ (the appointed end) has been stated in the Qur'ān.

Concerning the life's final term, Allah has appointed two kinds of time for humankind. One of them is so certain that if all protections be fulfilled, too, the course of lifetime will be consumed and, like the oil of a torch, it will be finished.

The second divine appointed time is concerned to our own conduct.

It is like an oil lamp which contains enough oil but we put it in the current of a storm.

In the Islamic literature, deeds such as visiting ones kin, free will offering, alms, and supplications are recorded as the factors that cause the lifetime to be prolonged; while some actions like break off connection with one's kindred and injustice have been introduced as the cause of shortening the lifetime of the one.

It is narrated from Ibn-`Abbās that Allah has set two kinds of `appointed end' for humankind. One of them is from birthday until death, and the other is from death until the day of Resurrection. By his deeds, a person may sometimes decrease from one and increase the time of the other. Therefore, the conclusion of the life's final term of

.no person is changeable

The verse, addressing the infidels, implies that such people, who are polytheists, are doubtful about the Creator Who has created man from this worthless origin, viz. clay, and Who has passed him from these amazing

!and wonderful stages

He it is Who created you from clay, then decreed a term (for your life) and the term " ".is fixed with Him, yet still you doubt

Adam was created from clay

Imam Sādiq (a.s.) said: " Allah has created Adam from clay, and He has prohibited clay ".for his progeny to eat

In another tradition the Imam (a.s.) has said: " The one who is greedy in eating clay, ".he has surely taken part in shedding his own blood

(Safīnat-ul-Biḥār, vol. ٢, p. ١٠٣)

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۳- وَهُوَ اللّهُ فِی السَّم-و اتِ وَفِی الْأَرْضِ

یَعْلَمُ سِرَّکُمْ وَجَهْرَکُمْ

وَیَعْلَمُ ما تَکْسِبُونَ

۳. " And He is Allah in the heavens and in the earth ! He knows your secret and your open, and He knows what you earn."

Commentary : verse ۳

In answer to those who consider a separate god for every type of thing, such as god of rain, god of war, god of peace, god of sky, and the like of them (۱) , the verse says:

" And He is Allah in the heavens and in the earth ! ..."

It is obvious that the One Who dominates everywhere and in whose authority is the divise of everything, the Omnipresent, knows all the secret and concealed things. So, it is such that in the next sentence, the verse says:

"... He knows your secret and your open, and He knows what you earn."

The holy Prophet (p.b.u.h.) said: " Allah revealed Abraham (a.s.), saying: ` O' Ibrāhīm ! I am Aware and I like the aware ones'."

(Al-Muhajjat-ul-Baydā', vol. ۱, p. ۱۵)

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۱- ۱ This is the very belief of 'masters of species' which was current in ancient Greece

۴- وَما تَأْتيهِمْ مِنْ ايَهٍ

مِنْ ای-اتِ رَبِّهِمْ اِلاّ كانُواْ عَنْه-ا مُعْرِضينَ

۵- فَقَدْ كَذَّبُوا بِالْحَقِّ لَمّا جاءَهُمْ فَسَوْفَ يَأْتيهِمْ اَنْب-ؤُا

ما كانُوا بِه يَسْتَهْزِؤُنَ

There never came unto them any Sign from the Signs of their Lord but they turned " .۴
".away from it

So they indeed belied the truth when it came unto them, therefore very soon the " .۵
".(bitter) tidings will come to them of what they used to mock at

Commentary : verses ۴-۵

Point

As it was mentioned before, the words stated in Sura Al-'An`ām mostly address polytheists. The fact is that the Qur'ān applies kinds of different means to inform them might be they become aware. This verse points to the pagans' mood of obstinacy, heedlessness, and arrogance against the truth and the sings of Allah. It implies that they are so obstinate and disrespectful that whatever sign out of Allah's signs they see they immediately turn aside from it. The verse says :

There never came unto them any Sign from the Signs of their Lord but they turned "
".away from it

This quality was not confined to the Age of Ignorance and the pagans of Arab. At the present time, even, there are many persons who do not suffer the trouble of only one hour research and investigation about their Lord and the divine religion. So, it is evident that when they come across a book or a passage in this field, they do not study it.

Moreover, if a person speaks with them upon the matter, they usually do not listen to

him. These people are some ignorant and unaware arrogant ones who may sometimes appear in society in the form of scientists.

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p: ۷۴

:Then, the next verse points to the consequence of this very action of theirs, and says

"... ,So they indeed belied the truth when it came unto them "

It is in a case that if they contemplated carefully over the Divine verses, they would .see the truth very well, and recognize it and believe in it

:The verse continues saying

therefore very soon the (bitter) tidings will come to them of what they used to ..." ".mock at

The stages of infidelity

In fact, the two above-mentioned verses refer to three stages of infidelity where, .stage by stage, they are intensified

At first, it is the stage of turning away. Then there comes the stage of belying the Divine verses. And, after that, there is the stage of mocking the facts and Signs of .Allah

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۶- اَلَمْ يَرَوْا كَمْ اَهْلَكْنا مِن قَبْلِهِمْ مِنْ قَرْنٍ

مَكَّنّ-اهُمْ فِى الْاَرْضِ ما لَمْ نُمَكِّنْ لَكُمْ وَاَرْسَلْنَا السَّماءَ عَلَيْهِمْ مِدْرارًا

وَجَعَلْنَا الْاَنْه-ارَ تَجْرى مِنْ تَحْتِهِمْ فَاَهْلَكْن-اهُمْ بِذُنُوبِهِمْ

وَاَنْشَأْنا مِنْ بَعْدِهِمْ قَرْنًا اخَرينَ

Have they not considered how many a generation We destroyed before them, " .۶ whom We had established in the earth (to the extent) that We have not established you, and We sent abundant (water down from) the sky upon them and made the rivers flow beneath them ? Yet We destroyed them for their sins, and raised up after ".them another generation

Commentary : verse ۶

.We must take an example from the history and fate of others

"... Have they not considered "

This style is one of the training methods of the Qur'ān by which it states some factual .and teaching stories

The retribution of those who abuse the divine facilities given to them in this world, is .destruction

"... ,how many a generation We destroyed before them ..."

Besides the chastisement in the Hereafter, Allah punishes the sinners in the present .world, too

"... ,Yet We destroyed them for their sins ..."

The powerful people should not think that they are always in comfort in the world. The .Lord punishes them and substitudes some others in their place

whom We had established in the earth (to the extent) that We have not established ..."

you, and We sent abundant (water down from) the sky upon them and made the rivers flow beneath them? ..."

Thus, the cause of all inflictions are people's own deeds.

"... Yet We destroyed them for their sins, and raised up after them another generation."

p: ٧۶

The Qur'ānic term /qarn/ is used for calling a community who had been utterly destroyed so that none of them remained after them, (cited in Aqrab-ul-Mawārid).

All people who live comtemporarily are also called in Arabic /qarn/.

They are usually a generation living a length of time about ۶۰ years or ۸۰ years or ۱۰۰ years. (cited in commentary books entitled Almīzān, and Tafsīr-ul-Kabīr, by Fakhr-i-Rāzī)

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p: ۷۷

۷- وَلَوْ نَزَّلْنا عَلَيْکَ

کِت-ابًا فى قِرْطاسٍ فَلَمَسُوهُ بِاَيْديهِمْ لَقالَ الَّذينَ کَفَرُوا

اِنْ ه-ذا اِلّا سِحْرٌ مُبينٌ

And had We sent down unto you a book written on a paper, so that they touched it " .۷ :with their hands, certainly (still) the disbelievers would have said

" '.This is nought but manifest sorcery `

Commentary : verse ۷

Some of pagans used to say that they might believe when a written paper accompanied with an angel was sent down to them. But they told a lie, and they were .seeking an excuse

This idea means that the circle of obstinacy of such people have become so vastly expanded that they reject the most clear perceptible things, and refrain from .submitting to them under the pretext of manifest sorcery

:The verse says

And had We sent down unto you a book written on a paper, so that they touched it " :with their hands, certainly (still) the disbelievers would have said

" '.This is nought but manifest sorcery `

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p: ۷۸

۸- وَقالُوا لَوْلا اُنْزِلَ عَلَيْهِ مَلَکٌ

وَلَوْ اَنْزَلْنا مَلَکًا لَقُضِیَ الْاَمْرُ ثُمَّ لا یُنْظَرُونَ

۸. " And they said: ` Why has not an angel been sent down to him ? And if We had sent down an angel, the matter would have certainly been determined,

and then they would not be granted any respite."

Commentary : verse ۸

The disbelievers protested why there was not sent down an angel to the Prophet (p.b.u.h.) so openly that they could see him with their own eyes and, consequently, they might attest his prophethood.

" And they said: ` Why has not an angel been sent down to him ? ..."

Then, in order to show that their disobedience has reached to its climax, the verse implies that had Allah sent down an angel as they wished, they would not have believed. So, the divine wisdom and common good rquired that Allah should not respite them any more, and would immediately involve them in a punishment to destroy them. The verse itself says:

"... And if we had sent down an angel, the matter would have certainly been determined, and then they would not be granted any respite."

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۹- وَلَوْ جَعَلْن-اهُ مَلَكًا

لَجَعَلْن-اهُ رَجُلاً وَلَلَبَسْنا عَلَيْهِم ما يَلْبِسُونَ

۹. " And had We appointed him (Our Messenger) an angel, We would certainly have made him as a man, and We would certainly have made confused to them what they (now) make confused."

Commentary : verse ۹

If an angel were to become an example of human beings, how could it be the symbol of those persons who are in the storm of their low instincts, food and lusts?

Therefore, the verse may mean that if the Prophet were an angel, he would appear in the guise of a man so that they could see him. This matter would cause people to be led into an error whether he is a human being or an angel.

" And had We appointed him (Our Messenger) an angel, We would certainly have made him as a man, and We would certainly have made confused to them what they (now) make confused."

However, for the purpose of training and invitation, people should be given some symbols from among themselves, so that those symbols take the lead in invitations and actions. Besides, people and angels have not a general resemblance with each other.

Again, according to the words of the Qur'ān, the prophet of Allah should be a `male'.

Thus, Allah's ways of treatment have been arranged wisely, and they do not change with the desires of this one or that one.

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۱۰- وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِنْ قَبْلِکَ

فَحـاقَ بِالَّـذِینَ سَخِـرُوا مِنْهُـمْ مـا کـانُوا بِـه

یَسْتَهْزِؤُنَ

۱۰. " And certainly some Messengers were mocked at, before you, then the retribution which they used to ridicule fell on them.

Commentary : verse ۱۰

This verse can be counted as a soothing for the Messenger of Allah (p.b.u.h.). The evidence is that, firstly, the former messengers of Allah were mocked, too; secondly, the mockers will be confronted with not only the chastisement of the Hereafter but also the Divine wrath in the present world. Their own dangerous plots will surround the plotters themselves.

The verse says:

۱۰. " And certainly some Messengers were mocked at before you, then the retribution which they used to ridicule fell on them.

However, mockery is one of the great sins which has been promised punishment for.

Imam Amir-ul-Mu'mineen Ali (a.s.) said: " The most loser of people is the one who is able to tell the truth but he does not."(۱)

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۱- ۱ Qurar-ul-Hikam, No. ۳۱۷۸

Section ۲: Allah Has Ordained Mercy on Himself

Point

The greatness of the Divine Mercy None can help when the

.wrath of Allah afflicts any one

۱۱- قُلْ سيرُواْ فِى الْأَرْضِ ثُمَّ انْظُرُوا كَيْفَ كانَ

ع-اقِبَهُ الْمُكَذِّبينَ

".' Say: ` Travel in the earth, then see what has been the end of the rejecters " .۱۱

Commentary : verse ۱۱

Here, the Qur'ān has taken another method of awakening these arrogant conceited : persons. It tells the Prophet (p.b.u.h.) to admonish them by such a statement

"... Say : Travel in the earth"

No doubt that seeing the remaining traces of the former people by one's eyes and those nations who pave the way of distruction as a result of neglecting the facts, is more effective than studying their history in their concerning books. The reason is .that these traces make the truth more sensible and perceptible

By the way, it should be noted that such a fleeting beauty or splendour is not .important, but the final consequence is important

"... the end of the rejecters ..."

Thus, the failure of the opponents of the truth is certain. If you doubt, you can study their history, or by travelling, you can see their traces and take an example from .them

It is noteworthy to know that the divine commandment mentioned by the holy phrase : " Travel in the earth ", which is recited in this verse, has occurred six times in the

.Qur'ān

Unfortunately, the infidels observed this expressive commandment

p: ٨٢

more practically than the Muslims. They travelled into Islamic countries and explored all parts of their lands and became aware of their mines, stores, the points of their strength and weakness, their cultural works, manuscripts and arts, and spoilt them .while Muslims were in the sleep of negligence

Imam Amir-ul-Mu'mineen Ali (a.s.) said: " By his lie, a liar obtains the Wrath of Allah, the Glorified, the affront of people, and the enmity of angels." (Qurar-ul-Ḥikam, vol. ۲, (p. ۸۷۶

Again, this Imam (a.s.) said: " The end of telling a lie is reproach and regret." (Qurar-(ul-Ḥikam, vol. ۲, p. ۵۰۲

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۱۲- قُلْ لِمَنْ ما فِی السَّم-و اتِ وَالْاَرْضِ قُلْ لِلّهِ

کَتَبَ عَلی نَفْسِهِ الرَّحْمَهَ لَیَجْمَعَنَّکُمْ اِلی یَوْمِ الْقِی-مَهِ لا رَیْبَ فیهِ

اَلَّذینَ خَسِرُوا اَنْفُسَهُمْ فَهُمْ لا یُؤْمِنُونَ

Say: ` To whom belongs what is in the heavens and the earth ?" Say: ` To Allah, " .۱۲ He has prescribed mercy on Himself. He will surely gather you on the Resurrection Day, of which there is no doubt. Those who have lost their own selves, they will not " '.believe

Commentary : verse ۱۲

Point

The phrase: " He has prescribed mercy on Himself " has occurred two times in the .Qur'ān, both of which are recited in this Holy Sura, verses ۱۲ and ۵۴

The phrase "... of which there is no doubt ..." has been mentioned about both the .Qur'ān and the Hereafter

As Allah has ordained and assigned some duties for us, He has prescribed some duties for Himself, too. Among them are those which are mentioned in the Qur'ān such as `guidance': " Surely Ours is it to show the way." (Sura-Al-Layl, No. ۹۲, verse ۱۲), and Giving sustenance: " And there is no animal in the earth but on Allah is the .(sustenance of it..." (Sura Hūd, No. ۱۱, Verse ۶

:Bestowing mercy upon the servants

".He has prescribed mercy on Himself "

But the condition of receiving the Divine mercy is that the servants themselves should .have mercy upon others

A tradition says: " Whoever does not have mercy (upon others) will not be shown .(mercy on." (Fī-Zalāl, a commentary book

The mercy of Allah is abundant. Salman has narrated a tradition from the Prophet (p.b.u.h.) who said : " The mercy of Allah is one hundred degrees, one of which is the origin of all graces of Allah in this world. On the Day of Judgement, Allah will deal with .(people by the whole one hundred degrees of His mercy. (Fī-Zalāl, 'Ālūsī

This fact should be noted that the great loss of the disbelievers lies in this that instead of reasoning they go after their delusions; and instead of taking the godly saints, they seek for false deities; and instead of Faith and observing the Hereafter, they disbelieve; and instead of submitting to the Light, they submit to Hell Fire.

The kinds of Allah's Mercy

But whatever comes forth from Allah upon the world of existence, is based on Mercy, and Allah's Mercy is spread over all things everywhere.

1. The Qur'ān indicates that the Divine Mercy involves everything. In this regard, Sura Al-'A`rāf, No. ٧, verse ٥۶ says:

"... ; My mercy encompasses all things ..."

This mercy has many examples, including:

Rain: " And He it is Who sends down the rain after they have despaired, and He unfolds His mercy ; ..." (Sura Ash-Shourā, No. ۴٢, Verse ٢٨).

Wind : " And He it is Who sends the winds as good news heralding His mercy, ..." (Sura Al-`A`rāf, No. ٧, verse ٥٧).

Night and day : " And out of his mercy He has made for you the night and the day, ..." (Sura Al-Qaṣeṣ No. ٢٨, verse ٧٣)).

The Prophet : " And we have not sent you but as a mercy to the worlds. " (Sura Al-'Anbiyā, No. ٢١, verse ١٠٧).

The Qur'ān : "... These are clear proofs from your Lord and a guidance and a mercy ..." (Sura Al- 'A`rāf, No. ٧, verse ٢٠٣)).

The Turah : "... The Book of Muses was a guide and a mercy ..." (Sura Al-Ahqāf, No. ۴۶, verse ١٢).

Delivery: " So We delivered him and those with him by a mercy from Us, ... " (Sura Al-

.('A` rāf, No. ۷, verse ۷۲

Love of spouse : "... and He put between you love and mercy; ..." (Sura Ar - Rūm, NO. ۳۰, verse ۲۱).

Plants and fruits : " Look then at the signs of Allah's mercy, how He gives life to the earth after its death, ..." (Sura Ar-Rūm, No. ۳۰, verse ۵۰).

Acceptance of Repentance : "... do not despair of the mercy of Allah ..." (Sura Az-Zumur, No. ۳۹, verse ۵۳).

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۱۳- وَلَهُ ما سَكَنَ فِی الَّیْلِ وَالنَّهارِ

وَهُوَ السَّمیعُ الْعَلیمُ

۱۳. " And to Him belongs whatever dwells in the night and the day; and He is All- hearing, All-Knowing '."

Commentary : verse ۱۳

As a cradle, the night and the day give human beings, and all creatures, peace and tranquillity in their laps. Some of the living creatures rest at night while some others rest during the day.

Whatever exists in the universe, whether they are manifested or concealed, belongs to Him. Therefore, not only the whole system of existence belongs to Allah, but also its governance and its control is His.

The verse says:

" And to Him belongs whatever dwells in the night and the day; and He is All-hearing, All-Knowing '."

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۱۴- قُلْ اَغَيْرَ اللّهِ اَتَّخِذُ وَلِيًّا

فاطِرِ السَّمـو اتِ وَالْاَرْضِ وَهُوَ يُطْعِمُ وَلا يُطْعَمُ

قُلْ اِنّى اُمِرْتُ اَنْ اَكُونَ اَوَّلَ مَنْ اَسْلَمَ

وَلا تَكُونَنَّ مِنَ الْمُشْرِكينَ

۱۴. " Say: ` Shall I take a guardian besides Allah, the Originator of the heavens and the earth, and He feeds (others) and is not (Himself) fed ? ' Say:

` I have been commanded to be the first who submits himself '. And be not you (O' Muhammad) of the polytheists."

Commentary : verse ۱۴

Again, in this verse the words are upon the unity of Allah and rejecting paganism and idolatry.

In the same time that pagans accepted that the creation of the world specified to Divine Essence, they had taken idols as their support and refuge.

For the purpose of destroying the false imagination, The Qur'ān instructs the Prophet (p.b.u.h.) such:

" Say: ` Shall I take a guardian besides Allah, the Originator of the heavens and the earth, and He feeds (others) and is not (Himself) fed ? '..."

It is worthy to note that among all the attributes of Allah, here; the Qur'ān has emphasized but on feeding the creatures and giving them their sustenance. Using this sense, maybe, is for the sake that most of the connections in the material life of man relate to this very material need, viz, the need in eating a piece of bread, which makes persons to humiliate themselves before the masters of wealth and power. The case may be so that sometimes they bow before them as if they worship them.

In the above-mentioned verse, the Qur'ān denotes that your sustenance is in the

.authority of Allah, not in that of them

Then, in answer to the suggestion of those who invited the Prophet (p.b.u.h.) to join the camp of polytheists, the Qur'ān instructs him to say

that besides the command of wisdom which leads him to rely on the One Who is the Creator of the heavens and the earth, he also says that the revelation of Allah has instructed him to be the first Muslim who submits himself, and never he joins the row .of polytheists

: The verse says

.' Say: ` I have been commanded to be the first who submits himself…"

".And be not you (O' Muhammad) of the polytheists

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۱۵- قُلْ اِنّی اَخافُ اِنْ عَصَیْتُ رَبّی عَذابَ یَوْمٍ عَظیمٍ

".' Say: ` Verily I fear, if I disobey my Lord, the retribution of a grievous Day " .۱۵

Commentary : verse ۱۵

There are two kinds of fear. The first kind is that sort of awe which is indecent, such as fearing from Holy Struggle. The second kind is that fear which is agreeable and .praiseworthy, like fearing from Allah's punishment

The Divine Law has been decreed equally for all. Even the Messenger of Allah should .fear from its evil, if he sinned

The fear of the saints of Allah, of course, is for the sake of Allah's wrath, not from the deities or from people. And, indeed, fear is one of the impedimental factors from .deviation and committing wrong

Regarding to the existence of the Divine completing the argument denoting that the Lord is both the Creator and the Sustainer, and has commanded to submission and prohibited from polytheism, disobedience from the command of Allah deserves .punishment

: The verse, addressing the Prophet (p.b.u.h.), commands

".' Say: ` Verily I fear, if I disobey my Lord, the retribution of a grievous Day "

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۱۶- مَنْ یُصْرَفْ عَنْهُ یَوْمَئِذٍ فَقَدْ رَحِمَهُ

وَذ لِکَ الْفَوْزُ الْمُبِینُ

Whoever is spared of it (the Divine retribution) on that Day, He has certainly been " .۱۶ ".merciful to him, and that is the manifest triumph

Commentary : verse ۱۶

The Messenger of Allah (p.b.u.h.) once said: " By Allah in Whose hand is my soul, no one of people may enter into Paradise (merely) by his own deed." They asked him : " Even you, O' Messenger of Allah ? " The Prophet (p.b.u.h.) answered: " Even I, unless ".Allah shelters me with His mercy and grace

Then, the holy Prophet (p.b.u.h.) put his hands on his head and recited the above-(mentioned verse. (Tafsir Nūr-uth-Thaqalayn, vol. ۱, P. ۷۰۶; and Majma`-ul-Bayān

Whoever is spared of it (the Divine retribution) on that Day, He has certainly been " ".merciful to him, and that is the manifest triumph

Everybody is threatened to fall in danger. Saving from the Divine punishment .demands a particular grace from the side of Allah

.However, prosperity can be gained only in the light of security from His Wrath

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۱۷- وَاِنْ یَمْسَسْکَ اللّهُ بِضُرٍّ فَلا کاشِفَ لَهُ اِلاّ هُوَ

وَاِنْ یَمْسَسْکَ بِخَیْرٍ فَهُوَ عَلی کُلِّ شیْ ءٍ قَدیرٌ

۱۷. " And if Allah touches you with affliction, none can remove it but He;

and if He touches you with good, then He is All-Powerful over all things."

Commentary : verse ۱۷

Hopes should be to Allah, and feares should also be from Allah, since the origin of all affairs is the same. It is not such that the goodnesses come from one source and the cause of removing vices originates from another source.

The Laws of Allah are legitimated for all and they let no exception.

The holy Prophet (p.b.u.h.) should betake to Allah when confronting the bitter and sweet incidents, too. The verse says:

" And if Allah touches you with affliction, none can remove it but He;

and if He touches you with good, then He is All-Powerful over all things."

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۱۸- وَهُوَ الْقاهِرُ فَوْقَ عِبادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ

And He is the Omnipotent over His servants, and He is the All-Wise, the All- " .۱۸
".Aware

Commentary : verse ۱۸

In the current Sura, verse No. ۱۴, the discussion was about creative power and sustenance of Allah. In verse ۱۵, it was about the Wrath of Allah and Hereafter. In verse ۱۶, the words were upon the Divine rescue and mercy. Verse ۱۷ is about solving the difficulties and reaching the goodnesses. So, in this verse, His absolute Power .(Omnipotence) is stated about

If it happens that some tyrant persons dominate others for some days `because of ignorance, weakness and disunity of people, it is sure that His Omnipotence ruins all these arrangements and, in the frame of wisdom and knowledge, He utilizes His :Power and Dominance. That is why the Qur'ān says

".And He is the Omnipotent over His servants, and He is the All-Wise, the All-Aware "

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۱۹- قُلْ اَىُّ شَىْ ءٍ اَكْبَرُ شَه-ادَةً

قُلِ اللّهُ شَهيدٌ بَيْنى وَبَيْنَكُمْ وَاُوحِىَ اِلَىَّ ه-ذَا الْقُرْانُ لِاُنذِرَكُمْ بِه

وَمَنْ بَلَغَ اَئِنَّكُمْ لَتَشْهَدُونَ اَنَّ مَعَ اللّهِ الِهَهً اُخْرى

قُل لا اَشْهَدُ قُلْ اِنَّما هُوَ اِل-هٌ و احِدٌ

وَاِنَّنى بَرىءٌ مِمّا تُشْرِكُونَ

Say: ` What thing is the greatest in testimony ? ' Say: ` Allah ! He is witness " .۱۹ between me and you, and this Qur'ān has been revealed to me that I may warn you thereby, and whomever it reaches. Do you indeed testify that there are other gods with Allah ? ' Say: ` I do not testify '. Say:

".' (He is only One God, and verily I am quit of that which you associate (with Him `

Commentary : verse ۱۹

The pagans of Mecca demanded witness from the Prophet (p.b.u.h.) for his prophethood. They did not accept the prophecy of the Messenger of Allah (p.b.u.h.) and told him that even the Jews and the Christians did not know him a divine prophet. This holy verse, with an atmosphere of Allah's inspiration and help, and at the time of loneliness of Islam, foretells a bright and promising future for Muslims, when it hates polytheism.

For three times, and in a short phrase, the Qur'ān refers to Unity of Allah while quitting polytheism. The verse says:

Say: ` What thing is the greatest in testimony ? ' Say: ` Allah ! He is witness between " me and you, and this Qur'ān has been revealed to me that I may warn you thereby, and whomever it reaches. Do you indeed testify that there are other gods with Allah ? ' Say: ` I do not testify '. Say:

".' (He is only One God, and verily I am quit of that which you associate (with Him `

Besides all other prophetic miracles, Unseen aids, and frustrating the

p: ٩٣

hostile plots, the Qur'ān itself is the greatest evidence to the Prophet's .Messengership

The messengership of Muhammad (p.b.u.h.) is both worldly and eternal, for all .humankind and in all ages

However, a permanent warning indeed, should be accompanied with an everlasting warner. Therefore, the divine Imamate and leadership should also be together with .the Qur'ān forever

This meaning is cited in Tafsir-uṣ-Ṣāfī and Usūl-i-Kāfī, narrated from Iman Sādiq (.(.(a.s

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۲۰- اَلَّذينَ اتَيْن-اهُمُ الْكِت-ابَ يَعْرِفُونَهُ كَما يَعْرِفُونَ اَبْناءَهُمُ

الَّذينَ خَسِرُوا اَنْفُسَهُمْ فَهُمْ لا يُؤْمِنُونَ

Those whom We have given The Book (the Jews and Christians) recognize him " .۲۰ (Muhammad) as they recognize their sons. Yet those who have lost their own selves, ".they will not believe

Commentary : verse ۲۰

.The content of this verse is similar to that of Sura Al-Baqarah, No. ۲, verse ۱۴۶

Not only the name and qualities of the Prophet of Islam were mentioned in the Turah and the Evangel and the scholars of the People of the Book had informed their people of him under the title of ` the promised prophet', but also the characteristics of this holy Prophet (p.b.u.h.) and his companions were recorded in their Books. The Qur'ān says: " Muhammad is the Messenger of Allah, and those with him are the firm (of heart) against the unbelievers, compassionate among themselves, … that is their "… ;(description in the Turah and their description in the Evangel (۱

In this verse, the Qur'ān clearly answers to those who claimed that the People of the Book had no evidence upon the prophethood of the Prophet of Islam (p.b.u.h.), when it : says

Those whom We have given The Book (the Jews and Christians) recognize him " "… .(Muhammad) as they recognize their sons

And, at the end of the verse, as a final conclusion, the Qur'ān announces that, with all these clear signs, only those people do not believe in this Prophet who have lost all their things and the capital of their own selves in the bargaining market of commercial : transactions of lives. It says

".Yet those who have lost their own selves, they will not believe …"

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Sura-Al-Fath, No. ۴۸, verse ۲۹ ۱ -۱

Section ۳: Polytheists shall themselves confess their guilt

Point

The greatness of the guilt of being polytheist The polytheists shall themselves deny polytheism which they had themselves held as their conviction

.They shall desire to be returned to this life

۲۱- وَمَنْ اَظْ-لَمُ مِمَّنِ افْتَرى عَلَى اللّهِ كَذِبًا

اَوْ كَذَّبَ بِ-اى-اتِه

اِنَّه لا يُفْلِحُ الظّالِمُونَ

۲۱. "And who is more unjust than him who forges a lie against Allah or denies His ;Signs

".verily the unjust will not succeed

Commentary : verse ۲۱

The Qur'ānic expression /wa man aẓlamu/ (and who is more unjust) has occurred in the Qur'ān about fifteen times. This phrase has been used with the senses of calumny against Allah, barring people from going intothe mosques, and concealing the testimony of the Truth. This denotes that cultural injustice and barring people from .rectitude and comprehension, is the worst injustice upon the society

Setting a stone and a piece of wood equal to the Lord is an injustice toward Him, and .worshipping them is an injustice toward humanity

Therefore, the unjust people will never meet the true salvation. The above-:mentioned verse says

" And who is more unjust than him who forges a lie against Allah or denies His Signs; ".verily the unjust will not succeed

The more an oppressed person is dear and holy, the more intense is the danger of transgression against him. That is why being unjust toward the Lord and the Sacred House, and belying against Divine Holy Essence,

: are the worst injustice

"... And who is more unjust "

Transgression upon the thought and culture of nations is one of the worst transgressions. Polytheism, forging a lie against Allah, a false claim of being the divine prophet, innovation, interpretation of the Qur'ān by personal opinion, concealing the .Truth, and the like, are all kinds of this sort of injustice

.The following couple of traditions are recorded in Qurar-ul-Ḥikam, vol. ۱, p. ۱۴۹

Imam Amir-ul-Mu'mineen Ali (a.s.) said: " Avoid transgression. It is the greatest sin. ".Verily every transgressor will be punished for his transgression

".Again, he (a.s.) said: " Avoid cruelty. Whoever commits it, his life will become dark

****

۲۲– وَيَوْمَ نَحْشُرُهُمْ جميعًا ثُمَّ نَقُولُ لِلَّذِينَ اَشْرَكُوا

اَيْنَ شُرَكاؤُكُمُ الَّذينَ كُنتُمْ تَزْعُمُونَ

And on the Day We will muster them all together, then We will say to those who " .۲۲ associated partners (to Allah): ` Where are your associate-gods whom you were " ' ? asserting

Commentary : verse ۲۲

In the previous verse, it was said that the oppressors, who apparently gain some social ranks by calumny, rejection and concealing the Truth, will not meet salvation, A prosperous person is one who has some positive matters for answering the questions .in the Hereafter, because all the polytheistic imaginations will be effaced therein

And on the Day We will muster them all together, then We will say to those who " associated partners (to Allah) : ` Where are your associate-gods whom you were " ' ? asserting

The objective meaning of the Arabic word /jamī`an/ mentioned in the verse, is either `all human beings', or the polytheists and the idols. The evidence for this idea is the content of another verse that targets men end their wives, and what they were worshipping. That verse says: " Gather together those who were unjust and their (mates, and what they used to worship."(۱)

It is true that the verse under discussion refers to polytheists, but those who accept the leadership of other than Allah's saints, and oppose the friends of Allah, are rather .a kind of polytheists

".In Jāmi`ah Supplication, we recite : "And he who opposes you is a disbeliever

An Islamic tradition, narrated from the immaculate ones, says: " The person who refuses us (our way) is similar to the person who refuses (the word of) Allah, and such ".a person is as a disbeliever

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Sura As-Safat, No. ۳۷, Verse ۲۲ ۱ -۱

۲۳- ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ

اِلّا اَنْ قالُوا وَاللّهِ رَبِّنا ما كُنّا مُشْرِكينَ

۲۴- اُنْظُرْ كَيْفَ كَذَبُوا عَلى اَنْفُسِهِمْ وَضَلَّ عَنْهُمْ ما كانُوا يَفْتَرُونَ

۲۳. " Then their excuse would be nothing but that they would say : `By Allah, our Lord ! we were not polytheists '."

۲۴. " See how they (the polytheists) lie against their own selves, and that which they were forging has passed away from them."

Commentary : verses ۲۳-۲۴

The Arabic term /fitnah/, here, has been rendered into `intimidated to idols and paganism'; or, it means `excuse'.

" Then their excuse would be nothing but that they would say : `By Allah, our Lord ! we were not polytheists '."

As their quality requires, liars tell lies on the Day of Judgement, too.

In this regard the Qur'ān says: " On the day that Allah will raise them up all, then they will swear to Him as they swear to you, and they think that they have something; now surely they are the liars ." Regarding this holy verse, Imam Amir-ul-Mu'mineen Ali (a.s.) in a tradition has said that after this lie, their lips will be sealed and their other limbs will tell the truth.

Thus, in the court of Allah, neither telling a lie is helpful, nor an oath.

" See how they (the polytheists) lie against their own selves, and that which they were forging has passed away from them."

Hence, the polytheists will dislike their own thoughts and creeds on the Hereafter Day, when they will say:

"... we were not polytheists'."

.However, on the Hereafter Day, surely hating polytheism will not be helpful

۲۵- وَمِنْهُمْ مَنْ يَسْتَمِعُ اِلَيْکَ

وَجَعَلْنا عَلی قُلُوبِهِمْ اَکِنَّهً اَنْ يَفْقَهُوهُ وَفی اذانِهِمْ وَقْرًا

وَاِنْ يَرَوْا کُلَّ ايَهٍ لا يُؤْمِنُوا بِها

حَتّی اِذا جاؤُکَ يُج-ادِلُونَکَ يَقُولُ الَّذينَ کَفَرُوا

اِنْ ه-ذا اِلّا اَس-اطيرُ الْاَوَّلينَ

۲۵. " And of them there are some who hearken to you, and We have laid veils upon their hearts lest they understand it, and in their ears a heaviness;

and (even) if they see every sign they will not believe in it, so that when they come to you they dispute with you, those who disbelieve say:

` This is naught but the legends of the ancients.' "

Commentary : verse ۲۵

In this verse, the psychological conditions of some of the pagans are hinted to. They do not usually show the least inclination from themselves when they are told the facts. They not only do not show inclination, but also oppose these facts hostilely, and, by means of calumny, they keep themselves and others aloof from them. Concerning these people, the Qur'ān says:

" And of them there are some who hearken to you, and We have laid veils upon their hearts lest they understand it, and in their ears a heaviness;..."

Indeed, attributing such matters to Allah relates to `the law of causation' and the property of `action'. That is, the result of continuation in doing wrong and insisting on obstinacy is that it turns the soul and self of the person into its own nature.

Experience has proved this fact that, at first, evil-doers feel inconvenience with their own evil action. But little by little, they will be accustomed to it, so that there may come some day that they count doing their evil actions obligatory. So, the verse

indicates that their circumstance has changed to a state that if they see all the signs and revelations of

.Allah they will not believe in them

: The verse says

"... ,and (even) if they see every sign they will not believe in it ..."

The verse informs the Prophet (p.b.u.h.) implying that beyond their disbelief, when they come to you they have no aim but disputing and quarrelling with you. The verse : says

"... ,so that when they come to you they dispute with you ..."

Instead of hearkening to you heartily and, at least, in the form of a seeker of the truth that they should comtemplate upon it to probably find it, they stand against it with a negative soul and thought. When they hear your statements, which have originated from the source of revelation, they cannot afford it but using the strike of calumny. :The verse continues saying

".' those who disbelieve say : ` This is naught but the legends of the ancients..."

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۲۶- وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْؤْنَ عَنْهُ وَاِنْ يُهْلِكَونَ اِلاّ اَنْفُسَهُمْ

وَما يَشْعُرُونَ

۲۶. " And they prohibit people from it, and themselves they keep afar from it, and they destroy none save themselves, while they are not aware."

Commentary : verse ۲۶

The Arabic term /yan'aun/, mentioned in the verse, is derived from /na'ya/ with the sense of `to avoid'.

Some of the commentators of the Sunnite schooled have considered this verse about Abūtālib. They have said that he prohibited people from hurting Muhammad while he himself did not believe in Islam and avoided becoming Muslim. They similarly have considered some other verses of the Qur'ān concerning this matter, such as Sura At-Taubah, No. ۹, verse ۱۱۵, and Sura Al-Qaṣaṣ, No. ۲۸, Verse ۵۷.

But, from the view point of Shi`ah school, Abūtalib was one of the best Muslims whose belief has been reflected in his poems.

Moreover, a Muslim believing woman like Fatimah Bent-i-Asad lived as a wife with him until the end of his life. This is also another evidence for this idea. (refer to al-Qadīr, vols. ۷ and ۸)

However, pagans and polytheists always try to hinder people and keep them afar from the path of benevolence and good deeds.

" And they prohibit people from it, and themselves they keep afar from it, and they destroy none save themselves, while they are not aware."

Keeping afar from the acceptance of truth by a person is paving the way of annihilation upon his own self.

The real awareness is finding the path of truth, while losing the path of truth and leader of truth, from whoever it maybe, is foolishness.

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p: ۱۰۲

۲۷- وَلَوْ تَرى اِذْ وُقِفُواْ عَلَى النّارِ

فَقالُوا يالَيْتَنا نُرَدُّ وَلا نُكَذِّبَ بِـ‌ای‌ـاتِ رَبِّنا وَنَكُونَ مِنَ الْمُؤْمِنينَ

,And if you could see when they are stationed before the (Hell) Fire " .۲۷

,then they say : `Would that we might be returned

".'and we would not belie the Signs of our Lord, and we would be of the believers

Commentary : verse ۲۷

According to the verses of the Qur'ān, the desire of returning to this world in human beings is found both at the moment of death, and in the grave, and in Hereafter. Sura Al-Mu'minūn, No. ۲۳, verses ۹۹ and ۱۰۰ say: " Until when death overtakes one of them, he says: ` My Lord ! send me back again (into the world) '." " That I may do good ...". And, again, the same Sura, verse ۱۰۷ says : " O' our Lord ! Take us out of it; then if we ".return (to evil) we shall be unjust

We must believe in the truth as long as we have been respited in this world, because it .will be too late in the Hereafter

And if you could see when they are stationed before the (Hell) Fire, then they say : " `Would that we might be returned, and we would not belie the Signs of our Lord, and ".'we would be of the believers

As the philosophers and wisermen have said, this world is the place of movement and the coming world is the world of actuality. As far as an apple is with the tree, it has some movement towards development. But, when it separates from the tree, that .movement will end and no more growth is expected from it

Therefore, if a person wishes to be among the dwellers of Paradise, he must prepare .the concerning means of development in this life, which is the world of movement

.Otherwise, he will be involved with punishment

By the way, the consequence of rejecting the Signs of Allah will be remorse in the .Hereafter, and being entangled with the Hell-Fire

p: ١٠٣

۲۸- بَلْ بَدا لَهُمْ ما كانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا

لَعادُوا لِما نُهُوا عَنْهُ وَإِنَّهُمْ لَكـ-اذِبُونَ

;Rather, what they used to hide before has (now) appeared to them " .۲۸

and even if they were returned, they would revert to what they were prohibited, and ".most certainly they are liars

Commentary : verse ۲۸

The Resurrection Day is the day of manifestation of people's hidden secrets. The Qur'ān has frequently pointed out this fact. A few of these Qur'ānic occurrences are : as follows

And the evil (consequences) of what they did shall become manifest to them ..." " .((Sura Al-Jāthiyah, No. ۴۵, verse ۳۳

And the evil (consequences) of what they wrought shall become manifest to them, " .(..." (Sura Az-Zumar, No. ۳۹, verse ۴۸

.On the Day of Judgement, all the secrets will be uncovered

"... ;Rather, what they used to hide before has (now) appeared to them "

It is impossible for the mortals to return from the coming world back to this world. The : verse continues saying

"... ,and even if they were returned ..."

There are some vicious persons that we cannot expect them to become well again. They will not change even with the respite they will ask for. Sometimes it happens that a person is confronted with difficulties, calamities and bitter circumstances. When such a person is in that condition, the one may make some good decisions, but .later, when he reaches to ease and welfare, he forgets all of them

"... ,and even if they were returned, they would revert to what they were prohibited ..."

So, when telling lies becomes a quality in a person, he will tell a lie in the Hereafter, .too, and will bring some false claims there

".and most certainly they are liars …"

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p: ۱۰۴

۲۹- وَقالُوا اِنْ هِیَ اِلّا حَیاتُنَا الدُّنْیا

وَما نَحْنُ بِمَبْعُوثینَ

۳۰- وَلَوْ تَری اِذْ وُقِفُوا عَلی رَبِّهِمْ

قالَ اَلَیْسَ ه-ذا بِالْحَقِّ قالُوا بَلی وَرَبِّنا قالَ فَذُوقُوا الْعَذابَ

بِما کُنْتُمْ تَکْفُرُونَ

۲۹. " And they say : ` There is nothing save our life of the world and we shall not be resurrected '."

۳۰. He will say ! And if you could see when they are stationed before their Lord:

` Is this not the truth ? ' They will say : ` Yes, by our Lord !' He will say : ` Taste you then the chastisement for what you used to disbelieve'."

Commentary : verses ۲۹-۳۰

This verse is the continuation of the statements of the arrogant and stubborn pagans who, by seeing the scenes of Resurrection, desire to return back to this world once more in order to compensate. But the Qur'ān implies that if these people return to the world, they not only will not compensate their evils, but also will continue committing their vicious deeds, and, basically, they deny the Resurrection and Hereafter, too.

Surprisingly, they will say that the life is only the life of this world and they will not be raised again. The verse says:

" And they say : ` There is nothing save our life of the world and we shall not be resurrected '."

In this holy verse, the Qur'ān hints to these people's fate on the Resurrection Day, and says:

" He will say ! And if you could see when they are stationed before their Lord:

"... '! Is this not the truth ? ' They will say : `Yes, by our Lord`

****

In this holy verse, the Qur'ān hints to these people's fate on the Resurrection Day, and says :

" And if you could see when they are stationed before their Lord ! He will say:

"... '! Is this not the truth ? ' They will say : `Yes, by our Lord`

p: ١٠٥

They are told once more that they should taste the punishment for that they used to :reject that punishment, and they disbelieved. The Qur'ān says

".'He will say : `Taste you then the chastisement for what you used to disbelieve ..."

It is sure that the purpose of `standing before the Lord' is not that Allah (s.w.t.) has a place. It means to stand before the scenes of His punishments. This status is the same as the state of establishing the canonical prayer for which a servant says he is .standing before Allah

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Section ۴: Those who disbelieve the meeting of Allah are certainly losers

Point

Rejection of Truth is a sure loss. Life of this world is nothing but play and

.pastime The abode of the Hereafter is the best for the pious

۳۱- قَدْ خَسِرَ الَّذينَ كَذَّبُوا بِلِقاءِ اللّهِ

حَتّى اِذا جاءَتْهُمُ السّاعَةُ بَغْتَةً قالُوا ى-احَسْرَتَنا عَلى ما فَرَّطْنا فيها

وَهُمْ يَحْمِلُونَ اَوْزارَهُمْ عَلى ظُهُورِهِمْ

اَلا ساءَ ما يَزِرُونَ

۳۱. " They indeed are losers who deny the meeting with Allah until, when the hour comes on them all of a sudden, they will say : ` Alas for us, for what we neglected in it ! ;' And they shall bear their burdens on their backs

" ! now beware, evil is that which they bear

Commentary : verse ۳۱

Point

The purpose of "meeting of Allah" is the spiritual meeting and inner intuition in the Hereafter. The reason of it is that all of the dependances of man unto wealth, position, and relatives will be ceased from him there, and, by facing with the divine reward and .retribution, he will perceive the absolute Sovereignty of Allah

Regret is for losing merits and interests, while remorse is for damages coming forth. (۱) However, in the Hereafter regret is useless. That is why sins will be burdens on the shoulder of the sinners. They feel their evil consequence like a heavy load on their .back, specially when they see the scene of the Divine punishment

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۱-۱ A tradition narrated from the prophet (p.b.u.h) indicates that those who are in the Hell Fire will see their places in Heaven and say: "Also for us." (Nūr-uth-Thaqalayn, vol. ۱, p. ۷۱۱

!Therefore, evil is the burden that will be stored for the evil doers

The real loser

:The verse says

They indeed are losers who deny the meeting with Allah until, when the hour comes " on them all of a sudden, they will say : ` Alas for us, for what we neglected in it ! ' And !they shall bear their burdens on their backs; now beware, evil is that which they bear "

The holy Prophet (p.b.u.h.) said: " A loser is the one who is neglectful of improving his (Hereafter's affair." (Madinat-ul-Balāqah, vol. ٢, p. ۴٩٢

Imam Amir-ul-Mu'mineen Ali (a.s.) said: " How much loser the one is who possesses (no merit in Hereafter." (Qurar-ul-Hikam, vol. ١, p. ٧۴۶

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۳۲- وَمَا الْحَیوهُ الدُّنْیا اِلّا لَعِبٌ وَلَهْوٌ وَلَلدّارُ الاْخِرَهُ خَیْرٌ لِلَّذینَ یَتَّقُونَ

اَفَلا تَعْقِلُونَ

And the life of the world is naught but play and pastime, and certainly the abode " .۳۲
" ? of the Hereafter is better for those who keep from evil; have you then no sense

Commentary : verse ۳۲

Point

If the life of this world does not be considered as a field for the coming world, it becomes a toy, and human beings will be busy, as children, with playthings such as property, position and so on. Their status can be resembled to the scene of a theater where a person appears in the guise of a king, another one plays in the function of a servant, and the third one becomes a minister therein. After somewhile, all the clothings and functions will be set aside and these persons actually find out that it has .been only a play or a film wherein they had a role of playing

:The resemblance of the world to ` play and pastime' is found in the following aspects

.A) The lifetime in this world is short as the length of the time of a game

B) Similar to a game, which contains of pleasure and tiredness, the world is also a .combination of sweetness and bitterness

.C) Some neglectful aimless persons take playing games as their businesses

Anyhow, when the Creator of the world knows the negligence of man from the coming world and being busy with the present world as ` play and pastime ', why do ? we not believe in it

This world, without observing the next world, is dangerous; but if this world be used as a passway, towards the next world, and also a preliminary field of planting the .plants of goodnesses for the coming world, it can be a place of development

It should be noted, of course, that the cause of development, and reaching the blesses in the Hereafter, is virtue.

: The verse says

And the life of the world is naught but play and pastime, and certainly the abode of " " ? the Hereafter is better for those who keep from evil; have you then no sense

Wisdom is Allah's gift

Imam Amir-ul-Mu'mineen Ali (a.s.) said: " Allah, the Glorified, has distributed among (people nothing better than wisdom." (Qurar-ul-Ḥikam, vol. ۶, p. ۹۰

Again, he (a.s.) said: " The best bounty is the bounty of intellect." (Qurar-ul-Ḥikam, vol. (۱, p. ۱۷۶

Also, the Imam (a.s.) said: " Avoid (vain) pastime and play, chaffy words, too much (laugh and joke, and fatile statements." (Nāsikh-ut-Tawārīkh, vol. ۶, p. ۴

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۳۳- قَدْ نَعْلَمُ اِنَّهُ لَیَحْزُنُکَ الَّذی یَقُولُونَ

فَاِنَّهُمْ لا یُکَذِّبُونَکَ وَل-کِنَّ الظّ-الِمینَ بِای-اتِ اللّهِ

یَجْحَدُونَ

Indeed We know that what they say surely grieves you. Yet verily it is not you " .۳۳ ".(that) they belie, but the unjust deny the Signs of Allah

Commentary : verse ۳۳

It is cited in the occasion of revelation of this verse that the enemies of the Prophet .(p.b.u.h.) knew him as a truthful and trustworthy person

But they said if they confirmed him, their tribe and their rank would be despised. Or, they said that Muhammad (p.b.u.h.) was truthful, but he imagined that he was .revealed to. They rejected the divine verses in such manner

Rejecting the Prophet (p.b.u.h.) is the same as rejecting Allah (s.w.t.). It is similar to the .allegiance with the Prophet (p.b.u.h.) that is allegiance with Allah

.The opponents of the Prophet (p.b.u.h.) are adversaries of Allah

.Thus, we should not be sorry

The fruit of rejecting the Divine verses and the saints of Allah is being unjust both to themselves that they do not believe in the truth, and to the Messenger of Allah that .they grieve him (p.b.u.h.), and to Islam, and to generations

: The verse says

Indeed We know that what they say surely grieves you. Yet verily it is not you (that) " ".they belie, but the unjust deny the Signs of Allah

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۳۴- وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ

فَصَبَرُوا عَلی ما كُذِّبُوا وَاُوذُوا

حَتّی اَت-ا هُمْ نَصْرُنا وَلا مُبَدِّلَ لِكَلِم-اتِ اللّهِ

وَلَقَدْ جاءَكَ مِنْ نَبإِیْ الْمُرْسَلینَ

۳۴. " Messengers indeed have been denied before you, but they were patient on being denied and hurt, until Our help came unto them; and there is none to change the words of Allah, and certainly there has come to you some information about the messengers."

Commentary : verse ۳۴

Point

The former prophets and their patience should be our models. The destruction of old nations such as: the people of Hūd, the people of Ṣāliḥ, the people of Lūt and some others, who belied the truth, should be taken an example of. Allah's way of treatment is to send messengers, and people are free to accept them or not.

Then, He punishes the disbelievers and assists the messengers in their way of invitation.

" Messengers indeed have been denied before you, but they were patient on being denied and hurt, until Our help came unto them; ... "

It is certain that the opponents neglect no effort against the Truth.

They belie it and hurt, but Truth is always victorious.(۱) Moreover, Allah's way of treatment is not changeable.

"... and there is none to change the words of Allah, and certainly there has come to you some information about the messengers."

We recite in some other verses of the Quran:" ... I will most certainly prevail. I and ۱ -۱ my apostles; ...' (Sura Al-Mujadilah, No. ۵۸, verse ۲۱). "... and helping the believers is ever incumbent on Us." (Sura Ar-Rum, No.۳۰, verse ۴۷). "Most surely We help Our apostles,..." (Sura Al-Mu'min, No, No.۴۰, verse ۵۱). "...and surely Allah will help him who helps His cause,..." (Sura Al-Hajj, No.۲۲, verse ۴۰)

'The meaning of 'kalimat

The Qur'ānic term /kalimāt), mentioned in the holy verse, means ` Allah's way of treatment '. The evidences for this meaning are the following holy verses: " And certainly Our word has already gone forth in respect of Our servants, the apostles." .((Surạ s-Ṣāffāt, No. ٣٧, verse ١٧١

Most surely they shall be the assisted ones." (Surạ s-Ṣāffāt No. ٣٧, verse ١٧٢). " And " ".most surely Our host alone shall be the victorious ones

.(Surạ s-Ṣāffāt, No. ٣٧, verse ١٧٣)

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۳۵- وَإنْ کانَ کَبُرَ عَلَیْکَ إعْرَاضُهُمْ

فَإنِ اسْتَطَعْتَ اَنْ تَبْتَغِیَ نَفَقًا فِی الْأرْضِ اَوْ سُلَّمًا فِی السَّماءِ

فَتَأْتِیَهُم بِ-ایَهٍ وَلَوْ شاءَ اللّهُ لَجَمَعَهُمْ عَلَی الْهُدی

فَلا تَکُونَنَّ مِنَ الْجِ-اهِلِینَ

۳۵. " And if their turning away is hard upon you, then if you can seek a hole into the earth, or a ladder to heaven, so that you bring them a sign (they will not believe); and had Allah willed, He would have gathered them all to the guidance; so be not you of the ignorants. "

Commentary : verse ۳۵

Point

The occasion of revelation of this verse indicates that pagans told the Messenger of Allah (p.b.u.h.) that they would not believe in him unless he could make an opening in the earth so that a spring should gush for them, or he could climb up the sky : "And they say : " We will by no means believe in you until you cause a fountain to gush forth from the earth for us." (Sura Al-Isrā', No. ۱۷, verse ۹۰).

Haply, the verse points to the kind of their unappropriate requests that even if he seeks a hole in the earth or climbs up a ladder unto the sky, confronting himself with difficulties, it will be useless in this regard. There is no deficiency in the Prophet's invitation, but these people are arrogant and obstinate. So, he ought not sympathize with them so much for guiding them.

" And if their turning away is hard upon you, then if you can seek a hole into the earth, or a ladder to heaven, so that you bring them a sign (they will not believe); ... "

Yet, in order that no one imagines that Allah is not able to make them surrendered, the Qur'ān immediately continues saying :

"... ;and had Allah willed, He would have gathered them all to the guidance ..."

.But it is clear that such a forceful faith is vain

The value of free-will

The creation of humankind is for the purpose of a development which is based on authority

p: ۱۱۴

and free-will. It is only in the situation of free-will that the value of `believers' comparing with `disbelievers', and `good doers' compared with `evil-doers' is .recognized

:Then, the verse says

".so be not you of the ignorants ..."

This holy concluding phrase means that the Prophet (p.b.u.h.) should not be restless so that he might lose patience and perseverance. He ought not to be worried about them more than the required measure because of their infidelity and polytheism, but he .ought to know that the right way is the same one that he paves

No doubt the Prophet (p.b.u.h.) was aware of these facts, but the Lord, as a .remembrance and in order to comfort His Prophet (p.b.u.h.), tells him these matters

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۳۶- اِنَّما یَسْتَجیبُ الَّذینَ یَسْمَعُونَ وَالْمَوْتی یَبْعَثُهُمُ اللّهُ

ثُمَّ اِلَیْهِ یُرْجَعُونَ

Only those accept who hearken, and (as for) the dead, Allah will raise them up; " .۳۶
".then unto Him they will be returned

Commentary : verse ۳۶

The Qur'ān has repeatedly resembled the rejectors of Truth as the dead and the deaf. For example, Sura An-Naml, No. ۲۷, verse ۸۰ as well as Sura Ar-Rūm, No. ۳۰, verse ۵۲, are cited as this: " Surely you do not make the dead to hear, and you do not make the deaf to hear the call when they go back retreating."

.Human beings are free to choose their own path, whether it is right or wrong

Hearing the truth and accepting it, is a sign of the existence of the spiritual life and alertness in a person. The person who is in lack of spiritual life and does not accept the truth, is dead, because the animal life, which is usually rendered into eating and drinking to survive, is something that all living creatures possess, too.

The verse addresses the holy Prophet (p.b.u.h.) implying that heshould take care of the truth-seekers, and dealing with disbelievers is referred to Allah Who will call them to account on the Day of Resurrection.

: It says

Only those accept who hearken, and (as for) the dead, Allah will raise them up; then " unto Him they will be returned."

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۳۷- وَقالُوا لَوْلا نُزِّلَ عَلَيْهِ ايَةٌ مِنْ رَبِّه

قُلْ اِنَّ اللّهَ قادِرٌ عَلى اَنْ يُنَزِّلَ ايَةً

وَل-كِنَّ اَكْثَرَهُمْ لا يَعْلَمُونَ

And they say: ` Why has not a Sign been sent down to him (Muhammad) from his " .۳۷
".' Lord ? ' Say: ` Verily Allah is able to send down a Sign, but most of them do not know

Commentary : verse ۳۷

Upon the occasion of revelation of the verse, it has been cited that some of the chiefs of the Quraysh, seeking for excuses, told the Prophet (p.b.u.h.) that merely the Qur'ān was not enough to work as his miracle.

They wanted him to bring some miracles similar to what Jesus, Moses, Sāliḥ and Prophets like them had brought.(۱)

The Prophet (p.b.u.h.) who reminds people of the miracles of the former prophets, of course, can surely bring the like of those miracles himself, otherwise he might not remind people of them so that they ask him for something similar to them. Moreover, as the Islamic literature, recorded by both Shi`ites and Sunnites scholars denote, the Messenger of Allah had some other miracles besides the Qur'ān, too.

The main purpose of bringing miracles is showing the sign of Allah's infinite Power and the particular relation between Allah and His Messenger, not necessarily responding to the endless wishes of the obstinate people. Of course, sometimes miracles come forth to answer to people's request, too. The verse says:

And they say: ` Why has not a Sign been sent down to him (Muhammad) from his "
"...',Lord ? ' Say: ` Verily Allah is able to send down a Sign

However, a great deal of pretexts should not be listened to. The Qur'ān says: " And even if We had sent down to them the angels and the dead had spoken to them and We had brought together all things before them, they

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(Majma`-ul-Bayān, Vol. ۳, P. ۲۹۶ (Arabic version ۱ -۱

.(would not have believed ..." (Sura Al-'An`ām, No. ۶, verse ۱۱۱

By the way, it should be noted that if these sorts of demands, which are produced obstinately, be replied fully and then they do not believe, all of them will be faced with .the Divine punishment and will be destroyed

The reason is that this manner is the utmost dishonour unto the Holy Presence of Allah, His Messenger, His revelations, and His miracles. So, at the end of the verse, it :says

"...but most of them do not know '."

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p: ۱۱۸

۳۸- وَما مِنْ دابَّةٍ فِى الْاَرْضِ وَلا ط-ائِرٍ

يَطيرُ بِجَناحَيْهِ اِلاّ اُمَمٌ اَمْثالُكُمْ ما فَرَّطْنا فِى الْكِت-ابِ مِنْ شَىْ ءٍ

ثُمَّ اِلى رَبِّهِمْ يُحْشَرُونَ

۳۸. " And there is no creature (that walks) on the earth nor a bird that flies with its two wings, but they are communities the like of you. We have not neglected anything in the Book, then unto their Lord shall they (all) be mustered."

Commentary : verse ۳۸

Point

This verse speaks about Resurrection and the general assemblage of all living creatures, ie. all kinds of animals, in Hereafter. At first, the verse says:

" And there is no creature (that walks) on the earth nor a bird that flies with its two wings, but they are communities the like of you. ... "

Thus, similar to human beings, each kind of animals and birds are a community by themselves. That is, they also have knowledge, awareness, and perception in their own conditions, and they know the Lord Whom they glorify and sanctify as much as they are able to, although the standard of their perception is lower than that of human beings.

Then, in the next phrase of the verse, the Lord says:

"... We have not neglected anything in the Book, ... "

And at the end of the verse, the statement is:

"... then unto their Lord shall they (all) be mustered."

Hence, the verse warns the polytheists that the Lord, Who has created all groups of animals and supplies their necessities and Who watches whatever they do, has

.appointed a resurrection for them entirely

How is it possible that He does not appoint a resurrection and a gathering for you ? ? And, as some pagans say, there would not exist anything beyond this life and death

p: ١١٩

? Is there a Resurrection for Animals

No doubt that the first condition of reckoning and rewards is the existence of intellect .and awareness and, thereafter, duty and responsibility come forth

The adherents of this idea believe that the life of many animals continues with an interesting and surprising regularity which denotes to their high level of perception and awareness. There are a few persons who have heard no words about ants, bees, their formicaries, their beehives and their wonderful order and their surprizing .system

It is certain that we cannot simply count it as a phenomenon resulted from instinct. Natural disposition is usually the source of monotonous and constant activities. But the deeds which are not predictable in some specific conditions, done as reactions, .are more similar to perception and awareness than instinct

For example, when a lamb, which has never seen a wolf in its life, sees that savage animal for the first time, it recognizes well that this enemy is dangerous. So, the lamb .tries to defend and to save itself from the danger by any means that it can find

Apart from all of these, there are recited some meanings in a lot of verses of the Qur'ān which can be counted as a considerable reason for the existence of perception and awareness in some animals. For instance, the story of ants and their escape from the army of Solomon; the story of the hoopoe when it came into the zone of Sheba .and brought some exciting news for Solomon, are a few evidences to this claim

In Islamic literature, there are also many traditions upon the resurrection of animals, : including as follows

It is narrated from Abūthar who says : " We were at the presence of the Prophet .(p.b.u.h.) where, in front of us, two goats bunted each other

The Prophet (p.b.u.h.) said ` Do you know why they bunted each other ? ' The

:audience answered : ` No, we do not know '. The Prophet (p.b.u.h.) said

".' But Allah knows why, and He will judge between them soon `

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p: ۱۲۰

۳۹- وَالَّذينَ كَذَّبُوا بِ-اى-اتِنا صُمٌّ وَبُكْمٌ فِى الظَّ-لُم-اتِ

مَنْ يَشَاِ اللّهُ يُضْلِلْهُ وَمَنْ يَشَأْ يَجْعَلْهُ

عَلى صِر اطٍ مُسْتَقيمٍ

۳۹. " And those who belied Our Signs are deaf and dumb, in darkness;

whomever Allah pleases He leads astray, and whomever He pleases, He sets him on a straight path."

Commentary : verse ۳۹

It is true that both guidance and misguidance are in knowledge and power of Allah, but the will of man and the abilities existed in him are effective, too. Besides, the Will of Allah is also based on Wisdom. Holy struggle on the way of Allah is a cause for the Divine guidance, while being unjust toward people is a cause for misguidance.

Therefore, infidelity and hostility are some darknesses which cause separation from salvation.

Concealing the Truth is counted dumbness and not hearkening it is deafness, and the fruit of people's rejection is misguidance and Allah's wrath. The verse says:

" And those who belied Our Signs are deaf and dumb, in darkness; whomever Allah pleases He leads astray, and whomever He pleases, He sets him on a straight path."

However, paving the straight path needs a hearing ear, an impartial tongue and a transparent inward.

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۴۰- قُلْ اَرَءَيْتَكَمْ اِنْ اَتَ-ل-كُمْ عَذابُ اللّهِ اَوْ اَتَتْكَمُ السّاعَةُ

اَغَيْرَ اللّهِ تَدْعُونَ اِنْ كُنْتُمْ ص-ادِقِينَ

Say: " Have you considered if Allah's torment comes to you (in the world) or the " .۴۰ Hour (of Resurrection) comes to you, will you supplicate any one other than Allah, if " ? you are truthful

Commentary : verse ۴۰

Once more, the Qur'ān addresses the polytheists and, in front of them, reasons Divine Unity and monotheism in another way. It reminds them the extraordinary difficult and grievous moments of life, and seeks assistance from their conscience. It asks them whether they consider any shelter save Allah when they forget everything during .these moments

Concerning such people, the verse commands the Prophet (p.b.u.h.) to tell them to answer truely that if the punishment of Allah befalls them, or the Hereafter be set up with all its horrors, excitements and terrible events, do they have any one except ? Allah to remove their calamities

Say: " Have you considered if Allah's torment comes to you (in the world) or the Hour " (of Resurrection) comes to you, will you supplicate any one other than Allah, if you are " ? truthful

The essence of the meaning of this verse is perceivable not only for pagans but also .for every one when calamities and painful events come forth unto them

In ordinary cases, and in minor events, men may seek protection from others than Allah. But, when the event is extraordinarily violent, men neglect everything. At the very circumstance they feel a kind of hope for rescue in the depth of their heart, which originates from a mysterious unknown source of power. This is the very .attention to Allah and the reality of Unity

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۴۱- بَلْ اِیّاهُ تَدْعُونَ فَیَکْشِفُ ما تَدْعُونَ اِلَیْهِ اِنْ شاءَ

وَتَنْسَوْنَ ما تُشْرِکُونَ

۴۱. "Rather upon Him you will call, and He removes that for which you supplicated Him, if He pleases, and you forget what you have associated (with Him)."

Commentary : verse ۴۱

Natural Disposition, an Even Path toward Theology.

A sincere supplication is the gateway toward security from dangers in this life. (Pagan's invocation has no answer in Hereafter.)

Thus, why do you refer to Allah only at the times of danger when you neglect your imaginary gods, and in ordinary circumstances you do not refere to Allah(۱) ? The verse says:

"Rather upon Him you will call, and He removes that for which you supplicated Him, if He pleases, and you forget what you have associated (with Him)."

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۱ - ۱ In the second world war, even Khroshchuf and Estalin, the leaders of Russia, invoked churches and priests asked for victory.

.Section ۵: Warning against the approach of the punishment

Point

How the former disbelievers were seized with distress and affliction

۴۲- وَلَقَدْ اَرْسَلْنا اِلی اُمَمٍ مِنْ قَبْلِکَ فَاَخَذْن-اهُمْ بِالْبَأْساءِ وَالضَّرّاءِ

لَعَلَّهُمْ يَتَضَرَّعُونَ

۴۲. " Indeed We sent (messengers) to nations before you, then We seized them with distress and affliction in order that they might humble themselves."

Commentary : verse ۴۲

The Qur'ānic word /ba'sā'/ has been applied in the senses of:

difficulties, fight, poverty, famine, flood, earthquake, and infectious diseases; and the Arabic term /darrā'/ has been used in the Arabic language with the meanings of: ` sorrow, grief, disgrace, ignorance, and failure'.

The appointment of Divine prophets, of course, and completing the argument has been a process and a Divine way of treatment in the length of history. So, the history of the past is an example for the coming generations.

Meantime, difficulties are some means for regarding Allah and managing transgressors.

Therefore, neither any welfare is a grace nor any difficulty is a wrath.

At the time of calamities, the hands are raised up for supplication and asking help.

The verse says:

" Indeed We sent (messengers) to nations before you, then We seized them with distress and affliction in order that they might humble themselves."

It is cited in Nūr-uth-Thaqalayn, vol. ١, p. ٧١٧ that Imam Ali-ibn-Abī-Ṭālib (a.s.) said: " If people invocate truthfully to Allah when calamities fall down upon them, they will be removed from all their difficulties, ..."

۴۳- فَلَوْلا إِذْ جاءَهُمْ بَأْسُنا تَضَرَّعُوا

وَل-كِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْط-انُ ما كانُوا يَعْمَلُونَ

? Why then did they not entreat when Our distress came to them " .۴۳

But their hearts were hard, and Satan made all that they used to do seem fair unto ".them

Commentary : verse ۴۳

To be heedless unto divine warnings and not to be regardful, is a sign of hard-.heartedness

It is for this reason that the verse implies why they did not take counsel from these painful and awakening factors, and they did not awaken from the sleep of negligence, :and did not return toward Allah. The Qur'ān says

"...? Why then did they not entreat when Our distress came to them "

In fact, the reason of their unawareness was two things. The first was that, as a result of extra amount of sin and persisting in disbelief, their hearts became dark and .hardened, and their souls changed to be inflexible

"... ,But their hearts were hard ..."

The second factor was that (applying their mood of sensuality) Satan made their deeds seem decorous to them. So, they considered right whatever wrong they did, : and counted aright and correct every offence they committed. The verse says

".and Satan made all that they used to do seem fair unto them ..."

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۴۴- فَلَمّا نَسُوا ما ذُكِّرُوا بِهِ فَتَحْنا عَلَيْهِمْ اَبْو ابَ كُلِّ شىْ ءٍ

حَتّى إِذا فَرِحُوا بِما اُوتُوا اَخَذْن-اهُمْ بَغْتَةً فَإِذا هُمْ مُبْلِسُونَ

Then, when they forgot that which they had been admonished to, We opened for " .۴۴ them the doors of all things (of enjoyments), until when they rejoiced in what they ".were given, We seized them suddenly when, behold, they were in utter dispair

Commentary : verse ۴۴

The Arabic term /'īlās/ means a grief accompanied with despair. It is a status that .criminals may have in the court when they cannot find an answer to offer

It is not such that always the welfare of life to be a sign of mercy. On the contrary, it is .sometime the cause of chastisement

Giving respite to evildoers and preparing welfare and comfortable life for offenders is one of Allah's way of treatment. The world and its bounties can be both a favor and an indignation. It depends to whom they are given. In Sura 'A`rāf, No. ۷, verse ۹۴ faith and piety have been counted as the cause of blessings of Allah. It says : " And if the people of the towns had believed and guarded (against evil) We would certainly have "... opened up for them blessings from heavens and the earth

In the verse under discussion, the world has been counted as a divine blessing.(۱) The : verse says

Then, when they forgot that which they had been admonished to, We opened for " ,(them the doors of all things (of enjoyments

until when they rejoiced in what they were given, We seized them suddenly when, ".behold, they were in utter dispair

This fact should also be noted that the wrath of Allah and death both happen suddenly. So, we should be always prepared. Verily, it happens that the happy shout .of men of pleasure usually changes into a despondent groan all of a sudden

Faith and piety bring the blessing of the heavens and the earth for the bearers of ۱-۱
.them, while negligence shut the gates of all good things to the ignorant persons

۴۵- فَقُطِعَ دابِرُ الْقَوْمِ الَّذينَ ظَ-لَمُوا وَالْحَمْدُ لِلّهِ

رَبِّ الْع-الَمينَ

+

So the people who were unjust were rooted out, and praise belongs to Allah, the " .۴۵
".Lord of the worlds

Commentary : verse ۴۵

.The annihilation of unjust people is conclusive and certain. Cruelty cannot resist long

: Transgression is also effective in generation. The verse says

"... ,So the people who were unjust were rooted out "

Therefore, as it is mentioned in the current holy verse, when the transgressors are : destroyed, Allah should be thanked and praised. So, the verse continues saying

".and praise belongs to Allah, the Lord of the worlds ..."

This phrase, mentioned in this verse, hints to this fact that cutting off the roots of mischief and transgression, which ends to the destruction of a people who can continue committing it, is so important that requires to thank Allah and to be gratitude .of Him

: A tradition narrated from Imam Sādiq (a.s.) says

He who loves the imperishability of the unjust, its meaning is that Allah to be " disobeyed (by means of sins), and (the phenomenon of transgression is so important that) Allah (the Blessed and Exalted) has praised His Essence for the destruction of the unjust and He has said: " So the people who were unjust were rooted out, and praise (belongs to Allah, the Lord of the worlds '."(۱

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۱- Majma`-ul-Bayān, vol. ۳, p. ۳۰۲

۴۶- قُلْ اَرَءَيْتُمْ اِنْ اَخَذَ اللّهُ سَمْعَكَمْ وَاَبْص-ارَكُمْ وَخَتَمَ عَلى قُلُوبِكَمْ

مَنْ اِل-هٌ غَيْرُ اللّهِ يَأتيكُمْ بِهِ

انْظُرْ كَيْفَ نُصَرِّفُ الْاى-اتِ ثُمَّ هُمْ يَصْدِفُونَ

Say: ` Have you considered if Allah takes away your hearing and your eyesight " .۴۶ and seals on your hearts, which god other than Allah can give it back to you ? ' See ".you, how We repeat the Signs, yet they turn away

Commentary : verse ۴۶

:Do know the Bestower of Bounties

In this verse, the Qur'ān addresses the pagans and, at first, it implies if Allah takes away His worthy blessings, such as your ears and your eyes, from you and sets a seal on your hearts so that you cannot realize between right and wrong and good and evil, : which god, save Allah, is able to return these blessings to you ? The verse says

Say: ` Have you considered if Allah takes away your hearing and your eyesight and " "...' ? seals on your hearts, which god other than Allah can give it back to you

In fact, pagans believed this fact that the creator and the giver of sustenance is Allah, .but they worshipped idols as the intercessors with Allah

Then, the Qur'ān continues the statement and commands them to see how Allah stated the verses and reasons in different forms for them, but they still turn away : from the Truth. It says

".See you, how We repeat the Signs, yet they turn away ..."

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۴۷- قُلْ اَرَءَيْتَكَمْ اِنْ اَتـ‌ل‍ـكُمْ عَذابُ اللّهِ بَغْتَةً اَوْ جَهْرَةً

هَلْ يُهْلَكُ اِلاَّ الْقَوْمُ الظّ‍ـالِمُونَ

Say: ` Have you considered if the punishment of Allah comes to you suddenly or " .۴۷
".' openly, will anyone be destroyed but the unjust people

Commentary : verse ۴۷

Next to mentioning these three great blessings of Allah, (i.e. eyes, ears, and comprehension), which can be the origin of all blessings in this world and the next, this : verse hints to the possible removal of all these blessings in general. It says

Say: ` Have you considered if the punishment of Allah comes to you suddenly or " ".' openly, will anyone be destroyed but the unjust people

The purpose of this statement is that the only one who is able to punish through different chastisements and to take up the existing blessings, is Allah. Thus, idols have .no function in this process

.Therefore, there is no reason that you refuge to them

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۴۸- وَما نُرْسِلُ الْمُرْسَلينَ اِلاّ مُبَشِّرينَ وَمُنْذِرينَ

فَمَنْ امَنَ وَاَصْلَحَ

فَلا خَوْفٌ عَلَيْهِمْ وَلا هُمْ يَحْزَنُونَ

۴۹- وَالَّذينَ كَذَّبُوا بِ-اى-اتِنا يَمَسُّهُمُ الْعَذابُ

بِما كانُوا يَفْسُقُونَ

۴۸. "And We do not send the messengers but (as) announcers of good news and warners, then whoever believes and amends (himself) no fear shall be upon them, nor shall they grieve."

۴۹. "And as for those who belie Our Signs, chastisement shall afflict them for what they were transgressing."

Commentary : verses ۴۸-۴۹

Point

In this verse, the Qur'ān points to the situation of messengers of Allah and indicates that not only the lifeless idols are not able to do anything, but the great prophets and divine leaders also have not anything to do except communicating messengership, glad tidings, warning, encouragement, and threat. So, all blessings that exist are from the source of Allah (s.w.t.) and they wholly have come into being merely under His command.

Therefore, whatever even the prophets desire, they may ask Him.

The verse says:

"And We do not send the messengers but (as) announcers of good news and warners, ..."

Then, The Qur'ān adds that the way to felicity is found in two things.

Firstly people should believe, and secondly they amend themselves (by doing good deeds). For such people, there will be no fear because of Divine punishments, nor :shall they grieve for their former actions. The verse says

then whoever believes and amends (himself) no fear shall be upon ..."

p: ١٣٠

".them, nor shall they grieve

Some traditions

,Imam Amir-ul-Mu'mineen Ali (a.s.) said: " Whoever is in awe of Allah

(He, the Purified, will secure him from every thing." (Qurar-ul-Ḥikam, vol. ۵, p. ۴۲۱

Imam Zayn-ul-`Ābidīn (a.s.) said: " The origin and the commencement of every knowledge is the awe of Allah." (Bihār-ul-'Anwār, vol. ۷۴, p. ۱۸۰) Imam Amir-ul-Mu'mineen Ali (a.s.) said: " Whoever is in awe of his Lord stops transgressing." (Qurar-(ul-Ḥikam, vol. ۵, p. ۲۷۵

.The contrary status is for those who reject the Divine revelations

They will be confronted with the punishment of Allah for the very mischief and : disobedience. The verse says

And as for those who belie Our Signs, chastisement shall afflict them for what they " ".were transgressing

Imam Sajjād, the fourth Imam, (a.s.) said: " Avoid being a companion of sinners, helping transgressors, and neighbouring with evil-doers; and beware of their sedition, (and go away from their surroundings." (Bihār-ul- 'Anwār, vol. ۷۵, p. ۱۵۱

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۵۰- قُل لا اَقُولُ لَکَمْ عِندی خَزائِنُ اللّهِ

وَلا اَعْلَمُ الْغَیْبَ

وَلا اَقُولُ لَکُمْ اِنّی مَلَکٌ اِنْ اَتَّبِعُ اِلاّ ما یُوحی اِلَیَّ

قُلْ هَلْ یَسْتَوِی الْاَعْمی وَالْبَصیرُ

اَفَلا تَتَفَکَّرُونَ

Say: (O' Our prophet !) ` I do not say to you that the treasures of Allah, are with " .۵۰ .me, nor do I know the Unseen, nor do I say to you that I am an angel

I do not follow but what is revealed to me.' Say: ` Are the blind and the seeing one " ' ? equal ? Do you not then ponder

Commentary : verse ۵۰

! Knowing the Unseen

This verse is a complementary statement to answering the different protests of pagans and polytheists. Here, three divisions of their protests are responded in some .short sentences

The first one is that they suggested the Prophet (p.b.u.h.) to bring some surprising and wonderful miracles. Secondly each of them suggested a separate thing as the one wished. Thirdly they were not contented with observing the miracles that some others asked for. Their desires were sometimes some houses made of gold, sometimes the descent of angels, and another time they wished the dry hot land of Mecca to be .changed into a vast garden full of water and fruits

By demanding these amazing things from the Prophet (p.b.u.h.), as if, they expected .the rank of a kind of divinity and ownership of the earth and the heaven for him

: (.That is why, in answer to these people, Allah commands the Prophet (p.b.u.h

,Say: (O' Our prophet !) ` I do not say to you that the treasures of Allah "

p: ١٣٢

"... ,are with me

The Arabic term /xazā'in/ is the plural form of /xazīnah/ with the meaning of `source and treasure of everything '. Thus, the Qur'ānic phrase /xazā'inullah/ (the treasures of Allah) encompasses the treasures of the whole things. This originates from His Infinite .Essence, Who is the source of all virtues and powers

Some of those people expected that the Prophet (p.b.u.h.) would imform them of the entire secrets concerning the future and the past. They expected him to tell them what happenings would occur in their lives, so that they could try to repel their harms and attract their profits. Then, in answer to such people, through the continuation of :the verse, the Prophet (p.b.u.h.) was told to say

"... ,nor do I know the Unseen ..."

Some of them expected that the Prophet (p.b.u.h.) himself to be an angel, or an angel could accompany him. They desired that there would be no quality of human beings in him, such as eating food, walking in the roads and markets, and so on. To answer the :rejection of these people, in the third sentence of the verse, the Qur'ān says

"... .nor do I say to you that I am an angel "...

Then, in the continuation of this statement, he adds that he follows only the commandments and instructions that are communicated to him through revelation .from the Lord

"...'.I do not follow but what is revealed to me ..."

At the end of the verse, the Prophet (p.b.u.h.) is ordered to ask them whether the blind and those who can see are equal. Are those whose eyes, minds and intellects are shut ? equal with those whose eyes see the facts well and recognize them

" ' ? Say: ` Are the blind and the seeing one equal ? Do you not then ponder ..."

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Section ۶: Believers will be rewarded

Point

.To offer salutation `Salām-un-`alaykum' to the believers whom they meet

۵۱- وَاَنْذِرْ بِهِ الَّذينَ يَخافُونَ اَنْ يُحْشَرُوا اِلى رَبِّهِمْ

لَيْسَ لَهُم مِنْ دُونه وَلِيٌّ وَلا شَفيعٌ

لَعَلَّهُمْ يَتَّقُونَ

And warn with it (the Qur'ān) those who fear that they will be mustered unto their " .۵۱ ;Lord

for) there is not any guardian nor intercessor for them besides Him, so that they may) ".(guard themselves (against evil

Commentary : verse ۵۱

At the end of the previous verse, the words meant that the blind and the seeing one are not equal. Now, in this verse, the Prophet (p.b.u.h.) is commanded to warn those :who are in awe of the Day of Resurrection. It says

And warn with it (the Qur'ān) those who fear that they will be mustered unto their " "... ;Lord

This phrase means that those whose eyes of understanding is vigilant, as much as they probable there will be a Reckoning Day, have been prepared to accept the Truth .under the light of this probability and with the fright of responsibility

:Then, the verse continues saying that such vigilant persons are in awe of a day when

"... ,there is not any guardian nor intercessor for them besides Him ..."

Yes, the Prophet (p.b.u.h.) is commanded to warn such people and to invite them unto the Truth, because there is a hope that they may become pious and virtuous. The

: verse says

p: ١٣۴

".(so that they may guard (themselves against evil ..."

Upon the commentary of this verse, Imam Sādiq (a.s.) says : " The Qur'ān warns those who have the hope of reaching their Lord, and encourages them by what is with Him, because the Qur'ān, whose intercession is acceptable, will be an intercessor for (them."(١)

The Prophet (p.b.u.h.) said: " Learn the Qur'ān, because on the Day of Judgement that (Book will intercede its reciters." (Musnad-i-Hanbal, vol. ۵, p. ۲۵۱

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(Majma`-ul-Bayān, Vol. ۳, P.P. ۳۰۴, ۳۰۵ (Arabic version ۱ -۱

۵۲- وَلا تَطْرُدِ الَّذينَ يَدْعُونَ رَبَّهُمْ بِالْغَداهِ وَالْعَشِيِّ يُريدُونَ وَجْهَهُ

ما عَلَيْکَ مِنْ حِسابِهِمْ مِنْ شَيْ ءٍ وَما مِنْ حِسابِکَ عَلَيْهِم

مِنْ شَيْ ءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظّ-الِمينَ

And do not repel those who call upon their Lord in the morning and the evening, " .۵۲ seeking His countenance. Nothing of their account falls upon you nor anything of your ".account falls upon them, that you should repel them and thus become of the unjust

Occasion of Revelation of verse ۵۲

Upon the occasion of revelation of this verse, it is cited that when a group of rich pagans saw that there had gathered some poor persons such as : 'Ammār, Bilāl, Khabbeh and the like of them around the Prophet (p.b.u.h.), they suggested to the Prophet (p.b.u.h.) that he would leave them in order that they themselves could gather around him. As Al-Minar, the commentary book, narrates, the second kalif said that .they would accept that suggestion to try it, and the above verse was revealed

.There is a similar verse to this one in the Qur'ān. It is in Sura Al-Kahf, No. ۱۸, verse ۲۸

Qurtubī cites in his commentary book that from the time this verse was revealed on, the Prophet (p.b.u.h.) did not leave the gathering of the poor unless the poor left (the .place) first

The objective meaning of `call upon their Lord in the morning and the evening' may (be the daily prayers. (Al-Mīzān, the commentary

Commentary : verse ۵۲

Regarding the occasion of revelation, Islam is a school of struggle against unjust .discrimination, racialism, demanding privilege, and asking for blackmail

Thus, protecting the sincere, poor, and striving believers is more important than the probable attraction of some rich pagans. The holy

:verse says

"... ,And do not repel those who call upon their Lord in the morning and the evening "

Then, no privilege can match the Faith. Most of the followers of the divine prophets .were the poor persons who believed in the Truth

"... .seeking His countenance ..."

Never should the existing believers be scorned for the attraction of the chiefs of .pagans

If the seekers of pretexts cannot find faults with the leader of the school of thought or the school itself, they try to find faults with the followers of the school of thought and .their economic circumstances

(.Regarding to the occasion of revelation)

However, repelling the sincere poor and the deprived, is an injustice and, in the .(.meanwhile, the reckoning of everybody is up to Allah (s.w.t

In spite of the current manner in Christianity, (where priests forgive the faults), even) the Prophet (p.b.u.h.) is not responsible for the forgiveness or retribution of sins in :Islam

Nothing of their account falls upon you nor anything of your account falls upon ..." "... ,them

****

۵۳- وَكَذ لِكَ فَتَنّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا اَه-ؤُلاءِ مَنَّ اللّهُ عَلَيْهِمْ مِنْ بَيْنِنا

اَلَيْسَ اللّهُ بِاَعْلَمَ بِالشّ-اكِرينَ

:And thus did We try some of them by others so that they (mockingly) say " .۵۳

' ? Are these they upon whom Allah has favoured from among us `

" ? Does not Allah know best the grateful

Commentary : verse ۵۳

In this verse, the Qur'ān warns the rich disbelievers that these processes are as some trials upon them. When they fail in these tests, they should tolerate the painful results : of their deeds. The verse says

"... And thus did We try some of them by others "

.'The Arabic term /fitnah/, here, means `trial

Then the verse continues stating the meaning that these rich people reach a state : that they look at the true believers despisingly and, as the verse adds

:they (mockingly) say ..."

"...' ? Are these they upon whom Allah has favoured from among us '

They ask whether these believers, upon whom Allah has bestowed Islam, are worthy that these words to be spoken about. Then, the Qur'ān answers them implying that these believers are some people who have thanked for the blessing of knowledge and recognition when they applied it. They also have thanked the invitation of the Prophet (p.b.u.h.) by accepting him. What blessing and thanksgiving is greater than that Allah ! has set the Faith firm in their hearts

" ? Does not Allah know best the grateful ..."

It is cited in Atyab-ul-Bayān that once, someone came to Imam Kāzim (a.s.) and

complained about his poverty. Imam (a.s.) asked him whom he thought as the richest person. The man answered that Hārūn-ur-Rashīd was. Imam (a.s.) asked him whether he agreed to exchange his own Faith for his (Hārūn's) wealth. The man said : .'`No

Imam (a.s.) said: `Then, you are richer than him, since you have something that you " '.are not ready to change for his wealth

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۵۴- وَاِذا جاءَكَ الَّذينَ يُؤْمِنُونَ بِ-اى-اتِنا فَقُلْ سَلامٌ عَلَيْكَمْ

كَتَبَ رَبُّكُمْ عَلى نَفْسِهِ الرَّحْمَةَ

اَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَه-الَةٍ ثُمَّ تابَ مِنْ بَعْدِهِ وَاَصْلَحَ

فَاَنَّهُ غَفُورٌ رَحيمٌ

۵۵- وَكَذ لِكَ نُفَصِّلُ الْاى-اتِ وَلِتَسْتَبينَ سَبيلُ الْمُجْرِمينَ

And when those who believe in Our Signs come to you, say: ` Peace be on you. " .۵۴ Your Lord has prescribed mercy on Himself that whoever of you does evil in ignorance, and thereafter repents and amends (himself), then verily He is forgiving, ".' Merciful

And thus do We explain the Signs so that (the Truth be distinguished) and the way " .۵۵ ".of the sinners be manifest

Commentary : verses ۵۴-۵۵

It is cited in the occasion of revelation of this verse that a group of the sinners went to the Prophet (p.b.u.h.) and said that they had committed many faults. The holy Prophet .(p.b.u.h.) kept silence; and this verse was revealed

And when those who believe in Our Signs come to you, say: ` Peace be on you. Your " Lord has prescribed mercy on Himself that whoever of you does evil in ignorance, and ".' thereafter repents and amends (himself), then verily He is forgiving, Merciful

In this Sura, Allah has repeated twice the phrase : " He has prescribed for Himself mercy ". Once in the verse under discussion for the encouragement of people in this world, and the second upon the Resurrection, when the concerning verse says : "... He has prescribed mercy on Himself. He will surely gather you to the Resurrection Day, .(..." (Verse ۱۲

The holy verse leads us to this understanding that if sin is not committed arrogantly .and pertinaciously, it is forgivable

"... ,in ignorance ..."

p: ۱۳۹

When it is said that the relation of the Islamic leaders is with people, it is a relation of .intimacy and affection

"... say ` Peace be on you ..."

Allah has prescribed mercy on Himself, but those whom this mercy is bestowed on are .the repentant

"... ,(and thereafter repents and amends (himself ..."

However, in the next verse (No. ۵۵), it implies it is thus that Allah explains His Signs and his commandments so clear that both the way of truth-seekers and the obedient believers be distinguished and the way of obstinate sinners and that of the enemies of :Truth be made manifest. The verse says

And thus do We explain the Signs so that (the Truth be distinguished) and the way of " ".the sinners be manifest

The purpose of the Arabic term /mujrim/, here, is the very obstinate sinners who, by .no means, will surrender to the Truth

That is, after this general invitation unto the Truth, including even the invitation unto those sinners who are remorseful from their deeds, the way and tradition of the .obstinate and inflexible sinners, will be recognized fully

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Section ۷: The Judgment

Point

.Kingdom is only Allah's Allah's knowledge comprehends every thing

۵۶- قُلْ اِنّی نُهیتُ اَنْ اَعْبُدَ الَّذینَ تَدْعُونَ مِنْ دُونِ اللّهِ

قُل لا اَتَّبِعُ اَهْواءَ کُمْ قَدْ ضَلَلْتُ اِذًا

وَما اَنَا مِنَ الْمُهْتَدینَ

:Say: ` I am forbidden to worship those whom you call besides Allah', Say " .۵۶

I do not follow your low desires, for then indeed I should have gone astray and `

".I will not be of the (rightly) guided

Commentary : verse ۵۶

The undue desires, from anybody they are issued, should be explicitly responded with .a negative answer

.The source of the Prophet's determinations (p.b.u.h.) is Divine revelation

Acquittance from infidelity is a part of Islam. Polytheistic belief is the root of sensual .desires

Thus, a preacher of the Faith ought not follow to quench the people's desires, but he : should act for the sake and pleasure of Allah. The verse says

:Say: ` I am forbidden to worship those whom you call besides Allah', Say "

I do not follow your low desires, for then indeed I should have gone astray and I will ` ".not be of the (rightly) guided

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۵۷- قُلْ اِنّی عَلی بَیِّنَهٍ مِنْ رَبّی وَکَذَّبْتُمْ بِه ما عِندی

ما تَسْتَعْجِلُونَ بِه

اِنِ الْحُکْمُ اِلاّ لِلّهِ یَقُصُّ الْحَقَّ

وَهُوَ خَیْرُ الْف-اصِلینَ

Say: " Verily I am (relying) on clear proof from my Lord, while you belied it; I have " .۵۷ not with me that (chastisement) which you hasten for, the judgment is only Allah's; ".' Who declares the truth and He is the best of deciders

Commentary : verse ۵۷

Point

The Arabic term /bayyinah/ (clear proof), mentioned in the verse, is derived from /baynūnah/ (separation). It is so called for the reason that it clearly and completely .separates between right and wrong

Pagans said that if it was true, why the divine chastisement was not sent down upon them. This expression is a similar meaning to the content of another verse where they said if He was right, He should send down stones upon them. Here is the verse: "... if this is the truth from You, then rain upon us stones from heaven or inflict on us a (painful punishment." (Sura Al-'Anfāl, No. ۸, Verse ۳۲

Prophets should have proofs

The proofs and miracles of prophets had neither heaviness nor ambiguity. Everybody could understand them, and, if those people were not stubborn they would heartily accept them. That was why the divine prophets used to introduce themselves as .messengers of Allah with some proofs

Seeking for chastisement and hastening for the punishment of Allah were found in

.other communities, too

The peoples of Sālih, Huūd, and Noah also said that if the prophet of their time was .true, he would bring the promised punishment upon them

They said " Then bring to us what you threaten us with, if you are of the truthful ones .(" (Sura Al-A`rāf, No. ۷, verse ۷۰ , ۷۷), (sura Hūd, No. ۱۱ verse ۳۲

The invitation of prophets is done on proofs. It is not based on imagination and blindly "... imitation. "... on clear proof

Prophets should have proofs from the origin of Allah. They might not work according .to what people demand every day

Say: " Verily I am (relying) on clear proof from my Lord, while you belied it; I have not " with me that (chastisement) which you hasten for, the judgment is only Allah's; Who ".' declares the truth and He is the best of deciders

For what reason or which evidence it can be that pagans belie the proof of the Prophet (p.b.u.h.) while they expect him to follow their low desires. Can this cause be ?anything save rudeness, stubbornness, and enmity

A prophet is a divine messenger supported with logic and proofs, while the order of .the world of existence is with Allah

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p: ۱۴۳

۵۸- قُل لَوْ اَنَّ عِندی ما تَسْتَعْجِلُونَ بِهِ لَقُضِیَ الْاَمْرُ بَیْنی وَبَیْنَکُمْ

وَاللّهُ اَعْلَمُ بِالظّ-الِمینَ

۵۸. " Say: ` If that which you hasten for were with me, certainly the matter would be decided between you and me, and Allah knows best the unjust '."

Commentary : verse ۵۸

Retributions are with Allah, but he respites the unjust as His Knowledge and Wisdom requires.

" Say: ` If that which you hasten for were with me, certainly the matter would be decided between you and me, ..."

People's haste does not change Allah's Widsom. Yet, the respite in receiving Allah's punishment should not cause that pagans think that their infidelity has been neglected.

"... and Allah knows best the unjust '."

Allah better knows the status of the transgressors and that in what thing there lies their interest; and that whether their punishment should be sent down now or later.

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۵۹- وَعِندَهُ مَفاتِحُ الْغَيْبِ لا يَعْلَمُها اِلاّ هُوَ

وَيَعْلَمُ ما فِى الْبَرِّ وَالْبَحْرِ

وَما تَسْقُطُ مِنْ وَرَقهٍ اِلاّ يَعْلَمُها وَلا حَبَّهٍ فى ظُ-لُم-اتِ الْأَرْضِ

وَلا رَطْبٍ وَلا يابِسٍ اِلاّ فى كِت-ابٍ مُبينٍ

.And with Him are the keys of the Unseen. None but He knows them " .۵۹

;And He knows whatever is in the land and the sea

and no leaf (of a tree) drops down but He knows it, nor is there a grain in the darkness ".of the earth nor anything wet or dry but it is (noted) in a clear Book

Commentary: verse ۵۹

! Secrets of the Unseen

In the former verses, the words were about Allah's Knowledge, Power, and the expansion of the circle of His commandment. From this verse on, the meaning stated in those verses concisely has been mentioned with some explanation. At first, the " subject of Allah's knowledge is pointed out. The verse says

"… .And with Him are the keys of the Unseen. None but He knows them "

: Then, for a more emphasis and explanation, it adds

"… ;And He knows whatever is in the land and the sea …"

The Arabic term /barr/ means `a vast place', which is usually used for a (dry) land. The term /baḥr/ originally also means `a vast place' where a plenty of water is found. It is .often applied for the seas and, sometimes, for the great streams

However, Allah's knowledge upon whatever exists in the lands and the seas is something which hints to Allah's omniscience, and that His knowledge encompasses

.all things

That is, He knows the movements of millions of million living creatures, small and big, in the depths of the seas. He knows the true number of the cells of every human being as well as his blood cells. He

p: ۱۴۵

knows the mystic circulations of all electrons inside atoms. And, finally, He knows all thoughts and contemplations pass through different parts and levels of our minds and .those which penetrate into the depths of our soul

Yes, He knows equally all of these things ! Again, in the second phrase, in order to : emphasize on Allah's Omniscience, it has particularly pointed to this aspect, and says

and no leaf (of a tree) drops down but He knows it, nor a grain in the darkness of ..." "... the earth

In fact, it has taken two sensitive subjects with which no human being can be thoroughly acquainted even if he lives millions of years and that the technical sets be .surprisingly completed

Who knows that, in each day, which seeds the winds separate from the plants throughout the earth, and on which spots of the ground they scatter them ? Which electronic mind can count exactly the number of the leaves which separate from the ? branches of trees of the forests only during a day

A glance upon the trees of a forest, specially in fall, when the leaves drop ceaselessly and make up a beautiful scenery, proves this fact well that such sciences will never be .within the reach of human beings

The fall of the leaves of trees, in fact, is the moment of their death, and the fall of seeds into the concealed holes of the land is the first step of their lives. It is only He .Who is aware of the system of death and life

The statement of this subject has two effects : a philosophical effect and a training effect. Its philosophical effect is that it nullifies the imagination of those who restrict Allah's knowledge to general princples and believe that He is not aware of the details of this world. It clearly specifies that Allah is aware of both all general principles and .the details

Its training effect is also clear, because having belief in the vast knowledge of Allah, that He is Omniscience, tells us that the whole secrets of our entity, our deeds and

speeches, our intentions and our thoughts are utterly clear for His Pure Essence. With such a belief, how is it possible that a person be careless of his own condition and ? does not control his own deeds, speeches, and intentions

: So, at the end of the verse, it says

".nor anything wet or dry but it is (noted) in a clear Book ..."

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۶۰- وَهُوَ الَّذی یَتَوَفّ-ل-کُمْ بِالَّیْلِ

وَیَعْلَمُ ما جَرَحْتُمْ بِالنَّهارِ ثُمَّ یَبْعَثُکُمْ فیهِ لِیُقْضی اَجَلٌ مُسَمًّی

ثُمَّ اِلَیْهِ مَرْجِعُکُمْ ثُمَّ یُنَبِّئُکُمْ بِما کُنْتُمْ تَعْمَلُونَ

۶۰. " And He it is Who takes your souls at night (in sleep), and He knows what you commit in the day, then He raises you up therein that an appointed term may be accomplished, then unto Him is your return, then He will inform you of what you were doing."

Commentary : verse ۶۰

By night, Allah takes activity out of your soul the same as He takes it by death.

He is also aware of what you do during the day.

During the night you sleep, and during the day you perform some activities. Then, Allah will raise you up from your graves so that He reckons you for what you spend your lives upon.

It is so until the appointed time comes forth, when Allah has assigned for raising the dead from their graves and giving them the fruit of their deeds. This is the Hereafter.

Thus, your return is unto Him. That is, you will attend where you will be reckoned.

On that Day, the Lord will inform you of the deeds you used to accomplish in the world, day and night.

Some commentators have rendered this part of the verse into the sense that He awakens you from sleep during the day in order that you gain sufficient interest from your life. In this verse, Allah has resembled awakening people from sleep to raising them up. The verse says:

" And He it is Who takes your souls at night (in sleep), and He knows what you commit in the day, then He raises you up therein that an appointed term may be

accomplished, then unto Him is your return, then He will inform you of what you were ".doing

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Section ۸ : The Judgment

Point

Allah is supreme over everything Allah's chastisement may come from above or .from bellow the feet of men Mockers of religion to avoided

۶۱- وَهُوَ الْقاهِرُ فَوْقَ عِبادِهِ

وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتّى اِذا جاءَ اَحَدَكُمُ الْمَوْتُ

تَوَفَّتْهُ رُسُلُنا وَهُمْ لا يُفَرِّطُونَ

۶۱. " And He is the Omnipotent over His servants, and He sends guardians (to watch) over you until when death comes to one of you, Our messengers take his soul and ".they never neglect

Commentary : verse ۶۱

Again, in this verse, in order to emphasize on Allah's scientific conversance with the deeds of the servants and that He keeps their account minutely to be dealt with on : the Resurrection Day, it says

" And He is the Omnipotent over His servants, and He sends guardians (to watch) over "... you

Then the Qur'ān goes on stating that keeping this account continues until the ending moments of life, when death approaches you. At this time, the messengers of Allah .(the angels), who are missioned to take the souls, take the mortal away

"...until when death comes to one of you, Our messengers take his soul ..."

And, at the end of the verse, it adds that these angels never neglect their duty and no shortcoming nor any defect they perform. They take the soul of a person neither a : moment sooner nor a moment later. The holy verse says

" .and they never neglect ..."

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p: ۱۴۸

۶۲- ثُمَّ رُدُّوا اِلَی اللّهِ مَوْلاهُمُ الْحَقِّ

اَلا لَهُ الْحُکْمُ

وَهُوَ اَسْرَعُ الْح-اسِبینَ

۶۲. "Then they are returned unto Allah, their Maula (Master), the Real One. Beware! His (alone) is the Judgment (on that Day), and He is the swiftest of reckoners."

Commentary : verse ۶۲

Point

After that (death), people are taken toward the divine Judgement and Allah's reward. The Lord is their owner, their master and the guardian of their affairs. He (s.w.t.) is the Judge, Who does not judge but in truth.

On That Day, the command is only His command, not that of other than His.

Allah will reckon all human-kind in a short time and neither of the accounts hinders Him to reckon those of others.

Imam Amir-ul-Mu'mineen Ali (a.s.) once was asked when Allah is not seen, then how He reckons people. He (a.s.) answered them: " In the same way that He gives them sustenance and they do not see Him."(۱)

This very subject is an evidence to the fact that reckoning one person does not detain Him from reckoning others.

Again, it is an evidence to prove that He communicates without talking a word, otherwise it is impossible that all people be reckoned at the same time.

However, the return of all is unto Him, and He is the only Judge in the Hereafter.

Allah, the real Master

And the real master is the One in Whose authority is creation, guardianship, sleep and wakefulness, death and raising up, judgement and reckoning, and He is the Lord.

۱- Arabic version) Majma`-ul-Bayān, vol. ۳, p. ۳۱۳)

The verse says

Then they are returned unto Allah, their Maula (Master), the Real One. Beware ! His " ".(alone) is the Judgment (on that Day), and He is the swiftest of reckoners

By the way, the fright from Hereafter is the fear from our own offences and Allah is .both the guardian, the rightful, and the bestower of mercy and virtue

Concerning reckoning and judgement on that Day, there is a tradition from the Prophet (p.b.u.h.) who has said: " The more a person tortures people in this world, the heavier than everybody's chastisement his punishment will be on the Day (Judgement." (١)

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Nahj-ul-Fisahah, p.٥٩, and Kanzul-Ummal, vol.٣, p.٥٠٠ ١ -١

۶۳- قُلْ مَنْ يُنَجّيكَمْ مِنْ ظُ-لُم-اتِ الْبَرِّ وَالْبَحْرِ

تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً

لَ-ئِنْ اَنْج-ل-نا مِنْ ه-ذِه لَنَكُونَنَّ مِنَ الشّ-اكِرينَ

۶۴- قُلِ اللّهُ يُنَجّيكُمْ مِنْها وَمِنْ كُلِّ كَرْبٍ

ثُمَّ اَنْتُمْ تُشْرِكُونَ

Say : ` Who delivers you from the darkness of the land and the sea ? You call " .۶۳ upon Him humbly and secretly, (saying): If He delivers us from this (darkness), ".' certainly we shall be of the grateful ones

Say : ` Allah delivers you from them and from every affliction, then again you " .۶۴ ".'assign (Him) associates

Commentary : verses ۶۳-۶۴

The Light Which Gliters in Darkness

Once more the Qur'ān takes the hand of pagans and leads them into inside their innate disposition, and in that mysterious place it shows them the light of Unity and monotheism. So, it commands the Prophet (p.b.u.h.) to question them who delivers :them from the darknesses of the land and the sea. The verse says

"...? Say : ` Who delivers you from the darkness of the land and the sea "

Darkness has sometimes a substantial aspect and sometimes a spiritual aspect. The substantial aspect of darkness is when the light ceases utterly, or it becomes so weak that one cannot see anywhere or he sees with difficulty. The spiritual aspect of darkness is the same hardships, entanglements, disturbances and pollutions whose .end is both dark and ambiguous

If this darkness combines with some terrible incidents and, for example, in a voyage by night, a person be surrounded with some aweful waves in a whirlpool, its horror is

of a higher degree than that of difficulties

p: ۱۵۱

that come forth in daytime. It is in these moments that one delivers everything to forgetfulness and does not care of anything except himself and the light, which gliters .the depth of his soul, invites him to a source wherein only He can solve such problems

These kinds of cases, which happen for everybody, are some windows to Unity and .monotheism

That is why, in the next phrase of the verses, the Qur'ān says that it is in this status : that

"... ,You call upon Him humbly and secretly ..."

And, it is in this condition that immediately you make covenant with that great source, promising that if He delivers you from danger you will certainly be grateful of His .blesses and rely on none but Him

saying): If He delivers us from this (darkness), certainly we shall be of the grateful) ..." ".' ones

Then, The Qur'ān commands the Prophet (p.b.u.h.) to tell them that Allah will deliver them from these darknesses and from any other sorrow, (as He has delivered them frequently), but, after deliverance, they pave again the path of polytheism and .paganism

: The verse says

Say : ` Allah delivers you from them and from every affliction, then again you assign " ".'(Him) associates

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۶۵- قُلْ هُوَ الْقادِرُ عَلى

اَنْ يَبْعَثَ عَلَيْكُمْ عَذابًا مِنْ فَوْقِكُمْ

اَوْمِنْ تَحْتِ اَرْجُلِكُمْ

اَوْ يَلْبِسَكُمْ شِيَعًا وَيُذيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ

اُنْظُرْ كَيْفَ نُصَرِّفُ الْآى-اتِ لَعَلَّهُمْ يَفْقَهُونَ

۶۶- وَكَذَّبَ بِه قَوْمُكَ

وَهُوَ الْحَقُّ

قُل لَسْتُ عَلَيْكُمْ بِوَكيلٍ

Say: ` He is able to send forth upon you a chastisement, from above you or from " .۶۵ beneath your feet, or to confuse you of different parties, and to make you taste the '.violence of (fighting) one another

".See how We repeat the Signs that they may understand

:And your people have belied it (the Qur'ān) though it is the truth. Say " .۶۶

".' I am not a guard upon you `

Commentary : verses ۶۵-۶۶

: Various Chastisements

In order to state the different ways of training, this verse has laid emphasis on the subject of threatening to the divine punishment. Clearly speaking, as Allah is the most Merciful of all merciful ones, and the protector of those who are without support, He is .also the Supreme and the Avenger against tyrants and rebellious ones

In this verse, the Prophet (p.b.u.h.) has been ordered to threaten the sinners with three sorts of punishment. The chastisements which come from above and from

beneath, the chastisement of dispute and the chastisement of fight and blood .shedding

Thus, it commands the Prophet (p.b.u.h.) to say that Allah is able to

p: ۱۵۳

send retributions from above them, like the punishment upon the people of Lūt, stones over the People of the Elephant, Flood of Noah, the Cry upon the People of Thamūd, and the Wind against the People of `Ād. And, today, there are some other retributions like atomic bombs, chemical bombs, and far-range-striking-rockets of .various kinds

And, from the downwards, there are earthquake, splitting or depressing the land, the Pharaoh being drowned, Korah (Croesus) sank into the ground, cholera, plague, famine, hunger, which are brought for you. Or, that He makes you scattered in some separate groups to dispute with each other, and that you taste the bitterness of :fighting one another. It says

Say: ` He is able to send forth upon you a chastisement, from above you or from " beneath your feet, or to confuse you of different parties ' and to make you taste the "...'.violence of (fighting) one another

The phenomenon of dispute and contradiction in speech among a society is so dangerous that it has been counted in the row of heavenly punishments, thunders, and earthquakes. Yes, it is truely so. Moreover, sometimes the destructions which are resulted from disperse and dispute are heavier than those resulted from thunders and earthquakes. It has repeatedly happened that some developed countries have completely been ruined under the inauspicious shade of hypocrisy and disunity. This .phrase is counted a warning unto the whole Muslims in the world

Then, at the end of the verse, in order that they may realize the Truth and return to it, " it is added

".See how We repeat the Signs that they may understand ..."

****

The second verse of the verses mentioned above, as well as its following verse, are, in fact, to complete the discussion stated in the former verses abut the invitation to Monotheism, Resurrection, and the facts upon Islam and being afraid of the Divine

.punishment

At first, addressing the Prophet (p.b.u.h.), it indicates that his people, viz. Quraysh and the pagans of Mecca, belied his teachings while all of these teachings are right and godly, so that different evidences, accepted

:through intellect and innate disposition comfirm them. The holy verse says

"....And your people have belied it (the Qur'ān) though it is the truth "

Therefore, their rejection and denial does not decrease anything from the importance .of these facts, although the number of opponents and deniers may be large

Then, the verse continues the statement implying that it is the duty of the Prophet .(p.b.u.h.) to communicate the prophecy and he is not responsible that they accept it

".' Say: ` I am not guard upon you ..."

The objective meaning of the Arabic term / wakīl/ is `a person who is responsible to (lead an action and who is liable due to others."(١

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There are some other phrases mentioned in the Quran which convey the same ١ - ١ meaning, including: Sura Al-An'am, No. ۶, Verse ١٠٧; Sura Yunus, No. ١٠, verse ۴١; Sura Az-Zumar, No. ٣٩, Verse ۴١. and Sura Ash-Shaura, No. ۴٢, Verse ۶

۶۷- لِّكُلِّ نَبَإٍ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ

".For every announcement there is a term and you will come to know soon " .۶۷

Commentary : verse ۶۷

In this verse, through a short but expressive phrase, the Qur'ān warns people and invites them to choose the right path. It announces that whatever news that Allah or the Prophet (p.b.u.h.) informs people, there is finally a term for it, and it will be accomplished in its appointed time, which they will know soon. The verse says:

".For every announcement there is a term and you will come to know soon "

By giving people the proper news, Allah and the Messenger of Allah (p.b.u.h.) introduce the right path to them. Therefore, Imam Amir-ul-Mu'mineen Ali (a.s.) in a tradition says: " He who has an intelligent mind looks to his goal. He knows his low road as well as his high road. The caller (of the right, i.e., the Prophet (p.b.u.h.)) has called, and the leader (of Ummah, i.e., Amir-ul-Mu'mineen Ali (a.s.)) has tended (his leadership). So, respond to the caller (of the right) and follow (your) leader."(۱)

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p: ۱۵۶

۱- Nah-jul-Balaqah, sermon ۱۵۴ ۱

۶۸- وَاِذا رَاَیْتَ الَّـذینَ یَخُوضُونَ فی ای-اتِن-ا ف-اَعْرِضْ عَنْهُمْ

حَتّی یَخُوضُوا فی حَدیثٍ غَیْرِه وَاِمّا یُنسِیَنَّکَ الشَّیْط-انُ

فَلا تَقْعُدْ بَعْدَ الذِّکْری مَعَ الْقَوْمِ الظّ-الِمینَ

۶۸. " And when you see those who cavil about Our Signs, turn away from them until they enter into (some) other topic. And if Satan causes you to forget, then, after recollection, do not sit with the unjust people."

Commentary : verse ۶۸

It has been narrated by Imam Bāqir (a.s.) who said : When this verse was revealed and Muslims were prohibited from associating with the pagans and those who mocked the verses of the Qur'ān, (a group of) Muslims said that if they wanted to treat according to that commandment everywhere, they had to neither enter the Sacred Mosque, nor circumambulate the Ka`bah, because those people were often about inside the Sacred Mosque busy mocking the Divine verses which they heard easily by a short pause.

Then the next verse was revealed and ordered Muslims to advise them and guide them as much as they could.(۱)

However, since the statements of this Sura are mostly about the circumstances of pagans and idol-worshippers, both in the current verse and in the verse next to it, the Qur'ān hints to the affairs concerning them.

At first, it tells the Prophet (p.b.u.h.) that when he sees the arrogant, illogical opponents are mocking the signs of Allah, he should turn away from them so that they give up the subject and be busy with another topic.

" And when you see those who cavil about Our Signs, turn away from them until they enter into (some) other topic. ..."

Then the Qur'ān adds that this matter is so important that if Satan causes you to

forget and you sit with such persons unintentionally, as soon as you remember it, you should leave that meeting and do not sit with these unjust people. The verse says:

۱- Majma`-ul-Bayān, Vol.۳, P. ۳۱۶

And if Satan causes you to forget, then, after recollection, do not sit with the unjust …"
".people

There arises a question here: Is it possible that Satan dominates the Prophet (p.b.u.h.)
? and causes him to forget his duty

In answer to this question, it can be said that although the addressee in this verse is the Prophet (p.b.u.h.), the main purpose, in fact, is the followers of the Prophet (p.b.u.h.). It means that if they are entangled with forgetfulness and they take part in pagans' sinful meetings, they should come out of that meeting and leave the place as
.soon as they remember it

The like of this status happens in our daily conversations and in the literature of different languages, that, in speech, one person is addressed but the aim is that
.others hear that statement

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۶۹- وَما عَلَى الَّذينَ يَتَّقُونَ مِنْ حِسابِهِمْ مِنْ شَيْ ءٍ

وَل-كِنْ ذِكْرى لَعَلَّهُمْ يَتَّقُونَ

And nothing of the reckoning of their (deed) shall be upon those who keep from " .۶۹
".evil, but a reminding (must be given) so that they, too, may keep from evil

Commentary : verse ۶۹

When the verse of prohibition upon the vain speakers and mockers of the Divine revelations was revealed, some believers said that they should not go to the Sacred Mosque and would not circumambulate the Ka`bah, since the range of their mockery .had stretched as far as there

Participation in the meeting of sinners is allowed if it is with the intention of refraining them from wrong and guiding them to the right. Of course, this exception is only for those believers who are pious and firm in belief, since there are some Muslims who go .to save others but they themselves drown

Thinking and realizing the situation, in fact, is one of the principles of intellect and of Islam. Hearing the absurd sayings temporarily with the purpose of answering them or .saving the deviated people permanently, is allowed

And nothing of the reckoning of their (deed) shall be upon those who keep from evil, "
"... (but a reminding (must be given

Piety is a means of protection for man against committing sins. It is like saving-clothes .for fire-extinguishers

.Besides being pious himself, such a person must try to make others virtuous, too

".so that they, too, may keep from evil ..."

By the way, there are abundant traditions narrated by the Prophet (p.b.u.h.) and the Immaculate Imams (a.s.) which prohibit Muslims from companionship with sinners or participation in a gathering where faults or a single fault is being committed and they

.cannot bar it even if the people of the gathering are from relatives

p: ۱۵۹

Imam Amir-ul-Mu'mineen Ali (a.s.) recommended his son: " Allah has prescribed for the ear not to listen to any sin and any backbite."(1)

Imam Ali (a.s.) also said : " Association with the wicked causes suspicion upon the righteous." (2)

This verse may be attached as an evidence for the prohibition of some wicked books, too.

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1- Nah-jul-Balaqah 1

2- Nur-uh-Thaqalayn, Vol. 1, P. 728

۷۰- وَذَرِ الَّذينَ اتَّخَذُوا دينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ الْحيوةُ الدُّنْيا

وَذَكِّرْ بِه اَنْ تُبْسَلَ نَفْسٌ بِما كَسَبَتْ

لَيْ-سَ لَه-ا مِ-نْ دُونِ اللّهِ وَلِ-يٌّ وَلا شَفى-عٌ

وَاِنْ تَعْدِلْ كُلَّ عَدْلٍ لا يُؤْخَذْ مِنْها

اُوْلـ-ئِكَ الَّذينَ اُبْسِلُوا بِما كَسَبُوا

لَهُمْ شَرابٌ مِنْ حَميمٍ وَعَذابٌ اَليمٌ بِما كانُوا يَكْفُرُونَ

And leave those who have taken their religion for a play and pastime, and whom " .۷۰ the life of this world has deluded, and admonish (them) by it (the Qur'ān) lest a soul be destroyed for what it has earned. It shall not have besides Allah any guardian nor any intercessor, and though it offers every compensation it will not be accepted from it. Those are they who are given up to destruction for what they have earned. They will have a drink of boiling water and a painful chastisement for what they used to ".disbelieve

Commentary : verse ۷۰

The purpose of the phrase ` leave those who …' is ` hating them, and not having any communication with them', which sometimes ends with fighting against them. Thus, .the phrase does not mean abandoning Holy Struggle against them

The manner of taking religion for a play has different forms in different circumstances. Sometimes it is in the form of superstitious beliefs, or religious laws are considered impracticable, or sins are justified, or innovation, interpretation of the .Qur'ān by personal opinion, and following the allegorical verses, come forth

.However, Faith has no consistency with laziness, flattery, and playing with ideology

"… ,And leave those who have taken their religion for a play and pastime "

Admonishment is a means to being saved from the wrath and

punishment of Allah

"... (and admonish (them) by it (the Qur'ān ..."

Be not proud of the world since there will come to help you none, in the Hereafter, .except Allah

Everybody should know that the cause of all his misfortunes is his self and his own .deeds

"... for what it has earned ..."

: Therefore, the holy verse, pointing to a part of their painful chastisements, says

They will have a drink of boiling water and painful chastisement for what they used ..." ".to disbelieve

.They will be burnt from inside by boiling water and from outside by Hell Fire

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Section ۹ : Submission to Allah; Abraham's Arguments

Point

.Submission to Allah brings peace - Abraham's reasoning for the Unity of Allah

۷۱- قُلْ اَنَدْعُوا مِنْ دُونِ اللّهِ ما لا يَنفَعُنا وَلا يَضُرُّنا

وَنُرَدُّ عَلى اَعْقابِنا بَعْدَ اِذْ هَدل-نَا اللّهُ

كَالَّذِى اسْتَهْوَتْهُ الشَّى-اطينُ فِى الْاَرْضِ حَيْرانَ

لَهُ اَصْح-ابٌ يَدْعُونَهُ اِلَى الْهُدى ائْتِنا

قُلْ اِنَّ هُدَى اللّهِ هُوَ الْهُدى

وَ اُمِرْن-ا لِنُسْلِ-مَ لِ-رَبِّ الْع-الَمى-نَ

۷۲- وَاَنْ اَقيمُواْ الصَّلوةَ وَاتَّقُوهُ وَهُوَ الَّذى اِلَيْهِ تُحْشَرُونَ

Say: ` Shall we call, besides Allah, on that which neither profits nor " .۷۱

harms us, and shall we be returned back on our heels after that Allah has

guided us ? Like someone whom Satans have lured (and) bewildered in the

: (earth, (while) he has companions who invite him to the guidance (saying

Come unto us '. Say: ` Verily (it is) the guidance of Allah which is the (true) guidance, ` ".' and we are commanded to submit to the Lord of the worlds

And that ` Establish prayer and be in awe of Him, and it is He unto Whom you shall " .۷۲ ".' be mustered

Commentary : verses ۷۱-۷۲

The verse addresses the Prophet (p.b.u.h.) to tell the disbelievers who invite people to idolatry whether they should worship the things that neither benefit them nor harm

them, and, by abandoning the best religion, turn back on their heels after that Allah has guided them and has shown

p: ۱۶۳

:them the straight path. The verse says

Say: ` shall we call, besides Allah, on that which neither profits nor harms us, and " "... ? shall we be returned back on our heels after that Allah has guided us

The continuation of the statement of the verse implies that if they return to idolatry they will be like a person whom Satans have seduced and bewildered on the earth; although he has companions who, inviting him to the guidance, tell him to go toward those friends. But he does not accept their invitation and does not go toward them. He .has been so influenced by Satan that he is deprived of recognizing his own interests

:The verse says

Like someone whom Satans have lured (and) bewildered in the earth, (while) he ..." :(has companions who invite him to the guidance (saying

,Come unto us '. Say: ` Verily (it is) the guidance of Allah which is the (true) guidance `

The only guidance which causes prosperity and comfort is Allah's guidance which calls human beings to monotheism. We are dependants to that very guidance and do not avoid obeying it. We do not follow your invitation. We accept and follow that invitation which calls us toward Islam (submission) and guides us to trust our affairs to the One .'Who is ` The Lord of the worlds

".' and we are commanded to submit to the Lord of the worlds ..."

****

The meaning of the second verse of the above verses is linked to the meaning of the previous verse. It enjoins us to maintain the prayer and avoid committing sins of Allah so that we do not confront His punishment. He is the Lord unto Whom all human-kind will be mustered on the Day of Judgement when everybody will receive the reward or :the retribution of one's own deeds. The verse says

And that ` Establish prayer and be in awe of Him, and it is He unto Whom you shall be " ".' mustered

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p: ۱۶۴

۷۳- وَهُوَ الَّذی

خَلَقَ السَّم-و اتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ

قَوْلُهُ الْحَقُّ

وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِی الصُّورِ

ع-الِمُ الْغَيْبِ وَالشَّه-ادَهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ

And He it is Who created the heavens and the earth with the Truth; and the day " .۷۳ He says ` Be! ' and, it is. His word is the Truth, and to Him belongs all sovereignty on the day, when the trumpet will be blown; knower of the Unseen and the visible, and ".He is the All-Wise, the All-Aware

Commentary : verse ۷۳

In this verse, the idea saying that ` the Trumpet will be blown only once ' is pointed out, while in Sura Az-Zumar, No. ۳۹, verse ۶۸ it is said that the Trumpet will be blown twice. The first blow will be the destroyer of everything, and the second one will be .the raiser of people for the Resurrection

In the previous verses, the words were about submission before Allah and establishing prayer. Now, in this verse, the reason of that meaning is mentioned. It implies that the creation entirely is with Him, and He is All-Wise, All-Aware, and He is .cognizant of all things

And He it is Who created the heavens and the earth with the Truth; and the day He " says ` Be! ' and, it is. His word is the Truth, and to Him belongs all sovereignty on the "...;day, when the trumpet will be blown

Creation has been done wisely and purposefully. This idea has been mentioned in several verses of the Qur'ān, including Sura Ṣād, No. ۳۸ verse ۲۷ where it says : " And "... ;we did not create the heaven and the earth and what is between them in vain

.Therefore, there is no hinderance for Allah's Will

"... He says ` Be !' and it is ..."

Unseen and visible, or concealed and manifested, are the same for Allah. The verse, as His Atributes, says :

"... ,Knower of the Unseen and the visible ..."

.The basis of the sovereignty of Allah is on His Wisdom and Knowledge

On the Day of Resurrection, the splendour and appearance of Allah's Power will be manifested to everybody, since ordinary means are not effective there. For this very reason, His Power will be manifested more.

Thus, since the Creator and Administrator of the world of existence is both wise and Aware, then do obey Him. The verse says : He is the All-Wise, the All-Aware ".

However, by the blown of the Trumpet, the order of the universe will be ruined, but the reckoning and the exact records will remain fixed and proper.

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۷۴- وَإِذْ قالَ إِبْرٰ هيمُ لِأَبيهِ ءازَرَ أَتَتَّخِذُ أَصْناماً ءالِهَةً

إِنّى أَرل-كَ وَقَوْمَكَ فى ضَلالٍ مُبينٍ

۷۴. And (remember) when Abraham said to his father 'Āzar: ` Do you take idols for " gods ? Verily I see you and your people in manifest error '."

Commentary : verse ۷۴

Point

The Arabic word /'ab/ ordinarily means `father', but it is also applied with the sense of mother's grandfather, uncle, and educator.

According to the statement of the Messenger of Allah (p.b.u.h.) who said : " Ali and I both are the fathers of this community ", it is understood that 'Āzar was Abraham's uncle, not his father. Abraham's ancestors were totally monotheists. This meaning has also been cited by Ṭabarsy, 'Ālūsī and Suyūty, the sunnite scholars, saying that 'Āzar was not Abraham's father. Moreover, Abraham supplicated for his father and mother: " O our Lord ! grant me and my parents protection ..."(۱) This is in the case that no Muslim is rightful to supplicate for a pagan, even if the disbeliever is his family member. Abraham's seeking forgiveness for his uncle, 'Āzar, had also been before the time that his belief in polytheism became manifest. So, when Abrahan (a.s.) realized that 'Āzar was not a person to accept the truth, he (a.s.) denounced from him and departed.

The Qur'ān in this regard says: " And 'Ibrāhīm asking forgiveness for his sir was only owing to a promise which he had made to him; but when it became clear to him that he was an enemy of Allah, he declared himself to be clear of him ..." (۲)

From what was said above, it is understood that the word /'ab/, mentioned in this verse, does not mean father. Besides, the name of Abraham's father, as recorded in history books, has been `Tārukh', not 'Āzar. (Al-Mīzān, Majma`-ul-Bayān, and `Jawāmi`-ul-Jāmi)

In the meantime, some Islamic traditions denote that father and the ancestors of the Prophet of Islam (p.b.u.h.) up to Hadrat 'Ādam wholly

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۱- Sura Ibrahim, No. ۱۴, verse ۴۱ ۱

۲- Sura At-Taubah, No.۹, Verse ۱۱۴ ۲

were monotheists. It has been narrated from the Prophet himself (p.b.u.h.) who said: " Ceaselessly Allah, the Sublime, transported me from the purified loins of men into the purified wombs (of mothers), and never He polluted me with the filth of paganism ". ((cited in Jawāmi`-ul-Jāmi`, the commentary book

A large number of Sunnite and Shi`ite commentators have pointed out this tradition in their books. A few of them are : Tabarsī, in Majama`-ul-Bayān; Neyshābūrī, in .Qarā'ib-ul-Qur'ān; Fakhr-i-Rāzī, in Tafsīr-ul-kabīr; and 'Ālūsī, in Rūh-ul-Bayān

Some points to be noted

: There are some points which should be noted here carefully

.In the style of invitation to the Truth, close relatives should be invited first .١

"... : And (remember) when Abraham said to his father 'Āzar "

In facing and treating others, the scale is the Truth, not the age, nor being .٢ experimented, nor abundance of people. Therefore, Abraham has clearly explained .the Truth for his uncle, who was older than him, and has warned him, too

.Idolatry is a deviation that both alert consciences and intellect criticize it .٣

"... ? Do you take idols for gods ` ...

".' Verily I see you and your people in manifest error ..."

****

۷۵- وَكَذ لِكَ نُرى إِبْر هيمَ مَلَكُوتَ السَّم-و اتِ وَالْأَرْضِ

وَلِيَكُونَ مِنَ الْمُوقِنينَ

And thus did we show Abraham the dominions of the heavens and the earth and " .۷۵ ".that he might be of those who are sure

Commentary : verse ۷۵

The Qur'ānic word /malakūt/ is derived from /mulk/ to which two particles of emphasis and exaggeration are added. The holy phrase: ` The dominions of the heavens and the earth ', mentioned in the verse, means the true and absolute ownership of the .heavens and the earth

It is cited in Atyab-ul-Bayān upon the commentary of the Qur'ān that the worlds are divided into four categories : ` Lāhūt' (the world of Divine Essence of which none knows save Allah), Jabarūt, (the world of incorporeal beings), `Malakūt' (the world of bodies), and `Nāsūt' (the world of generation and corruption with changes and .(transformations

Mu`jam-ul-Wasīt, an Arabic Dictionary, announces that /Malakūt/ is `the world of .'secrets, orders, wonders, and the world of Unseen

.'Ālūsī says that `the dominions of the heavens' means `their wonders

By seeing the dominions of the heavens and the earth, Abraham was fairly .acquainted with the way of treatment, creation, wisdom, and Lordship of Allah

And thus did we show Abraham the dominions of the heavens and the earth and that " ".he might be of those who are sure

According to the statement of Imam Bāqir (a.s.); Allah bestwed such a light and ability upon the eyes of Abraham that he could see what was inside the depth of the (heavens and the earth.(۱

Of course, whoever recognizes the Truth and invites others to it, without being afraid

of anything, Allah bestows upon him ` a heavenly sight', (like Abraham (a.s.) whom the holy verse referred to).

p: ۱۶۹

۱- Nur-uth-Thaqalayn, vol. ۱, p. ۷۳۴, tradition ۱۳۸

۷۶- فَلَمّا جَنَّ عَلَيْهِ الَّيْلُ رَا كَوْكَبا قالَ ه-ذا رَبّى

فَلَمّا اَفَلَ قالَ لا اُحِبُّ الْاَفِلينَ

: So when the night outspread over him, he saw a star. He said " .۷۶

".This is my Lord.' But when it set, he said: ` I do not like the setting ones `

Commentary : verse ۷۶

:Abraham's Dispute with Pagans

When Abraham was disputing with the polytheists, he wanted to show condescension and softness in discussion, in order to reject the belief of the opposite party. He did not believe, of course, in what he told them because it was against his infallibility. Stating `O my people !' in the second verse after the abovementioned one, is a sign of condescension in saying `This is my Lord'. It was also for this reason that when he saw the setting of the moon and the sun, he said : "... Surely I am quit of that you .'associate (with Allah)' ..." (verse ۷۸), and he did not say `that I associate

A thing that has rising and setting, is objective to some regularities, not in a position of subjugating them. A thing which has movement is `creatable' and a creatable thing cannot be God. At first, Abraham temporarily expresses its acceptance in order that .he can reasonably reject it later

Such a reasoning, in deed, is one of the best methods of preaching and awakening the innate dispositions, actuating the minds and thoughts, and paying attention to .sentiments

Again, it causes us to understand that the true beloved is the one who is not captive to .place, time and varieties, and also is not temporary, limited, and numerous

: So when the night outspread over him, he saw a star. He said "

".This is my Lord.' But when it set, he said: ` I do not love the setting ones `

****

۷۷- فَلَمّا رَءَا الْقَمَرَ بازِغًا قالَ ه-ذا رَبّی

فَلَمّا اَفَلَ قالَ لَئِن لَمْ یَهْدِنی رَبّی لَاَکُونَنَّ مِنَ الْقَوْمِ الضّالّینَ

۷۸- فَلَمّا رَءَا الشَّمْسَ بازِغَةً قالَ ه-ذا رَبّی ه-ذا اَکْبَرُ

فَلَمّا اَفَلَتْ قالَ ی-اقَوْمِ اِنّی بَریءٌ مِمّا تُشْرِکُونَ

۷۹- اِنّی وَجَّهْتُ وَجْهِیَ لِلَّذی فَطَرَ السَّم-و اتِ وَالْاَرْضَ

حَنیفًا

وَما اَنَا مِنَ الْمُشْرِکینَ

۷۷. "Then when he saw the moon uprising, he said: `This is my Lord !' But when it set, he said : `If my Lord does not guide me I shall surely be of the people gone astray.' "

۷۸. "And when he saw the sun uprising, he said : `This is my Lord; this is greater !' But when it set, he said : `O my people ! surely I am quit of that you associate. (with Allah) '."

۷۹. "Verily I have turned my face (myself wholly) toward Him Who created the heavens and the earth, being upright, and I am not of the idolaters."(۱)

Commentary : verses ۷۷-۷۹

When Abraham saw that people used to worship idols and adored the sun, the moon and stars, he decided to aware them of their fault and to open the window of their insight. He tried to show them the way of thinking and reasoning, so that they could realize that none of the things

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۱- The Arabic term /baziq/ is derived from the word /bazaga, with the meaning of 'to cleave and marise to flow blood'. As if, rising of the sun or the moon cleaves the curtain of darkness and causes to appear a slight reddish colour around itself.

Abraham (a.s.) disputed with both the star-worshippers and the worshippers of the moon and the sun.

they were worshipping had eligibility of being worshipped, since all of them were .creatable

Abraham (a.s.) said: " This is my Lord ! " This phrase is the statement of a person who intends to show condescension to his opponent. He (a.s.) knows that the opposite party's belief is wrong, but, without showing any religious prejudice about his own creed, he narrates that peron's wrong idea in order to encourage him towards the truth and to clear out his heart from falsehood. Thus, by reasoning in the next .sentence, Abraham (a.s.) has proved the invalidity of the belief of the opposite party

Abraham (a.s.) told those people: " I do not love the setting ones ". He meant he did not like worshipping those gods which were covered with such curtains, because .those qualities belonged to the corporeal substances

.They were some evidences to their being creatable

he said: ` If my Lord does not guide me, I shall surely be of the people gone astray ..." ".'

Abraham stated this sentence as a warning to his people. He (a.s.) annouced that whoever takes the moon, which, like other stars, is a setting one, as his god, is among .the astray ones. And, there is no guide to the truth save the Grace and Mercy of Allah

****

"... '! And when he saw the sun uprising, he said : `This is my Lord; this is greater "

.(Abraham, seeing the sun, said that it was greater (than the others

He has also stated this phrase to show condescension and softness from himself to : his opposite party, but after that he said

".'(O my people ! surely I am quit of that you associate (with Allah` ..."

He implied that he disliked those corporeal substances which they had taken as .partners of their Creator

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: Then, Abraham (a.s.) continued saying

Verily I have turned my face (myself wholly) toward Him Who created the "

p: ۱۷۲

"... ,heavens and the earth

That is, I have believed in the One Who has created the heavens and the earth. These phenomena themselves indicate that Allah, the Creator, has brought them forth and runs their different circumstances and regularities Himself. He (s.w.t.) specifies their way and appoints the times of their risings and settings. Hense, I have turned my self .wholly to His Lordship sincerely, and I am not one of the polytheists

".being upright, and I am not of the idolaters ..."

The Qur'ānic term /ḥanīf/ (upright) is derived from /ḥanafa/ with the sense of `sincere' .'and `without any deviation

.'Also, the Arabic word /fatara/ (created) originally means : `cleared

It may refer to some meaning which is found in the modern science. It suggests that, .at first, the universe had been in the form of a single mass

After that, the mass cleft into some separate parts and the celestial bodies came into .existence one after another

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۸۰- وَحاجَّهُ قَوْمُهُ

قالَ اَتُح-اجُّونّى فِى اللّهِ وَقَدْ هَدَل-نِ وَلا اَخافُ ما تُشْرِكُونَ بِه

اِلاّ اَنْ يَشاءَ رَبّى شَيْئًا

وَس-عَ رَب-ّى كُ-لَّ شىْ ءٍ عِلْم-ًا

اَفَلا تَتَذَكَّرُونَ

And his people disputed with him. He (Abraham) said: ` Do you dispute with me " .۸۰ about Allah while He has guided me ? And I do not fear of what you associate with Him; unless my Lord wishes for something. My Lord includes everything in His " ' ?knowledge. Will you not then remember

Commentary : verse ۸۰

Abraham (a.s.) continued his dispute with his people, the idolaters. Pointing to that : circumstance, the Qur'ān says

"... .And his people disputed with him "

Then, in answer to them, Abraham told them why they argued with him and opposed him about Allah while He had guided him unto the path of monotheism under the light : of some logical and clear evidences. The verse says

? He (Abraham) said: ` Do you dispute with me about Allah while He has guided me ..." "...

It is clearly understood from this verse that Abraham's people, who were idol worshippers, tried hard and did their best to pervert him from his belief as much as it .was possible for them

That was why they threatened him to the retribution and wrath of their gods and idols. They frightened him (a.s.) of them because of his opposition with them. This meaning is understood from the rest of the verse. The Qur'ān, from the tongue of

Abraham, says that he does not fear of the idols that they worshipped, because idols .have no power to harm anyone unless Allah wishes something

:The verse says

And I do not fear of what you associate with Him; unless my Lord wishes for …"
"… .something

By saying this phrase, it seems that Abraham wants to prevent some probable happenings and to say that supposing some harms and adventures come to him when he is busy with those struggles, they do not concern the idols, but they concern .the Will of Allah

Then, Abraham continues saying that the knowledge of Allah, his Lord, is so vast and .inclusive that it envelops everything

And, finally, in order to move their thought and contemplation, the statement :addresses them, saying

" ' ? Will you not then remember …"

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۸۱- وَكَيْفَ اَخافُ ما اَشْرَكْتُمْ

وَلا تَخافُونَ اَنَّكُمْ اَشْرَكْتُمْ بِاللّهِ ما لَمْ يُنَزِّلْ بِهِ عَلَيْكُمْ سُلْطـانًا

فَاَىُّ الْفَرِيقَيْنِ اَحَقُّ بِالْاَمْنِ اِنْ كُنْتُمْ تَعْلَمُونَ

And how should I fear what you have associated, while you do not fear that you " .۸۱ have associated with Allah that for which He has not sent down any authority to you ? " ? Which of the two parties has more right to security if you have any knowledge

Commentary : verse ۸۱

: Again, the Qur'ān begins reproaching their manner and belief, where it says

"... ,And how should I fear what you have associated "

Why do you force me to fear from these hand made idols of yours, while it is entirely ? clear that they have neither gaining nor harm

But you have not been afraid of the Lord Who is able to give human beings benefit and harm. You dare His Essence and associate some mean beings with Him, and you .do worship them

That is, how could I fear your infidelity ? I hate your disbelief, therefore, I have no scare, and Allah does not take me to task for your indecent behaviour. It is you who .are entangled with polytheism, and therefore, it is you who should fear

while you do not fear that you have associated with Allah that for which He has not ..." "... ? sent down any authority to you

There have been sent down no evidence from the side of Allah to confirm what you have associated with Him. This fact is understood from this verse that whoever says a statement or follows a religion but he has no reason for it, he is in falsehood. We have reasonably known Allah and stand for worshipping towards Him. Are we more worthy of security or idol-worshippers who prostrate before idols and persist on this wrong belief zealously ? If they apply their intellect, this fact will be manifested to them and

: they will distinguish between right and wrong. The verse says

" ? Which of the two parties has more right to security if you have any knowledge ..."

۸۲- اَلَّذینَ امَنُوا وَلَمْ یَلْبِسُوا ایم-انَهُمْ بِظُ-لْمٍ

اُول-ئِکَ لَهُمُ الْاَمْنُ وَهُمْ مُهْتَدُونَ

۸۲. " Those who believe and do not cloack their Faith with iniquity, those are they for whom is security, and they are guided aright."

Commentary : verse ۸۲

In the previous verse, this question was referred to indicating whether the monotheists are secured from the punishment of Allah, or polytheists.

Now, in this verse, in answer to that question, the Qur'ān announces that those are more secured from the punishment of Allah who have known Him and testified Him. Such people have recognized their duty and have not mixed their belief with polytheism.

" Those who believe and do not cloack their Faith with iniquity, those are they for whom is security, ..."

This group, who are secured from the side of Allah, have been issued the decree of being found salvation.

"... and they are guided aright."

However, according to the opinions of many commentators, and basing on some Islamic traditions and narrations, the objective meaning of the term /ẓulm/, mentioned in this verse, is iniquity. Their evidence is Sura Luqmān, No. ۳۱, Verse ۱۳, which says : "... Verily polytheism is a grievous iniquity."

Also, some Islamic literature denotes that, next to the Faith, putting the divine leaders aside and referring to other than them is an aspect of injustice. (Tafsīr Nūr-uth-Thaqalayn).

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Section ۱۰: The other Apostles followed Abraham's footsteps

Point

.Apostles followed Abraham's footsteps - The other Apostles

۸۳- وَتِلْکَ حُجَّتُنا اتَيْن-اها اِبْر هيمَ عَلى قَوْمِه

نَرْفَعُ دَرَج-اتٍ مَنْ نَشاءُ

اِنَّ رَبَّکَ حَکيمٌ عَليمٌ

۸۳. " And such was Our argument which We gave to Abraham against his people. We ;raise up in degrees whom We please

".verily your Lord is All-Wise, All-Knowing

Commentary : verse ۸۳

This verse points to the entire former discussions which have been stated by Abraham upon the subject of Unity and the act of opposition against polytheism. It :says

" And such was Our argument which We gave to Abraham against his people. We "... ;raise up in degrees whom We please

:Then, to complete this meaning, it says

"... ;We raise up in degrees whom We please ..."

But, in order that there comes forth no mistake and some persons do not think that :Allah discriminates unjustly in this raising up in degrees, it says

".verily your Lord is All-Wise, All-Knowing ..."

Therefore, He is aware of the degrees that He gives. They are given due to eligibility and according to the standards of wisdom. No one may enjoy them unless the one is

.eligible

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p: ۱۷۸

:A Few Explanations

The Arabic term /labasa/, mentioned in the previous verse, No. ۸۲, means : `to .۱ cover'. This meaning denotes to the fact that since `Faith' is something innate in .human beings, it is not vanishable, but some mists may cover it

.Iniquity is the calamity of Faith, and it has a negative effect .۲

Forsaking injustice is the secret of guidance, while cruelty causes that guidance to .۳ .be hindered

Protecting the Faith is more important than the Faith itself, because the real .۴ .security is possible to exist only under the light of Faith and justice

Neither the cruel believers have been guided, nor the faithless advocators of .۵ .Justice

A monotheist, who stands against the perversions of the society by proofs and .۶ .reasonings, deserves some elevations

.Now, it is necessary to know that the Divine degrees are given wisely

:The verse says

"... ;We raise up in degrees whom we please ..."

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۸۴- وَوَهَبْنا لَهُ اِسْح-قَ وَيَعْقُوبَ

كُلاًّ هَدَيْنا وَنُوحًا هَدَيْنا مِنْ قَبْلُ وَمِنْ ذُرِّيَّتِه داوُودَ

وَسُلَيْم-نَ وَاَيُّوبَ وَيُوسُفَ وَمُوسى وَ ه-رُونَ

وَكَذ لِكَ نَجْزِى الْمُحْسِنينَ

.۸۴ " And We bestowed upon him (Abraham) (issues like) Isac and Jacob,

each one We guided; and Noah We guided before;

and of his seed David and Solomon, Job and Joseph, Moses and Aron (We appointed prophets),

and thus do We reward the doers of good."

Commentary : verse ۸۴

From this verse on, a part of favours that Allah had bestowed upon Abraham are referred to. Those favours are righteous offsprings, and an eligible and fruitful family which is one of the greatest Divine merits.

At first, it says:

" And We bestowed upon him (Abraham) (issues like) Isac and Jacob, ..."

Then, in order to show that the honour of these two Prophets does not lie only in the matter that they were the progenies of the Prophet, but they themselve had fixed the light of guidance in their hearts by their own correct thoughts and righteous deeds, it says:

"... each one We guided ..."

Next to this meaning, in order that nobody imagines that there had not been any advocator for monotheism during the periods before Abraham, and that this matter has begun from the time of Abraham, the verse continues saying:

"... ;and Noah We guided before ..."

In fact, by pointing to the situation of Noah (a.s.), who is one of Abraham's ancestors, and the situation of a group of the prophets, who are from among his descendents and his offsprings, the Qur'ān defines the high position of Abraham from the view point of ` heritage and nobility', and ` the

.fruit' of personality

Following that, it mentions the names of several prophets who are from the seed of :Abraham. At first, it says

and of his seed David and Solomon, Job and Joseph, Moses and Aron (We ..." "... (appointed prophets

:So, at the end of the verse, the statement of the holy verse continues as follows

".and thus do We reward the doers of good ..."

Thus, the Qur'ān makes it clear that their rank and position existed as a result of their .own good deeds

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۸۵- وَزَكَرِيّا وَيَحْيى وَعيسى وَالْياسَ

كُلٌّ مِنَ الصّ-الِحينَ

۸۶- وَاِسْم-عيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا

وَكُلاًّ فَضَّلْنا عَلَى الْع-الَمينَ

۸۷- وَمِنْ ابائِهِمْ وَذُرِّيّ-اتِهِمْ

وَاِخْو انِهِمْ وَاجْتَبَيْن-اهُمْ وَهَدَيْن-اهُمْ اِلى صِر اطٍ مُسْتَقيمٍ

۸۵. " And Zakariya and John and Jesus and Elias; each one (of them) was of the righteous."

۸۶. " And Ishmael and Elisha and Jonah and Lot, and everyone (of them) did We prefer above all beings."

۸۷. " And from among their fathers and their descendants and their brethren,

and We chose them and guided them into the straight way."

Commentary : verses ۸۵-۸۷

Following the previous names of prophets, through the first verse of the verses mentioned above, the Qur'ān refers to the names of some other prophets. It says:

" And Zakariya and John and Jesus and Elias; each one (of them) was of the righteous."

The purpose of the verse is that the ranks of these prophets were not given obligatory or ceremonial, but they obtained personality and greatness with Allah because of their own righteous deeds.

In the second verse, there have been mentioned four more names of the divine prophets. It says:

And Ishmael and Elisha and Jonah and Lot, and everyone (of them) did "

p: ١٨٢

".We prefer above all beings

****

The third verse contains a general hint to the fathers, children and brothers of the above-mentioned prophets, whose names have not been referred to in details here. :It says

And from among their fathers and their descendants and their brethren, and We " ".chose them and guided them into the straight way

****

p: ۱۸۳

۸۸- ذ لِکَ هُدَی اللّهِ یَهْدی بِه مَنْ یَشاءُ مِنْ عِبادِه

وَلَوْ اَشْرَکُوا

لَحَبِطَ عَنْهُمْ ما کانُوا یَعْمَلُونَ

Such is the guidance of Allah; He guides by it whom He pleases of His servants; " .۸۸ and if they were to associate others (with Him), certainly what they were doing would ".be vain for them

Commentary : verse ۸۸

! Three Great Previleges

After mentioning the names of some groups of divine prophets through previous verses, here, in this verse, a main and general outline of their lives are pointed out. At :first, it says

"... ;Such is the guidance of Allah; He guides by it whom He pleases of His servants "

Then, in order that nobody thinks that they have chosen this path obligatorily, and also nobody considers that Allah (s.w.t.) has had a particular, exceptional and undue :regard towards them, the holy verse continues saying

and if they were to associate others (with Him), certainly what they were doing ..." ".would be vain for them

The last part of the verse means that these prophets are encountered the same .divine laws that other people are, and there is no unjust discrimination between them

****

۸۹- اُول-ئِکَ الَّذینَ اتَیْن-اهُمُ الْکِت-ابَ وَالْحُکْمَ وَالنُّبُوَّهَ

فَاِنْ یَکْفُرْ بِها ه-ؤُلاءِ

فَقَدْ وَکَّلْنا بِها قَوْمًا لَیْسُوا بِها بِک-افِرینَ

These are they to whom We gave the Book, the authority and the prophethood; " .۸۹ so if these (infidels) disbelieve in it, We have (already) entrusted with it a people who ".are not disbelievers in it

Commentary : verse ۸۹

In this verse, three magnificent privileges, which have been the base of all privileges : of the prophets, are referred to. It says

"... ;These are they to whom We gave the Book, the authority and the prophethood "

.'The Arabic term /ḥukm/ originally means : `prevention, and restrain

Then, since wisdom prevents faults and offences; also, correct judgement hinders injustice and oppression, and a just government may restrain some other unjust .governments, the term is applied in everyone of these three senses

Next to that statement, the verse continues saying that if these people, viz. pagans, the citizens of Mecca, and the like of them, do not believe in these facts, the invitation of the Prophet (p.b.u.h.) will not remain without response. Allah has commissioned a group of people who not only accept it, but also protect it and guard it. They are such (a group that never pave the path of infidelity and are surrendered to the Truth.(۱

: The verse announces

so if these (infidels) disbelieve in it, We have (already) entrusted with it a people ..." ".who are not disbelievers in it

****

١ - ١ In Tafsir Almanar and Tafsir Rouh-ul-Ma'ani, it is narrated from the commentators that the objective meaning of "... a people who are not disbelievers in it " is Iranians

۹۰- اُولـئِکَ الَّذینَ هَدَی اللّهُ فَبِهُداهُمُ اقْتَدِهْ قُلْ لا اَسْئَلُکَمْ عَلَیْهِ اَجْرًا

اِنْ هُوَ اِلّا ذِکْری لِلْعـالَمینَ

.These are they whom Allah has guided, therefore follow their guidance " .۹۰

;(Say (to people): ` I ask you no wage for it (the prophecy

" it is naught but a Reminder to the worlds

Commentary : verse ۹۰

This holy verse introduces the program of these outstanding prophets to the Prophet of Islam (p.b.u.h.) as an exalted example of guidance. The verse says:

"... .These are they whom Allah has guided, therefore follow their guidance "

Once more, this verse emphasizes that the principles of the invitation of all divine prophets are the same, although the latter religions are more complete than the former religions.

The Arabic term /hidāyh/ conveys a vast meaning which encompasses both unity with other theological principles, and patience and perseverence, and all principles of morals and education.

Then the Messenger of Islam (p.b.u.h.) is ordered to tell people that he asks them no wage for his messengership. As former messengers did not ask such a thing, the Prophet of Islam (p.b.u.h.) follows that usual way of treatment of those prophets, too.

: The verse says

"... ;(Say (to people): ` I ask you no wage for it (the prophecy ..."

Moreover, this Qur'ān and this prophecy together with guidance, is a warning and a reminder to all people throughout the world.

: The verse says

"it is naught but a Reminder to the worlds ..."

Such a common and general blessing is like the light of the sun or like the waves in the atmosphere, or like the fall of rain, that all are common and worldwide. They are .found in no bargain, and no one takes any wages for them

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p: ۱۸۶

Section ١١: The Divine Revelation

Point

.Disbelievers in the revelation to Apostle - the Qur'ān revealed for all ages

٩١- وَما قَدَرُوا اللّهَ حَقَّ قَدْرِهِ اِذْ قالُوا ما اَنْزَلَ اللّهُ عَلى بَشَرٍ مِنْ شَئْ ٍ

قُلْ مَنْ اَنْزَلَ الْكِت-ابَ الَّذى جاءَ بِهِ مُوسى نُورًا وَهُدىً لِلنّاسِ

تَجْعَلُونَهُ قَراطِيسَ تُبْدُونَها وَتُخْفُونَ كَثيرًا

وَعُلِّمْتُمْ ما لَمْ تَعْلَمُوا اَنْتُمْ وَلا اباؤُكُمْ قُلِ اللّهُ

ثُمَّ ذَرْهُمْ فى خَوْضِهِمْ يَلْعَبُونَ

And they did not recognize Allah with the recognition due to Him when they said: ` " .٩١ : Allah has not sent down anything to any human being.' Say

Who sent down the Book that was brought by Moses as a light and a guidance to ` men, which you put into papers, revealing (a part of) it and concealing much (of it); ,and (by means of which) you were taught what you did not know

neither) you nor your fathers ? ' Say: ` Allah (has sent it down);' then leave them) ".sporting in their vain discourses

Commentary : verse ٩١

In fact, they did not recognize Allah (s.w.t.) the way He should be recognized, and they .did not regard His Glory as it is due to Him

"... :And they did not recognize Allah with the recognition due to Him when they said "

They could not qualify Allah as that His infinite graces and favours unto His servants : should be described. Therefore, they denied all His merits, and they said

"... .Allah has not sent down anything to any human being ` ..."

By this statement, they denied the mission of prophets and the revelation unto them, .which is one of the greatest blessings and the highest favour of Allah

When, with the purpose of exaggeration in rejecting the descent of the Qur'ān unto the Prophet of Islam (p.b.u.h.) the Jews denied all things, Allah reminded them a .matter that they could not help but confessing it

The matter was the descent of the Turah unto Moses (a.s.), which was known to them all. By means of this affirmation of theirs, the Qur'ān blamed them that they distorted the Turah, and they revealed a part of it and concealed a great deal of it. These :phrases are upon this meaning

Say: ` Who sent down the Book that was brought by Moses as a light and a ` ..." guidance to men, which you put into papers, revealing (a part of) it and concealing "... ;(much (of it

Moses (a.s.) brought the Turah which was an enlightening light upon religion and a .source of guidance for people

"... ,That was brought by Moses as a light and a guidance to men ..."

It was the very Book, the Turah, which they turned into the form of some scattered pieces of paper so that they could fulfil their aim. They wanted to manifest a part of it .and hide some other parts

"... ,which you put into papers ..."

The phrase : ` you were taught ...' addresses the Jews. It denotes that by means of what was revealed to the Prophet (p.b.u.h.) and he stated the revelation for them, they learnt some things, of which neither were they aware, nor their fathers. It was in that case that they had the Turah with them, and before them, their fathers were .more acknowledged than them

The following holy verse also contains the same meaning as the above-mentioned one : " Surely this Qur'ān declares to the Children of Israel most of what they differ

(in."(١

The concluding phrase of the verse, addressing the Prophet (p.b.u.h.), implies that Allah has sent it (the Qur'ān) down; so, he should leave them in that very falsehood :that they have sunk into. The verse says

' ;(Say: ` Allah (has sent it down ..."

".Then leave them sporting in their vain discourses

Sura An-Naml, No. ٢٧, verse ٧۶ ١ -١

۹۲- وَه-ذا كِت-ابٌ اَنْزَلْن-اهُ مُبارَكٌ مُصَدِّقُ الَّذى بَيْنَ يَدَيْهِ

وَلِتُنْذِرَ اُمَّ الْقُرى وَمَنْ حَوْلَها

وَالَّذينَ يُؤْمِنُونَ بِالاخِرَهِ يُؤْمِنُونَ بِه

وَهُمْ عَلى صَلاتِهِمْ يُحافِظُونَ

And this is a blessed Book, We have sent it down confirming that which has been " .۹۲ before it, and that you may warn (the people of) the Mother City (Mecca) and those around her; and those who believe in the Hereafter believe in it, and they are careful ".of their prayers

Commentary : verse ۹۲

Point

The objective meaning of the phrase `a blessed Book', mentioned in the verse, is `the .Qur'ān' which is the source of many benefits and interests

Among them is that its recitation is good, practising its content causes good things to come forth; it contains the first and the last sciences; the ordinances of lawful and unlawful things are found in it. As long as the world exists and religious obligations are :enjoined, the Qur'ān will exist and will never be abrogated. The verse says

"... And this is a blessed Book, We have sent it down "

Not only this Book is the source of all kinds of goodnesses, blessings, and triumphs, .but also it confirms all the Books which were sent down before it

"... ,confirming that which has been before it ..."

The purpose of the statement saying that the Qur'ān confirms the sacred Books before it is that all the divine signs that have been referred to in those Books adopt to .it

Therefore, both from the point of content, and from the point of evidences and .historical documents, the signs of rightfulness are seen in the Qur'ān

: Then, the verse explains the purpose of sending the Qur'ān down as follows

p: ۱۸۹

and that you may warn (the people of) the Mother City (Mecca) and those around ..." "... ;her

Mecca has been called ` 'Umm-ul-Qurā ' because, as it is said, she is the origin of the .beginning genesis of the whole lands all over the earth

There are many Islamic traditions which denote that the existing dry lands throughout the world expanded from the ground beneath the Ka`bah which in Islamic literature have been recorded by the name of /dahw-ul-'ard/ (Expantion of the Earth). Thus, the Qur'ānic phrase `and those around her' encompasses all the people .throughout of the world

: Then, at the end of the verse, the Qur'ān says

and those who believe in the Hereafter believe in it, and they are careful of their ..." ".prayers

! The Importance of Prayer

Amongst all the religious ordinances only prayer is referred to in the above-mentioned verse. So, as we know, prayer is the symbol of the link and connection between the believing servants and Allah (s.w.t.); and, for this very reason, it is the .most important worship comparing all other godly worships

Some commentators believe that when this verse was revealed the only religious .obligation had been prayer

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۹۳- وَمَنْ اَظْ-لَمُ مِمَّنِ افْتَرى عَلَى اللّهِ كَذِبًا

اَوْ قالَ اُوحِىَ اِلَيَّ وَلَمْ يُوحَ اِلَيْهِ شىْ ءٌ وَمَنْ قالَ سَاُنْزِلُ مِثْلَ ما اَنْزَلَ اللّهُ

وَلَوْ تَرى اِذِ الظّ-الِمُونَ فى غَمَر اتِ الْمَوْتِ

وَالْمَل-ئِكَهُ باسِطُوا اَيْديهِمْ

اَخْرِجُوا اَنْفُسَكُمُ

الْيَوْمَ تُجْزَوْنَ عَذابَ الْهُونِ بِما كُنْتُمْ تَقُولُونَ عَلَى اللّهِ غَيْرَ الْحَقِّ

وَكُنْتُمْ عَنْ اى-اتِه تَسْتَكْبِرُونَ

۹۳. " And who is more unjust than he who forges a lie against Allah, or says :

`It has been revealed to me,' while nothing has been revealed to him, and he who says : ` I will send down the like of what Allah has sent down'? And if you had seen when the unjust shall be in the agonies of death and the angels shall spread forth their hands, (saying) : `Give up your souls ! Today you shall be recompensed with a disgracing chastisement for what you used to say against Allah other than the truth and (because) you used to behave with pride against His Signs."

Commentary : verse ۹۳

Point

In the former verses this fact was referred to that the prophethood of the Prophet (p.b.u.h.) is ordained by Allah, and the Divine Book has been revealed to him, too. Now, this verse reproaches those pagans who rejected the Qur'ān and claimed that they could bring the like of it. The verse says:

" And who is more unjust than he who forges a lie against Allah, ..."

This sentence is a positive interrogation with a negative sense. It means that none is more unjust than the one who fabricates a falsehood against Allah and introduces

.himself a prophet while he has not such a rank

p: ۱۹۱

Or, he claims that the revelation has been sent down to him, while he has not been revealed to. It is far from the wisdom of Allah that He appoints a liar into messengership. This claim is also a calumny and its meaning, therefore, is inside the .previous sentence, but because of its importance, it has been mentioned separately

"... ,or says : `It has been revealed to me', while nothing has been revealed to him ..."

"... ?'and he who says : `I will send down the like of what Allah has sent down ..."

Zujāj, a commentator, says that this sentence is an answer to those who had said that .if they wanted they could deliver speech like the Qur'ān

They claimed like that and they tried very hard and suffered a great deal of troubles and spent expenses with all the plots and devices they applied, to quench the light of .the torch of Allah, but they could not manage it and the Lord completed His light

Some of the commentators have said that the purpose of this phrase is `Abd-illah-ibn-Sa`d-ibn-'Abī Sarḥ whom once the Messenger of Allah told to write : "And certainly we created man of an extract of clay," "... Then We caused it to grow into another creation," (Sura Al-Mu'minūn, No. ٢٣, verses ١٢ on). At this time, this phrase was uttered by the tongue of `Abdillah that he said: "... So blessed be Allah, the best of creators." The Prophet (p.b.u.h.) ordered that this sentence should be written, too, and he added that the verse was revealed in the same form from the side of Allah. After that event, `Abd-illah-ibn-Sa`d apostatized and said that were Muhammad (p.b.u.h.) truthful, whatever was sent down to him (p.b.u.h.) would also be sent down to `Abdillah. And, if he (p.b.u.h.) is a liar, he (`Abdillah) could speak like him, too. After .(that, the Prophet of Islam (p.b.u.h.) counted his blood permissible (to be shed

And if you had seen ..."

when the unjust shall be in the agonies of death and the angels shall spread forth "... ! their hands, (saying) : `Give up your souls

If you see the transgressors while they are in the throes of death, or in the Hell Fire, and are entangled with the most grievous tortures and the angels of taking souls or

the angels of punishment, extend their hands to take their souls, or to punish them, ,striking on their foreheads and faces

p: ١٩٢

they tell them to save themselves from that entanglement, if they are able and they are right, then you will realize that they are involved in a painful chastisement.

Some of the commentators believe that the phrase means that the angels of taking souls, with the purpose of severity and threatening them, tell them to die, although the act of passing away is not of their job, it is the duty of the angels.

Some other commentators say that taking in consideration that the verse is about the punishment in Hereafter, the purpose of the verse is that, on Resurrection Day, angels will tell them if they can they may deliver themselves from that punishment.

The verse concludes saying:

"... Today you shall be recompensed with a disgracing chastisement for what you used to say against Allah other than the truth and (because) you used to behave with pride against His Signs."

Explanations:

۱. The cultural injustice and claim of leadership from the side of some undue ones, is the greatest transgression.

۲. Innovation in religion, which was also fulfilled by some of kalifs, is one of the extentions of fabricating falsehood against Allah.

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۹۴- وَلَقَدْ جِئْتُمُونا فُر ادى كَما خَلَقْن-اكُمْ اَوَّلَ مَرَّهٍ

وَتَرَكْتُمْ ما خَوَّلْن-اكُمْ وَراءَ ظُهُورِكُمْ

وَما نَرى مَعَكُمْ شُفَعاءَكُمُ الَّذينَ زَعَمْتُمْ اَنَّهُمْ فيكُمْ شُرَك-ؤُا

لَقَدْ تَقَطَّعَ بَيْنَكُمْ

وَضَلَّ عَنْكُمْ ما كُنْتُمْ تَزْعُمُونَ

And certainly you come to Us (bare and) alone as We created you at first, and you " .۹۴ have left behind your backs all that We gave you, and We do not see with you your intercessors, those whom you imagined that they were, in you, the associates (of Allah); certainly the ties between you are (now) cut off and what you used to assert " .have gone away from you

Commentary : verse ۹۴

This is the word of Allah which will be told the polytheism at the moment of death or at .the time of being quickened on the Day of gathering

Some of the commentators have said that this statement is the word of the angels .who, at the moment of death, say it to those whose souls should be taken

However, they will be told that they have come unto Allah lonely and without having anything (good deeds) with them, their condition is like the day they were created in the mothers' wombs. Here, they have not any companion and helper. At this moment they possess neither any wealth nor a child, neither a servant and maid, nor a friend .and helper

"... ,And certainly you come to Us (bare and) alone as We created you at first "

In brief, your state of being quickened on the Resurrection Day is similar to the state .of your creation in the beginning

"... ,and you have left behind your backs all that We gave you..."

You left behind your backs the properties Allah had given you in the world, and you boasted and pride yourselves due to them. Now, you

have come to Him with a burden of sins. Therefore, others may take the benefit of those properties while you are confronted their concerning retributions. What a bad fortune and regret!

"... and We do not see with you your intercessors, those whom you imagined that they were, in you, the associates (of Allah); ..."

Those idols that you imagined that they are Allah's partners in deciding on your fate and will intercede you before Allah in Hereafter, are not present with you. Today you see that worshipping idols have no benefit for you, and whatever effort and endeavour you tolerated have been done in vain and error.

This verse is not allocated to only polytheists. In general, whoever worships anything or anybody other than Allah, and is hopeful to gain goodness from him, trusts him and fears of his harm, is encompassed in this verse.

"... certainly the ties between you are (now) cut off ..."

Now the links between the members of your group have been broken, and relations, friendships and the like of them have been seized, and everyone is busy with one's own affairs.

"... and what you used to assert have gone away from you."

Your imagination has become vain. You do not know now where your idols are, whom you considered as intercessors with Allah. And you gain no profit from your worshipping them.

Some of the commentators have rendered this phrase into the sense that their imagination unto the idea that there exists no Hereafter nor an account and reckoning is entirely dissipated.

This verse encourages people to do righteous deeds and to follow good affairs, the factors which bring them their felicity and prosperity, not going after wealth that they leave behind their backs when they pass away and they get no benefit from it.

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Section ۱۲ : The Triumph of the Truth

Point

The gradual growth in nature Ascribings on to Allah

۹۵- إِنَّ اللّهَ فالِقُ الْحَبِّ وَالنَّوى

يُخْرِجُ الْحَىَّ مِنَ الْمَيّتِ وَمُخْرِجُ الْمَيّتِ مِنَ الْحَيِّ

ذ لِكُمُ اللّهُ فَاَنّى تُؤْفَكُونَ

۹۶- فالِقُ الْاِصْباحِ وَجَعَلَ الَّيلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبانًا

ذ لِکَ تَقْديرُ الْعَزيزِ الْعَليمِ

Verily Allah is the splitter of the grain and the (date) stone. He brings out the living " .۹۵ .from the dead and He is the bringer of the dead from the living

" ? That is Allah ! How then are you perverted

He is the Cleaver of the Daybreak, and He has made the night for rest, and the " .۹۶ sun and the moon for reckoning. That is the ordaining of the All-Mighty, the All- ".Knowing

Commentary : verses ۹۵-۹۶

The Qur'ān has reasoned the wonders of creation and its surprising devices for : disbelievers by saying

"... .Verily Allah is the splitter of the grain and the (date) stone "

Allah splits the dry and apparently lifeless seed, and brings a shoot of plant out of it. .He also splits the dry pit and brings forth out of it a palm or other trees

Or, the purpose of the term /fāliq/ may be that split which Allah has created on the .seed and has divided it into two halves, which itself is one of the wonders of creation

.However, Allah is the Creator of the grain and (date) stone

p: ۱۹۶

He brings out the living from the dead and He is the bringer of the dead from the ..." "... .living

Allah brings a fresh, green and alive plant out of a dry seed; and He is able to bring a dry seed out of a green, wet, and alive plant. This interpretation has been recorded by .Zujāj

In the Arabic language a green plant is called `an alive plant.' When the plant is cut off .'or becomes dry, they call it `dead

Hassan, Qattadah, Ibn-Zayd, and some others of the commentators say that it means Allah brings the living beings out of the soulless sperm, and He also brings the soulless (sperm out of the living creatures. (١

" ? That is Allah ! How then are you perverted ..."

All these affairs are accomplished by Allah. Why do you turn away from the Truth ? Why do you leave out these clear evidences and follow some falsehood ? Why do you not contemplate so that you realize that it is not appropriate for you to take others as partner of Allah in your worships ? Allah is the One Who bestows upon you blessings, and Who splits the grain and from the grain and the (date) stone brings some .farmings into existence

"... ,He is the Cleaver of the Daybreak "

The Lord is He Who splits the darkness of night and brings the pillar of morning out of .it. This meaning has been cited by many commentators

Ibn-i-`Abbās says that the phrase means that Allah is the Creator of the morning. The : verse continues saying

"... ,and He has made the night for rest ..."

Most of the commentators, including Ibn-i-`Abbās, say that this sentence means that Allah has made the night as a means for resting and tranquility. So, one of the blessings of Allah is that He has arranged the night for rest and the day for effort and

endeavour. Allah has set the night and the day one after the other, which itself is another reason to

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۱ - ۱ And, as some Islamic literature indicates, there come forth some believing persons from some disblieving ones, and vice versa

.Allah's infinite Power

"... .and the sun and the moon for reckoning ..."

Allah made the moon and the sun rotating on their orbs. The sun passes the twelve parts of the zodiac during ۳۶۵. ۲۵ days. In its rotation, the moon also causes the lunar months and the lunar year to appear. The account of nights, days, months and years in people's lives is based on the rotation of the moon and the sun, as the Qur'ān says : (" The sun and the moon follow a reckoning." (۱

It also says : " ...Who created the night and the day and the sun and the moon; they (float, each in an orbit." (۲

This statement is a commentary on the above verse cited by Ibn-`Abbās, Sudday, .Qattādah, and Mujāhid

Through this phrase, Allah has pointed out that the account of the rotation of the moon and the sun in bargains, date and the time of people's worshippings, that He .has ordained, are neccessary for people and are adopted to their interests

".That is the ordaining of the All-Mighty, the All-knowing ..."

All of these, viz. cleaving the darkness of the night by the morning, the appropriation of the night for resting, and the moon and the sun being as a means of reckoning, are Allah's ordaining, the One Whose Power is infinite. So, there is none to be able to .disobey Him and His Power. He is aware of the interests and the device of people

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Sura Ar-Rahman, No ۵۵, Verse ۵ ۱ -۱

Sura Al-Anbiya, No.۲۱, Verse ۳۳ ۲ -۲

۹۷- وَهُوَ الَّذی جَعَلَ لَکُمُ النُّجُومَ لِتَهْتَدُوا بِها

فی ظُ-لُم-اتِ الْبَرِّ وَالْبَحْرِ

قَدْ فَصَّلْنَا الْآی-اتِ لِقَوْمٍ یَعْلَمُونَ

۹۸- وَهُوَ الَّذی اَنْشَاَکُمْ مِنْ نَفْسٍ و احِدَهٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ

قَدْ فَصَّلْنَا الْآی-اتِ لِقَوْمٍ یَفْقَهُونَ

۹۷. "And it is He Who has set for you the stars, that by them you might be guided in the darkness of the land and the sea. We have explained Our Signs for a people who know."

۹۸. "And it is He Who has produced you from one person, then there is a place of sojourn and a provisional repository. We have explained Our Signs for a people who understand."

Commentary : verses ۹۷-۹۸

Now, there is Allah's statement upon a subject which is the continuation of the former subjects and it is the reason of Unity and the evidence of Allah's Power. It says:

"And it is He Who has set for you the stars, that by them you might be guided in the darkness of the land and the sea. …"

Allah (s.w.t.) has created stars for your benefit and that you take advantages from their light, their rising, and their stations in the darknesses of the deserts and the seas, so that you find your way. some of stars are located in front of us and some of them are at the back, some others are in the right and in the left. They are some guides for people in travelling toward cities, in finding the direction of Ka`bah, in recognizing the time during the night, and finding the direction of the ways in desert and the seas.

Balkhy, a commentator, says the phrase "… that by them you might be guided …" does not denote to the meaning that stars have been created only for guiding people, but

Allah has created stars for some numerous

p: ١٩٩

important benefits. If a person contemplates and takes care about small and large stars and their positions, orbits, relations and movements, and also takes care about the advantages of the sun and the moon and that how they are effective in the life, growth, and development of animals and plants, the veracity of this claim will be proved for him. If they were created for only guiding people, it would not be sensible and agreeable that some of them to be bigger than others and their orbs be different .from each other

In the commentary book of Ali-ibn-Ibrāhīm, it is cited that the objective meaning of .'(.`stars, here, is `the progeny of Muhammad (p.b.u.h

:The verse continues saying

".We have explained Our Signs for a people who know ..."

That is, Allah has stated His verses and has reasoned for the people who gain .knowledge through the way of contemplation

"... ,And it is He Who has produced you from one person "

Allah has created humankind from Adam. All of us have been created from Adam, and Eve, our mother. She had been created from the side of Adam. This creation itself is one of the favours of Allah upon human beings, because when all human beings are the children of one parents, the circumstances among them are more favourable in .the fields of cooperation, friendship and intimacy

:The verse adds

"... Then there is a place of sojourn and a provisional repository ..."

You have a place in the womb and a settlement in the grave, until the time you will be quickened. In other words, you have a place on the ground and a place for the .Hereafter with Allah

:The Qur'ān concludes the verse stating

".We have explained Our Signs for a people who understand ..."

That is, Allah has stated His reasons and verses in detail for those people who .possess understanding and take an example

The question is that why the Qur'ān says : "... for a people who understand." To answer this question, it can be said that the reason is that

only these people are those who utilize the Qur'ānic reasonings. Similar to this meaning is the phrase which says that only the pious are those who enjoy the guidance of the Qur'ān.

This concluding sentence of the verse has been mentioned both in the previous verse and in this verse in order to indicate that each one of these matters are separately worthy of being taken care and they are some evidences upon Oneness and Glory of Allah.

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۹۹- وَ هُوَ الَّذی اَنْزَلَ مِنَ السَّماءِ ماءً

فَاَخْرَجْنا بِه نَباتَ کُلِّ شیْ ءٍ فَاَخْرَجْنا مِنْهُ خَضِرًا

نُخْرِجُ مِنْهُ حَبًّا مُتَراکِبًا وَمِنَ النَّخْلِ مِنْ طَ-لْعِها قِنْوانٌ دانِیَةٌ

وَجَنّ-اتٍ مِنْ اَعْنابٍ وَالزَّیْتُونَ وَالرُّمّانَ مُشْتَبِهًا وَغَیْرَ مُتَش-ابِهٍ

اُنْظُرُوا اِلی ثَمَرِه اِذا اَثْمَرَ وَیَنْعِه

اِنَّ فی ذ لِکُمْ لَای-اتٍ لِقَوْمٍ یُؤْمِنُونَ

۹۹. " And He it is Who sends down water from the sky and thereby We bring forth the shoot of every growing thing, then from it We bring forth green (foliage) from which We produce grain piled up (in the ears);

and of the palm-tree, of the sheaths of it, come forth clusters (of dates) within reach,

and gardens of grapes, olives and pomegranates, alike and unalike.

Look upon its fruit when it fructifies and ripens.

Verily, there are signs in that for a people who believe."

Commentary : verse ۹۹

Following the former matters, which were stated upon the reasoning of Unity and Glory of Allah, this verse says that Allah sends down rain from cloud in the sky, by which the growth and development of all things come forth. That is the nutrition of beasts, birds, wild animals, and human beings are produced by means of it, in order that they consume it and develop. The verse says:

" And He it is Who sends down water from the sky and thereby We bring forth the shoot of every growing thing, ..."

Thus, the purpose of the Qur'ānic phrase /nabāt-a-kull-i-šay'in/ (the shoot of every growing thing) is something by which everything grows and develops.

The meaning of the verse may be that Allah has grown all kinds of

plants by means of rain. Therefore, the purpose of /kull-i-šay'/ is kinds of plants. Then, .water is the cause of appearance of plants and the growth of the living things

:The verse adds

(then from it We bring forth green (foliage ..."

Allah brings forth from rain, or from plants, some vegetations, and from the vegetations He brings forth grains and clusters like the clusters of wheet, sesame, .and the like

;(from which We produce grain piled up (in the ears ..."

,and of the palm-tree, of the sheaths of it, come forth clusters (of dates) within reach "...

And from the spathes of the palm-tree, He brings forth some clusters of dates which are low-hanging and within reach. It is evident that a

palm-tree can sometimes be tall when its fruit is not always within reach, but when it is short, its fruit is naturally within reach. In this holy verse only the second sort is mentioned and the first sort has not been stated. In fact, the Qur'ān has sufficed citing one kind and the other kind has not been mentioned, because the hearer can .guess the other one by the frame of reference in the context

Some of commentators have said that the purpose of the term /dāniyah/ (within reach), mentioned in the verse, is that the fruit of the palm-tree, as a result of abundance and heaviness, has come down near the ground. Viz. the fruit of some of .palm-trees is so abundant and heavy, that its branches reach near the ground

There are some other trees the fruit of which has a sheath and a shell, too. It is only .that of palm-date that has not a sheath and a shell

Yet, Allah, the Glorious, has pointed to only the latter aspect in the verse and He has restrained from stating the rest aspects. The reason of this manner may be that ` .date ' contains many other advantages and it is also full of nutritives

: The verse continues saying

"... ,and gardens of grapes, olives and pomegranates ..."

By the means of water, Allah produces gardens of grapes, olives, and pomegranates. Olives and pomegranates are mentioned with together because their branches seem .to Arab full of leaves from top to bottom

p: ۲۰۳

"... alike and unalike ..."

Trees are rather similar to each other, but the tastes of their fruits are different. Some other commentators say that the phrase means that their leaves are similar to each other but their fruits are not.

It is better to say that all of them from one point are similar to each other, but from another point they are different.

"... Look upon its fruit when it fructifies and ripens. ..."

Look as an exemplary that how trees fructify and how their fruits ripen and are used. That is, you may follow these stages which happen in it, from the day when the fruit appears on the branch of the tree until the day when the fruit ripens, together with the changes that occur in its taste, color, odour, and also its smallness and bigness, so that you comprehend that there is a Wise Creator in the course of both its creation and administration.

The concluding sentence of the verse is as follows:

"... Verily, there are signs in that for a people who believe."

Yes, in the creation of fruits and plants, with all the proper differences that they have, and the exact wise elaborateness which have been done in their structure, there are some clear and convincing evidences for the believing people that denote they have a Creator Who has adorned them with the ornament of creation knowingly and discerningly.

Regarding what we study today in botany about fruits when they come forth and then ripen, the proper importance that the Qur'ān has considered for fruits will be made manifest. The explanation of it is that fruits come into being like the birth of the offsprings in the world of animals. By some particular means (such as winds, insects and the like) stamens are separated in some special bags and are put down on the pistil of plant. After the act of pollinating and combining with each other, the first seed is formed. Then, some kinds of nutritive stuff around it, like some flesh, encompasses

.it

From the point of combination, this nutritious stuff contains various substances. Also, from the point of taste, and medical properties and nutritive properties these .substances are extraordinarily different

Sometimes one fruit (like pomegranates and grapes) contains hundreds seeds each of which, in potency, can itself be considered a tree. Every

p: ۲۰۴

.fruit, with its several levels, has an elaborate structure

This explanation is from one side. On the other side, from the time a fruit is green until when it completely ripens, there are different stages that the fruit mast pass. This subject is greatly considerable, since the innate laboratories of a fruit are continuously busy changing its chemical combinations until it reaches the last stage .and when the conditions of its chemical structure will be fixed

Every one of these stages by itself is an indication to the Glory and Power of the .Creator

But, it should be noted that, as the Qur'ān points out, only the believers, i.e. the observers of right and the seekers of truth can see these facts. Otherwise, with the eye of enmity and quarrelsomeness, or with heedlessness and carelessness, it is .impossible for anybody to see these facts

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۱۰۰- وَجَعَلُوا لِلّهِ شُرَكاءَ الْجِنَّ

وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنينَ وَبَن-اتٍ بِغَيْرِ عِلْمٍ

سُبْح-انَهُ وَتَع-الى عَمّا يَصِفُونَ

.۱۰۰ " And they set up the jinn associates with Allah, while He created them,

and they falsely attributed to Him sons and daughters without knowledge.

Glory be to Him, and highly Exalted is He above what they ascribe (to Him)."

Commentary : verse ۱۰۰

Allah Is the Creator of All Things!

In this verse, and some verses next to it, the Qur'ān points to a part of improper and superstitious beliefs of pagans and the believers of some wrong schools of thought, accompanied with a logical answer to them. At first, it says:

" And they set up the jinn associates with Allah, ..."

Then, the Qur'ān answers to this superstitious imagination and, pointing to the creation of jinn, it says:

"... while He created them, ..."

How is it possible that a created being can be the associate of the Creator ? Association is the sign of being of the same class and in the same level, while a created creature can never be in the same level with the Creator.

Other supestition was that they believed in the existence of children for the Lord. The verse continues saying:

"...and they falsely attributed to Him sons and daughters without knowledge. ..."

In fact, the best reason for proving that these superstitious opinions are false is the

: same fact which can be understood from the phrase

without knowledge". This means that they have no rational reason nor evidence for" .these superstitions

The question is that which sects attributed sons to Allah. In some other verses, the Qur'ān has mentioned two groups who towed that false

idea. One of those two groups were Christians who believed Jesus was God's son. And .the other was the Jews who believed Ezra was His son

But, Sura Taubah, No. ٩, verse ٣٠ denotes that the belief in the existence of son for the Lord was not allocated to the Christians and the Jews. This wrong idea had existed .among the former people with superstitious schools of thought, too

Now, what about the belief in the existence of daughters for the Lord ? In Sura Az-Zukhruf, No. ٤٣, verse ١٩, the Qur'ān itself says :

And they make the angels who are the servants of the Beneficent (God) - female" "... ((divinities

But, at the end of the verse under discussion the Qur'ān nulifies all these superstitious imaginations and these vain baseless fancies, and, by an expressive and clear :sentence, it says

".(Glory be to Him, and highly Exalted is He above what they ascribe (to Him..."

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p: ٢٠٧

Section ١٣: Allah the Creator and Knower of everything

Point

Allah the Creator of the heavens and the earth, The Divine Unity polytheism to be gradually

.wiped out Not to abuse false gods lest the infidels might ignorantly abuse Allah

١٠١- بَديعُ السَّم-و اتِ وَالْاَرْضِ اَنّی یَکُونُ لَهُ وَلَدٌ وَلَمْ تَکُنْ لَهُ ص-احِبَهٌ

وَخَلَقَ کُلَّ شیْ ءٍ وَهُوَ بِکُلِّ شیْ ءٍ عَلیمٌ

١٠٢- ذ لِکُمُ اللّهُ رَبُّکُمْ لا اِل-هَ اِلّا هُوَ

خ-الِقُ کُلِّ شیْ ءٍ فَاعْبُدُوهُ وَهُوَ عَلی کُلِّ شیْ ءٍ وَکیلٌ

.١٠١ " (He is the) Diviser of the heavens and the earth ! How can He have a child while there is for Him no consort, and He created everything, and He is All-Knowing of all " ? things

.١٠٢ " That is Allah your Lord, there is no god but He, the Creator of everything.

".Therefore worship Him, for He is Guardian over all things

Commentary : verses ١٠١-١٠٢

: This verse answers to the superstitious beliefs. At first, it says

" (He is the) Diviser of the heavens and the earth ! ..."

The Qur'ānic term /badī`/ means `the producer of something new without having a precedent'. That is, Allah, Glory be to Him, has brought the heavens and the earth into .being without any previous substance, or design and plan

Moreover, how is it possible that He can have a child while He has not a spouse ? The : verse says

"... ,How can He have a child while there is for Him no consort ..."

Basically, He does not need a spouse, and who can be His spouse when He has ? created all creatures

p: ٢٠٨

Once more the Qur'ān emphasizes the rank of Allah's creative power in respect to all existing things and all human beings, and His Scientific Omnipotence in respect to all of them, and says:

"... and He created everything, and He is All-Knowing of all things? "

****

After mentioning the creative power of Allah in respect to all things, and bringing the heavens and the earth into existence, and that He is Glorified to have body and bodily issues, or to have any spouse and child, and that His Scientific Omnipotence in respect to everything and all affairs, it concludes thus:

" That is Allah your Lord, ..."

And, since there is none to have some attributes like them, then none is eligible to be worshipped save Allah. He is both the Lord and the Creator. Therefore, only Allah (s.w.t) can be the deity. Thus do worship Him.

The verse continues saying:

"... there is no god but He, the Creator of everything.

Therefore worship Him, ..."

In order to cut out any hope to anything except the hope to Allah, and to eradicate any idolatry and, in general, any reliance to other than Allah, at the end of the verse it adds:

"... for He is Guardian over all things."

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۱۰۳- لا تُدْرِكُهُ الْأَبْص-ارُ وَهُوَ يُدْرِكُ الْأَبْص-ارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

The eyes do not perceive Him, but He perceives the eyes, He is the All-Subtle, " .۱۰۳
".the All-Aware

Commentary : verse ۱۰۳

In order to prove Allah's sovereignty and Guardianship over every thing, and to prove : His difference from the whole creatures, it says

"... ,The eyes do not perceive Him, but He perceives the eyes "

Allah is the bestower of kinds of blessings, and He is aware of all details and cognizant of everything. He knows the expedients of the servants as well as their needs. .Therefore, He treats them as His Grace requires

"He is the All-Subtle, the All-Aware ..."

In fact, the one who wants to be guardian, educator, and shelter of every existence .should be qualified with these attributes

Allah is not Seen by the Eyes

Rational demonstrations (proofs) testify that Allah can never be seen by vision, because eyes can see only substances, or some of the qualities of substances. Then, something which is not a substance, nor it is the quality of a substance, is never seen by vision. In other words, if something is seen by vision, it certainly should have place, direction, and material, while He, the Exalted, is above all these things. Allah is an infinite Essence, that is why He is beyond the world of material. In the world of .material, everything is finite and limited

It has been narrated from Imam Riḍā (a.s.) who said : "The objective meaning of /'abṣār/ (the eyes) is not the eyes of head, but it is the eye of heart, the insight. " That is, He (s.w.t.) is beyond apparition, suspicion, and imagination. He cannot be contained in any body's imagination, and none can comprehend the howness of His Essence.

(At-Tafsīr-ul-Burhān, Vol. ۱, PP. ۵۴۷, ۵۴۸; Tafsīr-uṣ-Ṣāfī, P. ۱۴۵; Tafsīr. Jawāmi`-ul-
(.Jāmi`, P. ۲۳۰; and Nūr-uth-Thaghalayn, Vol. ۱, P. ۷۵۴

p: ۲۱۰

۱۰۴- قَدْ جاءَكُمْ بَصائِرُ مِنْ رَبِّكَمْ

فَمَنْ اَبْصَرَ فَلِنَفْسِه وَمَنْ عَمِىَ فَعَلَيْها وَما اَنا عَلَيْكُمْ بِحَفيظٍ

۱۰۴. " Certainly clear proofs have come to you from your Lord. Whoever therefore sees (with insight), it is to his own gain, and whoever be blind, it is to his own loss; and I am not a keeper over you. "

Commentary : verse ۱۰۴

" Certainly clear proofs have come to you from your Lord, ... "

The term /baṣā'ir/ is the plural form of /baṣīrat/ which means some indications and guidances by which the truth will be manifested. It also means the light of the heart (mind), while /baṣar/ means the light of the eye. Then the phrase means that they have come to you from your Lord with the purpose of paying attention to this matter that what is right to Allah and what is not.

By means of the divine revelation, there have come down some information which are considered as a light and the power of sight for your hearts (minds).

"... Whoever therefore sees (with insight), it is to his own gain, and whoever be blind, it is to his own loss;

That is, the person who looks at the Truth and believes in it, has worked for his own profit; and the one who relinquishes it, has acted toward his own loss.

It is understood from this verse that people are not obliged in doing their affairs. They are free and authorized in choosing them and performing them.

Then, the revelation commands the Prophet (p.b.u.h.) to tell those people that he is not a protector of them to keep their deeds and to give them rewards, but he is only an admonisher, while Allah is their protector.

The verse says:

"...and I am not a keeper over you."

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p: ۲۱۱

۱۰۵- وَكَذ لِكَ نُصَرِّفُ الْآى-اتِ وَلِيَقُولُوا دَرَسْتَ

وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ

:(And thus do We repeat the Signs, that they may say (unto you " .۱۰۵

,' You have studied `

".and that We may make it clear to a people who know

Commentary : verse ۱۰۵

In order to emphasize that the final decision for choosing the way of right and the way of wrong is upon the servants of Allah themselves, the verse says :

"... And thus do We repeat the Signs "

But a group of the opponents may oppose you and, without having any authentic evidence or research, they say that you have learnt these lessons from the Jews and the Christians, which have been taken from their revealed Books.

"... ,' that they may say (unto you): ` You have studied ..."

Yet, Our aim is that We make it manifest for those who have knowledge and understanding.

".and that We may make it clear to a people who know ..."

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۱۰۶-اِتَّبِعْ ما اُوحِیَ اِلَیْکَ مِنْ رَبِّکَ

لا اِل-هَ اِلّا هُوَ

وَاَعْرِضْ عَنِ الْمُشْرِکینَ

۱۰۶. " Follow what is revealed to you from your Lord; there is no god but He;

and turn away from the polytheists."

Commentary : verse ۱۰۶

Here, the Qur'ān has defined the duty of the Prophet (p.b.u.h.) against the quarrelsomenesses, rancours, and accusations of the opponents.

This holy verse implies that his duty is to follow whatever has been revealed to him (p.b.u.h.) from the side of Allah (s.w.t.), the Lord, and that there is no diety but He.

The verse says:

" Follow what is revealed to you from your Lord; there is no god but He; ..."

His duty is also to be heedless toward polytheists, their undue accusations, and their vain words. It says :

"... and turn away from the polytheists."

In fact, this verse is a kind of soothing and spiritual strengthening for the Prophet (p.b.u.h.), so that he can be ever firm in his strong determination and that he withdraws aught.

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۱۰۷- وَلَوْ شاءَ اللّهُ ما اَشْرَكُوا وَما جَعَلْن-اكَ عَلَيْهِمْ حَفيظًا

وَما اَنْتَ عَلَيْهِمْ بِوَكيلٍ

And had Allah pleased, they would not have associated others (with Him), and " .۱۰۷
,We have not made you a keeper over them

".nor are you over them a guardian

Commentary : verse ۱۰۷

This fact is confirmed again in this verse that Allah does not please to force them to .believe in Truth

"... ,(And had Allah pleased, they would not have associated others (with Him "

Also, the holy verse emphasizes on the same subject which was mentioned before, : saying

"... ,and We have not made you a keeper over them ..."

: As your duty is not to force them to believe, then

".nor are you over them a guardian ..."

The tone of these verses are greatly considerable from this point of view that belief in .Allah and in Islam can never have the obligatory state

Hence progression in this way should be performed through the way of logic, reasoning and penetrating in the souls and minds of people. The reason of this idea is that an obligatory belief is worthless. The important matter is that people .comprehend the facts and accept them with their own authority and will

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۱۰۸- وَلا تَسُبُّوا الَّذينَ يَدْعُونَ مِنْ دُونِ اللّهِ

فَيَسُبُّوا اللّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذ لِكَ زَيَّنّا لِكُلِّ اُمَّهٍ عَمَلَهُمْ

ثُمَّ اِلى رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِما كانُوا يَعْمَلُونَ

۱۰۸. " And do not abuse those whom they call upon besides Allah, or they will abuse Allah in revenge without any knowledge. Thus unto every nation have We made their behaviour seem fair. Then unto their Lord is their return, so He will inform them of what they used to do."

Commentary : verse ۱۰۸

In this verse, Allah emphasizes on this meaning that idols and deities of the pagans should never be abused. This action causes the holy Essence of Allah to be abused by them, revengefully and unjustly, because of their ignorance.

As it is understood from some Islamic traditions, it happened that sometimes some of the believers who were seriously unbecoming from the phenomenon of idolatry, used indecent language and abused the idols of the pagans. The Qur'ān explicitly prohibited that action. From the point of Islam, having modesty and observing the principles of discipline, and courtesy in speech is necessary for a believer, even if it is before the most superstitious and the worst wrong religions. It is not possible to prevent a person from a wrong way by means of abusing him, because everybody is zealous unto his own beliefs and deeds. The verse says:

" And do not abuse those whom they call upon besides Allah, or they will abuse Allah in revenge without any knowledge, ... "

However, every sect or group of people think that their conduct is fair, because it is as their nature pleases, but, in the meantime, they have been introduced the Truth in order that they act accordingly and avoid the falsehood. The verse continues saying:

"... thus unto every nation have We

made their behaviour seem fair. Then unto their Lord is their return, so He will inform them of what they used to do."

p: ۲۱۵

۱۰۹- وَاَقْسَمُوا بِاللّهِ جَهْدَ اَیْم-انِهِمْ لَئِن جاءَتْهُمْ ایَهٌ

لَیُؤْمِنُنَّ بِها

قُلْ اِنَّمَا الْای-اتُ عِندَ اللّهِ

وَما یُشْعِرُکُمْ اَنَّها اِذا جاءَتْ لا یُؤْمِنُونَ

,And they swore by Allah with the strongest of their oaths " .۱۰۹

:that if a sign came to them they would most certainly believe in it. Say

.' Signs are only with Allah `

" ? And what should make you know that when it comes they will not believe

Commentary : verse ۱۰۹

Once a group of pagans of the Quraysh (۱) came to the Prophet (p.b.u.h.) and said that he should bring some miracles like those of Moses and Jesus (a.s.), so that they could believe in him. The Messenger of Allah (p.b.u.h.) asked them what action he should do. They answered him that he should change the Safa mount (located in Mecca) into gold, restore the dead to life, show them the Lord and the angels, and so on. They .swore that in that case they would believe

Gabriel came down and revealed the verse to the Messenger of Allah (p.b.u.h.) indicating that miracles are done according to Allah's Will, not according to their .desires

Moreover, some suggestions that some ignorant people offer are sometimes opposite to human intelligence. It is not such that the world become the hall of .exhibition and the system of existence changes with the desires of some pagans

Gabriel brought the divine message to the holy Prophet (p.b.u.h.) indicating that if the Prophet (p.b.u.h.) wished, his invitation would be accepted; but if they did not believe in Islam, all of them would be

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The Quraysh were the noblest tribe of Arabia, the tribe to which the holy Prophet ۱ -۱ himself (p.b.u.h) belonged. They had the custody of the Ka'bah, the central shrine of Arabia

punished seriously and they would be destroyed. So, if their desires were not performed and they were not paid attention to, they might repent and turn to the right way. Then, the Prophet (p.b.u.h.) accepted it too, and the verse was revealed :saying

,And they swore by Allah with the strongest of their oaths "

.that if a sign came to them they would most certainly believe in it

.' Say: ` Signs are only with Allah

" ? And what should make you know that when it comes they will not believe

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۱۱۰- وَنُقَلِّبُ اَفْئِدَتَهُمْ وَاَبْص-ارَهُمْ كَما لَمْ يُؤْمِنُوا بِهِ اَوَّلَ مَرَّهٍ

وَنَذَرُهُمْ فى طُغْى-انِهِمْ يَعْمَهُونَ

۱۱۰. " And (because of pertinacities of infidels) We will turn their hearts and their sights, even as they did not believe in it the first time;

and We will leave them in their contumacy wandering blindly."

Commentary : verse ۱۱۰

Here, in this verse, Allah announces that as the retribution of their sin and their wrong conduct, He will derange their sights and their hearts.

That is, Allah is cognizant of the secrets of the hearts and the treachery of eyes, and He sees their inward (state) which is opposite to their apparent (aspect).

Allah, the Exalted, knew that there was something in those hearts and eyes which was different from what they claimed. Therefore, if the prophetic miracles that they asked for were performed, they could not believe in him yet. It was similar to the condition of their former people when they did not believe in the verses that were revealed for the first time.

Therefore, they will be left to themselves so that they be entangled with their own sins and disobedience. They will sink in their meanness, and remain bewildered. Hence, as a result of their disobedience, they will be punished in the Hereafter.

" And (because of pertinacities of infidels) We will turn their hearts and their sights, even as they did not believe in it the first time;

and We will leave them in their contumacy wandering blindly."

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Section ۱۴: Every Apostle Had an Enemy

Point

Opposition to the Truth from the polytheists in all ages Every apostle had an enemy

.Polytheism totally opposed to Islam

۱۱۱- وَلَوْ اَنَّنا نَزَّلْنا اِلَيْهِمُ الْمَل-ئِكَةَ

وَكَلَّمَهُمُ الْمَوْتى وَحَشَرْنا عَلَيْهِمْ كُلَّ شَىْ ءٍ قُبُلاً

ما كانُوا لِيُؤْمِنُوا اِلاّ اَنْ يَشاءَ اللّهُ

وَل-كِنَّ اَكْثَرَهُمْ يَجْهَلُونَ

۱۱۱. " And even if We sent down the angels to them,

and the dead spoke to them, and We mustered all things before them, (even then) they would not believe, unless Allah pleases;

but most of them (deliberately) ignore."

Commentary : verse ۱۱۱

The purpose of these holy verses is to make clear that some of the seekers of surprising miracles are not true in their demands and their aim is not to embrace the Truth. That is why some of their wishes (like that Allah comes in front of them) are basically impossible.

In this verse, the Qur'ān explicitly says that had their demands been fulfilled in the same form that they wanted, and the angels had been sent down upon them, and the dead had come to speak with them, and in short whatever they had wished were provided for them, even then, they would not believe. Here is the verse:

" And even if We sent down the angels to them, and the dead spoke to them, and We mustered all things before them, (even then) they would not believe, ..."

Then, to emphasize on the matter, it implies that it is in one case

p: ۲۱۹

possible that they believe and that is in the case that Allah forces them to accept the Faith by His Sovereign Will :

"... ;Unless Allah pleases ..."

And, it is evident that this sort of Faith will contain no training income and no effect of perfection.

So, at the end of the verse, it adds :

"... but most of them (deliberately) ignore."

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۱۱۲- وَكَذ لِكَ جَعَلْنا لِكَلِّ نَبِيٍّ عَدُوًّا شَى-اطينَ الْإِنسِ وَالْجِنِّ

يُوحى بَعْضُهُمْ اِلى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا

وَلَوْ شاءَ رَبُّکَ ما فَعَلُوهُ فَذَرْهُمْ وَما يَفْتَرُونَ

And thus did We assign for every prophet an enemy, the satans from humans " .۱۱۲ and jinn, who (secretly) inspire each other with flashy words to deceive (them). And had your Lord pleased they would not have done it.

(Allah's way of treatment is freedom of men) therefore,

leave them with what they forge."

Commentary : verse ۱۱۲

It was said in the former verses that the hostility of the stubborn enemies against the holy Prophet (p.b.u.h.) was not confined to him alone, but other prophets had such enemies, too. In this verse, it says:

" And thus did We assign for every prophet an enemy, the satans from humans and jinn, ..."

And their manner was that they spoke some charming words secretly and occasionally, by whispering to each other, in order to deceive them.

The verse says:

"... who (secretly) inspire each other with flashy words to deceive (them). ..."

Yet, it should not be made mistake, and if Allah pleased, He could forcefully stop them doing that. The verse says:

"... And had your Lord pleased they would not have done it. ..."

But Allah did not do that because He wished to let people act freely in a scene where they can be tested, improved and trained.

Therefore, at the end of the verse, He commands His Messenger that he never pays attention to these followers of Satans and that he leaves both them and their .accusations with themselves

Allah's way of treatment is freedom of men) therefore, leave them with what they) ..." ".forge

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۱۱۳- وَلِتَصْغى اِلَيْهِ اَفْئِدَهُ الَّذينَ لا يُؤْمِنُونَ بِالْاخِرَهِ

وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا ما هُم مُقْتَرِفُونَ

And (the result of those Satanic inspirations is) so that the hearts of those who " .۱۱۳ ,do not believe in the Hereafter, may incline to it

and that they may be well-pleased with it (the flashy words) , and that they may ".commit (the evil) they were committing

Commentary : verse ۱۱۳

The consequence of the charming suggestions and deceitful preaches of the satans is : recited in this verse, as follows

And (the result of those Satanic inspirations is) so that the hearts of those who do " "... ,not believe in the Hereafter, may incline to it

Then, it adds that the end of this inclination will be a complete consent to the Satanic : deeds. Here is the verse

"... ,(and that they may be well-pleased with it (the flashy words ..."

Therefore, the end of them all, in this world, will be committing kinds of sins, indecencies, and vices, and, consequently, they will be involved with the result of the .same corruptous people who had been before them in the history of the world

".and that they may commit (the evil) they were committing ..."

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۱۱۴- اَفَغَيْرَ اللّهِ اَبْتَغى حَكَمًا وَهُوَ الَّذى اَنْزَلَ اِلَيْكُمُ الْكِت-ابَ مُفَصَّلاً

وَالَّذينَ اتَيْن-اهُمُ الْكِتابَ يَعْلَمُونَ اَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ

فَلا تَكُونَنَّ مِنَ الْمُمْتَرينَ

Say:) ` Shall I seek a judge other than Allah, while it is He Who has sent down to) " .۱۱۴ ? you the Book, (fully) explained

And those whom We have given the Book know that it has been sent down from your ".Lord with the truth, so be not you of the doubters

Commentary : verse ۱۱۴

In fact, this verse is the conclusion of the previous verses. It indicates that, with all these clear verses which were recited, whom should be accepted as an arbitrator ? : The verse says

"... ,Say:) ` Shall I seek a judge other than Allah) "

This heavenly Book explains all the necessary training facts of man and has separated between right and wrong, light and darkness, and disbelief and Faith; and .it is Allah Who has sent it down to you

: Concerning this meaning, the Qur'ān continues saying

"...? while it is He Who has sent down to you the Book, (fully) explained ..."

Then, addressing the Prophet (p.b.u.h.), the verse implies that not only he and the Muslims know that this Book is from Allah, but also the people of the Book (The Jews and the Christians), who have seen the Signs of this heavenly Book in their own Books, know that this Book has been sent down from the Lord with the Truth. The verse says :

And those whom We have given the Book know that it has been sent down from ..." "... ,your Lord with the truth

Therefore, there is no place of any doubt and hesitation in it, and you, O' Our .Messenger, never doubt in it

".so be not you of the doubters..."

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۱۱۵- وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلاً

لا مُبَدِّلَ لِكَلِم-اتِه

وَهُوَ السَّميعُ الْعَليمُ

۱۱۵. " And perfected is the Word of your Lord in truth and justice; there is naught that can change His Words, and He is All-Hearing, All-Knowing."

Commentary : verse ۱۱۵

In this verse, The Qur'ān, addressing the Prophet (p.b.u.h.), indicates that his Lord's Word was completed in truth and justice, so that no one can change its containing words, and the Lord is All-Hearing, All-Knowing.

The verse says:

" And perfected is the Word of your Lord in truth and justice; there is naught that can change His Words, and He is All-Hearing, All-Knowing."

The objective meaning of the term `word', mentioned in the above verse, is `The Qur'ān', since in the former verses the subject matter was also recited upon `The Qur'ān'.

Indeed, the verse refers to the fact that there is no doubt about the Qur'ān, because it is perfect and faultless in any respects. Its facts upon history and its information about events are all true, and its ordinances and laws are utterly just.

Some of the commentators, attaching this verse, have reasoned to the impossibility of influencing in perverting the Qur'ān. They say that the phrase : "... There is naught that can change His Words ..." points to this fact that nobody is able to cast any change in the Qur'ān, neither from the point of the Arabic spelling of the words, nor from the point of the information of the events, nor from the point of ordinances and laws.

Therefore, this heavenly Book, which must be the guide of humankind until the end of

the world, will be secured and protected from the larceny of treacherous persons and .distorters

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۱۱۶- وَاِنْ تُطِعْ اَكْثَرَ مَنْ فِى الْاَرْضِ يُضِلّوكَ عَنْ سَبيلِ اللّهِ

اِنْ يَتَّبِعُونَ اِلاّ الظَّنَّ وَاِنْ هُمْ اِلاّ يَخْرُصُونَ

And if you obey most of those in the earth, they will lead you astray from the " .۱۱۶ ;way of Allah. They follow nothing but conjecture

" .and they do nothing but surmise

Commentary : verse ۱۱۶

It was said before that the current Sura was sent down in Mecca. At that time Muslims were intensively in minority. Concerning this minority and the conclusive majority of idol worshippers and the opponents of Islam, sometimes it might happen that some persons suspected that why there were so many followers of idolatry while that creed .was futile and false, and if Muslems were right, why they were so few

To remove this sort of imagination, the verse addresses the Prophet (p.b.u.h.) and : says

And if you obey most of these in the earth, they will lead you astray from the way of " "… .Allah

In the next sentence of the verse, the Qur'ān states the reason of this subject. It points out that the reason of it is that they do not behave upon logic and a correct thought. Their guide is conjecture based on delusion, and some imaginations polluted : with low desires, lusts and lies. The verse says

" .They follow nothing but conjecture; and they do nothing but surmise …"

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۱۱۷- اِنَّ رَبَّکَ هُوَ اَعْلَمُ مَنْ یَضِلَّ عَنْ سَبیلِه

وَهُوَ اَعْلَمُ بِالْمُهْتَدینَ

Verily your Lord knows best those who stray from His way, and He (also) knows " .۱۱۷ ".best those who are guided

Commentary : verse ۱۱۷

In view of the fact that the concept of the previous verse is that mere majority can not show the way of truth and it is not the reason of right, the result of it is that the way of truth should be taken only from the source of Allah, although the followers of .truth are in minority

The Qur'aān makes the reason of this matter clear in this verse. It points out that your Lord, Who is aware of all things and there is not the least mistake in His endless knowledge, knows best which way is the way of astray and which way is the way of .guidance, and, then, He knows best the misguided and the guided

: The verse says

,Verily your Lord knows best those who stray from His way "

".and He (also) knows best those who are guided

****

۱۱۸- فَكُلُواْ مِمّا ذُكِرَ اسْمُ اللّهِ عَلَيْهِ

اِنْ كُنْتُمْ بِ-ای-اتِه مُؤْمِنينَ

Therefore, eat (the meat) of that over which Allah's name has been mentioned, " .۱۱۸
".if you are believers in His Signs

Commentary : verse ۱۱۸

The effects of paganism

:The Effects of Paganism Should be Removed Totally

Through previous verses, the reality of Unity was proved, and the falsehood of .paganism and idolatry was made manifest

One of the results of this question is that Muslims should avoid consuming the meat of the animals slaughtered by the name of idols. They should use only the meat of those .animals which are slaughtered by the name of Allah

: Concerning this meaning, the Qur'ān says

Therefore, eat (the meat) of that over which Allah's name has been mentioned, if " ".you are believers in His Signs

That is, the Faith is not only a bare claim, a lonely statement, and a simple belief. But it .should be proved through practice, too

.The person who believes in Allah, will consume only these kinds of meat

****

۱۱۹- وما لَكُمْ اَلاّ تَاْكُلُوا مِمّا ذُكِرَ اسْمُ اللّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ

ما حَرَّمَ عَلَيْكُمْ اِلاّ مَا اضْطُرِرْتُمْ اِلَيْهِ وَاِنَّ كَثيرًا لَيُضِلُّونَ بِاَهْوائِهِمْ بِغَيْرِ عِلْمٍ

اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِالْمُعْتَدينَ

۱۱۹. " And what has happened to you that you do not eat (the meat) of that over which Allah's name has been mentioned,

while He has (already) explained for you what He has forbidden unto you, except what you are compelled to (eat)?

And indeed many (people) mislead (others) by their desires, without any knowledge.

Verily, your Lord knows best the transgressors."

Commentary : verse ۱۱۹

In this verse, the Qur'ān says why you do not eat from the meat of those animals over which the name of Allah has been mentioned, while He has detailed for you what has been made unlawful for you. The verse says:

" And what has happened to you that you do not eat (the meat) of that over which Allah's name has been mentioned, while He has (already) explained for you what He has forbidden unto you, ... "

Then, one case has been exceptioned from this general law. It says:

"... except what you are compelled to (eat)? ..."

This condition may come forth for a person in the desert or in a deserted place because of an intensive hunger or being captured in the grips of some pagans who force the one against this matter.

After that statement, it adds:

"... And indeed many (people) mislead (others) by their desires, without any

"... .knowledge

Then, at the end of the verse, it says that Allah is fully aware and knows best those who are transgressors. These are those who not only go astray from the straight and true path, but also, attaching false proofs, try to mislead others. The verse says:

".Verily, your Lord knows best the transgressors ..."

p: ٢٢٨

۱۲۰- وَذَرُوا ظ-اهِرَ الْإِثْمِ وَباطِنَهُ

إِنَّ الَّذينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِما كانُوا يَقْتَرِفُونَ

;And abandon outward sin and the inward one " .۱۲۰

verily those who commit sin soon shall be recompensed with what they used to ".commit

Commentary : verse ۱۲۰

Since some people usually commit this unlawful action (fornication) hiddenly, following :that meaning, in this verse, as a general law, the Qur'ān says

"... ;And abandon outward sin and the inward one "

It is said that at the Age of Ignorance some people believed that fornication was not a vice when it was done secretly, and it was considered a sin when it was committed .manifestly

Even now, in the present century, there are some persons who have practically accepted this logic of the Age of Ignorance, and they fear committing only the outward sins. Such people, having no feeling of incommodity, easily commit some .hidden sins. The above-mentioned verse seriously condemns this logic

Then, as a remembrance, the verse warns the sinners to the evil fate which waits for : them, and says

verily those who commit sin ..."

".soon shall be recompensed with what they used to commit

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۱۲۱- وَلا تَأْكُلُوا مِمّا لَمْ يُذْكَرِ اسْمُ اللّهِ عَلَيْهِ وَاِنَّهُ لَفِسْقٌ

وَاِنَّ الشَّی-اطینَ لَيُوحُونَ اِلی اَوْلِيائِهِمْ لِيُجَ-ادِلُوكُمْ

وَاِنْ اَطَعْتُمُوهُمْ اِنَّكُمْ لَمُشْرِكُونَ

۱۲۱. " And do not eat (anything) of that over which Allah's name has not been mentioned (at the time of slaughter) and that is indeed transgression, and verily the Satans inspire unto their friends to dispute with you, and if you obey them, you will indeed be polytheists, (too)."

Commentary : verse ۱۲۱

This verse emphasizes on the negative aspect of the matter and its concept of prohibition. It says:

" And do not eat (anything) of that over which Allah's name has not been mentioned (at the time of slaughter)) ..."

Then, through a short sentence, it negates this action again, and implies that this work is a mischief, a sin, and going out from the path and manner of servitude of Allah and obeying His commandment. It says:

"... and that is indeed transgression, ..."

And, in order that some simple hearted Muslims would not be affected by their satanic temptations, it adds:

"... and verily the Satans inspire unto their friends to dispute with you, ..."

But, beware that if you submit to their temptations, you will be counted among pagans, too. The verse says:

"... and if you obey them, you will indeed be polytheists, (too)."

This dispute and temptation may refer to that very logic that pagans inspired unto each other. They said that they ate the meat of the dead animals because the Lord

had slaughtered them. That is, if they do not eat the meat of carrions, it is a kind of heedlessness to the deed of Allah.

Some commentators have said that pagans of Arab had learnt it from Zoroastrians. Pagans were inattentive of the fact that the head of whatever dies naturally, besides that it often dies because of a disease, has not been cut, and, therefore, the dirty blood of its body has remained among the levels of its meat. This blood decays thereafter, and surely pollutes the meat, too.

Section ۱۵: The Arch Enemies

Point

.The enemies' plots Enemies shall not succeed They shall meet disgraceful end

۱۲۲- اَوَ مَنْ كانَ مَيْتًا فَاَحْيَيْن-اهُ وَجَعَلْنا لَهُ نُورًا

يَمْشى بِه فِى النّاسِ

كَمَنْ مَثَلُهُ فِى الظُّ-لُم-اتِ لَيْسَ بِخارِجٍ مِنْها

كَذ لِكَ زُيِّنَ لِلْك-افِرينَ ما كانُوا يَعْمَلُونَ

۱۲۲. " Is he who was dead (with ignorance and polytheism) and we gave him life (by Our guidance) and provided him with a light by which he walks among the people, as one whose likeness is in the shadows (of ignorance and polytheism) and he cannot come forth from them ? Thus has been made fair seeming for the disbelievers what they were doing."

Commentary : verse ۱۲۲

In this verse, a person who has been misguided and Allah has guided him thereafter, is resembled to a person who has been dead and He has given him life. For such a person, Allah has appointed a light by which he can diffuse light among people. And He has resembled the person who has remained in his misguidance to a person who walks in darkness without having a guide, and he does not go out from that darkness.

The Qur'ān says:

" Is he who was dead (with ignorance and polytheism) and we gave him life (by Our guidance) and provided him with a light by which he walks among the people, as one whose likeness is in the shadows (of ignorance and polytheism) and he cannot come forth from them ? ..."

However, the purpose of this light, mentioned in the above verse, is

not only `the Qur'ān' and `the trainings of the Prophet (p.b.u.h.)', but, in addition to these, belief in Allah gives man a new insight, and a fresh concept, which broads the scope of his vision from the material life, and from the inside of the material world, .high up towards an extraordinary open vast world

Under the ray of this light, the one can find his way of life among people and can be saved from a lot of mistakes which others may be entangled with because of greed and avarice. Without that light, the one may fall in such mistakes as a result of .materialistic thought, and domination of selfishness and low desires

: There is a holy phrase, recorded in Islamic narrations, which says

.A believer looks by means of Allah's light." This phrase is a hint to this very fact "

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۱۲۳- وَكَذ لِكَ جَعَلْنا فى كُلِّ قَرْيَهٍ اَكـ-ابِرَ مُجْرِميها

لِيَمْكُرُوا فيها وَما يَمْكُرُونَ اِلاّ بِاَنْفُسِهِمْ

وَما يَشْعُرُونَ

۱۲۳. " And thus We have appointed in every town its leading criminals that they may plot therein. Yet they do not plot except against their own selves but they are not aware."

Commentary : verse ۱۲۳

The content of this verse points to the situation of the misguided chiefs and the leaders of infidelity and mischief. It implies that Allah has appointed some leading persons in every town who take the way of committing sin, and by means of plot and deceit, they pervert people from the straight path. The Qur'ānic text is recited :

" And thus We have appointed in every town its leading criminals that they may plot therein. …"

That is, the final end of disobedience and committing abundant sins was that they became the robbers of the way of truth, and misled the servants of Allah from the straight path.

So, at the end of the verse, the Qur'ān continues saying :

"… Yet they do not plot except against their own selves but they are not aware. "

It is clearly understood from this verse that the source of corruptions and calamities, which encompass some societies, is the mischievous men of authority and outstanding men inside these societies. These are those who, by kinds of plot and deceit, change the way of Allah and conceal the feature of truth from people.

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۱۲۴- وَاِذا جاءَتْهُمْ ایَةٌ قالُوا لَنْ نُؤْمِنَ حَتّی

نُؤْتی مِثْلَ ما اُوتِیَ رُسُلُ اللّهِ

اَللّهُ اَعْلَمُ حَیْثُ یَجْعَلُ رِسالَتَهُ سَیُصیبُ الَّذینَ اَجْرَمُوا صَغارٌ عِنْدَ اللّهِ

وَعَذابٌ شَدیدٌ بِما کانُوا یَمْکُرُونَ

۱۲۴. " And when a Sign (from Allah) comes to them, they say: ` Never will we believe until we are given the like of what was given to Allah's apostles.

Allah knows best where to place His apostleship. Soon there shall befall those who are guilty humiliation from Allah and a severe punishment because of the plots they used to devise."

Occasion of Revelation of verse ۱۲۴

It has been narrated that this verse was revealed about a pagan by the name of Walīd-ibn-Muqayrah. He was one of the well-known chiefs of the idol worshippers. He was considered as their reflective faculty. He told the Prophet (p.b.u.h.) that if prophecy were true, he was deserved to take that rank more than him because of both his age, that was elder than the Prophet, (p.b.u.h.), and his wealth, which was more abundant than that of his (p.b.u.h.).

Commentary : verse ۱۲۴

Allah Appoints Prophets.

In this verse, the Qur'ān shortly, but expressively, points to the kind of thoughts and rediculous claims of these false leaders, or as the Qur'ān says : "... its leading criminals ...", when it says :

" And when a sign (from Allah) comes to them, they say: ` Never will we believe until we are given the like of what was given to Allah's apostles. ..."

The Qur'ān gives them a clear answer, and implies that it is not necessary for them to teach Allah how He appoints His prophets and messengers, and among whom He might choose them, because:

"... Allah knows best where to place His apostleship ..."

It is evident that messengership relates neither to age and wealth nor to the circumstances of tribes. But, before mentioning anything else, the necessary conditions of it are : spiritual receptiveness, purity of inward, noble human virtues, splendid thoughts, strong decisions, and, finally, an extra ordinary piety and morality with the stage of inerrancy. The existence of these qualities, especially the quality of the receptiveness of the rank of inerrancy; are some things that none knows exept Allah. How far the difference is between these conditions and what they have mentioned!

The successor(s) of the Prophet (p.b.u.h.) should also have all the qualities and conditions of the Prophet (p.b.u.h.), except revelation and divine legislation. That is, such a successor is both the protector of the religion and divine laws, and the guardian of the religion and its regulations, and the spritual and material leader of people. That is why he must have both the position of inerrancy and immunity of fault and sin so that he can fulfil his mission, and to become a trusty example and a leader whom is obeyed.

For this very reason, such a successor is also chosen by Allah, not by people or by a consultative committee. It is only Allah Who knows where to place this position, not people.

So, at the end of the verse, the Qur'ān has stated the fate of such sinners and false leaders who claim too much. It indicates that for the plots and deceits that these sinners applied to make people astray, soon they will be put in humiliation and in an intensive punishment before Allah. It says:

"... Soon there shall befall those who are guilty humiliation from Allah and a severe punishment because of the plots they used to devise."

With their wrong actions, these self-lovers wanted to protect their social situation and grandour, but Allah will despise them so much that they feel the most painful spiritual .tortures then

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p: ۲۳۵

۱۲۵- فَمَنْ يُرِدِ اللّهُ اَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْاِسْلامِ

وَمَنْ يُرِدْ اَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا

كَاَنَّما يَصَّعَّدُ فِى السَّماءِ

كَذ لِكَ يَجْعَلُ اللّهُ الرِّجْسَ عَلَى الَّذينَ

لا يُؤْمِنُونَ

۱۲۵. " Therefore, whomever Allah intends that He should guide him aright, He opens his breast to Islam;

and whomever He intends that He should cause him to send astray, He makes his breast narrow and straitened as if he were ascending upwards into the sky.

Thus does Allah lay abomination on those who do not believe."

Commentary : verse ۱۲۵

The purpose of the divine guidance and misguidance is to provide the means of guidance for those who deserve it, and to ruin those means for those who are not eligible of it.

The objective meaning of the Qur'ānic term / Ṣadr / (breast) is `heart and spirit', and, therefore, the purpose of `opening the breast' is broading the scope of mind and thought, as well as the height of spirit, for accepting the Truth and guidance. This situation needs that the person renounces the low desires and wishes of his heart. He who has not ` an open breast ' usually remains inside of himself and does not dare to come out. The fruit of ` an open breast ' is, firstly, insight and luminosity. and, secondly, a tender heart which accepts the Truth.

Thus, accepting the Truth necessarily needs an innate receptiveness and capacity.

" Therefore, whomever Allah intends that He should guide him aright, He opens his breast to Islam; ..."

And, the one who is not ready to accept the Truth, can not ascend into the sky of .cognition

and whomever He intends that He should cause him to send astray, He makes his …" "… .breast narrow and straitened as if he were ascending upwards into the sky

The result of coming out from the course of natural disposition, intellect, and nature is .saffocation, straitened circumstances, and stresses

The corruptors are indeed entangled with straitened circumstances and stresses, .although they see themselves in a worldly apparent welfare and progression

" .Thus does Allah lay abomination on those who do not believe …"

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۱۲۶- وَه-ذا صِر اطُ رَبِّکَ مُسْتَقیمًا قَدْ فَصَّلْنَا الْآ ی-اتِ

لِقَوْمٍ یَذَّکَّرُونَ

And this is the path of your Lord; straight. Indeed We have explained the Signs " .۱۲۶ ".for people who take admonition

Commentary : verse ۱۲۶

One of Allah's ways of treatment is that He appoints `open breasts' for the clear-hearted truth-seekers; and, on the contrary, those obstinate disbelievers who flee .from Faith are involved with abomination and lack of divine aid

.Therefore, all ways, save the way of Allah, are either false or blind

"... .And this is the path of your Lord; straight "

.Allah has completed the argument to all, if they are of those who are attentive

".We have explained the Signs for people who take admonition ..."

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۱۲۷- لَهُمْ دارُ السَّلامِ عِنْدَ رَبِّهِمْ

وَهُوَ وَلِيُّهُمْ

بِما كانُوا يَعْمَلُونَ

For them shall be the abode of peace with their Lord, and He is their Guardian " .۱۲۷ ".because of what they used to do

Commentary : verse ۱۲۷

In Heaven, there is no harshness, competition, contradiction, accusation and jealousy, grudge and lie, grief, and no kind of worriment, death, disease, poverty and .so on

"... For them shall be the abode of peace "

And, above the bounty of security and peace, there is the existence of being under the .light of especial grace of Allah therein

Briefly speaking, the inhabitants of Heaven are those who, like the near-stationed .angels and even higher than them, have rank of nearness with their Lord

"... ,with their Lord ..."

However, reaching to the divine security and guardianship can be obtained under the : light of (good) deeds. The verse says

".and He is their Guardian because of what they used to do ..."

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۱۲۸- وَيَوْمَ يَحْشُرُهُمْ جَميعًا

ي-امَعْشَرَ الْجِنِّ قَدِ اسْتَكْثَرْتُمْ مِنَ الْاِنْسِ

وَقالَ اَوْلِياؤُهُمْ مِنَ الْاِنْسِ

رَبَّنَا اسْتَمْتَعَ بَعْضُنا بِبَعْضٍ وَبَلَغْنا اَجَلَنَا الَّذى اَجَّلْتَ لَنا

قالَ النّارُ مَثْول-كُمْ خ-الِدينَ فيها اِلاّ ما شاءَ اللّهُ

اِنَّ رَبَّكَ حَكيمٌ عَليمٌ

.۱۲۸ " And on the day He musters all together, (addressing the Satans of jinn,

He says:) ` O' assembly of jinn ! you took away a great part of mankind.' And their friends from among the human beings will say:

` O' our Lord ! Some of us profited by others and we have reached our term which You had assigned for us.'

He will say : ` The fire is your abode, to remain in it (forever),

except that Allah wills (to forgive some of you)'. Verily your Lord is All-Wise, All-Knowing."

Commentary : verse ۱۲۸

Following the former matters, the Qur'ān says:

" And on the day He musters all together, (addressing the Satans of jinn, He says:) ` O' assembly of jinn ! you took away a great part of mankind.'..."

Then those of human beings who had followed them will say that they profited from each other. The verse says:

"... And their friends from among the human beings will say : ` O' our Lord ! some of us profited by others ..."

The interest that the jinns have benefited from human beings is that they have been their chiefs and masters and those human beings have obeyed their low desires and lusts. The interest that human beings have benefited from jinns is that the jinns have ornamented the vain pleasures and lusts before their eyes and have made them amused by these

p: ۲۴۰

.apparently fair things

"...'.and we have reached our term which You had assigned for us ..."

This part of the verse means that they say: ` We have reached the death You had '.appointed for us

Some commentators say that the purpose of this statement is to point to the .resurrection of the dead in Hereafter

"... ,(He will say: ` The Fire is your abode, to remain in it (forever ..."

Addressing such people, Allah says that Hell Fire is their dwelling place and they will .remain in punishment there forever

Returning from Fire is an exception which refers to guilty Muslims. If He pleases, He .will punish them; and if He wills, He will forgive them by His grace

At the end of the verse, the Qur'ān says that Allah is Wise in His affairs, and He knows .every thing

".Verily your Lord is All-Wise, All-Knowing ..."

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۱۲۹- وَکَذ لِکَ نُوَلّی بَعْضَ الظّ-الِمینَ بَعْضًا

بِما کانُوا یَکْسِبُونَ

۱۲۹. " And thus do We make some of the iniquitous to befriend others on account of what they used to earn."

Commentary : verse ۱۲۹

As a trial, Allah may leave the unjust to themselves and make them friends of each other in order that they show affection to each other. In this case, their retribution, that He will give them, will be as much as they deserve. So, similar to the situation of the transgressors among jinn and human, on the Resurrection Day, when Allah will refer them to each other and He will declare Himself to be clear of them, we will refer the unjust to each other, too.

There are some persons who have followed some persons other than Allah. They will be left to their masters on that Day, and will be told to go to them for the deliverance from Fire.

The purpose of this statement is to announce them that, on the Resurrection Day, there will not be any friend to save them from the chastisement.

In other words, as a result of the friendship and affection that they had between themselves, they will be sent to the Hell following each other. (۱)

" And thus do We make some of the iniquitous to befriend others on account of what they used to earn."

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۱ -۱ According to some Islamic narrations, the retribution of the following persons will be the domination of the cruel ones upon them. These persons are : those who abandon enjoining right and forbidding wrong, and those who do not pay khoms (one fifth levy), alms and religious taxes, and those who assist the unjust. (Atyab-ul-Bayān,

the commentary) A tradition indidicates that when Allah is pleased with the deeds of a group of people, He will refer their affairs to some good persons; but when He is not pleased with their deeds, He may put their affairs in the hands of some evil ones. ((Kashf-ul- 'Asrār, the commentary

Section ۱۶: The Decreed Punishment Shall be unavoidable

Point

The warning against the sure punishment The decreed punishment being unavoidable The

.superstitious infanticide Every soul shall bear witness against its own self

۱۳۰- ی-امَعْشَرَ الْجِنِّ وَالْاِنْسِ

اَلَمْ یَأْتِکُمْ رُسُلٌ مِنکُمْ یَقُصُّونَ عَلَیْکُمْ ای-اتی

وَیُنذِرُونَکُمْ لِقاءَ یَوْمِکُمْ ه-ذا

قالُوا شَهِدْنا عَلی اَنفُسِنا

وَغَرَّتْهُمُ الْحَیوةُ الدُّنْیا وَشَهِدُوا عَلی اَنفُسِهِمْ

اَنَّهُمْ کانُوا ک-افِرینَ

! O' assembly of the jinn and mankind ` " .۱۳۰

,Did there not come to you messengers from yourselves

' ? recounting to you My Signs and warning you of the meeting of this Day

'.They will say : ` We bear witness against ourselves

And the life of this world deceived them, and they will bear witness against their own .selves that they were (constantly) disbelievers

Commentary : verse ۱۳۰

:On the Day of Judgement, Allah (s.w.t.) will tell the cruel Satanic persons

O' assembly of the jinn and mankind ! Did there not come to you messengers from ` " "... ,yourselves

Of course, all Divine prophets were appointed from humankind, but since the totality of jinn and men have been addressed at first, due to this

respect, the prophets have been attributed to all, too, although they have been from .the same kind

"...' ? recounting to you My Signs and warning you of the meeting of this Day ..."

These prophets recited the proofs and verses of Allah to you, and they warned you of .meeting such a Day, too

They will say : ` We bear witness against ourselves.' And the life of this world ..." deceived them, and they will bear witness against their own selves that they were .(constantly) disbelievers

This confession of the sinners, which occurs before Allah on the Day of Judgement, denotes the fact that they have accepted that Allah's argument has been completed .to them, and He has sent prophets and guides toward them

However, it is also narrated by Ibn-`Abbas that every prophet was chosen from among human beings, and then, that human-prophet would choose a messenger for .jinns from among themselves

****

۱۳۱- ذ لِکَ اَنْ لَمْ یَکَنْ رَبُّکَ مُهْلِکَ الْقُری بِظُ-لْمٍ

وَاَهْلُها غ-افِلُونَ

۱۳۱. " This is because your Lord would never destroy the towns unjustly while their people were negligent."

Commentary : verse ۱۳۱

One of Allah's ways of treatment is that, by sending prophets and different kinds of warning, He shows right and wrong to people and states the facts for them to complete the argument. It is in that case that if they behave heedlessly, He will punish them.

This general law and way of treatment is referred to in numerous verses of the Qur'ān, including : Sura-Ash-Shu`arā, No. ۲۶, verse ۲۰۸

which says: " And We did not destroy any town but it had (its) warners :", and Sura Al-'Isrā', No. ۱۷, verse ۱۵ where it says : "... nor do We chastise until We raise an apostle."

Therefore Allah's chastisements are given because of justice which exists in the Essence of His Lordship.

Regarding to this, it can be said that punishment without former statement of admonishment and warning, is unjust and is a vice.

" This is because your Lord would never destroy the towns unjustly while their people were negligent."

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۱۳۲- وَلِكَلٍّ دَرَج-اتٌ مِمّا عَمِلُوا وَما رَبُّكَ بغ-افِلٍ

عَمّا يَعْمَلُونَ

۱۳۲. " And for all (men) there are ranks in accordance with what they have done, and your Lord is not heedless of what they do."

Commentary : verse ۱۳۲

Allah is just and He gives everyone the rank due to the deeds the one has performed.

Thus, both the felicity and evil fortune of people depend on their own deeds and conduct.

" And for all (men) there are ranks in accordance with what they have done, and your Lord is not heedless of what they do."

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۱۳۳- وَرَبُّکَ الْغَنِیُّ ذُو الرَّحْمَهِ

اِنْ یَشَأْ یُذْهِبْکُمْ وَیَسْتَخْلِفْ مِنْ بَعْدِکُم ما یَشاءُ

کَما اَنْشَاَکُمْ مِنْ ذُرِّیَّهِ قَوْمٍ اخَرینَ

۱۳۴- اِنَّ ما تُوعَدُونَ لَآت وَما اَنْتُمْ بِمُعْجِزینَ

.۱۳۳ " And your Lord is Self-Sufficient, the Lord of Mercy, if He pleases, He may take you off, and make whom He pleases successors after you, just as He produced you from the descendants of other people."

.۱۳۴ " Verily what you are promised, will certainly come, and you cannot make (Allah) helpless (to flee from His retribution)."

Commentary : verses ۱۳۳-۱۳۴

In the previous verses the statement was about rewards justly and without atrocity given to the eligible persons. Here, in this verse, the Qur'ān refers to the Mercy and Self-Sufficience of Allah, both of which are reasons to His Justice.

The verse says:

" And your Lord is Self-Sufficient, the Lord of Mercy, ... "

That is, your Lord is not in need of His servants and their worships.

He is the owner of clemency. He bestows mercy upon people. He enjoins them to do some duties in order to deliver some great benefits to them.

These benefits are not obtainable unless through the way of being eligible of them. This eligibility can be gainded by means of fulfilling the divine duties accompanied with glorification and veneration unto Allah.

"... if He pleases,

He may take you off, and make whom He pleases successors after you, just as He

".produced you from the descendants of other people

The Qur'ān addresses the sinners and says that if Allah pleased He (s.w.t.) would destroy all of you. Then, after your destruction and your annihilation, He would appoint another group instead of you who should

obey Him, just as the same form that He created you from the generation of other .people who existed before you

****

Verily what you are promised, will certainly come, and you cannot make (Allah) " ".(helpless (to flee from His retribution

It is completely sure that whatever you are promisel to, such as resurrection, reward and retribution, and the varieties of situations and differences which there are between the ranks of Heaven and the levels of Hell Fire, will certainly come, while you .are not outside the sovereignty and realm of Allah

****

۱۳۵- قُلْ ی-اقَوْمِ اعْمَلُوا عَلی مَکانَتِکَمْ اِنّی عامِلٌ

فَسَوْفَ تَعْلَمُونَ مَنْ تَکُونُ لَهُ ع-اقِبَهُ الدّارِ

اِنَّهُ لا یُفْلِحُ الظّ-الِمُونَ

.Say: ` O' my people ! act according to your ability; verily I too act " .۱۳۵

.Then soon you will know for whom will be the (good) end of the abode

".' Surely the unjust will not be felicitous

Commentary : verse ۱۳۵

The verse announces to the disbelievers that they act as far as they can and do their best as much as it is possible for them, and also in a form that their possibilities let .them

"... ;Say: ` O' my people ! act according to your ability "

.It is so that I, in my turn, do my best, too

"... verily I too act ..."

The purpose of this part of the verse is that the Prophet (p.b.u.h.) says to the disbelievers that they might remain in their infidelity and hostility, and he (the .Prophet) would persist on Islam and be affirmed in patience before them, too

"... .Then soon you will know for whom will be the (good) end of the abode ..."

It will not be very late that you will come to know which of us will have a good and .admirable end

".Surely the unjust will not be felicitous ..."

This phrase has been added as a warning and threat of punishment when it says that .the unjust will not he successful in reaching to their own ideal

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p: ۲۴۹

۱۳۶- وَجَعَلُوا لِلّهِ مِمّا ذَرَاَ مِنَ الْحَرْثِ وَالْاَنْع-امِ نَصيبًا

فَقالُوا ه-ذا لِلّهِ بِزَعْمِهِمْ وَه-ذا لِشُرَكائِنا

فَما كانَ لِشُرَكائِهِمْ

فَلا يَصِلُ اِلَى اللّهِ وَما كانَ لِلّهِ فَهُوَ يَصِلُ اِلى شُرَكائِهِمْ

ساءَ ما يَحْكُمُونَ

And they (the polytheists) assigned to Allah out of what He has created of tilth " .۱۳۶ :and cattle, a portion, and said

'.This is for Allah', according to their assertion, `And this is for our associates`

Then what is for their associates does not reach Allah, and what is for Allah reaches "! their associates. (How) evil is the judgement that they make

Commentary : verse ۱۳۶

Those who go out of the path of prophets' training and enter the land of imagination, their statements and decisions are also imaginary and without logic. They consider .themselves the possessors of everything, and set divisions between them

Once they know sons as their own share and daughters as Allah's share : " What ! for you the male and for Him the females." (Sura An-Najm, No. ۵۳, verse ۲۱). And another :time, according to their imagination, they divide tilth and cattle. The verse says

And they (the polytheists) assigned to Allah out of what He has created of tilth and " cattle, a portion, and said : `This is for Allah', according to their assertion, `And this is '.for our associates

Then what is for their associates does not reach Allah, and what is for Allah reaches "... .their associates

.Polytheists imagined that the share of their idols was unchangeable

Therefore, they spent it upon idol temples and the servants therein; but when the money of expenditure was insufficient, they expended the share

p: ۲۵۰

of God for idol-temples, for the reason that the God of the skies was free from want. .They expended it neither for infants, nor for the poor, nor for guests

"! How) evil is the judgement that they make) ..."

.They judge badly, because they consider their idols prior to God

They do something which is neither legal nor religious. And, which judgement is more indecent and more shameful than this that a person supposes a worthless piece of wood or stone higher than the Creator of the world of existence ? Can a degradation ? of thought worse than this be considered

****

۱۳۷- وَكَذ لِكَ زَيَّنَ لِكَثيرٍ مِنَ الْمُشْرِكينَ

قَتْلَ اَوْلادِهِمْ شُرَكاؤُهُمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دينَهُمْ

وَلَوْ شاءَ اللّهُ ما فَعَلُوهُ فَذَرْهُمْ وَما يَفْتَرُونَ

And thus their associates have made fair seeming to most of the polytheists the " .۱۳۷ killing of their children, that they may destroy them and confound their religion for .them

.And had Allah pleased they would not have done so

".Therefore, leave them with what they forge

Commentary : verse ۱۳۷

Here, Allah refers to another indecent quality of the specifications of these people. : The verse says

And thus their associates have made fair seeming to most of the polytheists the " "... ,killing of their children

As they assigned share from their tilth and cattle for God, Satans also made fair .seeming killing their daughters and burying them alive for fear of poverty and scorn

Some commentators have said that the custom of killing daughters came forth from the time when Nu`mān-ibn-Munthir plundered a tribe of Arabs and took their females captive. The daughter of Qays-ibn-`Āsim was also among the captives. When the two parties made peace, all women went their own homes except Qays' daughter, who preferred to stay among the enemy's troop. Qays made an oath that he would bury .alive any daughter was born in his house

"... that they may destroy them ..."

The Arabic sign `li', in this part of the verse, refers to the end of the action. Then the phrase means that the result of ornamentation of slaying child was the destruction of

.people

There were, of course, some obstinate persons among them who intended to kill .them, too

"... and confound their religion for them ..."

.Another result was that their religion became dubious to them and they hesitated

"... And had Allah pleased they would not have done so ..."

If Allah (s.w.t.) had desired to prohibit them its performance, or to force them to abandon it, He would have done it and prevented them from doing that. But this work .did not fit to responsibility, which is an arbitrary affair

".Therefore, leave them with what they forge ..."

Do leave them then with their lies and calumnies and let them be in their own state, .for Allah will retribute them. This phrase is stated in the utmost threat

This verse indicates that ornamentation of slaying and slaughter itself both were .among their own practices, and they were liars when they attributed it to Allah

****

۸۳۱- وَقالُوا ه-ذِه اَنْع-امٌ وَحَرْثٌ حِجْرٌ

لا يَطْعَمُها اِلاّ مَنْ نَشاءُ

بِزَعْمِهِمْ

وَاَنْع-امٌ حُرِّمَتْ ظُهُورُها وَاَنْع-امٌ لا يَذْكُرُونَ اسْمَ اللّهِ عَلَيْهَا

افْتِراءً عَلَيْهِ

سَيَجْزِيهِمْ بِما كانُوا يَفْتَرُونَ

And they said: ` These are cattle and tillage prohibited. None may eat " .۱۳۸

them except whom we please' so they assert `and (there are) cattle whose

'backs are forbidden and cattle over which they do not mention Allah's name

.forging a lie against Him

".Soon He will requite them for what they used to forge

Commentary : verse ۱۳۸

The Qur'ān has referred to another false belief of idolaters' notion in this verse. They considered camels, cows, sheep, and tilth unlawful, with their own imagination, and they divided them for gods. They said that none could eat from their meat unless they .would let

And they said: ` These are cattle and tillage prohibited. None may eat them except " "... whom we please ' so they assert

When the holy verse says "So they assert" it means that they had no reason for this .action of theirs, but they encumbered themselves only imaginarily

"... and (there are) cattle whose backs are forbidden` ..."

The objective meaning of the cattle on whose backs they believed was unlawful to

: ride, were as follows

A she-camel which had brought forth ten she-camel issues; and a she-camel which had brought forth five issues and her ears were slit; and a male camel which had caused ten issues. (Refer to the commentary of

p: ۲۵۴

(.verse ۱۰۳ from Sura ۵, too

and cattle over which they do not mention Allah's name' forging a lie against Him ..." "...

Mujāhid, a commentator, says that there were some cattle over which, and over their limbs, they did not mention the name of Allah, and they did not perform pilgrimage rites on them as well. Or, when slaughtering them, they mentioned the names of idols over them, not the name of Allah. They used to do these things with the reason that .Allah had commanded them to do so. But that was a lie and a calumny

" .Soon He will requite them for what they used to forge ..."

Allah will give them soon their retribution for the lies and calumnies they used to forge .against Him

****

۱۳۹- وَقالُوا

ما فی بُطُونِ ه-ذِهِ الْاَنْع-امِ خالِصَةٌ لِذُكُورِنا وَمُحَرَّمٌ عَلی اَزْو جِنا

وَاِنْ یَكُنْ مَیْتَةً فَهُمْ فیهِ شُرَكاءُ

سَیَجْزیهِ-مْ وَصْفَهُ-مْ

اِنَّهُ حَكیمٌ عَلیمٌ

And they said: ` What is in the bellies of these cattle is exclusively for our males " .۱۳۹ and forbidden to our wives. But if it be born dead, then all of them are partners in it. Soon He will requite them for their attributing (falsehood to Him). Verily He is All-Wise, ".All-Knowing

Commentary : verse ۱۳۹

Point

Here, Allah narrates one of another false meaning of their statements. The Qur'ān :says

And they said: ` What is in the bellies of these cattle is exclusively for our males and " "... .forbidden to our wives

The pagans, whom were discussed about formerly, said that whatever was in the wombs of those cattle, whose meat and riding on them was unlawful for them, was .exclusively men's, and women were prohibited to consume it

When it is said that something belongs exclusively to someone, it means that there is .no partner for it. It is similar to an action to be done exclusively for Allah

: The term ` male' mentioned in this verse, in Arabic, originally means

honour, nobility,. The male gender was nobler in the view of them than female` .gender

"... .But if it be born dead, then all of them are partners in it ..."

: If the issue was born dead, men and women could share in it. Next, the verse says

"... .(Soon He will requite them for their attributing (falsehood to Him ..."

.That is, they will be punished soon for their false attribution and wrong manner

".Verily He is All-Wise, All-Knowing ..."

Allah (s.w.t.) is All-Wise, and according to His Wisdom, He either preceeds or postpondes the retribution of persons. He is also All-Knowing and, therefore, He is .aware of their deeds

Four vices relating to belief

.This verse numerates four vices concerning the belief practised by the disbelievers

They slaughtered animals without Allah's leave. ۲) They ate the meat of animals, (۱ and, claiming that they had been purified, they belied Allah. ۳) They made the small freed camels unlawful for women. ۴) With no reason, a dead born issue was lawful for .both men and women

****

۱۴۰- قَدْ خَسِرَ الَّذينَ قَتَلُوا اَوْلادَهُمْ سَفَهاً بِغَيْرِ عِلْمٍ

وَحَرَّمُوا ما رَزَقَهُمُ اللّهُ افْتِراءً عَلَى اللّهِ

قَدْ ضَلُّوا وَما كانُوا مُهْتَدينَ

۱۴۰. " Indeed are lost those who slay their children foolishly without knowledge, and forbid what Allah has provided them, forging falsehood against Allah.

They have certainly gone astray and they are not guided aright."

Commentary : verse ۱۴۰

Point

Ibn-`Abbās has said that whoever wishes to know the quantity of the ignorance of the peoples at the time of pre Islamic ignorance, may recite the verses of Sura Al-'An`ām, (Those very verses that were previously discussed).

The ignorant Arabs, imagining to become nigh to the idols, or on the supposition that they would protect honour and nobility, sacrificed their daughters before idols or buried them alive.

Once there happened that a man came to the Prophet (p.b.u.h.) and explained the cause of his worriedness to him. The man said that at the Age of Ignorance Allah had given him a daughter. He wanted to kill her but her wife severely hindered him from committing that action. That girl matured and there came a solicitor for her. His zeal did not let him to accept the situation. On the other hand, it was not approriate for her to remain without husband, either. One day, he brought her to a field outside the town and dropped her down into a well. Whatever more she moaned, he did not care.

At this time, the messenger of Allah wept and said: " Had it not been that the past as forgiven, I would have punished you."

Explanations :

.Superstitions are condemned with the most intensive statements .۱

Ignorance and foolishness are the causes of loss. (These losses .۲

p: ۲۵۸

may be like losing a child, damage in emotion, the absence of lawful (ḥalāl) bounties, (.Hell, and Allah's punishment

"... Indeed are lost those who slay their children foolishly "

The greatest damage is the sacrificial state of man in the way of falsehood, whether .٣ .to be sacrificed for idols or to be sacrificed by false imaginations and undue zeals

.Banning something needs either a canonical evidence or a rational demonstration .۴

without knowledge, and forbid what Allah has provided them, forging falsehood ..." .against Allah

".They have certainly gone astray and they are not guided aright

The undue banning of lawful things is a belie forging against Allah; and it is . ۵ .forbidden

"... and forbid what Allah has provided them ..."

****

Section ١٧: The Divine Gifts The Self–Imposed Prohibitions

Point

.The various kinds of Divine Gifts The self-imposed prohibitions of the idolaters

١٤١- وَهُوَ الَّذى اَنْشَاَ جَنّ-اتٍ مَعْرُوشاتٍ وَغَيْرَ مَعْرُوش-اتٍ

وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا اُكُلُهُ

وَالزَّيْتُونَ وَالرُّمّانَ مُتَش-ابِهًا وَغَيْرَ مُتَش-ابِهٍ

كُلُوا مِنْ ثَمَرِه اِذا اَثْمَرَ وَ اتُوا حَقَّ-هُ يَ-وْمَ حَص-ادِه

وَلا تُسْرِفُوا

اِنَّهُ لا يُحِبُّ الْمُسْرِفينَ

,And He it is Who produces gardens trellised and untrellised " .١۴١

and the date-palm, and crops of diverse flavour, and the olive and the pomegrate, like ,and unlike. Eat of its fruit when it fructifies

;and give its due on the day of harvest, and do not act extravagantly

".(verily He does not love the extravagant (ones

Commentary : verse ١۴١

In this verse, Allah, the Glorified, refers to the creation of gardens, vineyards, and : tilths. The verse begins as follows

"... ,And He it is Who produces gardens trellised and untrellised "

The Arabic term /ma`rūŝāt/ (trellised) points to those tall bushes which are supported on trellis-work, while the term /qayra ma`rūŝāt/ means those bushes which have not .any trellis-work and spread on the ground

"... ,and the date-palm, and crops of diverse flavour

The Lord has brought forth the date-palms and farmings which contain of fruits and products with various colours, tastes, masses, and

.smells

"... .and the olive and the pomegrate, like and unlike ..."

Allah created the trees of olive and pomegranate while some of them are similar to .others in view points of taste, colour, and mass, and some of them are not

"... ,Eat of its fruit when it fructifies ..."

The purpose of this phrase is that from the beginning time of the appearance of the fruit, its eating is permissible. None should doubt that it is not allowed to consume it .before the fruit fructifies or the time of picking it off comes

"... ,and give its due on the day of harvest ..."

.When the time of harvest comes and you gather the product, you should pay its due

The objective meaning of the Qur'ānic term /ḥaqq/ here is some bandles of harvested corps and those handfuls of fruits that farmers and gardeners usually give in charity .to the poor. This meaning has been narrated from the immaculate Imams

Some other commentators have said that the purpose of this part of the verse is the poor-due which contains of one tenth or half of it (one twentieth). The aim of this commandment is that this alms giving should not be postponed from the first possible .time

;and do not act extravagantly ..."

".(verily He does not love the extravagant (ones

When you give things in charity do not act extravaganlty, in a manner that you give all .of the product in charity and do not keep anything for your own family members

****

۱۴۲- وَمِنَ الْأَنْعَـامِ حَمُولَةً وَفَرْشًا كُلُوا مِمَّا رَزَقَكُمُ اللّهُ

وَلا تَتَّبِعُوا خُطُواتِ الشَّيْطَـانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

And of the cattle some are bearers of burden and some (low fit) for spreading. " .۱۴۲
,Eat of what Allah has provided you with

".and do not follow the footsteps of Satan, verily he is a manifest foe for you

Commentary : verse ۱۴۲

The objective meaning of the Arabic word `farsh', in this verse, is some cattle like sheep which for the nearness of their bodies to the ground are considered as spread; .or that some spreads are waved from their wool, down, and hair

The usage of wool, hair and skin of cattle is also pointed out in Sura An-Naḥl, No. ۱۶, :verse ۸۰. It says

And Allah has given you a place to abide in your houses, and He has given you tents " of the skins of cattle which you find light to carry on the day of your march and on the day of your halting, and of their wool and their fur and their hair (He has given you) ".household stuff and a provision for a time

In the previous verse, the names of a few fruits were mentioned, and here, in this verse, some of the blessings of cattle are referred to. Thus, bearers of burden and spread have been connected to the fruits and gardens which were mentioned in the .previous verse

"… .And of the cattle some are bearers of burden and some (low fit) for spreading "

Most of the commentators have rendered the `bearers of burden' into those cattle which carry burdens, and `spreading' into cattle which do not carry burdens. In the .former verse agriculture was referred to, and in this verse it points to keeping cattle

Therefore, the existence of the world and all His created things are purposefully and .wisely tamed to humankind

concerning cattles, the general law and principal is that their meat is lawful to be .consumed, except that there is a reason for their prohibition

,Eat of what Allah has provided you with ..."

".and do not follow the footsteps of Satan, verily he is a manifest foe for you

۱۴۳- ثَم-انِيَهَ اَزْو اجٍ مِنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ

قُلْ ءَالذَّكَرَيْنِ حَرَّمَ اَمِ الْاُنْثَيَيْنِ اَمَّا اشْتَمَلَتْ عَلَيْهِ اَرْحَامُ الْاُنْثَيَيْنِ

نَبِّئُونى بِعِلْمٍ اِنْ كُنْتُمْ ص-ادِقِينَ

Allah has made lawful of livestock) eight in pairs) " .۱۴۳

of sheep a pair and of goats a pair. Say : `Has He forbidden the two males or

? the two females or what is contained in the wombs of the two females

" ! Inform me with knowledge if you are truthful

Commentary : verse ۱۴۳

As an explanation, in this verse some of the animals whose meat is lawful to be eaten and some other animals which are both bearers of burden and useful for men in their : food, are detailed. It says

.Allah has made lawful of livestock) eight in pairs of sheep a pair and of goats a pair) " "...

After mentioning these four pairs, the holy Prophet (p.b.u.h.) is immediately commanded to ask them clearly whether Allah has forbidden the males of those animals or the females of them, or the animals which are in the wombs of ewes or in : those of she goats. The verse says

Say : `Has He forbidden the two males or the two females or what is contained in ..." "...? the wombs of the two females

Then, the Qur'ān adds that if they are truthful and they have only reasonable information and proof upon the prohibition of each of them, they may bring them : forth. The verse says

" ! Inform me with knowledge if you are truthful ..."

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p: ۲۶۳

۱۴۴- وَمِنَ الْاِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ

قُلْ الذَّكَرَيْنِ حَرَّمَ اَمِ الْاُنْثَيَيْنِ اَمَّا اشْتَمَلَتْ عَلَيْهِ اَرْحَامُ الْاُنْثَيَيْنِ

اَمْ كُنْتُمْ شُهَداءَ اِذْ وَصّل-كُمُ اللّهُ بِه-ذا

فَمَنْ اَظْ-لَمُ مِمَّنِ افْتَرى عَلَى اللّهِ كَذِبًا لِيُضِلَّ النّاسَ بِغَيْرِ عِلْمٍ

اِنَّ اللّهَ لا يَهْدِى الْقَوْمَ الظّ-الِمينَ

And of camels a pair and of oxen a pair. Say:` Has He forbidden the two males or " .۱۴۴ ?the two females or what is contained in the wombs of the two females

' ? Or were you witnesses when Allah enjoined you this

Who, then, is more unjust than him who forges a lie against Allah to mislead the ? people without knowledge

".Verily Allah does not guide the unjust people

Commentary : verse ۱۴۴

.There are four more pairs of animals explained in this holy verse

: It says

And of camels a pair and of oxen a pair. Say: ` Has He forbidden the two males or " "...? the two females or what is contained in the wombs of the two females

The commandment concerning to these animals that they are lawful or unlawful, is up to Allah's Will, Who is the Creator of them and the Creator of human beings and the .world of existence both

The former verse explicitly said that there was no reasonable and scientific proof with the pagans upon the prohibition of these animals. And, since they did not claim that they themselves were prophets nor the site of revelation, thus, the third probability remains that they claim that when this commandment was issued, some of prophets

: were present and they were witnesses. It is such that it says

"... ' ? Or were you witnesses when Allah enjoined you this ..."

And, since the answer of this question has also been negative, it is

p: ۲۶۴

.clearly proved that they had no capital in this regard save accusation and calumny

: Therefore, at the end of the verse, it adds

Who, then, is more unjust than him who forges a lie against Allah to mislead the ..." ".people without knowledge ? Verily Allah does not guide the unjust people

It is understood from the above-mentioned verse that the act of belying against Allah is one of the greatest unjusts : the unjust unto the Holy Essence of the Lord, the .unjust unto the servants of Allah, and the unjust towards their own selves

****

.Section ۱۸: The Forbidden Food the Vain Excuses

Point

The forbidden foods the vain excuses of the disbelievers

.Allah's wrath can not be averted by the guilty ones

۱۴۵- قُلْ لا اَجِدُ فی ما اُوحِیَ اِلَیَّ مُحَرَّمًا عَلی طاعِمٍ یَطْعَمُهُ

اِلّا اَنْ یَکُونَ مَیْتَةً اَوْ دَمًا مَسْفُوحًا اَوْ لَحْمَ خِنْزِیرٍ

فَاِنَّهُ رِجْسٌ اَوْ فِسْقًا اُهِلَّ لِغَیْرِ اللّهِ بِه

فَمَنِ اضْطُرَّ غَیْرَ باغٍ وَلا عادٍ فَاِنَّ رَبَّکَ غَفُورٌ رَحیمٌ

۱۴۵. " Say: ` I do not find in what has been revealed to me anything forbidden for an eater to eat except it be carrion, or blood poured forth,

,or the flesh of swine for that is indeed abomination or a transgression

,slain invoking (the name of) other than Allah

,but whoever is forced (to eat it by necessity), not desiring nor transgressing

".then surely your Lord is Forgiving, Merciful

Commentary : verse ۱۴۵

To make the divine prohibitions clear from the innovations that pagans had asserted in the Divine creed, in this verse, the Prophet (p.b.u.h.) is commanded to tell people explicitly that there is no forbidden food for anybody, irrespective of men and women, young and old, in what was revealed to him. The verse says:

Say: ` I do not find in what has been revealed to me anything forbidden for an eater " to eat ..."

This law lies with some exceptions. The first of them is that it should not be carrion.

: The verse continues saying

"... ,except it be carrion ..."

.And it should not be the blood which comes out of the animal's body

p: ۲۶۶

"... ,or blood poured forth ..."

This blood is not the blood which remains inside the veins and capillary blood-vessels among its flesh that comes out from the animal's vessels after cutting them and .pouring a great deal of blood from them

: The third exception is as follows

"... or the flesh of swine for that is indeed abomination ..."

All of these abovementioned things are disagreeable in man's nature and are the .source of kinds of pollutions which cause some different damages

: Then, The Qur'ān points to the fourth kind of these exceptions, and says

"... ,or a tranagression, slain invoking (the name of) other than Allah ..."

From the point of ethical and spiritual views, this action is a sign of being aloof from .Allah and from the school of theism both

Thus, there are assigned two kinds of Islamic conditions for lawful slaughtering of an animal. Some of these conditions, such as cutting the four main blood-vessels of the animal and pouring forth its blood, have the aspect of hygiene, while some others, such as setting the animal toward the direction of the Ka`bah, reciting the holy phrase .: `Bis millah', and it being slaughtered by a Muslim, have spiritual aspects

At the end of the verse, the Qur'ān has made an exception, from the usage of these prohibited meats, those who are forced to eat them by necessity or because of lack of any other food in order to protect their lives, but not for pleasure nor more than the : limits nor with the purpose of counting the divine unlawful things as lawful. It says

but whoever is forced (to eat it by necessity), not desiring nor transgressing, then ..." ".surely your Lord is Forgiving, Merciful

In fact, these two conditions are for the sake that some people do not take this constrained circumstance as excuse for their transgression to the limits of the laws of

.Allah

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p: ۲۶۷

۱۴۶- وَعَلَى الَّذينَ هادُوا حَرَّمْنا كُلَّ ذى ظُفُرٍ

وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنا عَلَيْهِمْ شُحُومَهُما

اِلّا ما حَمَلَتْ ظُهُورُهُما اَوِ الْحَوايا

اَوْ مَا اخْتَلَطَ بِعَظْمٍ

ذ لِکَ جَزَيْن-اهُمْ بِبَغْيِهِمْ

وَاِنّا لَص-ادِقُونَ

۱۴۶. " And to those who were Jews We forbade every (animal) having claws,

and of oxen and sheep We forbade unto them the fat of both,

save what is upon their backs or the entrails or what is mixed with bones.

This (prohibition) We recompensed them for their rebellion, and verily We are truthful."

Commentary : verse ۱۴۶

The Prohibitions and the Jews :

In this verse a part of the prohibitions of the Jews are referred to in order to make it clear that the forged and superstitious ordinances of the pagans were adapted neither with the religion of Islam nor with the creed of the Jews, (nor with the Christian creed which usually follows the creed of hte Jews). So, at first, it says:

" And to those who were Jews We forbade every (animal) having claws, ..."

Therefore, all the animals which have not `clean hoofs', whether they are cattle or birds, have been forbidden for the Jews.

Then, it says:

"... ,and of oxen and sheep we forbade unto them the fat of both..."

: Following this matter, it makes exception three instances from it. At first, it says

"... save what is upon their backs ..."

p: ۲۶۸

.It continues saying about the fats that are on their sides and inside their bellies

"... or the entrails ..."

: And the fats which are mixed with their bones

"... .or what is mixed with bones ..."

Yet, at the end of the verse it announces that the prohibitions were not, in fact, decreed upon the Jews, but because of unjust and transgression they committed, by Allah's commandment, they became deprived from these kinds of meat and fat which .they were interested in

"... ,This (prohibition) We recompensed them for their rebellion ..."

,And, as an emphasis, the Qur'ān adds that it is a fact

".and verily We are truthful ..."

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۱۴۷- فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَهٍ و اسِعَهٍ

وَلا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمينَ

۱۴۷. " But if they belie you (O' Muhammad!), then say : `Your Lord is (full) of mercy all-embracing, but (if they do not repent) His punishment will not be returned from the guilty people."

Commentary : verse ۱۴۷

Since the obstinacy of the Jews and pagans was clearly fixed and they might insist and belie the Prophet (p.b.u.h.), in this verse Allah commands His Messenger, concerning this matter, as follows:

" But if they belie you (O' Muhammad!), then say : `Your Lord is (full) of mercy all-embracing, ..."

This means that such a Lord does not punish you immediately. He gives you respite maybe you repent and return from your wrong-doings, in order to come back unto Allah, when you become regretful.

But if you abuse again this divine respite and continue the undue calumnies and accusations that you used to act, do know that Allah's punishment is certain and, at last, it will befall you, because His punishment is not something that can be removed from the evil-doers. The verse says:

"... but (if they do not repent) His punishment will not be returned from the guilty people."

This verse makes the greatness of the trainings of the Qur'ān manifest very clearly. It declares that, after the explanation of all these wrong actions of the Jews and pagans, yet He does not threaten them to punishment at once. At first, with some affectionate words, He has left the way of return free for them in order that they be encouraged and they return towards the Truth. But in order that the vast mercy of Allah does not cause their daring, boldness and disobedience, and that they may

leave their obstinacy, through the last phrase of the verse, the Qur'ān threatens them .to the certain punishment of Allah

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۱۴۸- سَيَقُولُ الَّذينَ اَشْرَكُوا لَوْ شاءَ اللّهُ ما اَشْرَكْنا وَلا اباؤُنا

وَلا حَرَّمْنا مِنْ شىْ ءٍ

كَذ لِكَ كَذَّبَ الَّذينَ مِنْ قَبْلِهِمْ حَتّى ذاقُوا بَأْسَنا

قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنا

اِنْ تَتَّبِعُونَ اِلَّا الظَّ-نَّ وَ اِنْ اَنْتُ-مْ اِلّا تَخْرُصُونَ

Those who are polytheists will say: ` Had Allah wished we would not have " .۱۴۸ associated (aught with Him) nor our fathers, nor would we have forbidden anything.' So did belie those who were before them until they tasted Our punishment. Say: ` ? Have you any knowledge with you to adduce for Us

".' You follow nothing but conjecture, and you are nothing but idle talkers

Commentary : verse ۱۴۸

Following the expressions of the pagans, which were referred to through the former verses, now some of their vain reasonings and the answers of them are pointed out in this verse. At first, it implies that in answer to the Prophet's objections regarding paganism and prohibition of the lawful sustenances, soon the pagans will say that had Allah wished they would neither have become infidels nor would their ancestors have turned to idolatry, nor would they have forbidden anything. Thus, they claim that whatever they have done and they have said is entirely referred to the Will of Allah. : The verse says

Those who are polytheists will say: ` Had Allah wished we would not have " '.associated (aught with Him) nor our fathers, nor would we have forbidden anything "...

Similar to many other evil-doers, pagans wanted to flee from the responsibility of their wrong actions with the cover and under the title of determinism. In fact, they claimed that Allah's silence, concerning idolatry and prohibition of some animals, was

as a reason for His pleasure, since if He had not been pleased with those things He should have

p: ٢٧١

.somehow prevented them from those things

But, the Qur'ān has decisively discussed answering them. At first, it says that they are not alone who have forged such lies against Allah, but there were also some groups of people in the past who told the same lies, and, finally, they confronted with results of : their wrong actions and tasted the punishment of Allah. The verse says

"… .So did belie those who were before them until they tasted Our punishment …"

Through their own statements, in fact, they both told lies, and belied the prophets. If Allah was pleased with those deeds, how did He send messengers to invite them to unity ? Principally, the invitation of prophets is itself the most important proof upon .the freedom of man's will and choice

Then the Qur'ān inquires that if you have any reason for your claim, why do you not : bring if forth ? It adds

"… ? Say: ` Have you any knowledge with you to adduce for Us …"

And, finally, the verse implies that you have certainly no proof for your claim, and you : follow merely your conjectures and your bare imaginations. It says

".' You follow nothing but conjecture, and you are nothing but idle talkers…"

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۱۴۹- قُلْ فَلِلّهِ الْحُجَّهُ الْب-الِغَهُ فَلَوْ شاءَ لَهَد ل-كُمْ اَجْمَعينَ

Say: ` Then to Allah (alone) belongs the conclusive argument. Had He wished, He " .۱۴۹
".'would have surely guided you all aright

Commentary : verse ۱۴۹

In order to nullify the pagan's claim, the Qur'ān mentions another proof. It implies that Allah has brought forth some clear and correct proofs upon the subject of His Unity as well as the ordinances of lawful and unlawful things. They have been introduced by the means of both the prophets of Allah, and through the way of intellect, so that :there remains no excuse for anyone. It says

"... .Say: ` Then to Allah (alone) belongs the conclusive argument "

Therefore, they can never claim that Allah has approved their undue deeds and beliefs by His silence. They also can not claim that they are forced in doing their deeds, because if they were forced, bringing forth those proofs, sending prophets, and their preachings and invitations would entirely be in vain. Then, bringing forth .those proofs is itself an evidence for the existence of free will in man

:And, at the end of the verse, it says

".' Had He wished, He would have surely guided you all aright ..."

But, if such a thing happened, neither that kind of belief could be worthy, nor the deeds which are performed under its shade. The virtue and development of man is in this fact that he accomplishes paving the path of guidance and felicity by himself and .through his own free will

It has been narrated from Imam Kāzim (a.s.) who said : "Allah has two proofs upon people : the outward proof and the inward proof. The outward proof contains of prophets, messengers, and Imamaculate Imams; and the inward proof consists of (intellects (and thoughts)."(۱

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p: ۲۷۳

Nur-uth-Thaghalayn, vol. ۱, p. ۷۷۶ ۱ -۱

۱۵۰- قُلْ هَلُمَّ شُهَداءَکُمُ الَّذینَ یَشْهَدُونَ اَنَّ اللّهَ حَرَّمَ ه-ذا

فَاِنْ شَهِدُوا فَلا تَشْهَدْ مَعَهُمْ

وَلا تَتَّبِعْ اَهْواءَ الَّذینَ کَذَّبُوا بِ-ای-اتِنا

وَالَّذینَ لا یُؤْمِنُونَ بِالْاخِرَهِ

وَهُمْ بِرَبِّهِمْ یَعْدِلُونَ

Say: ` Bring your witnesses who bear witness that Allah has forbidden this.' So if " .۱۵۰ ,they bear witness, do not testify with them

,and do not follow the desires of those who deny Our Signs

and those who do not believe in the Hereafter, and they hold (others) equal with their ".Lord

Commentary : verse ۱۵۰

In this verse, in order to make the falsity of their claims more clear, and also that the proper principals of judgement be observed, the Qur'ān invites them to bring their reputable witnesses, if they have any, proving that Allah has forbidden those animals and tilths that they claim are prohibited. So, addressing the Messenger of Allah : (p.b.u.h.), the holy verse says

"... '.Say: ` Bring your witnesses who bear witness that Allah has forbidden this "

After that, it adds the words to imply that if they can not find any reputable witnesses, whom they certainly may not find, and they suffice only to their own testification, .Prophet (p.b.u.h.) should never follow them to testify what they claim

: The verse says

"... ,So if they bear witness, do not testify with them ..."

The contexts indicate that these false ordinances of theirs have originated from some

low desires and blindly imitations, because they have no evidence and proof from the divine prophets nor from the heavenly

.Books upon the prohibition of these things

: That is why, in the continuation of the verse, it says

and do not follow the desires of those who deny Our Signs, and those who do not ..." ".believe in the Hereafter, and they hold (others) equal with their Lord

That is, idolatry, denial of the Hereafter and Resurretion, superstitions, and their sensualities are some alive witnesses that these ordinances of theirs are also artificial, and their claim about prohibition of these things from the side of Allah is .groundless and worthless

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Section ۱۹ : Guiding Regulations of Life

Point

(.Duties to Allah. self and others Allied laws in the scriptures given to Moses (a.s

۱۵۱- قُلْ تَعالَوْا

اَتْلُ ما حَرَّمَ رَبُّكُمْ عَلَيْكُمْ

اَلاّ تُشْرِكُوا بِه شَيْئًا وَبِالْو لِدَيْنِ اِحْس-انًا

وَلا تَقْتُلُوا اَوْلادَكُمْ مِنْ اِمْلاقٍ

نَحْنُ نَرْزُقُكُمْ وَاِيّاهُمْ

وَلا تَقْرَبُ-وا الْفَو احِ-شَ ما ظَهَ-رَ مِنْه-ا وَم-ا بَطَ-نَ

وَلا تَقْتُلُوا النَّفْسَ الَّتى حَرَّمَ اللّهُ اِلاّ بِالْحَقِّ

ذ لِكُمْ وَصّل-كُمْ بِه لَعَلَّكُمْ تَعْقِلُونَ

: Say: ` Come, I will recite what your Lord has forbidden you from " .۱۵۱

,that you do not associate anything with Him

and show kindness to your parents, and do not kill your children for poverty We provide for you and for them - and do not approach indecencies, the outward among them and the inward ones, and do not kill the soul that Allah has forbidden save for .justice

".This He has enjoined you with so that you might understand

Commentary : verse ۱۵۱

: Ten Commandments

After nullifying the artificial ordinances of pagans, which were

mentioned in the former verses, this current verse, and two verses next to it, have pointed to the principals of prohibitions in Islam. Thereby, the Qur'ān refers to the first class capital sins in an expressive short and interesting statement. These sins, which are prohibited in Islam, are detailed through ten parts. At first, it says:

"Say: ` Come, I will recite what your Lord has forbidden you from: ..."

١. "... that you do not associate anything with Him, ..."

٢. "... and show kindness to your parents, ..."

٣. "... and do not kill your children for poverty. ...", because your sustenance and theirs are totally with Allah (s.w.t.), and He gives the sustenance of all. "... We provide for you and for them. ..."

۴. "... do not approach indecencies, the outward among them and the inward ..."

That is, not only you must avoid doing them, but also you must not approach them.

۵. "... and do not kill the soul that Allah has forbidden save for justice...."

This part of the verse means that you should not pollute your hands by shedding the blood of the innocent persons. And you should not slay the souls whom Allah has held in esteem and shedding their blood is not permissible, unless the allowance of slaying them has been issued according to the laws of Allah, for example, when the one is a murderer.

Then, following these five items, in order to emphasize on it more, the verse says:

"... This He has enjoined you with so that you might understand."

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۱۵۲- وَلاَ تَقْرَبُوا مالَ الْيَتيمِ اِلاّ بِالَّتی هِیَ اَحْسَنُ

حَتّی یَبْلُغَ اَشُدَّهُ

وَاَوْفُوا الْکَیْلَ وَالْمی-زانَ بِالْقِسْطِ لا نُکَلِّفُ نَفْسًا اِلاّ وُسْعَه-ا

وَاِذا قُلْتُمْ فَاعْدِلُوا وَلَوْ کانَ ذاقُرْبی وَبِعَهْدِ اللّهِ اَوْفُوا

ذ لِکُمْ وَصّل-کُمْ بِه لَعَلَّکُمْ تَذَکَّرُونَ

And do not approach the orphan's property except in the best manner until he " .۱۵۲ .reaches his maturity. And give full measure and weight with justice

.We do not impose upon anyone a duty but to the extent of his ability

,And when you speak, be just

.though it be (against) a relative; and fulfil Allah's covenant

".This He has enjoined you with so that you might remember

Commentary : verse ۱۵۲

: This verse continues stating the ten commandments. It says

And do not approach the orphan's Property except in the best manner until he " .۶ .reaches his maturity

And give full measure and weight with justice. We do not impose upon anyone a ..." .۷ "... .duty but to the extent of his ability

"... ;And when you speak, be just, though it be (against) a relative ..." .۸

.and fulfil Allah's covenant. ...", and do not breach it..." .۹

The objective meaning of "Allah's covenant" is all of Allah's covenants, irrespective of genetic covenants and canonical covenants, together with the Divine duties, and any .kind of promise, such as: vow and oath

Again, for an emphasis, at the end of these four parts of commandments, the verse :says

".This He has enjoined you with so that you might remember …"

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۱۵۳- وَاَنَّ هـ-ذا صِر اطی مُسْتَقیمًا

فَاتَّبِعُوهُ وَلا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبیلِه

ذ لِكُمْ وَصّل-كُمْ بِه لَعَلَّكُمْ تَتَّقُونَ

And this (the mentioned commandments) indeed is My path, straight, so follow it, " .۱۵۳ and do not follow (other) ways, for they will scatter you away from His path. This He ".(has enjoined you with, so that you may guard yourselves (against evil

Commentary : verse ۱۵۳

Point

Then, as the tenth commandment, the Qur'ān implies that Allah cammands that this is His Straight Path, which is the Path of Unity, the Path of Truth and justice, the Path of piety and virtue. You should follow it and never tread in the perverted and diverse ways which make you astray and aloof from the path of Allah. It scatters the seed of : hyporisy and discord among you. It says

And this (the mentioned commandments) indeed is My path, straight, so follow it, " "... .and do not follow (other) ways, for they will scatter you away from His path

: And, for the third time, at the end of the holy verse, the Qur'ān emphasizes that

".(This He has enjoined you with, so that you may guard yourselves (against evil ..."

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: Explanations

: The Importance of Showing Kindness to Parents

Mentioning `kindness to parents' immediately after the subject of struggling against ,polytheism and before some magnificent commandments

such as : the prohibition of killing a person, and the execution of the principals of justice, are some evidences among the Islamic instructions upon the extraordinary .importance of the right of parents

This matter will be made more clear when we note that instead of prohibition of hurting parents, which parallel other prohibitions mentioned in this verse, the subject of `showing kindness to parents' has been referred to. This denotes that not only creating annoyance to them is unlawful, but, besides that, showing kindess and .benevolence unto them is also necessary

More interesting than this is that the Arabic word /'iḥsān/ (kindness) has been changed : into a transitive form by a preposition, and it has said

and show kidness to your parents, ...". Thus, the verse emphasizes that the ..." question of `showing kindness to parents' should be taken so great and important by a person that the one performs it directly by himself and without having an .intermediary

: Slaying Children for Hunger .۲

It is understood from these verses that during the Age of Ignorance, Arabs not only used to bury their daughters alive because of their wrong bigotries, but also killed their sons, who were considered as a great capital in the society of their time, as a .result of fear of poverty

Unfortunately, this treatment of the Age of Ignorance is being repeated in another form in our own age, too. Under the excuse of probable deficiency of food stuff on the earth, the innocent babies are intentionally killed through abortion when they are in .the state of embryo

It is true that some other reasons are also mentioned for such abortions today, but .the problem of poverty and deficiency of foodstuff is one of its main reasons

All of these facts, as well as some other affairs similar to them, show that the evil manner of the Age of Ignorance is repeated in another form in our time, so that we

can say `the Ignorance of today' is fulfilled in an even wider and more terrible case .than the ignorance of before Islam

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۱۵۴- ثُمَّ اٰتَيْنا مُوسَى الْكِتٰابَ تَماٰمًا عَلَى الَّذِى اَحْسَنَ

وَتَفْصِيلاً لِكُلِّ شَىْ ءٍ وَهُدىً وَرَحْمَةً

لَعَلَّهُمْ بِلِقاءِ رَبِّهِمْ يُؤْمِنُونَ

۱۵۴. " Then We gave Moses the Book, to complete (Our blessing) on him who would do good, and to explain all things, and as a guidance and a mercy,

so that they may believe in the meeting of their Lord."

Commentary : verse ۱۵۴

The discussion through a few former verses was upon the ten basical and fundamental commandments of Allah. They have been enjoined not only in Islam but also in all divine religions. Next to mentioning those commandments, the Qur'ān says:

" Then We gave Moses the Book, to complete (Our blessing) on him who would do good, ..."

The verse implies that Allah (s.w.t.) has completed His blessing on those who are good doers, and they obey the command of Allah, and follow the right.

Then the verse continues the statement that, in that Book, Allah explained whatever was needed and what was effective alongside the way of development of man.

"... and to explain all things, ..."

Also, that Book, which was sent down to Moses, was the source of divine guidance and mercy.

"... and as a guidance and a mercy, ..."

All of these things were for the sake that they might believe in the Resurrection Day and the meeting of the Lord, so that, by the belief in Resurrection, their thoughts, statements, and manner become sincerely pure and godly. It says:

".so that they may believe in the meeting of their Lord …"

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.Section ۲۰: Prayer, Sacrifice, Life and Death to be only for Allah

Point

The Qur'ān was sent down for the guidance of mankind The law of requital

The object of life of mankind must be only to please Allah The believers in Allah will be

.the rullers of the earth

۱۵۵- وَه-ذا كِت-ابٌ اَنْزَلْن-اهُ مُبارَكٌ فَاتَّبِعُوهُ

۱۵۶- اَنْ تَقُولُوا اِنَّما اُنْزِلَ الْكِت-ابُ عَلى ط-ائِفَتَيْنِ مِنْ قَبْلِنا

وَاِنْ كُنّا عَنْ دِراسَتِهِمْ لَغ-افِلينَ

۱۵۵. " And this (Qur'ān) is a Book which we have sent down, blessed,

".so follow it, and keep from evil so that mercy may be shown to you

۱۵۶. " Lest you should say : The Book was sent down only to two parties (the Jews and the Christians) before us,

".and we were truely unaware of their studies

Commentary : verses ۱۵۵-۱۵۶

In order to complete the previous discussion upon the heavenly Book, this holy verse points to the revelation of the Qur'ān and its teaching. It says :

" And this (Qur'ān) is a Book which we have sent down, blessed, so follow it, and keep from evil so that mercy may be shown to you."

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In the second verse, mentioned in the above couple of verses, the Qur'ān has closed all the ways of flight and seeking excuses to the pagans.

It announces that Allah has sent this heavenly book down, with those

advantages, in order that the pagans do not say that the Book was sent down only to the couple of former parties, the Jews and the Christians, and that they were neglectful of studying, reviewing and discussing them. And, they should not say that they disobeyed the command of Allah because His commandment was under the control of others and it was not available for them.

The verse says:

"Lest you should say: The Book was sent down only to two parties (the Jews and the Christians) before us, and we were truely unaware of their studies."

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۱۵۷- اَوْ تَقُولُوا

لَوْ اَنّ۔ا اُنْزِلَ عَلَیْ۔نَا الْکِت۔ابُ لَکُنّ۔۔ا اَهْدی مِنْهُمْ

فَقَدْ جاءَکُمْ بَیِّنَهٌ مِنْ رَبِّکُمْ وَهُدیً وَرَحْمَهٌ

فَمَنْ اَظْ۔لَمُ مِمَّنْ کَذَّبَ بِای۔اتِ اللّهِ وَصَدَفَ عَنْها

سَنَجْ۔زِی الَّذینَ یَصْ۔دِفُونَ عَ۔نْ ای۔اتِن۔ا سُوءَ الْعَ۔ذابِ

بِما کانُوا یَصْدِفُونَ

Or (lest) you should say : ` If the Book had been sent down to us, we would " .۱۵۷ '.certainly have been better guided than them

So indeed there has come to you clear proof from your Lord, and guidance and mercy. Who then is more unjust than him who denies the Signs of Allah, and turns away from ? them

Soon We will recompense those who turn away from Our Signs with a terrible ".punishment for what they used to turn away

Commentary : verse ۱۵۷

The same excuse that was referred to in the previous verse is pointed out more vastly and with some more claims and prides of theirs in this verse. The holy verse implies that if the Qur'ān were not sent down upon them, they might claim that they were so prepared and eager to fulfil the commands of Allah that no other nation could match .them in that regard

: The verse says

Or (lest) you should say : ` If the Book had been sent down to us, we would certainly " "... '.have been better guided than them

Standing before these claims, the Qur'ān implies that Allah has shut the gates of all ways of seeking excuses to them, because clear proofs and meaningful verses,

accompanied with guidance and mercy of Allah, have come to them from the side of their Lord. It says:

So indeed there has come to you clear proof from your Lord, and guidance and

"... .mercy

Yet, is there anyone more unjust than those who belie the Signs of Allah and turn away from them ? This circumstance shows that they not only turned away from the Sings of Allah, but also kept themselves terribly far from them. The verse says :

Who then is more unjust than him who denies the Signs of Allah, and turns away ..." "... ? from them

The painful punishment of such thoughtless and obstinate persons who, without studying them, intensively deny the facts and run away from them is stated in a short and expressive sentence. These people even ban the way of others, and this .chastisement is the fruit of their own proofless denial

: The verse says

Soon We will recompense those who turn away from Our Signs with a terrible ..." ".punishment for what they used to turn away

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۱۵۸- هَلْ یَنْظُرُونَ اِلّا اَنْ تَأْتِیَهُمُ الْمَل--ئِکَهُ

اَوْ یَأْتِیَ رَبُّکَ اَوْ یَأْتِیَ بَعْضُ ای-اتِ رَبِّکَ

یَوْمَ یَأْتی بَعْضُ ای-اتِ رَبّکَ

لا یَنْفَعُ نَفْسًا ایم-انُها لَمْ تَکُنْ امَنَتْ مِنْ قَبْلُ

اَوْ کَسَبَتْ فی ایم-انِها خَیْرًا

قُلِ انْتَظِرُوا اِنّا مُنْتَظِرُونَ

۱۵۸. " Do they await anything but that the angels should come to them,

or your Lord should come, or some of your Lord's Signs should come ?

On the day when some of the Signs of your Lord come, the faith (and repentance) will not benefit anyone who had not believed beforehand and had not earned goodness through his faith.

Say: ` Wait ! we too are waiting '."

Commentary : verse ۱۵۸

This fact was pointed out in the former verses that Allah completed the argument to the pagans and He sent the heavenly Book, i.e. the Qur'an, for the guidance of all. Now, this verse indicates that these obstinate persons are so arrogant in their affairs that these clear evidences do not affect them. It seems that they are waiting for their own annihilation, or losing their last opportunity, or they are expecting some impossible affairs to come forth.

At first, it says:

" Do they await anything but that the angels should come to them, or your Lord should come, ..."

That is, do they expect that Allah comes to them and when they see Him they believe

.in Him ? In fact, they are waiting for an impossible thing to happen

Then, it adds that they may expect to see the occurance of some of

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the signs of Allah which will occur at the threshold of Resurrection, the end of the world, whereupon the doors of repentance will be closed. The verse says:

"… ? or some of your Lord's signs should come …"

Then, following this meaning, it adds:

"… On the day when some of the Signs of your Lord come, the faith (and repentance) will not benefit anyone who had not believed beforehand and had not earned goodness through his faith. …"

Since, on that Day repentance and belief will gain a form which will be obligatory, this kind of repentance and belief is not worthy, of course.

They are worthy and acceptable when they are arbitrary.

At the end of the verse, the Qur'ān addresses these obstinate persons and, with a threatening tone, says that now that they are waiting for such a thing, they may remain in their waiting and We wait, too, for their painful retribution. It says:

"… Say: ` Wait! We too are waiting'."

One of the interesting things that can be understood from this verse is that the Qur'ān introduces the way of felicity in Faith. This Faith is the one under whose ray a goodness may be obtained and some good deeds be fulfilled.

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۱۵۹- اِنَّ الَّذینَ فَرَّقُوا دینَهُمْ وَ کانُوا شِیَعًا

لَسْتَ مِنْهُمْ فی شیْ ءٍ اِنَّما اَمْرُهُمْ اِلَی اللّهِ ثُمَّ یُنَبِّئُهُمْ بِما

کانُوا یَفْعَلُونَ

Verily those who divided their religion and became parties, you have no concern " .۱۵۹ with them. Their affair is only with Allah, then He will inform them of what they used to ".do

Commentary : verse ۱۵۹

Following the explanation of ` Ten Commandments' which were discussed through previous verses, this verse, indeed, can be counted as an emphasis and a commentary upon the subject mentioned in the tenth commandment. Its content commands us to follow `the Straight Path' and to struggle against any hypocrisy and .discord

: At first, it says

Verily those who divided their religion and became parties, you have no concern with " "... .them

It means that, in no respect you have concern with them, and they have no concern with your school of thought, because your school of thought is the school of theism and Straight Path, and there is only one

.Straight Path' for all, not more than that`

: Then, as a threat and reprimand against these dispersive persons, the Qur'ān says

".Their affair is only with Allah, then He will inform them of what they used to do ..."

It is noteworthy that the content of this verse is a general and common .commandment about all those who cause discord among people

By creating kinds of innovations, they scatter the seeds of hypocrisy and discord

amongst the servants of Allah, irrespective of those who were from the former .nations, or those who are in this nation

With a full emphasis, this verse intensifies once more the fact that Islam is a religion .of Unity and Oneness. It hates any kind of hypocrisy, discord and dispersion

۱۶۰- مَنْ جاءَ بِالْحَسَنَهِ فَلَهُ عَشْرُ اَمْثالِها

وَمَنْ جاءَ بِالسَّيِّئَهِ فَلا يُجْزى اِلّا مِثْلَها وَهُمْ لا يُظْ-لَمُونَ

.۱۶۰ " Whoever brings a good (deed), he shall have ten times its like,

and whoever brings vice, he shall not be recompensed but with its like, and they shall not be dealt with unjustly."

Commentary : verse ۱۶۰

In this holy verse the multifold reward given for good deeds is referred to. Through previous verse, the wrong doers were threatened and reprimanded upon their evil deeds, while here, in this verse, the Qur'ān clearly says:

" Whoever brings a good (deed), he shall have ten times its like, ..."

But as for those who commit a sin, Allah will punish them equally as much as their sin. As a result of the greatness of His grace and generosity,Allah bestows the reward of a good action more than its due, and forgives the faults of the sinners. And, if he punishes one, He punishes as much as the one deserves, not more than that. The verse continues saying:

"...and whoever brings vice, he shall not be recompensed but with its like, ..."

Some of the commentators believe that the purpose of the Qur'ānic word /hasanah/ (a good deed) is ` Unity ', and the purpose of the word /sayyi'ah/ (a vice) is `infidelity'. According to this meaning, the essence of good deeds is Unity and the essence of vices is infidelity.

"... and they shall not be dealt with unjustly."

There will not be done any unjust against anybody, because none will be punished more than what one deserves.

Therefore, Allah treats with His grace when He gives reward, but He treats with His

justice when He punishes. The tenfold rewards that He gives for a good action, only one part is the wage of it and the rest nine parts are `Allah's grace'. Sura An-Nisā, No. ۴, Verse ۱۷۳ says:

".He will pay them their rewards fully and will bestow them more out of His Grace ..."

It is worthy to note that the tenfold reward is for all believers in general, but some deeds which are done in some circumstances by some qualified persons will be bestowed upto seven hundred times rewards, and even without measure rewards .either

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۱۶۱- قُلْ اِنَّنی

هَدل-نی رَبّی اِلی صِر اطٍ مُسْتَقیمٍ دینًا قِیَمًا مِلَّهَ اِبْر هیمَ حَنیفًا

وَما کانَ مِنَ الْمُشْرِکینَ

۱۶۱. " Say: ` Verily my Lord has guided me to a Straight Path, the established religion, the creed of Abraham, the upright one,

and he was not of the polytheists."

Commentary : verse ۱۶۱

This verse, together with the next verses by which Sura Al-An`ām ends, is, in fact, a summary of the subjects discusses about the struggle against paganism and idolatry stated in this Sura.

At first, in order to stand against the illogical notions and claims of pagans and idol worshippers, Allah orders His Messenger to tell them that his Lord has guided him to the Straight Path, which is the nearest path among all paths. This `Straight Path' is the same path of Unity and monotheism, and the path of eradication of the creed of paganism and polytheism. It says:

" Say: ` Verily my Lord has guided me to a straight path, ..."

Thus, the Qur'ān explains `the Straight Path' in this verse and the next two verses. First of all, it implies that it is a direct religion with the utmost correctness and veracity, eternal, and subsisting to the affairs of both religion and life, body and soul.

"... the established religion, ..."

And, since Arabs showed a special affection to Abraham, so that they even introduced their creed as Abraham's creed, the Qur'ān adds that the true creed of Abraham is the very one toward which you have been invited, not that which you have forged under his name.

"... ,the creed of Abraham ..."

That very Abraham (a.s.) is the one who turned away from the superstitious creed of his time and environment, and attached the Truth, i.e. the monotheism.

"... ,The upright one ..."

This meaning seems to be an answer to the expressions of polytheists who blamed the opposition of the Prophet (p.b.u.h.) with the creed of idolatry, which was the creed ,of the ancestors of Arabs. In answer to them

the Prophet (p.b.u.h.) says that this manner of breaking wrong customs and turning away from the superstitious notions of the environment is not only his job, but .Abraham (a.s.), whom they wholly respect, also did like that

:Then, as an emphasis, it says

".and he was not of the polytheists ..."

Abraham (a.s.) was a hero of breaking idols. He was an active and steadfast .challenger against idolatry

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۱۶۲- قُلْ اِنَّ صَلاتی وَنُسُکی وَمَحْیایَ وَمَماتی لِلّهِ رَبِّ الْع-الَمینَ

۱۶۳- لا شَریکَ لَهُ وَبِذ لِکَ اُمِرْتُ وَاَنَا اَوَّلُ الْمُسْلِمینَ

Say: ` Verily my prayer and my worship, my life and my death are for Allah, the " .۱۶۲
".Lord of the Worlds

No associate (there is) for Him, and this (submission) I have been commanded " .۱۶۳
".to, and I am the first of the Muslims

Commentary : verses ۱۶۲-۱۶۳

In the first verse, mentioned here, it points to the matter that the Prophet (p.b.u.h.) should tell the pagans that not only from the point of belief he is a unitarian and a monotheist, hut also, from the point of action, whatever good deed he does, including his prayer, all his worships, and even his death and life, in all, are for the sake of the .Lord of the Worlds

:The verse says

Say: ` Verily my prayer and my worship, my life and death are for Allah, the Lord of " ".the Worlds

That is, I am alive for Him, and I die for His sake. I devote whatever I have in His way. .All my desires, the whole love of mine, and the entire existence that I have is Allah's

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In order to nullify all kinds of paganism and idolatry, in this verse, it emphasizes that :Allah (s.w.t.) is the One that there is no associate and no compeer for Him. It says

"... ,No associate (there is) for Him "

:And, finally, the verse continues saying

and this (submission) I have been commanded to, and I am the first of the ..." ".Muslims

To be the first of the Muslims for the Prophet of Islam (p.b.u.h.) is either from the point of quality and importance of Islam, because the degree of his submission and his Islam was higher than all prophets, or that he was the first person of this community .who accepted the religion of the Qur'ān and Islam

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۱۶۴- قُلْ اَغَيْرَ اللّهِ اَبْغى رَبًّا وَهُوَ رَبُّ كُلِّ شَىْ ءٍ

وَلا تَكْسِبُ كُلُّ نَفْسٍ اِلاّ عَلَيْها وَلا تَزِرُ وازِرَةٌ وِزْرَ اُخْرى

ثُمَّ اِلى رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِما كُنْتُمْ

فيهِ تَخْتَلِفُونَ

Say : ` shall I seek a Lord other than Allah while He is the Lord of all things ? And " .۱۶۴ no one earns anything but to his own account; and no one bears the burden of another; then to your Lord is your return, so He will inform you of what you used to ".(differ (about

Commentary : verse ۱۶۴

In this verse, the Qur'ān criticizes the logic of the pagans in another way. It tells the Prophet (p.b.u.h.) to ask them whether it is appropriate to take a lord except Allah as their Lord, while He is the owner, the trainer, and the Lord of all things, and His ordinance and His command is current in the entire particles of the world. The verse :says

"... ? Say : ` shall I seek a Lord other than Allah while He is the Lord of all things "

A group of the short-minded pagans came to the Prophet of Islam (p.b.u.h.) and said that he should follow their creed. They added that if their creed was false, they might :bear the burden of his sin. This verse answers them by saying

And no one earns anything but to his own account; and no one bears the burden of ..." "... ;another

:Then the verse adds

then to your Lord is your return, so He will inform you of what you used to differ ..." ".((about

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۱۶۵- وَهُوَ الَّذی جَعَلَکُمْ خَلائِفَ الاَْرْضِ

وَرَفَعَ بَعْضَکُمْ فَوْقَ بَعْض دَرَج-ات لِیَبْلُوَکُمْ فی ما ات-ل-کُمْ

اِنَّ رَبَّکَ سَریعُ الْعِقابِ وَاِنَّهُ لَغَفُورٌ رَحیمُ

۱۶۵. " And He it is Who has made you successors in the earth, and raised some of you above others in grades that He may try you in respect to what He has given you. Verily your Lord is swift in retribution,

and indeed He is Forgiving, Merciful."

Commentary : verse ۱۶۵

Point

In this verse, which is the last verse of Sura Al-`An`ām, in order to complete the former discussions upon strengthening the foundation of Unity and struggling against paganism, the Qur'ān points to the rank of man and his situation in the world of existence. So, firstly it says:

" And He it is Who has made you successors in the earth, ... "

Man is Allah's vicegerence on the earth, and all the sources of the world are set at his disposal. Allah has issued Man's command and dominion over all these creatures. Such a man must not let himself fall so low that he becomes more degraded than an inanimate thing and then he prostrates before it.

Then the verse points to the difference of talents and the various bodily and spiritual merits of human beings, and to the aim of this difference and variation among men. The verse says:

"... and raised some of you above others in grades that He may try you in respect to what He has given you. ..."

At the end of the verse, the Qur'ān refers to man's freedom in choosing the path of

: happiness and wretchedness, stating the conclusion of these trials, as follows

".Verily your Lord is swift in retribution, and indeed He is Forgiving, Merciful ..."

: The Difference of Men and the Principal of Justice

No doubt, there are a series of artificial differences among the individuals of humankind which have been emerged as a result of the transgressions and cruelties .of some human beings performed upon some other people

For example : some persons are the owners of abundant wealth, but some others are terribly poor. Or, a great deal of people are unsound and sickly weak as a result of deficiency of nutrition and lack of hygiene, while some other people are in the best .condition of health, because all possibilities of life are available for them

These kinds of differences, such as : richness and poverty, knowledge and ignorance, health and sickness, and so on, are often the consequences of colonialism, .exploitation, various forms of slavery, and apparent and concealed transgressions

Surely, these kinds of differences can not be considered as the acts of the system of creation. So, there is no reason for us to defend the existence of such unacceptable .differences

Humankind, all together, form also a society resembled to a great, tall and fruitful tree. Every group, or even an individual, of them is responsible for a particular mission in this huge body, which demands a proportional construction peculiar to itself. That is why the Qur'ān says that these differences are as a means of your trial, and the term .'`trial', in the divine statements is used in the sense of `training and education

! Man's Vicegerency on the Earth

The Qur'ān has repeatedly introduced Man as the `vicegerent' and `representative' of Allah on the earth. This introduction, in addition to making clear the position of Man in creation, also explains this fact that properties, wealths, talents, and the whole merits that Allah has bestowed on Man are, in deed, in possession of Allah. Man is merely His representative who has been given leave by Him. It is evident, of course, that no representative is independant in his dominations, but his dominations ought to

be limitted to the leave and permission of the main

p: ۲۹۶

owner. This explanation may make this fact clear that, for example, regarding to the question of ownership, Islam keeps distance from both the camp of communism and .the camp of capitalism

The End of Sura Al-'An`ām

The End of Sura Al-'An`ām

(Sura Al–'A`rāf No.۷ (۲۰۶ verses in ۲۴ sections

:Introduction to the Sura

In The Name of Allah, The Beneficent, The Merciful

This Sura is a Meccan Sura. It has been narrated from Qattādah and Ḍahhāk who said .this Sura is a Meccan one, except verses ۱۶۳-۱۶۵ which were revealed in Medina

.The number of its verses, as kufians and Hejāzians have numerated, is ۲۰۶

: The Virtue of Studying This Sura

Ubayy-ibn-Ka`b, a leading comentator, has narrated from the holy Prophet of Islam' (p.b.u.h.) who said: " Who ever recites Sura 'Al-A`rāf, Allah will set a curtain between ".him and the Satan and, on the Day of Judgement Adam (a.s.) will be his intercessor

Ayyāshī, another commentator, by the way of his teacher Abū. Baṣīr, has narrated` from Imam Sādiq (a.s.) who said: " Whoever recites Sura Al-'A`rāf every month, will ".be among those that no fear shall be upon them, nor shall they grieve

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Sura Al-'A`rāf No. ٧

(The Elevated places)

Section ١: The Object of the Revelation of the Qur'ān

Point

(Verses ١-٣)

Qur'ān's revelation, its object Every soul shall be judged and every apostle will also be .questioned Deeds will be measured justly

بِسْمِ اللَّهِ الرَّحْمَ-نِ الرَّحِيمِ

١- المص

٢- كِت-ابٌ أُنْزِلَ اِلَيْكَ فَلا يَكُنْ فى صَدْرِكَ حَرَجٌ مِنْهُ

لِتُنْذِرَ بِه وَذِكْرى لِلْمُؤْمِنينَ

٣- اِتَّبِعُوا ما أُنْزِلَ اِلَيْكُمْ مِنْ رَبِّكُمْ

وَلا تَتَّبِعُوا مِنْ دُونِه اَوْلِياءَ قَليلاً ما تَذَكَّرُونَ

In The Name of Allah, The Beneficent, The Merciful

".'Alif `A', Lām `L', Mīm `M', Suād `Ṣ' " .١

A Book sent down to you so let there be no straitness in your breast about it - that " .٢ ".you may warn (people) thereby (and it be) a reminder to the believers

Follow what has been sent down to you from your Lord, and do not follow any " .٣ " ! guardians other than Him; how seldom do you remember

The holy Sura Al-'An`ām was concluded with statement about the Grace of Allah. This Sura, Al-A`rāf, begins with the name of the Qur'ān and also the ordinances of the religion and the wise sayings are stated therein. It says:

١. "Alif `A', Lām `L', Mīm `M', Suād `Ṣ'."

The abriviated letters, mentioned at the beginning of some Suras of the Qur'ān were discussed before.(١)They are some secrets between Allahand His Messenger (p.b.u.h.).

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"A Book sent down to you - ..."

The Qur'ān is a Book which has been sent down to you by the command of Allah.

"... so let there be no straitness in your breast about it - ..."

The verse, addressing the Prophet (p.b.u.h.) implies that there should not be any straitness in his breast because of communicating the Qur'ān to people.

The Messenger of Allah (p.b.u.h.) was afraid that the members of his tribe would accuse him as a liar, and then turn away from his statements, and hurt him. So, he was displeased from their injuries, and did not feel happy about it. Hence, Allah the Glorified, made him secured, and commanded him not to consider their ill treatment important.

It should be noted that the aim of sending down this Book is to warn people and frighten them from the evil consequence of their wrong thoughts and deeds. It is also a reminder for the true believers. The verse says:

"... that you may warn (people) thereby (and it be) a reminder to the believers."

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Part one, PP.۷۱-۷۳. Sura Al-Baqarah, No. ۲, verse ۱۱-۱

"... ,Follow what has been sent down to you from Your Lord "

This phrase is for the attention of those who are responsible and are also fully capable. It means that they should follow that which Allah has sent down to them. This ` act of following ' concerns those affairs which are either obligatory, or recommended, or legitimate. In these affairs a believer should follow the command of Allah, and the one must believe in them.

.One of its examples is that which says it is obligatory to avoid from forbidden things

"... ;and do not follow any guardians other than Him ..."

The verse warns us not to follow anything other than the Qur'ān so otherwise we will become sinners. It is evident that whoever is not the follower of the Qur'ān, is the follower of Satan and the idols. That is why Allah commands us to follow the Qur'ān and avoid following other than it. To follow the Qur'ān is the same as to follow Allah.

"! how seldom do you remember ..."

This part of the verse addresses the pagans and those disbelieving people who rarely remember the Truth and little they take advice. In fact, the purpose of this phrase is to say that the style of their manner is not agreeable. They ought to gradually adopt the admonishments of the Qur'ān and learn the affairs concerning of religion and life for themselves.

.' The Qur'nic word ` tathakkur', here, means: ` to learn little by little

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۴- وَكَمْ مِنْ قَرْيَةٍ اَهْلَكْن-اها فَجاءَها بَأْسُنا بَی-اتًا اَوْ هُمْ قائِلُونَ

۵- فَما كانَ دَعْواهُمْ

اِذْ جاءَهُمْ بَأْسُنا اِلاّ اَنْ قالُوا اِنّا كُنّا ظ-الِمينَ

And how many a town that We have destroyed, Our punishment came unto them " .۴ ".by night or while they slept at midday

So their cry, when Our punishment came unto them, was not save that they said: ` " .۵ ".' Verily we were unjust

Commentary : verses ۴-۵

In the previous verse, people were commanded to follow the Qur'ān, and to leave out following anything other than the Qur'ān. Now, this verse reminds them the fate of the past unjust nations so that they may fear and not to repeat the manner of those : nations. It says

And how many a town that We have destroyed, Our punishment came unto them by " ".night or while they slept at midday

Allah says that He has destroyed many people of the towns, and the Divine punishment was sent down over them by night or when they were relaxing at noon. It is obvious that having chastisement in such times is more dangerous for people than .in some other times

So their cry, when Our punishment came unto them, was not save that they said: ` " ".' Verily we were unjust

When Allah's chastisement was sent down, the only matter they stated was that they said that they were unjust. Thus, when they saw the punishment of Allah with their own eyes, or when they were involved in the Divine chastisement and were still rather alive, they began to confess their faults. This indicates that admission, confession of one's sins, and repentance at the time of befalling calamities and wretchednesses are

.not beneficial for the one

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p: ۳۰۲

۶- فَلَنَسْئَلَنَّ الَّذينَ اُرْسِلَ اِلَيْهِمْ وَلَنَسْئَلَنَّ الْمُرْسَلينَ

۷- فَلَنَقُصَّنَّ عَلَيْهِمْ بِعِلْمٍ وَما كُنّا غائِبينَ

Then certainly We will question those to whom (Our messengers) were sent, and " .۶ ".certainly We will also question the messengers

".Then certainly We will relate to them with knowledge for We were not absent " .۷

Commentary : verses ۶-۷

Point

The previous verse has referred to the worldly punishment. Here, in this verse, the existence of punishment and reckoning in the Hereafter is stated with several emphasis. In these two verses, the certainty of the existence of quention on the Day of Judgement and that it is not specialized to the sinners alone, is mentioned, too.

: Explanations

On the Day of Judgement, surely all people will be questioned, including: both the .۱ leaders, the nations and followers, both the good doers and the evildoers, and both the scholars and the imitators of them.

Then certainly we will question those to whom (Our messengers) were sent, and " ".certainly we will also question the messengers

****

In the next verse, in order that no one considers that questioning from communities and their concerning prophets can be an evidence that there is some thing concealed from Allah's knowledge, clearly and with an emphasis strengthened with an oath, it implies that Allah will explain all their deeds to them with His Knowledge, because He has never been absent from them. He (s.w.t.) has been with them everywhere and in

:all circumstances. The verse says

Then certainly We will relate to them with knowledge for "

".We were not absent

On that Day, questioning is a kind of calling to witness, making comfession and .۲ reprimand. But the fact is that there is nothing concealed to Allah to be discovered by .question

:Note

:There are some points upon this verse which should be noted, as follows

? What matter or matters will be questioned .۱

The bounties will be questioned : "Then on that Day you will surely be questioned .۲ about the bounties (you enjoined)." (Sura At-Takāthur, No. ۱۰۲, verse ۸). It is recorded in some Islamic traditions that the objective meaning of \`bounties', here, is the .'bounty of \`mastership' and \`leadership

The deeds of people will be questioned : "... we would most certainly question them .۳ .(all," "As to what they used to do." (Sura Al-Hijr, No. ۱۵, Verses ۹۲-۹۳

The limbs will be questioned of : "... surely the hearing and the sight and the heart, .۴ .(all of these shall be questioned about that." (Sura Al-'Isrā', No. ۱۷, verse ۳۶

As the Islamic traditions indicate, the life-time, the youth, the incomes, and the .۵ .expenses will be questioned

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۸- وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ

فَمَنْ ثَقُلَتْ مَو ازِينُهُ فَأُول-ئِکَ هُمُ الْمُفْلِحُونَ

۸. " And the measuring that Day will be just. Then whoever's scales be heavy, those are they who shall be prosperous."

Commentary : verse ۸

Point

A `scale' is the means of weighing. Each thing has a special means of measuring. The scale of a wall is a plummet. The heat of weather is measured by a thermometer. Fruits are measured in kilo. The length of cloth, as well as many other things, is measured by meter. The means of measuring an ordinary person, from the point of spiritualities, is some particular complete persons who are accepted as the example and symbol of justice.

Upon the commentary of the phrase: " And we will set up a just balance ..." mentioned in verse ۴۷ from Sura Al-'Anbiyā, No. ۲۱, Imam Sādiq (a.s.) said : " Prophets and saints are the scales." (Al-Mīzān, commentary).

In the supplication of Imam Amir-ul-Mu'mineen Ali (a.s.), addressing him (a.s.), we recite : " Peace be upon the Scale of deeds." These immaculate persons, who are our leaders and our guides, are the scales and the means of measuring others.

In Kifāyat-ul-Muwaḥḥideen, it is narrated from Imam Sādiq (a.s.) who said : " We are the scales." That is, Imam Amir-ul-Mu'mineen Ali (a.s.) and all other immaculate Imams are the scale of distinguishing between right and wrong.

So, the verse says:

" And the measuring that Day will be just. Then whoever's scales be heavy, those are they who shall be prosperous."

: Explanations

On the Day of Resurrection, the possession is with the right (١) , andthe Day is the .١ .(day of right (٢) , and the measuring is also just. (The aboveverse

On that Day, arrangements of the Hereafter are justly measured and the . ٢ reckoning, the judgement, the commandments, the rewards and retributions are .wholly based on justice

"... .And the measuring that Day will be just "

****

Here is protection only Allah's, the True one;..." Sura Al-Kahf, No. ١٨, Verse ۴۴ " ١ -١
That is the True (sure) Day..." Sura An-Naba', No. ٧٨, Verse ٣٩ " ٢ -٢

۹- وَمَنْ خَفَّتْ مَو ازِينُهُ فَأُول-ئِکَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ

بِما کانُوا بِای-اتِنا یَظْ-لِمُونَ

۹. " And whoever's scales be light, those are they who have ruined their selves for they used to be unjust unto Our Signs."

Commentary : verse ۹

Those persons, whose scales are light, will be involed in an eternal punishment, because they have denied Allah's Signs and reasonings in their lives.

The Arabic term /xusrān/ (loss), mentioned in this verse, means `to lose the capital'. The greatest capital of man is his self. When the self of a man falls into perdition, he has incurred a loss. On the contrary, those whose scales of good deeds are heavy on the Day of Judgement, will be prosperous.

" And whoever's scales be light, those are they who have ruined their selves for they used to be unjust unto Our Signs."

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۱۰- وَلَقَدْ مَكّنّ-اكُمْ فِى الْأَرْضِ وَجَعَلْنا لَكُمْ فيها مَع-ايِشَ

قَليلاً ما تَشْكُرُونَ

And certainly We have given you power in the earth, and We have made the " .۱۰ .means of livelihood for you in it, (but) little it is that you give thanks

Commentary : verse ۱۰

.In the life of this world, everything is under the authority of man

: The verse says

"... ,And certainly We have given you power in the earth "

The creation of the earth and its conditions, from the point of rotation, heat, light, absorbing and warding off waters, receiving offals, and yielding plants, vegetables, .fruits etc. all are in a state that man can take the earth as his own residence

However, the laws of nature are in a form that man can control them and take them under his authority. If Allah had not tamed it, man, by himself, would not have had .ability to bring it under subjugation and to enjoy of it

"... ,and We have made the means of livelihood for you in it ..."

Thus, these bounties should be utilized alongside the path of gratitude of man, not as a means of his negligence and gratifying his desires and his unlawful passions. The Qur'ān has frequently referred to the ingratefulness, negligence and faithlessness of : the majority of people. The verse says

".but) little it is that you give thanks) ..."

****

Section ۲ : Creation of Adam and the Defiance of Satan

Point

Adam's creation Angels were ordered to prostrate before Adam The defiance of Satan –

The Satan cast out

.Adam beguiled by the Satan Adam's seeking Allah's pardon

١١- وَلَقَدْ خَلَقْن-اكُمْ ثُمَّ صَوَّرْن-اكُمْ

ثُمَّ قُلْنا لِلْمَل-ئِكَهِ اسْجُدُوا لِآدَمَ فَسَجَدُوا اِلّآ اِبْل-يسَ

لَمْ يَكُنْ مِنَ السّ-اجِدينَ

And indeed We created you, then We fashioned you, then We said to the angels: " .١١ ` Prostrate yourselves unto Adam.' So they (all) did prostrate themselves except ".Iblees; he was not of the prostrating ones

Commentary : verse ١١

The Story of Satan's Disobedience

The creation of man and his being fashioned is referred to in seven Suras of the .Qur'ān

: In the current verse, Allah says

And indeed We created you, then We fashioned you, then We said to the angels: ` " Prostrate yourselves unto Adam.' So they (all) did prostrate themselves except Iblees; ".he was not of the prostrating ones

All angels, including Iblees who was in their row, while he was not from among them, were commanded to prostrate themselves unto Adam, the first ancestor of the whole

human beings. They totally accepted and eagerly obeyed the command of Allah, .except Iblees

The prostration of the angels for Adam was not done in the sense of `prostration of worship', because the act of being worshipped is specific to Allah alone. Then, .prostration here is for humility and modesty

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۱۲- قالَ مامَنَعَکَ اَلاّ تَسْجُدَ اِذْ اَمَرْتُکَ

قالَ اَنَا خَیْرٌ مِنْهُ خَلَقْتَنی مِن نارٍ وَخَلَقْتَهُ مِنْ طینٍ

He said: ` What prevented you that you did not prostrate when I commanded you " .۱۲ ? ' He said: ` I am better than him. You created me of fire while You created him of ".' clay

Commentary : verse ۱۲

This verse indicates that Allah called Iblees to account for the disobedience and rebellion he showed, and He asked him about the reason for which he refused .prostration when He commanded him to prostrate

: The verse says

He said: ` What prevented you that you did not prostrate when "

"... ' ? I commanded you

,In answer to this question, Iblees resorted to an implausible excuse

: as the verse points out

He said: ` I am better than him. You created me of fire while You created him of ..." ".' clay

Iblees imagined, as if, fire is superior to clay. This was one of the greatest faults of Iblees. Or, perhaps, he did not make a mistake either, but he told a lie because of his .arrogance and selfishness

But the privilege of Adam was not that he was created of clay. The main superiority of Adam was that very spirit of humanity and the rank of vicegerency of Allah that he .was given

There arises a question here, asking how Satan spoke with Allah, and whether .revelation was sent down to him

The answer to this question is that there is no problem that Allah speaks with another person, not by means of revelation and messengership, but through innate inspiration, or by way of some angels, whether this person is one of the righteous and the purified ones, like Mary and mother of Moses, or one of the dishonest ones, like .Satan

****

۱۳– قالَ فَاهْبِطْ مِنْها فَما یَکُونُ لَکَ اَنْ تَتَکَبَّرَ فیها

فَاخْرُجْ اِنَّکَ مِنَ الصّ–اغِرینَ

: (Allah) said: ` Get you down from this (state) " .۱۳

.it does not befit you to behave proudly therein. Therefore, go you out

".' Verily you are of the abject ones

Commentary : verse ۱۳

In view of the fact that Satan's refusal from prostrating for Adam (a.s.) was not an ordinary and simple refusal, nor it was counted a habitual sin, but it was a rebellion accompanied with a protest and denial unto the Glory of Allah, then his opposition found a way to infidelity and negating Allah's knowledge and wisdom. And, consequently, he had to lose his own positions and personal status in divine portal. So, Allah sent him out from the distinguished situation he had obtained in the standing : ranks of angels. The verse says

"...: (Allah) said: ` Get you down from this (state) "

Then, Allah describes the origin of this getting down to him by the following sentence, .and explains that he was not right to pave the path of pride in that rank

"... .it does not befit you to behave proudly therein..."

: Again, as an additional emphasis, Allah's statement continues to be recited as follows

".' Therefore, go you out. Verily you are of the abject ones ..."

That is, not only Satan did not become magnified by that action, but also, on the .contrary, he was entitled as the abject ones

It is clearly understood from this part of the verse that the entire misfortune and .wretchedness of Satan was the effect of his arrogance

:It is also narrated in Usūl-i-Kāfī from Imam Sādiq (a.s.) who has said

The principals of infidelity (and disobedience) are three things : greed, pride, and " jealousy. Greed caused Adam to eat from the forbidden tree; pride caused Iblees to disobey the command of Allah when he was ordered to prostrate for Adam; and ".jealousy caused one of Adam's sons to kill another one

۱۴- قالَ اَنْظِرْنی اِلی یَوْمِ یُبْعَثُونَ

۱۵- قالَ اِنَّکَ مِنَ الْمُنْظَرینَ

Instead of repentance, Iblees) said: ` Respite me until the day when they are) " .۱۴
".raised up

".He (Allah) said: ` Verily you shall be of the respited ones " .۱۵

Commentary : verses ۱۴-۱۵

.But the story of Satan did not conclude to that only happening

When he found that he was banished from the throne of Allah, he increased his rebellion and obstinacy. Instead of repentance, returning toward Allah, and confessing his fault, the only thing Iblees asked for from Allah was that he desired to : be respited until the day when all will be raised up. The verse says

Instead of repentance, Iblees) said: ` Respite me until the day when they are raised) "
".up

****

This demand of Satan was somehow accepted by Allah when He (s.w.t.) said that he : would be of the respited ones. Here is the statement of the Qur'ān

".He (Allah) said: ` Verily you shall be of the respited ones "

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۱۶- قالَ فَبِما اَغْوَيْتَنى لَاَقْعُدَنَّ لَهُمْ صِر اطَكَ الْمُسْتَقيمَ

He (Satan) said: ` Since You have let me wander off, I will certainly lay wait for " .۱۶
".' (deceiving) them in Your Straight Path

Commentary : verse ۱۶

Satan did not want, of course, to have a long life and to be alive in order to compensate the past, but he expressed his aim of this long life that, the same as he was wandered off, he could lay wait on the Straight Path of Allah and deceive them all, .so that, the same that he got astray, they might go astray, too

:The verse says

He (Satan) said: ` Since You have let me wander off, I will certainly lay wait for "
".' (deceiving) them in Your Straight Path

****

۱۷- ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ اَيْديهِمْ وَمِنْ خَلْفِهِمْ

وَعَنْ اَيْمانِهِمْ وَعَن شَمائِلِهِمْ

وَلا تَجِدُ اَكْثَرَهُمْ شاكِرينَ

۱۷. "Then I will certainly come upon them from before them, and from behind them, and from their right and from their left;

and You will not find most of them thankful."

Commentary : verse ۱۷

Point

In order to confirm and to complete his statement, Satan added that, not only he will lay wait on their way, but also he will come upon them from the sides of four directions to deceive them. The verse says:

"Then I will certainly come upon them from before them, and from behind them, and from their right and from their left;

and You will not find most of them thankful."

In a tradition, it is narrated from Imām Bāqir (a.s.) who, deeply commenting upon the four directions, said: "The purpose of coming `from before' is that Satan shows the coming world, which man has in front of him, simple and hollow to him. The purpose of `from behind' is that he (Satan) invites people to gathering properties and massing wealth, and to nigardliness concerning the payment of the compulsory alms to be abandon in favour of children and inheritors. The purpose of `right side' is that he spoils the spiritual affairs in man's view by creating doubts and dubious things. And, the purpose of `left side' is to pretend the material pleasures and lusts beautiful in the view of man." (۱)

The oath of Satan

Some Islamic traditions denote that when Satan made an oath that he will lay in wait of man from four sides in order to lead him astray or to bar him, angels, sympathizing with man, said: " O' Allah ! how this man will be delivered ? " The Lord answered : " There are two ways open for him, the upward and the downward. Whenever man stretches his hands for

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Majama`-ul-Bayān, Vol. ۴, P. ۴۰۳, Tafsir-ul-Burhan, tradition No.۵ ۱ -۱

supplication, or puts his head on the ground, I will forgive him of the sins of seventy years." (Fakhr-i-Rāzī, At-Tafsīr-ul-Kabīr)

As soon as Adam was informed of the domination of Satan, he invoked Allah. Then he was addressed (by Him) not to be worried, because He will count a sin one fold and a good deed ten folds. Besides, the gate of repentance is open to him. (Tafsīr-i-Nūr-uth-Thaqalayn)

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۱۸- قالَ اخْرُجْ مِنْها مَذْءُومًا مَدْحُورًا لَمَنْ تَبِعَکَ مِنْهُمْ

لَأَمْلَئَنَّ جَهَنَّمَ مِنْکُمْ اَجْمَعینَ

.Said He: ` Get out from this (state), despised, driven away " .۱۸

".' Whoever of them will follow you, I will surely fill Hell with you all

Commentary : verse ۱۸

Point

By this verse, once more the command of dismissing Satan from the position of nearness to Allah and the rank of highness, is issued. Here, there is a difference that the command of his dismissal has been issued with a more intensive despise. Perhaps, this was for the obstinacy that Satan showed later when he insisted on the temptation upon humankind and increased a greater sin to his former sins. Therefore, :as the Qur'ān points out

"... .Said He: ` Get out from this (state), despised, driven away "

And Allah made an oath that whoever of them follows Satan He will fill Hell with him : and them all. The verse says

".' Whoever of them will follow you, I will surely fill Hell with you all ..."

: Explanations

A moment of having pride and saying " I am better than ..." (۱) may bring forth some surprising sequels. For instance : " Get you down ... go you out. Verily you are of the abject ones."(۲) All these despises and falls arespread upon the proud Satan, since, .instead of apology, he decided to lead astray humankind

The Arabic term /ma…'ūm/ is derived from /…a`ima/ in the sense of `a severe blemish'; and the Arabic term /madḥūrā/ is derived from /daḥr/ which means `to drive away

.'disgracefully

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p: ۳۱۶

Current Sura, verse ۱۲ ۱ -۱

Current Sura, verse۱۳ ۲ -۲

۱۹- وَی–ا ادَمُ اسْکَنْ اَنْتَ وَزَوْجُکَ الْجَنَّهَ فَکَلاَ مِنْ حَیْثُ شِئْتُما

وَلا تَقْرَبا ه–ذِهِ الشَّجَرَهَ فَتَکُونا مِنَ الظّ–الِمینَ

And O' Adam ! dwell you and your spouse in the Garden, and eat you two from " .۱۹ ".wherever you two desire, but do not approach this tree lest you will be of the unjust

Commentary : verse ۱۹

The statement of the verse is told Adam (a.s.) saying that he and his wife would dwell in the Garden and that it was permissible for them to eat whatever and wherever they desired, but they should not approach that tree in order to eat from it, because .they would deprive themselves from a great reward

A detailed commentary upon this holy verse was offered under the description of (Sura Al-Baqarah, No. ۲, verse ۳۵. (۱)

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p: ۳۱۷

۱- ۱ ۱۵۰-۱۵۵ .The Light of the Holy Quran, Part۱, PP

۲۰- فَوَسْوَسَ لَهُمَا الشَّيْط-انُ لِيُبْدِيَ لَهُما ماوُرِیَ عَنْهُما مِنْ سَوْء تِهِما

وَقالَ ما نَهل-كُما رَبُّكُما عَنْ ه-ذِهِ الشَّجَرَهِ

اِلّا اَنْ تَكُون-ا مَلَكَيْ-نِ اَوْ تَكُون-ا مِنَ الْخ-الِ-دينَ

Then Satan whispered (evil suggestions) unto the two (Adam and Eve) that he " .۲۰ might manifest unto them that which was hidden from them of their shameful parts, :and he said

Your Lord has not prohibited you from this tree except that you may not both ` ".become two angels or that you may (not) become of the immortals

Commentary : verse ۲۰

Satan tempted Adam and Eve in the feature of a friend and a benevolent one. He knew that whoever's shameful parts be manifest, the one should not remain in Heaven. The only way by which the privity parts of Adam and Eve could become manifest was eating from the forbidden tree. So, Satan planned a plot that they might .eat from that tree

Thus, Satan prepared the necessary things of their banishment from heaven. He told them if they had eaten from that tree, they would have turned into the form of angels .and they could remain in Heaven forever

He said that the reason of that prohibition was that they would not become angels, or .would not dwell in Heaven for ever

: The verse says

Then Satan whispered (evil suggestions) unto the two (Adam and Eve) that he might " manifest unto them that which was hidden from them of their shameful parts, and he :said

Your Lord has not prohibited you from this tree except that you may not both ` ".become two angels or that you may (not) become of the immortals

****

p: ۳۱۸

۲۱- وَقاسَمَهُما اِنّی لَکَما لَمِنَ النّ-اصِحینَ

".' And he swore unto them both: ` Verily I am a sincere adviser to you " .۲۱

Commentary : verse ۲۱

Satan made an oath for Adam and Eve that he was an absolute benevolent in inviting them to eating from that tree. Therefore, their delusion was strengthened thereby, .because Adam and his wife imagined that no one would swear by Allah falsely

:The verse says

".' And he swore unto them both: ` Verily I am a sincere adviser to you "

****

۲۲- فَدَلّ-هُما بِغُرُورٍ

فَلَمّا ذاقَا الشَّجَرَه بَدَتْ لَهُما سَوْء تُهُما

وَطَفِق-ا يَخْصِف-انِ عَلَيْهِم-ا مِنْ وَرَقِ الْجَنَّ-هِ

وَناداهُم-ا رَبُّهُم-ا اَلَمْ اَنْهَكُم-ا عَنْ تِلْكُمَا الشَّجَرَهِ

وَاَقُلْ لَكُما اِنَّ الشَّيْط-انَ لَكُما

عَدُوٌّ مُبينٌ

Then he (Satan) caused them both to fall by deceit; so when they tasted the " .۲۲ (forbidden) tree, their shameful parts became exposed to them and they both took to ;stitching upon themselves leaves of the Garden

:and their Lord called out to them

Did I not forbid you both from that tree and (did I not) say to you that verily Satan is ` ".' ? a manifest foe for you

Commentary : verse ۲۲

Satan deceived Adam and Eve and caused them to be thrown down into the valley of misfortune so that they were sent away from that exalted rank. As soon as they tasted from the fruit of that tree and ate it, their clothings fell down from their bodies, .and they ashamed from each other

: The verse says

Then he (Satan) caused them both to fall by deceit; so when they tasted the " "... (forbidden) tree, their shameful parts became exposed to them

: The verse continues saying

"... ;and they both took to stitching upon themselves leaves of the Garden ..."

That is, they took the leaves of the trees and put them over each other in order to cover their privity parts therewith. Regarding this matter, it was pointed out in Sura Al-Baqarah that the geneneral interest was so that such a scene would come forth for Adam and Eve, and they should come out from the Garden. Their banishment from the Garden was not

their retribution, because prophets do not commit any sin so that they be deserving of retribution. It was only a `leaving the better', i.e. if they did not do it, it would be .better

:and their Lord called out to them ..."

Did I not forbid you both from that tree and (did I not) say to you that verily Satan is ` ".' ? a manifest foe for you

.This was what Allah, addressing Adam and Eve, called out to them both

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۲۳- قالا رَبَّنا ظَ-لَمْنا اَنْفُسَنا

وَاِنْ لَمْ تَغْفِرْ لَنا وَ تَرْحَمْنا لَنَكُونَنَّ مِنَ الْخ-اسِرينَ

,They said: ` Our Lord ! We have been unjust to ourselves " .۲۳

,and if You do not forgive us and have (not) mercy on us

".' we shall certainly be of the losers

Commentary : verse ۲۳

In answer to the reprimand of Allah, they both said that they were unjust to :themselves. The verse says

"... ,They said: ` Our Lord ! We have been unjust to ourselves "

The objective meaning of `being unjust', here, is that they abandoned performing a .recommendable act and, therefore, they were deprived from its recompense

Their purpose of their statement may be that as a result of coming down on the ground, and being deprived from that peaceful and blessful life, they incurred unjust .to themselves

: The verse, from the tongue of Adam and Eve, continues saying

and if You do not forgive us and have (not) mercy on us, we shall certainly be of the ..." ".' losers

They invocated Allah that if He did not cover their blemish and did not have mercy on them, and did not bestow His grace and His other favours by means of endowing His blessings and some other rewards upon them, they would be from those people who .do not enjoy and benefit of their lives

Whenever a person causes a loss unto himself, or does not ward off a damage from .himself, he has been unjust to himself, without being worthy of bearing retribution

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۲۴- قالَ اهْبِطُوا بَعْضُكَمْ لِبَعْضٍ عَدُوٌّ وَلَكَمْ فِی الَارْضِ مُسْتَقَرٌّ

وَمَت-اعٌ اِلی حینٍ

۲۵- قالَ فیها تَحْیَوْنَ وَفیها تَمُوتُونَ وَمِنْها تُخْرَجُونَ

He said: ` Get you down, some of you (being) the enemies of others and for you " .۲۴ there is in the earth an abode and a provision for a (fixed) time.' "

He said: ` Therein shall you live, and therein shall you die, and from it shall you be " .۲۵ raised.' "

Commentary : verses ۲۴-۲۵

It was thus that Adam and Eve were banished from the Garden, and, thereafter, humankind began their adventurous lives on the earth. The Qur'ān says:

He said: ` Get you down, some of you (being) the enemies of others and for you " there is in the earth an abode and a provision for a (fixed) time.' "

****

Allah says to human beings that both your lives and deaths perform on the earth, and, on the Resurrection Day you will be raised and come out from inside the ground.

He said: ` Therein shall you live, and therein shall you die, and from it shall you be " raised.' "

It is understood from this verse that, on the Resurrection Day, Allah will raise and bring out human beings from this very ground.

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Section ۳: Mankind warned against its enemy, Satan

Point

Mankind was warned against Satan and his Tribe Sincerity in prayer

.Justice in dealings enjoined

۲۶- ی-ابَنِی ادَمَ قَدْ اَنْزَلْنا عَلَیْکُمْ لِباسًا یُو ارِی سَوْء تِکُمْ وَریشًا

وَلِباسُ التَّقْوی ذ لِکَ خَیْرٌ ذ لِکَ مِنْ ای-اتِ اللّهِ لَعَلَّهُمْ یَذَّکَّرُونَ

۲۶. " O' children of Adam ! We have indeed sent down to you clothing to cover your ;shameful parts, and (for) adornment, and the raiment of piety

".that is the best. This is of the Signs of Allah so that they may take admonition

Commentary : verse ۲۶

! A Warning unto All the Children of Adam

From this holy verse on, Allah states a series of constructive commandments and recommendations for all the children of Adam, which, in fact, are the continuation of .Adam's affairs in Heaven

At first, He points to the subject of clothing and covering the body, which had an : important function in the event of Adam. Allah says

" O' children of Adam ! We have indeed sent down to you clothing to cover your "... ,shameful parts

The usage of the clothing that He has sent for us is not only for covering the body and concealing its shameful parts, but it is also a factor of adornment. Clothing is a splendor and an ornament which makes one's stature seem more beautiful than what .it really is

"... ,and (for) adornment ..."

Following this phrase, which refers to the outward clothing of people, the Qur'ān streches the discussion to the spiritual clothing. As the manner of the Qur'ān is in many other instances, it combines these two aspects together, and says that the clothing of piety is better than that clothing. It says:

"... .and the raiment of piety; that is the best ..."

The resemblance of piety and righteousness to `raiment' is a very explicit and expressive resemblance. Clothing both protects the body from cold and heat, and is a fender against a great deal of dangers. It both covers the vices of the body and is an ornament for persons. The essence of piety and righteousness, besides covering the ugliness of man's sins and protecting him from a lot of personal and social dangers, is also considered a very great adornment for him. It is a notable ornament which .increases his personality

The objective meaning of `the raiment of piety' is that very spirit of piety which ,'protects the soul of man, and, however, the sense of `shy

.righteous deed.', and the like of them are assembled in it`

At the end of the verse, the Qur'ān implies that these raiments that Allah has assigned for you, irrespective of the material raiment and the spiritual one, bodily raiment and the raiment of piety, are wholly from among the signs of Allah, so that the servants of Allah may remember the Divine bounties. It says :

".This is of the signs of Allah so that they may take admonition ..."

: Raiments in the Past and Present

As far as the history of man indicates, human beings have always worn clothes, but, in our time, the means of producing clothes have so vastly varied and developed that it .is not compareable with the past at all

And, unfortunately, the secondary aspects of clothes, and even its unpleasant and disgraceful instances, have so vastly spread that they are being preceded the .philosophy of clothing

Clothing has been taken a factor of kinds of luxuries, expansion of corruptions, excitation of lusts, gaudiness, haughtiness, prodigality, extravagance and the like of

them. Sometime there may be found some surprising clothes among people, and particularly among those young ones who imitate the western customs, that its .aspect of madness precedes its aspect of intellect

The custom of following fasition in clothing, not only waste a great deal of wealth, but .also squanders a great part of time and powers of individuals

۲۷- ی-ابَنِی ادَمَ لا یَفْتِنَنَّکُمُ الشَّیط-انُ

کَما اَخْرَجَ اَبَوَیْکُمْ مِنَ الْجَنَّهِ یَنْزِعُ عَنْهُما لِباسَهُما

لِیُرِیَهُما سَوْء تِهِما

اِنَّهُ یَرل-کُمْ هُوَ وَقَبیلُهُ مِنْ حَیْثُ لا تَرَوْنَهُمْ

اِنّا جَعَلْنَا الشَّی-اطینَ اَوْلِیاءَ

لِلَّذینَ لا یُؤْمِنُونَ

O' children of Adam ! Let not Satan seduce you as he expelled your parents from " .۲۷ the Garden, stripping them both of their clothings that he might expose unto them ,their shameful parts. Surely he sees you

he and his Tribe, from where you do not see them. We have made the Satans the ".friends of those who do not believe

Commentary : verse ۲۷

Point

The previous verse referred to raiment as a divine bounty. Here, the Qur'ān warns us .to be aware that Satan does not take away this raiment and bounty from us

Satan seduces the believing people either, and causes them to deviate from the straight path. But he has not a full mastership and domination over them, because a believing person can be saved by means of repentance and refuging to Allah. Thus, .his domination is over the disbelievers

O' children of Adam ! Let not Satan seduce you as he expelled your parents from the " Garden, stripping them both of their clothings that he might expose unto them their shameful parts. Surely he sees you, he and his Tribe, from where you do not see ".them. We have made the Satans the friends of those who do not believe

Explanations

1. Any kind of propaganda and preach, which ends to nakedness, is Satanic.

2. Exposing the privity parts is a preparation for the lack of belief and domination of Satan.

3. Nakedness is a factor of banishment from the rank of nearness to Allah.

4. Adam (a.s.), who was prostrated unto by the angels, was seduced by Satan, therefore, you should be more careful.

5. Satan is not alone, He has some groups of assistances, too. They watch you in all moments.

****

۲۸- وَاِذا فَعَلُوا ف-احِشَةً قالُوا وَجَدْنا عَلَيْها اباءَنا وَ اللّهُ اَمَرَنا بِها

قُلْ اِنَّ اللّهَ لا يَأْمُرُ بِالْفَحْشاءِ

اَتَقُولُونَ عَلَى اللّهِ ما لا تَعْلَمُونَ

۲۸. And whenever they commit an indecency, they say: ` We found our fathers " (acting) upon it, and Allah has enjoined it on us.' Say :

Verily Allah does not enjoin indecencies. Do you say against Allah what you do not ` know ? '."

Commentary : verse ۲۸

In this verse, the Qur'ān points to one of the important temptations of Satan, which is usually stated by the tongues of some persons who have Satanic qualities. It is so that when they do a disgraceful action, and they are asked of its reason, they will answer that it is the custom and tradition that they have found with their ancestors upon it in addition that Allah has enjoined them upon it, too. The verse says :

" And whenever they commit an indecency, they say: ` We found our fathers (acting) upon it, and Allah has enjoined it on us. ' … "

It is interesting that, for answering them, the Qur'ān does not pay attention to the first reason, i.e. the blindly following their fathers. It suffices to answer their second proof. It says :

"… Say : ` Verily Allah does not enjoin indecencies … "

The reason of this statement is that Allah's commandment is not separate from the command of intellect.

Then the verse ends with the following holy phrase :

"… Do you say against Allah what you do not know ? '."

The objective meaning of the Arabic word /fāhišah/ (indecency), here, in this verse, is

any indecent and disgrace action, including ` naked circumambulation. This action was performed by some ignorant people in order to follow their unjust leaders, which is .counted one of its clear denotation expansions

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p: ٣٢٨

۲۹- قُلْ اَمَرَ رَبّی بِالْقِسْطِ

وَاَقیمُوا وُجُوهَکُمْ عِندَ کُلِّ مَسْجِدٍ وَ ادْعُوهُ مُخْلِصینَ لَهُ الدّینَ

کَما بَدَاَکُمْ تَعُودُونَ

۲۹. " Say: ` My Lord has enjoined justice, and set your faces upright (toward Him) at every place of worship, and call upon Him being sincere to Him in religion. As He brought you forth in the beginning, so shall you also return."

Commentary : verse ۲۹

The verse begins as follows:

" Say: ` My Lord has enjoined justice, ... "

The Qur'ān commands the Prophet (p.b.u.h.) to say that his Lord has enjoined him justice, and to what wisdom testifies that it is proper, right, and good.

It has been said that the purpose of the Qur'nic term /qist/ (justice), here, is ` Unity'.

"... and set your faces upright (toward Him) ..."

It addresses the Prophet (p.b.u.h.) and tells him to say that the servants should intend to worship Allah while they are rightly stationed toward the direction of the Ka`bah, not toward any other direction.

"... at every place of worship, ..."

You should observe this divine ordinance at anytime and place of prostration that you are. The purpose of this holy phrase is in the state of ` prayer'.

"... and call upon Him being sincere to Him in religion. ..."

In this part of the verse, it commands that servants should worship Allah sincerely. That is, sincerity in worshipping Allah (s.w.t.) has been enjoined. The verse concludes as follows:

There are some ideas stated upon the relation of this meaning to the former :circumstance, as follows

The statement means that we should call upon Allah (s.w.t.) sincerely, since, finally, we .will be raised up again and we will be given our rewards in Hereafter

the Qur'ān implies that if, from the point of intellect, it is difficult for you to consider this fact in your mind, look upon your creation in the beginning. Then do know that, as Allah brought you forth from the infinite desert of non-existence into the flower-garden of existence, once more, after death He will give life to your earthly body, too, .in the form of a new creation, and He will raise you up again

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۳۰- فَرِيقً‌ا هَ-دى وَفَرِيقًا حَ-قَّ عَلَيْهِ-مُ الضَّ-لالَةُ

إِنَّهُمُ اتَّخَذُوا الشَّي-اطِينَ أَوْلِياءَ مِنْ دُونِ اللّهِ

وَيَحْسَبُونَ أَنَّهُم مُهْتَدُونَ

.۳۰ " A party He has guided aright while a party error is justly their due,

(for) verily they took Satans for their guardians other than Allah,

and they think that they are the ones guided aright."

Commentary : verse ۳۰

There are some groups of people who, as a result of receptivity and accepting the invitation of the Truth, have been involved in the grace of Allah and have gained the reward of guidance. On the contrary, those who rejected the invitation of the Truth, have been deprived from the grace of Allah, and they have been left to themselves. And, consequently, the light of guidance did not brighten wide their breasts, nor it lightened their hearts, and they were deserving of aberration.

" A party He has guided aright while a party error is justly their due, ..."

In view of the point that this meaning has occurred after the statement of raising up the dead, it makes clear that `guidance' is in the sense of `leading', and `aberration' is applied with the meaning of `being deprived from good rewards and Heaven'.

"... (for) verily they took Satans for their guardians other than Allah, ..."

This statement points out to this fact that their retribution is not undue and without any cause. It is for this condition that they have committed sins and have preferred the love of Satan to the love of Allah.

Instead of obeying Allah, they have obeyed Satan.

"... and they think that they are the ones guided aright."

They disobey Allah, yet they think that they are on the path of right and they are .guided aright

****

۳۱- ی-ابَنی ادَمَ خُذُوا زینَتَکَمْ عِندَ کُلِّ مَسْجِدٍ

وَکُلُوا وَاشْرَبُوا وَلا تُسْرِفُوا

اِنَّهُ لا یُحِبُّ الْمُسْرِفینَ

۳۱. "O' children of Adam ! wear your beautiful apparel at every time and place of prayer, and eat and drink but do not act extravagantly; verily He does not like the extravagant (ones)."

Commentary : verse ۳۱

The verse addresses all the children of Adam, saying to them that they should take with themselves their clothings with which they ornament themselves when they perform every prayer.

It has been narrated that whenever Imam Hassan Mujtabā stood to keep prayer, he used to wear his best clothes. In answer to the question why he (a.s.) used to do so, he said : " Allah is beautiful and He likes beauty.

Therefore, I decorate myself for Him." And after that, he recited the verse under discussion.

" O' children of Adam ! wear your beautiful apparel at every time and place of prayer, ..."

Some of the commentators have said that this verse enjoins Muslims to wear their own clothes at the time of performing every prayer and circumambulation. This is opposite the notion of the pagans who used to circumambulate nakedly. They said that they would not worship the Lord with the clothes in which they had committed sins.

Some other commentators have said that the purpose of `wearing the beautiful apparel' is targeted to combing the hair at the time of establishing every prayer.

The verse continues saying :

and eat and drink but do not act extravagantly; verily He does not like the ..." ".(extravagant (ones

It is narrated from Ibn-`Abbās who has said : "Eat whatever you desire, and wear whatever you like, but beware that the two qualities of extravagance and pride do not ".cause you to commit sin

p: ۳۳۲

Section ۴ : The Guidance through Messengers and Their Rejections

Point

The messengers coming with the guidance The fate of disbelievers the guilty ones shall accuse

.each other and shall themselves witness against themselves

۳۲- قُلْ مَنْ حَرَّمَ زينَهَ اللّهِ الَّتِی اَخْرَجَ لِعِبادِه وَ الطَّیِّباتِ مِنَ الرِّزْقِ

قُلْ هِیَ لِلَّذینَ امَنُوا فِی الْحَیوهِ الدُّنْیا

خالِصَهً یَوْمَ الْقِی-مَهِ

کَذ لِکَ نُفَصِّلُ الای-اتِ لِقَوْمٍ یَعْلَمُونَ

۳۲. " Say: ` Who has prohibited the ornament of Allah and the good provision which He has brought forth for His servants ? ' Say: ` These are for those who believe in the (short) life of this world (to be) exclusively theirs on the Day of Resurrection.' Thus do ".We explain the Signs for a people who know

Commentary : verse ۳۲

:The verse begins thus

Say: ` Who has prohibited the ornament of Allah and the good provision which He " "...' ? has brought forth for His servants

The Prophet (p.b.u.h.) is commanded to ask who has forbidden the clothings with which people decorate themselves, and who has prohibited the pure and good sustenances. These are the things Allah has created for His servants. The verse : continues saying

Say: ` These are for those who believe in the (short) life of this world (to be) ..." "... '.exclusively theirs on the Day of Resurrection

These bounties, in this present world, are for the believing people, yet they are not peculiar to them, because disbelieving ones have also a share in them. But, in the Hereafter, they are special to the believers and none else will have a share in them.

p: ٣٣٣

The fact that in this statement Allah has not said that these are in the world for both those who believe and those who do not believe, is in order to attract the attentions to this matter that bounties have been created for the benefit of the believing people, .and, in the meantime, the disbelieving ones enjoy these bounties, too

".Thus do We explain the signs for a people who know …"

The Qur'ān implies that as Allah introduces the hypocrites to you and admonishes the benefit of your religion to you, He explains the Signs for the people who have .knowledge, too

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۳۳- قُلْ اِنَّما حَرَّمَ رَبِّیَ الْفَو احِشَ ماظَهَرَ مِنْها وَمابَطَنَ

وَالْاِثْمَ وَ الْبَغْیَ بِغَیْرِ الْحَقِّ وَاَنْ تُشْرِکُوا بِاللّهِ ما لَمْ یُنَزِّلْ بِه سُلْط-انًا

وَاَنْ تَقُولُوا عَلَی اللّهِ ما لا تَعْلَمُونَ

Say: ` My Lord has prohibited only indecencies, those apparent of them and " .۳۳ those concealed, and sin and unjust aggression (against people's rights) and that you associate with Allah that for which He has not sent down any authority, and that you ".say against Allah what you do not know

Commentary : verse ۳۳

Say: ` My Lord has prohibited only indecencies, those apparent of them and those " "... ,concealed

The purpose of this first phrase of the verse is that Allah has prohibited only the things which are indecent. The verses of the Sura, up to here, have referred to the : indecencies in brief. This verse, following the subject in details, says

"... (and sin and unjust aggression (against people's rights ..."

: The indecencies are divided into four categories. They are

Undue oppression and vice, ۲) attributing partners to Allah, and ۳) forging a lie(۱ against Allah. Of course, oppression is always undue, but in fact, this quality has been .added for emphasis

Some commentators have said the objective meaning of `indecencies' is `hidden fornication' and `to be naked in circumambulation'. The former is called `concealed', .'and the latter is counted `apparent

and that you associate with Allah that for which He has not sent down any ..." "... ,authority

One of the other prohibited indecencies is attributing partners to Allah. There is no

.proof or reason to justify the sin of polytheism

".and that you say against Allah what you do not know ..."

Another forbidden indecencies is saying something against Allah without having any .knowledge about it

.Now, in the next verse, the Qur'ān pays to soothing the holy Prophet

۳۴- وَلِكَلِّ اُمَّهٍ اَجَلٌ فَاِذا جاءَ اَجَلُهُمْ لا يَسْتَئخِرُونَ ساعَهً

وَلا يَسْتَقْدِمُونَ

And for every people there is (an appointed) term, so when their term comes they " .۳۴ cannot put it back the least while nor can they advance it."

Commentary : verse ۳۴

Point

The `appointed term' is not assigned only for individuals. There have been some communities, nations, and government that not only they themselves but also their civilizations, cultures, works and social customs have been destroyed. It is not peculiar to only life and death to have `an appointed time'. All glories, governments, properties, and the like of them, have also appointed terms. When the appointed term reaches, all supports, endeavours, and rivals are worthless to do anything in order to change its time, sooner of later.

" And for every people there is (an appointed) term, so when their

term comes they cannot put it back the least while nor can they advance it."

However, this holy verse threatens the pagans of Quraysh to the chastisement which is with Allah. Their punishment will be sent down upon them in an appointed time, the same as it was sent down upon the former unjust nations.

Explanations :

۱. In the world of existence, there happens nothing, nor a changing, casually and outside of the control of Allah (s.w.t.). The laws governing over communities, similar to the laws governing over idividuals, also practically exist.

" And for every people there is (an appointed) term, ... "

.The possibilities and powers that you have are perishable .۲

.Therefore utilize them in the best form as far as you can

.Be not proud of the world and its titles .۳

The transgressors should not count the respite of Allah as a sign .۴

.of His grace upon them. Their term will come, too

.Always there comes a group in the scene of power to be tested and to pass away .۵

"... their term comes ..."

The strugglers of the path of Allah will not despair when the tyrannical persons .۶ .overcome. They continue their effort, since tyrants are perishable

" ... ,for every people there is (an appointed) term ..."

****

۳۵- ی-ابَنِی ادَمَ اِمّا یَأْتِیَنَّکُمْ رُسُلٌ مِنکُمْ یَقُصُّونَ عَلَیْکُمْ ای-اتی

فَمَنِ اتَّقی وَاَصْلَحَ

فَلا خَوْفٌ عَلَیْهِمْ وَلاهُمْ یَحْزَنُونَ

۳۶- وَالَّذینَ کَذَّبُوا بِای-اتِنا وَاسْتَکْبَرُوا عَنْها

اُوْلئِکَ اَصْح-ابُ النّارِ

هُمْ فِیها خ-الِدُونَ

۳۵. " O children of Adam ! When there come to you Messengers from among you relating to you My signs, (follow them). Then whoever guards (against evil) and amends (himself) no fear shall be upon them nor shall they grieve."

۳۶. " And those who belie Our Signs and turn away from them with arrogance these are the inhabitants of the Fire, wherein shall they abide forever."

Commentary : verses ۳۵-۳۶

Point

Addressing the children of Adam wholly, the verse describes that if some prophets come to you, who are of the same creation as you, in order to recite Allah's revelations to you and to aware you of His commandments, whoever keeps from evil and does not belie them, and improves his deeds and characteristics, there will be no fear upon him in this world nor any grief in the Hereafter. The verse says:

" O children of Adam ! When there come to you Messengers from among you relating to you My signs, (follow them). Then whoever guards (against evil) and amends (himself) no fear shall be upon them nor shall they grieve."

****

Then, immediately after that, the Qur'ān adds that the persons who belie Allah's revelations and arrogantly do not accept them, will abide in Hell Fire for ever. The verse says:

"And those who belie Our Signs and turn away from them with arrogance These are the inhabitants of the Fire, wherein shall they abide forever."

Explanations:

۱. Coming prophets one after another, is Allah's way of treatment, which had been planned before. The secret of the effect and influence of their speech is that they are from among people themselves.

۲. The real believers in the prophets' invitations are those who are virtuous and amend themselves.

۳. Peacefulness comes forth under the light of Faith and piety.

۴. The consequence of belying prophets arrogantly, and rejecting their invitations, is the everlasting punishment and Hell.

****

۳۷- فَمَنْ اَظْ-لَمُ مِمَّنِ افْتَرى عَلَى اللّهِ كَذِبًا اَوْكَذَّبَ بِ-اى-اتِه

اُوْل-ئِكَ يَنالُهُمْ نَصيبُهُم مِنَ الْكِت-ابِ حَتّى اِذا جاءَتْهُمْ رُسُلُنا يَتَوَفَّوْنَهُمْ

قالُوا اَيْنَ ما كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللّهِ

قالُوا ضَلُّوا عَنّا وَشَهِدُوا عَلى اَنْفُسِهِمْ

اَنَّ-هُمْ كانُوا ك-افِرينَ

Who is then more unjust than he who forges a lie against Allah or belies His Signs " .۳۷ ? Those shall receive their share (of destiny) from the Book (in the world) until when ,Our messengers come to them to take them away

' ? they would say: ` Where are those which you used to call upon besides Allah

They would say: ` They have departed from us;' and they will bear witness against ".themselves that they were disbelievers

Commentary : verse ۳۷

: Now, in this verse, the Qur'ān pays to threatening the rejectors, where it says

? Who is then more unjust than he who forges a lie against Allah or belies His Signs " "...

This question is to emphasize the mentioned matter, as well as the reality of the information. It implies that none is more unjust than the one who forges a lie against .Allah, or the one who belies His revelations

.These signs are some clear evidences unto Unity and prophecy

: The verse continues saying

"... (Those shall receive their share (of destiny) from the Book (in the world..."

.Such persons will receive and taste their share from the divine chastisement

In this statement, the word `Book' has been used instead of the sense of the term .`chastisement', since it is the Book which informs them of their punishment

Some commentators have said that the objective meaning of it is that they will enjoy the share of lifetime, sustenance, and whatever has been recorded and decreed by Allah for them. These things will not be ceased from them until death reaches them.

until when Our messengers come to them to take them away, they would say: " ..." "... ' ? Where are those which you used to call upon besides Allah

Then, after passing their lifetime, and that their days are numbered, when the messengers of Allah, i.e. the angels, refer to them in order to take their souls, they tell them where their idols, which they used to worship, are.

The purpose of this question is to reprimand them. It addresses them and asks them why those idols do not come and help them to save them from the punishment.

Some commentators have said that the purpose of it is not their death, but the purpose is the Day of Resurrection when the angels come to take them into Hell.

They would say: ` They have departed from us;' and they will bear witness against ..." ".themselves that they were disbelievers

In answer to the question of the angels, they say that the idols have departed from them and can not defend them. They acknowledge that their worshippings, that they performed for them, are totally nullified and dissipated. They confess that they have been disbelievers.

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۳۸- قالَ

ادْخُلوا فی اُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَ الاِنْسِ فِی النّارِ

كُلَّما دَخَلَتْ اُمَّةٌ لَعَنَتْ اُخْتَها حَتّی اِذَا ادّارَكُوا فیها جَمیعًا

قالَتْ اُخْراهُمْ لِاُولـاهُمْ رَبَّنا هـؤُلاءِ اَضَلُّونا فَـاتِهِمْ عَذابًا ضِعْفًا مِنَ النّارِ

قالَ لِكُلٍّ ضِعْفٌ وَلـكِنْ لا تَعْلَمُونَ

۳۸. " He will say: ` Enter you into the (Hell) Fire among the groups of people and jinn that have passed away before you. Whenever a group enters (the Fire), it curses its sister-group; until when they follow each other, all into the Fire, the last of them shall say with regard to the foremost of them:

` Our Lord ! These are they who led us astray.

Therefore give them a double chastisement of the Fire.'

He will say:` For each one there is double (chastisement), but you do not know.' "

Commentary : verse ۳۸

One of the shaking scenes on the Day of Retribution is the gathering of the people of Hell and their dispute with each other there. This dispute occurs particularly between the sinners and their chiefs and those leading ones who caused these sinners to be sent into Hell. For this very reason, these evil doers, who had been friends with each other before, here, become enemies to each other.

On That Day all friends become enemies except the virtuous ones whose friendship is fixed with each other, both in this world and the coming world. Sura Az-Zukhruf, No. ۴۳, verse ۶۷ says : " The friends shall on That Day be enemies one to another, except the pious ones."

The verse begins as follows :

" He will say: ` Enter you into the (Hell) Fire among the groups of people and jinn that

"… .have passed away before you

On the Resurrection Day, Allah will tell the disbelievers to enter into the Hell Fire amongst those groups of people and jinn who had paved

.the path of infidelity and were destroyed before them

"... ;Whenever a group enters (the Fire), it curses its sister-group ..."

Every nation who enter the Hell Fire will curse the nation that have entered the fire .before them and who have the same form of thought

The purpose of the Arabic term `ukht' (sister), mentioned in this verse, is not the .'sense of the word `sister', but its objective meaning is `of the same ideology

Therefore, the communities who have followed their leaders in the world very sincerely and affectionately will curse them and will tell them that they have misled them and have brought them into Fire. Thus, they demand that the curse of Allah may !be upon them

until when they follow each other, all into the Fire, the last of them shall say with ..." .regard to the foremost of them

.Our Lord! These are they who led us astray `

:Therefore give them a double chastisement of the Fire.' He will say

".' For each one there is double (chastisement), but you do not know `

At the time when all of them enter the Hell Fire and gather with together therein, those who have entered later, compared with the leaders of them who have entered formerly, will address their Lord, and say that it was those leaders who caused them .to be deprived from worshipping Him

They ask Him to increase double their punishment. That is, such leaders invited them .to go astray and prevented them to follow the truth

Imam Ṣādiq (a.s.) in this regard says : " The purpose is the Imams (leaders) of ",transgression

Some commentators have said that the purpose of this phrase is that they deserve

two kinds of punishment. The first is the punishment of infidelity, and the second is the .punishment of misleading others

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۳۹- وَقالَتْ أُولاهُمْ لِأُخْراهُمْ

فَما كانَ لَكُمْ عَلَيْنا مِنْ فَضْلٍ فَذُوقُوا الْعَذابَ

بِما كُنْتُمْ تَكْسِبُونَ

۳۹. " And the foremost of them will say to the last of them: ` So there is no preference for you over us. Therefore, taste the chastisement for what you used to earn."

Commentary : verse ۳۹

The verse begins as follows:

" And the foremost of them will say to the last of them: ` So there is no preference for you over us. … "

Some commentators have said that the verse means that, in Hell, a former community will say to the latter community that they are not superior to them from the point of attitude and intellect.

"… Therefore, taste the chastisement for what you used to earn. "

They tell them that they themselve chose infidelity, and they have no interference in that choice. Consequently, they should themselves tolerate the punishment of Allah.

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p: ۳۴۴

Section ۵: Disbelievers shall not Enter Paradise

Point

No soul is charged with any responsibility but to the limits of its ability

.The fate of disbelievers and the reward the believers will receive

۴۰- اِنَّ الَّذینَ کَذَّبُوا بِـ‌ای‌ـاتِنا وَاسْتَکْبَرُوا عَنْها

لا تُفَتَّحُ لَهُمْ اَبْو ابُ السَّماءِ

وَلا یَدْخُلُونَ الْجَنَّهَ حَتّی یَلِجَ الْجَمَلُ فی سَمِّ الْخِیاطِ

وَکَذ لِکَ نَجْزِی الْمُجْرِمینَ

۴۰. " Verily those who belie Our Signs and, turn away from them with arrogance, the gates of the heaven shall not be opened to them, nor shall they enter Paradise until the camel passes through the eye of the needle and thus do We recompense the .guilty

Commentary : verse ۴۰

Point

It can be understood from this verse that the purpose of the Arabic term / samā' / (sky), mentioned in this verse, is the place where Heaven is located in. So, in order to .enter Heaven, the people of Heaven must pass through its gates

:The verse says

" Verily those who belie Our Signs and, turn away from them with arrogance, the gates of the heaven shall not be opened to them, nor shall they enter Paradise until the camel passes through the eye of the needle and thus do We recompense the .guilty

The Arabic term /jamal/ means `camel' or `the thick rope by which ships are kept fastened beside the shore'. This meaning is more fitting than the meaning of `needle and camel'. But, since the purpose is the statement of impossibility of the arrival of the disbelievers into Paradise, the meaning

of `camel' and passing a camel through the eye of a needle is nearer to the concept .of impossibility

Besides, the Bible, Luke, Chapter ١٨, No ٢٥ says : " For it is easier for a camel to go ".through a needle's eye, than for a rich man to enter into the kingdom of God

Thus, despite Allah's gates of the grace of the sky and the earth are open to the .virtuous believers, the gates of heaven are shut for the hostile beliers, the infidels

"... ,the gates of the heaven shall not be opened to them ..."

: Explanations

١. It is probable that this meaning is understood from the apparent context of the verse that Paradise is in heavens.(١)

Imam Amir-ul-Mu'mineen Ali (a.s.) has said : "The gates of the heaven are open at five times : when the struggle of strivers of Islam begins; when it is raining; when the Qur'ān is being recited; at dawn; and at the time of calling to prayer."(٢)

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١- ١ Tafsir-i-Fakhr-i-Rāzī, and Al-Mizan

٢- ٢ Tafsir-Nur-uh-Thaqalayn

۴۱- لَهُمْ مِنْ جَهَنَّمَ مِهادٌ وَمِنْ فَوْقِهِمْ غَواشٍ

وَكَذ لِكَ نَجْزِى الظّ-الِمينَ

For them shall be a bed of Hell-Fire and from above them coverings (of it); and " .۴۱ ".thus do We recompense the unjust

Commentary : verse ۴۱

;'The Qur'ānic term /mihād/ is derived from /mahd/ which means `bed

.'and the term /qawāŝ/ is the plural form of /qāŝiyah/ in the sense of `cover

.'It is also used with the meaning of `a camp

This hostile group, who turn away from the Truth, are referred to in verse ۳۷ of this Sura as `infidels'. In verse No. ۴۰, they are discussed as `beliers and sinners.' In this current verse, they are pointed to as `the unjust.' The reason why they are called differently is that the one who belies the signs of Allah, is deserving to be entitled with .all these words

In Sura Al-Bagarah, No. ۲, verse ۲۵۴, we recite : "... and the infidels they are the ".unjust

: Thus, Hell Fire will encompass the whole entity of the disbelievers

from above and beneath of them. The evidence is also Sura Al`Ankabūt, No. ۲۹, verse ۵۵, where it says : " On the day when the chastisement shall cover them from above "... ,them, and from beneath their feet

,However, applying the term /mihād/ (bed) for the people of Hell

mentioned in this verse, is a kind of mocking them. It means that their resting place is (Hell.(۱

: The verse says

For them shall be a bed of Hell-Fire and from above them coverings (of it); and thus "
".do We recompense the unjust

****

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Tafsir Fi -Zilal (the explanation under the verse ١ -١

۴۲- وَالَّذينَ امَنُوا وَعَمِلُوا الصّ-الِح-اتِ

لا نُكَلِّفُ نَفْسًاإِلاّ وُسْعَها اُوْل-ئِكَ اَصْح-ابُ الْجَنَّهِ

هُمْ فيها خ-الِدُونَ

And those who believe and do righteous deeds We do not impose upon anyone a " .۴۲ duty but to the extent of his ability these are the inhabitants of Paradise wherein shall ".they abide forever

Commentary : verse ۴۲

The Qur'ān usually brings the concepts of `glad tidings' and `warning' beside each other. In the previous verse, the end of the arrogant evildoers was stated. Here, in .this verse, the good end of the eligible believers is referred to

And those who believe and do righteous deeds We do not impose upon anyone a " duty but to the extent of his ability these are the inhabitants of Paradise wherein shall ".they abide forever

Some apparently similar bounties of Heaven, such as : a stream of milk, a stream of honey, a beautiful spouse, and gardens and castles, can be supplied in this world, with a great number of difference, of course, for a small number of people. But it is impossible to provide eternity of life here for anyone, which is possible in Heaven, and .the dwellers of Paradise are eternally provided with the Divine bounties

Paradise is the reward of faith and good action which needs effort and endeavour, not .any pretext

Of course, the fulfilment of all good deeds is the best, yet, in action, every body is responsible as much as he is able to do. There is no exhausting duty upon the : believers in Islam. The verse says

"... but to the extent of his ability ..."

Again, Sura Al-Hajj, No. ۲۲, verse ۷۷ says : "... He has chosen you and has not laid upon

"... ;you any hardship in religion

Then if there is any duty decreed upon us, surely we have been able to do it, although .we have not applied our entire abilities

p: ۳۴۸

۴۳- وَنَزَعْنا ما فی صُدُورِهِم مِنْ غِلٍّ تَجْری مِنْ تَحْتِهِمُ الْاَنْه-ارُ

وَقالُوا الْحَمْدُ لِلّهِ الَّذی هَدل-نا لِه-ذا وَما کُنّا لِنَهْتَدِیَ لَوْلا اَنْ هَدانَا اللّهُ

لَقَدْ جاءَتْ رُسُلُ رَبِّنا بِالْحَقِّ

وَنُودُوا اَنْ تِلْکُمُ الْجَنَّهُ اُورِثْتُمُوها بِما کُنْتُمْ

تَعْمَلُونَ

۴۳. " And we will remove whatever rancour be in their breasts; the rivers shall flow beneath their abodes and they will say: ` All praise be to Allah who guided us to this; and had Allah not guided us, we would not have been guided. Indeed, our Lord's messengers came with the truth.' And it will be cried out to them that: ` This is the Garden which you inherit for what you used to do.'"

Commentary : verse ۴۳

Point

The Arabic term /qill/ means `a secretly penetration'. Regarding this, the secret grudge and envy are also called /qill/.

In the former verses, we recited that the dwellers of Hell curse each other. Now, in this verse, the Qur'ān says that the dwellers of Heaven have no rancour in their breasts unto each other. Whatever they have is peace and affection. None may envy another's rank. All of them are thankful of the bounties of Allah in Heaven.

Explanations :

۱. Prophets are some means of guidance, and their guidance is accompanied with truth. They themselves, their speeches, their actions, their styles, and their promises are entirely truth.

"... Indeed, our Lord's messengers came with the truth. ..."

۲. According to the Islamic literature, every one of the believers and the disbelievers, has a place both in Heaven and in Hell. But, believers

p: ۳۴۹

inherit the places of disbelievers in Heaven and disbelievers inherit the Hellish places .of the believers

"... This is the Garden which you inherit ` ..."

۳. It is understood from the Islamic traditions that the gates of happiness and wretchedness are open to everybody. No one was created for Heaven nor for Hell from the beginning. It is the person's choice and action which leads the one toward .the final abode

۴. Heaven stands instead of good action, not because of bare wishes and .imaginations

".for what you used to do ..."

****

۴۴- وَنادى اَصْح-ابُ الْجَنَّهِ اَصْح-ابَ النّارِ

اَنْ قَدْ وَجَدْنا ما وَعَدَنا رَبُّنا حَقًّا فَهَلْ وَجدتُمْ ما وَعَدَ رَبُّكُمْ حَقًّا

قالُوا نَعَمْ

فَاَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ اَنْ لَعْنَهُ اللّهِ

عَلَى الظّ-الِمينَ

And the inhabitants of Paradise will call to the inhabitants of the (Hell) Fire: ` We " .۴۴ have found what our Lord promised us true; have you, too, found what your Lord promised true ? They will say: ` Yes.' Then a crier will proclaim between them that: ` ".Allah's curse is on the unjust

Commentary : verse ۴۴

Point

It is recorded in the books of Shi`ite narrations and in some books of traditions of Sunnite school (like the book by Hākim Huskānī) that the above-mentioned `crier' will be Hadrat Alī (a.s.). Similarly, he (a.s.) recited the Sura Al-Barā'ah in Mecca which announced the acquittance of Muslims from the whole pagans of the world. Therefore, the recitation of resolutions of acquittance and curse of Allah unto pagans .are from the tongue of Ali (a.s.), both in the world and Hereafter

And the inhabitants of Paradise will call to the inhabitants of the (Hell) Fire: ` We " have found what our Lord promised us true; have you, too, found what your Lord promised true ? They will say: ` Yes.' Then a crier will proclaim between them that: ` ".Allah's curse is on the unjust

: Explanations

In Hereafter, the dwellers of Heaven and the dwellers of Hell will speak with each .۱

.other

"... :And the inhabitants of paradise will call to the inhabitants of the (Hell) Fire "

p: ٣٥١

۲. The believers and the disbelievers will find the promises of Allah in truth and practical.

"... `We have found what our Lord promised us true; ..."

۳. By means of the inhabitants of Heaven, Allah will make the inhabitants of Hell confession, so that they incur some more shame and pressure.(۱)

۴. All of the belies, accusations and sarcasms of the disbelievers will have some day a painful and sharp response.

"... Then a crier will proclaim between them that:

` Allah's curse is on the unjust."

The court of Hereafter upon disbelievers will end with the motto saying :

"... Allah's curse is on the unjust."

****

۱- ۱ Tafsir-i-Al-Mizan

۴۵- الَّذینَ یَصُدُّونَ عَنْ سَبیلِ اللّهِ وَیَبْغُونَها عِوَجًا

وَهُمْ بِالْاخِرَهِ ک-افِرُونَ

The unjust are those who hinder (people) from Allah's way and seek to make it " .۴۵ ,crooked

".and who are disbelievers in the Hereafter

Commentary : verse ۴۵

.The way of Allah is the way of Unity, submission, Faith, emigration, and Holy Struggle

Transgressors hinder people from the way of Allah (s.w.t.) by means of creating doubts, temptations, propaganda, weakening them, and also by producing innovations and superstitions. They also oppose the leaders of truth and create despair through their hindering the affairs. Or, they cause some changes and :deviations in the way of Allah (s.w.t.). The holy verse says as follows

The unjust are those who hinder (people) from Allah's way and seek to make it " ".crooked, and who are disbelievers in the Hereafter

Yes, any hindrance from Allah's way, or creating any deviation in it, is transgression, .and cultural transgression is the greatest one

The enemy may also fight manifestly and, if he can, he hinders the way of Allah absolutely. But, if he cannot, by applying different designs, he deviates the way and .creates some changes alongside the path

"... ,and seek to make it crooked ..."

****

۴۶- وَبَيْنَهُما حِجابٌ

وَعَلَى الْأَعْرافِ رِجالٌ يَعْرِفُونَ كُلًّا بِسيماهُمْ

وَنادَوْا اَصْح-ابَ الْجَنَّهِ اَنْ سَلامٌ عَلَيْكُمْ

لَمْ يَدْخُلُوها وَهُمْ يَطْمَعُونَ

۴۶. " And between the two (groups in Paradise and Hell) there shall be a veil.

And on 'A`rāf (the heights) there shall be men, recognizing all by their marks,

who shall call to the inhabitants of Paradise: ` Peace be upon you ! '

They shall not have entered it; though they hope."

Commentary : verse ۴۶

Point

The objective meaning of the term `veil' mentioned in the verse, perhaps, is the same wall which has been referred to in Sura Al-Hadīd, No. ۵۷, verse ۱۳. It says : "… Then separation would be brought about between them, with a wall having a door in it : (as for) the inside of it, there shall be mercy in it, and (as for) the outside of it, before it there shall be punishment." (Tafsīr-i-Al-Mīzān).

The Arabic term /'a`rāf/ is the plural form of the word /`urf/ in the sense of `a high land'. The name of this Sura is taken from this part of the Qur'ān as Al-'A`rāf. It is only in this occurrence of the Qur'ān where 'A`rāf and the people of 'A`rāf are referred to.

Who Are the People of 'A`rāf ?

In the Islamic narrations and the statements of the commentators, there are some various attitudes about them. Some of them believe that these people are some saints of Allah who will stand on a high place between Heaven and Hell, and who

recognize all people. They will greet to the inhabitants of Heaven and congratulate .them their good end, but they are worried about the fate of the inhabitants of Hell

Some others introduce these people as some weak persons who have

both some sins and worshippings, and they are waiting for the grace of Allah. They are like those about whom Sura Al-Taubah, No. ٩ verse ١٠۶ says : " And others are made to await Allah's command, whether He chastises them or whether He turns to them (mercifully), and Allah is Knowing, Wise." That is, some other sinners are those whose affairs depend on Divine Will. He will either punish them by His justice, or He will forgive their sins with His grace. And, Allah knows the interests of people and is .cognizant to the wisdom of creation, too

Yet, perhaps, it can be said that the main pivot is Allah's saints, and the oppressives are in the margin. The good doers enter Paradise and the evil doers go into Hell. The weak people, those who are in the middle, are kept in 'A`rāf, waiting for their fate. But, the saints of Allah, who are standing on 'A`rāf, will come to help them and will .intercede them

This statement is the consequence of the attitudes found amongst commentators .and in Islamic narrations

****

۴۷- وَاِذا صُرِفَتْ اَبْص-ارُهُمْ

تِلْقاءَ اَصْح-ابِ النّارِ

قالُوا رَبَّنا لا تَجْعَلْنا مَعَ الْقَوْمِ الظّ-الِمينَ

۴۷. " And when their eyes shall be turned toward the inhabitants of the Fire,

they shall say: ` Our Lord ! Place us not with the unjust people."

Commentary : verse ۴۷

The people of 'A`rāf will look at the inhabitants of Heaven and recognize them and greet them, but they will not look at the inhabitants of Hell while their eyes shall be turned down.

" And when their eyes shall be turned toward the inhabitants of the Fire, ..."

In their supplications, the people of 'A`rāf do not ask Allah not to set them as the inhabitants of Fire, but they ask Him not to place them with the unjust people.

"... they shall say: ` Our Lord ! Place us not with the unjust people."

As if, being companion with an unjust person is worse than being in fire. ('Ālūsī)

O' Lord ! If you do not let us enter Paradise, yet do not muster us amongst the unjust people.

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Section ۶: The Disappointment of the Wicked in Hell

Point

.The fate of the wicked and their disappointment in Hell

۴۸- وَنادی اَصْح-ابُ الْاَعْرافِ رِجالاً يَعْرِفُونَهُمْ بِسيمل-هُمْ

قالُوا ما اَغْنی عَنْكُمْ جَمْعُكُمْ

وَما كُنْتُمْ تَسْتَكْبِرُونَ

۴۹- اَه-ؤُلاءِ الَّذينَ اَقْسَمْتُمْ لا يَنالُهُمُ اللّهُ بِرَحْمَهٍ

ادْخُلُوا الْجَنَّهَ

لاخَوْفٌ عَلَيْكُمْ وَلا اَنْتُمْ تَحْزَنُونَ

۴۸. " And the occupant of 'A`rāf (the heights) shall call to men whom they will recognize by their marks, saying: ` Of no avail were to you your amassing and what ".' you used to act proudly

۴۹. " Are these they whom you swore that Allah will not bestow any mercy on them ? ;(Whom Allah now says) Enter you into Paradise

".no fear shall be upon you, nor shall you grieve

Commentary : verses ۴۸-۴۹

:The verse begins saying

" And the occupant of 'A`rāf (the heights) shall call to men whom they will recognize by their marks, saying: ` Of no avail were to you your amassing and what you used to ".' act proudly

Upon the commentary of this verse, Imam Sādiq (a.s.) says : "The people of 'A`rāf means divine prophets and their successors. They will call to some persons of the

inhabitants of Hell, and to the chiefs of the disbelievers, and blaming them seriously, they say : `Of no avail were to you

p: ۳۵۷

".'your amassing (wealth) and what you used to act proudly

****

"... ? Are these they whom you swore that Allah will not bestow any mercy on them "

This statement of the Qur'ān refers to the dwellers of Heaven whom the chiefs of disbelievers blamed and despised in the world. They used to belittle them because of their poverty and showed arrogance upon them with their worldly wealth. The .disbelievers swore that Allah would not let them enter into Paradise

whom Allah now says) Enter you into Paradise; no fear shall be upon you, nor shall) ..." ".you grieve

By Allah's leave, the people of `A`rāf will state this meaning to the oppressive ones .that they enter into Heaven while they are neither frightened nor are they grievous

Aṣbaḥ-ibn-Nabātah has narrated from Imam Amir-ul-Mu'mineen Ali (a.s.) who said : `On the Day of Judgement, we will stand between Heaven and Hell. Then whoever has helped us (in the world) we will recognize him by his feature and will send him into Heaven; and whoever has been hostile to us, we will recognize him, too, and will send (him into Hell."(١

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Tafsir-ul-Burhan, vol.٢ Tafsir-us-Safi ١ -١

۵۰- وَن-ادی اَصْح-ابُ النّ-ارِ اَصْح-ابَ الْجَنَّ-هِ

اَنْ اَفیضُوا عَلَیْنا مِنَ الْماءِ اَوْ مِمّا رَزَقَکُمُ اللّهُ

قالُوا اِنَّ اللّهَ حَرَّمَهُما عَلَی الْک-افِرینَ

۵۱- الَّذینَ اتَّخَ-ذُوا دینَ-هُمْ لَهْوًا وَلَعِب-ًا

وَغَرَّتْهُمُ الْحَیوهُ الدُّنْیا

فَالْیَوْمَ نَنسل-هُمْ کَما نَسُوا لِقاءَ یَوْمِهِمْ ه-ذا

وَما کانُوا بِ-ای-اتِنا یَجْحَدُونَ

And the inhabitants of the (Hell) Fire shall call to the inhabitants of Paradise " .۵۰ saying: ` Cast on us of water or (and) of what Allah has provided you with.' They shall ".'say : ` Verily Allah has forbidden them both to the disbelievers

Those) who have taken their religion for pastime and a play and the life of the) " .۵۱ ;world has deluded them

,so today We forsake them as they forgot the encounter of this their day

".and that they denied Our Signs

Commentary : verses ۵۰-۵۱

This verse of the Qur'ān says that the inhabitants of the (Hell) Fire shall call to the : inhabitants of Heaven, saying

"... '.Cast on us of water or (and) of what Allah has provided you with ` ..."

This statement is an evidence for the sense that Heaven is located above Hell, (because the meaning of the Arabic word /'ifādah/ is pouring water from above). Then the phrase means that they ask the dwellers of Heaven to pour over them from the .water or the kinds of food and fruit Allah has provided them with

They shall say : Verily Allah has forbidden them both to the ..."

p: ٣٥٩

".'disbelievers

This is the answer of the inhabitants of Heaven. They say that Allah has forbidden the drinks and foods of Heaven to the infidels. These infidels are those who toyed with the religion of Allah, which He had enjoined to follow, and made unlawful or made lawful .whatever they desired

****

Those) who have taken their religion for pastime and a play and the life of the world) " "... has deluded them; so today We forsake them

Such people will be dealt with like the person who is forgotten while he is in fire. Neither their request is accepted nor their shedding tear causes any mercy to be .shown. The same as they forgot this day and did not take it important

".as they forgot the encounter of this their day, and that they denied Our Signs ..."

****

۵۲- وَلَقَدْ جِئْن-اهُمْ بِكِت-ابٍ

فَصَّلْن-اهُ عَلى عِلْمٍ هُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ

.۵۲ " And verily We have brought them a Book which We have explained with knowledge a guidance and a mercy for a people who believe."

Commentary : verse ۵۲

Allah has completed the argument, but being drowned in the amusing world and forgetting the Hereafter, and denying the revelations of Allah, is the consequence of man's shortcoming himself.

" And verily We have brought them a Book ..."

There are many torches to lead people towards the right path, but some groups go astray because they do not utilize them.

The Divine revelation is based upon reality and knowledge. And, the greatest grace and mercy of Allah is that He has guided Man.

"... which We have explained with knowledge ..."

However, religion is a guidance for the believers, not for the obstinate persons who seek only pretext.

"... a guidance and a mercy for a people who believe."

****

۵۳- هَلْ يَنْظُرُونَ اِلاّ تَأْويلَهُ

يَوْمَ يَأْتى تَأْويلُهُ يَقُولُ الَّذينَ نَسُوهُ مِنْ قَبْلُ

قَدْ جاءَتْ رُسُلُ رَبّنا بِالْحَقِّ فَهَلْ لَنا مِنْ شُفَعاءَ

فَيَشْفَعُوا لَنا اَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذى كُنّا نَعْمَلُ

قَدْ خَسِرُوا اَنْفُسَهُمْ وَضَلَّ عَنْهُمْ

ما كانُوا يَفْتَرُونَ

۵۳. " Do they wait (for anything) but its interpretation ?

On the day its interpretation comes, those who forgot it before (in the world)

will say: ` Indeed the messengers of our Lord brought the truth.

Are there for us then any intercessors that they intercede for us ?

Or could we be sent back to do other than that we were doing ? '

Indeed they have lost their souls and that which they were forging has gone away from them."

Commentary : verse ۵۳

Point

The Qur'ānic term /ta'wīl/ (interpretation) is in the sense of `referring to the past or future'. In the Qur'ān, it has been applied with the meaning of the truth, and the beginning or the end of an action'.

In the current Sura, verse No. ۴۳, the word of the inhabitants of Heaven was that they said : " Indeed our Lord's messengers came with the truth." Here, in this holy verse, the word of the inhabitants of Hell is the same.

? Do they wait (for anything) but its interpretation "

On the day its interpretation comes, those who forgot it before (in the world) will say: "... .` Indeed the messengers of our Lord brought the truth

In Hereafter, disbelievers will gain no vail of their hopes, moanings, and protests. Therefore, they must take the divine threats seriously in the

p: ۳۶۲

.present world

In the meantime, this fact should be known that neglecting the school of Islam and the Qur'ān is a great loss.

A vain wish

Disbelievers think that their deeds are correct. On the Resurrection Day, when they recognize their own error, they wish to return back to the world. But this wish is of no avail. They say:

"... Are there for us then any intercessors that they intercede for us ?

' Or could we be sent back to do other than that we were doing ? '

Indeed they have lost their souls and that which they were forging has gone away from them."

On the Day of Judgement, there will be no sign of worldly parades, influence of false deities, idols, properties, and powers. Also, there will not be found intercessions for everybody, either.

****

Section ۷: Allah's only is the Creation and the Command

Point

Creation belongs only to Allah and Allah's alone is the command

.The Resurrection of mankind

۵۴- اِنَّ رَبَّكُمُ اللّهُ الَّذى خَلَقَ السَّمـ-و اتِ وَالْاَرْضَ فى سِتَّهِ اَيّامٍ

ثُمَّ اسْتَوى عَلَى الْعَرْشِ

يُغْشِى الَّيْلَ النَّهارَ يَطْ-لُبُهُ حَثيثًا

وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّر اتٍ بِاَمْرِه اَلا لَهُ الْخَلْقُ وَالْاَمْرُ

تَبارَكَ اللّهُ رَبُّ الْعِ-الَمينَ

۵۴. " Verily your Lord is Allah, Who created the heavens and the earth in six Days; then .(He mounted the Throne (of authority

He covers the day with the night which pursues it urgently and (He created) the sun .and the moon and the stars submissive to His command

.Be it known ! (that) His are the creation and the command

".Blessed is Allah, the Lord of the worlds

Commentary : verse ۵۴

" Verily your Lord is Allah, Who created the heavens and the earth in six Days; ... "

The reason why Allah says that He has created the heavens and the earth in six days is that creating something after something else in order mostly indicates that its .creator is knowing and wise, and directs that thing upon the requirement of a wisdom

Or, its reason is for the sake that He teaches deliberation and accuracy in affairs to .His servants

"... .(then He mounted the Throne (of authority ..."

This phrase metaphorically points to the absolute encompassment of Allah, and His domination, upon the management of the affairs of the heavens and the earth after their creation. However, after the creation of heavens and the earth He held the reins of leading them. This statement means that not only creation belongs to Him, but also .running and leading the world of existence are with Him

This meaning is an answer to those who think the world needs the Lord only in .creation, and not in permanence and continuation of the existence

"... ,He covers the day with the night which persues it urgently ..."

When the verse says that the night urgently pursues the day, it means the night comes after the day and follows it; like that something pursues another thing with the .purpose of demanding it

.and (He created) the sun and the moon and the stars submissive to His command ..." "...

This phrase means that the Lord is He Who has created the sun and the moon and the .stars while all of them are rotating according to His device

.As if, the sun, the moon and the stars are commissioned to this rotation

"... .Be it known ! (that) His are the creation and the command ..."

It is the Lord who has created all things and runs them according to His Will; i.e. both .creation, and its device and management are under His control

".Blessed is Allah, the Lord of the worlds ..."

The Lord eternally remains in His infinite Glory of Lordship, and He is the Creator and .Possessor of the worlds, as well as a source of blessing for them

Next to mentioning the statement of the creation of the heavens and the earth, the

night and the day, the sun, the moon and the stars, and the device of the world of existence, this phrase, in fact, is a kind of praising the Holy rank of Allah which has .been stated as an instruction to His servants

****

۵۵- اُدْعُوا رَبَّكَمْ تَضَرُّعًا وَخُفْيَةً

اِنَّهُ لا يُحِبُّ الْمُعْتَدينَ

".Call on your Lord humbly and secretly; verily He does not like the transgressors " .۵۵

Commentary : verse ۵۵

: The conditions of supplication

Through clear reasons, the previous verse proved this fact that it is only Allah (s.w.t.) Who is deserved of being worshipped. Next to that, in this verse, the Qur'ān instructs that supplication and calling to Him, which is the soul and essence of worship, should : be performed before Allah. At first, it says

"... ;Call on your Lord humbly and secretly "

This instruction in the verse, which says to call on the Lord `secretly' is for that this action may be performed far from any dissimulation so that it becomes nearer to .sincerity. It must be done with concentration of contemplation, and attention

: And, at the end of the verse, it says

".verily He does not like the transgressors ..."

This phrase has a vast meaning which includes any transgression, irrespective of shouting aloud when supplicating, or acting hypocritically, or inclining to other than .Allah in supplication

****

۵۶- وَلا تُفْسِدُوا فِی الْأَرْضِ بَعْدَ إِصْلاحِها

وَادْعُوهُ خَوْفًا وَطَمَعًا

إِنَّ رَحْمَتَ اللّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ

۵۶. " And do not make mischief in the earth after its improvement and call on Him in fear and hope;

surely the mercy of Allah is nigh to the good-doers."

Commentary : verse ۵۶

Point

The previous verse referred to the relation of the servants of Allah with their Lord, and here, the relation of people is pointed out.

Between the previous verse and this verse, there has come the phrase : " And do not make mischief in the earth …" in order to point out that oral supplication should be accompanied with practical effort for the social improvement. Then, offering a bare supplication by tongue and making mischief in practice, is not effective.

This verse and the former one have pointed to the conditions of the perfection of supplication before Allah (s.w.t.), as well as its rites and the necessary circumstances of its acceptance. Some of them are as follows:

A supplication is better to be accompanied with humiliation.

A supplication should be done hiddenly and aloof from any hypocrisy and dissimulation.

It must be performed with both fear and hope, and without violating the boundaries of truth.

There must not be any form of making mischief in it.

"... And do not make mischief in the earth "

: Explanations

: An improved society may be exposed to danger .۱

"... after its improvement ..."

Those revolutionists who want to reform are not free from .۲

p: ۳۶۷

.applying gnosis, supplication, and close communion

"... ;and call on Him in fear and hope ..."

۳. If there be not a moderate fear and hope in supplication, it will tend towards .mischief

۴. A believer should always he between the states of fear and hope.

This moderation is called `goodness' by Allah. Goodness is a preparation and cause of receiving the mercy of Allah. Therefore, without having goodness, the expectation of :a person for receiving the mercy of Allah is undue. The verse says

".surely the mercy of Allah is nigh to the good-doers ..."

****

۵۷- وَهُوَ الَّذی یُرْسِلُ الرِّی-احَ بُشْرًا بَیْنَ یَدَیْ رَحْمَتِه

حَتّی إِذا اَقَلَّتْ سَحابًا ثِقالاً سُقْن-اهُ لِبَلَدٍ مَیِّتٍ

فَاَنْزَلْن-ا بِهِ الْم-اءَ

فَاَخْرَجْنا بِه مِنْ کُلِّ الثَّمَر اتِ

کَذ لِکَ نُخْرِجُ الْمَوْتی

لَعَلَّکُمْ تَذَکَّرُونَ

And it is He Who sends the winds as good tidings heralding His mercy, till when " .۵۷ they carry the heavy-laden clouds, We drive them to a dead land, and therewith We send down water, and with it We bring forth fruits of every kind. Thus shall We bring ".forth the dead so that you might remember

Commentary : verse ۵۷

In former verses, the words were upon theology. In this verse, Resurrection is referred to. In the discussions of concerning each of `origin' and `end', they have .been reasoned through natural affairs and the order of creation

Nature, of course, with all the elaboration and order that it has, is under the authority and Will of Allah, and it must not cause man to become heedless of the origin of .existence

We must be careful not to lose ourselves when we are dealing with scientific formulas and material laws. The movement of winds, the descent of different rains, and the .(.growth of plants are certainly performed with the device of Allah (s.w.t

And it is He Who sends the winds as good tidings heralding His mercy, till when they " carry the heavy-laden clouds, We drive them to a dead land, and therewith We send "... .down water, and with it We bring forth fruits of every kind

.The deniers of Resurrection have no proof. They only counsider it far away

The examples of life are found in nature. Gathering the atoms of a pear, an apple, and a pomegranate, which are scattered in the soil, are like the gathering of the atoms of the dead. These examples are sufficient to remove that consideration of theirs.

: The verse says

".Thus shall We bring forth the dead so that you might remember …"

Death does not happen in the sense of perfect non-existence, but it is a change of state. The same as the dead land (in the winter) does not mean the lack of land.

****

۵۸- وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَباتُهُ بِإِذْنِ رَبِّهِ

وَالَّذى خَبُثَ لا يَخْرُجُ اِلّا نَكِدًا

كَذ لِكَ نُصَرِّفُ الْاى-اتِ لِقَوْمٍ يَشْكُرُونَ

۵۸. " And the good land its vegetation comes forth (in abundance) by the leave of its Lord while that which is bad springs up nothing but (something useless) scantily.

Thus do We repeat the Signs for a people who give thanks."

Commentary : verse ۵۸

The verses of the Qur'ān are like the rains of mercy. When they are recited unto the receptive persons, they bring acknowledgement, love, faith and effort afterward. But they do not increase anything in the unbelievers save obstinacy and enmity. The Qur'ān says : " And we send down (stage by stage) of the Qur'ān that which is a healing and a mercy to those who believe, but it adds not to the unjust but perdition." (۱)

Yet, it should be said that, the family nobility, is one of the factors of heritage and personality.

" And the good land its vegetation comes forth (in abundance) ..."

For this reason, only the descent of the rain of mercy is not enough, but the fitness and eligibility of the place, and also the leave of Allah, are necessary.

"... by the leave of its Lord, ..."

The Qur'ān is the source of guidance and statement for all, but only the pious ones, and those who are thankful, can enjoy its contents.

"... while that which is bad springs up nothing but (something useless) scantily.

Thus do We repeat the Signs for a people who give thanks."

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p: ۳۷۱

Sura Al-Isra, No. ۱۷, Verse ۸۲ ۱ -۱

Section ۸: The Ministry of Noah

Point

Noah's exhortation to his people to serve Allah alone The people belied him

.and were drowned

۵۹- لَقَدْ اَرْسَلْنا نُوحًا اِلى قَوْمِه

فَقالَ ى-اقَوْمِ اعْبُدُوا اللّهَ ما لَكُم مِنْ اِل-هٍ غَيْرُهُ

اِنّى اَخافُ عَلَيْكُمْ عَذابَ يَوْمٍ عَظيمٍ

۶۰- قالَ الْمَلاُ مِنْ قَوْمِه اِنّا لَنَرل-كَ فى ضَلالٍ مُبينٍ

Indeed We sent Noah to his people, so he said : ` O my people ! Serve Allah. You " .۵۹ ".have no god other than Him. Verily I fear for you the chastisement of a grievous day

".The chiefs of his people said : ` Verily we do see you in manifest error " .۶۰

Commentary : verses ۵۹-۶۰

The example of `that which is bad springs up nothing', which was referred to in the previous verse, was the people of Noah, to whom whatever he (a.s.) advised he got .nothing

The story of the people of Noah has been mentioned in the Qur'ān in Suras : Al-'Aḥqāf, .As-Ṣāffāt, Al-'Isrā', al-Aḥzāb, Yūnus, Al-Mu'minūn, Al-Ghamar, and Noah

However, the beginning thing that prophets invite to, is the invitation to Unity and .theology. This is in common for the believers in all Divine religions

Indeed We sent Noah to his people, so he said : ` O my people ! Serve Allah you have " "... .no god other than Him

Prophets are the true sympathizers of human beings. The verse continues the

: statement of Noah, saying

p: ۳۷۲

".Verily I fear for you the chastisement of a grievous day…"

Anyhow, this fact should be pointed out that the invitation of Noah was worldly, since all the people of the world in that time were the people of Noah. Then when he cursed, all the disbelievers throughout the world were involved in his curse, and they were drowned entirely. The Qur'ān narrates the supplication of Noah, thus : " And Noah said : My Lord ! leave not upon the earth any dweller from among the (unbelievers'."(١)

****

The opponents of prophets have always been some groups of notable ones among .the chiefs of the rich whose dazzling glare has filled the eyes of people

"… .The chiefs of his people said "

To know prophets as the misguided ones is worse than to disbelieve in them. When the nature of some people is transformed, they consider a true guide as a misguided .one

Now, in twenty first century, the world of atheism imagine themselves as the ones of a sound and serene mind, while they introduce the adherents of divine religions and .prophets as some reactionists and simple-minded people

He who pursues the theical system and tries to rootout the system of paganism, .should expect to face with any slunder, accusation, and affront

".' Verily we see you in manifest error ` …"

****

Sura Noah , No. ٧١, Verse ٢۶ ١ -١

۶۱- قالَ ی-اقَوْمِ لَیْسَ بی ضَلالَهٌ

وَل-کِن-ّی رَسُ-ولٌ مِ-نْ رَبِّ الْع-الَمی-نَ

۶۲- اُبَلِّغُکُمْ رِس-الاتِ رَبّی وَاَنصَحُ لَکُمْ وَاَعْلَمُ مِنَ اللّهِ

ما لا تَعْلَمُونَ

۶۱. " He said: ` O' my people ! There is no error in me, but I am a Messenger from the Lord of the worlds.'"

۶۲. " I deliver to you the Messages of my Lord, and I advise you sincerely, and I know from Allah what you do not know."

Commentary : verses ۶۱-۶۲

In response to the affront and harshness of the opponents, Noah, with a calm, firm, and tender tone, said that not only he was not misguided, but also there was no sign of misguidance in him. He added that he was a messenger of Allah, the Lord of the worlds. The verse says:

" He said: ` O' my people ! There is no error in me, but I am a Messenger from the Lord of the worlds.'"

This phrase is a hint to the fact that all the different gods they believed in were in vain.

The Lord of the whole people and the things of the world is Allah, the only One God, Who is the Creator of all of them.

****

Noah (a.s.) continued saying that his aim was to perform the mission of his Lord perfectly and to convey His revealed Messages to them. The holy verse says:

" I deliver you the Messages of my Lord, ... "

He told the opponents that he would do his best for them in the path of benevolence.

"... ,and I advise you sincerely ..."

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: Then, finally Noah added that

".and I know from Allah what you do not know ..."

This phrase may be a threat against their oppositions, indicating that he knew some painful punishments for the evil doers that they were not aware of yet. And also it points to the grace and mercy of Allah that if they paved the way of obedience he would know some blessings and rewards from him that they did not know, as well as .the greatness and vastness of them

****

۶۳- اَوَ عَجِبْتُم اَنْ جاءَکُمْ ذِکْرٌ مِنْ رَبِّکَمْ

عَلی رَجُلٍ مِنْکُمْ لِیُنْذِرَکُمْ وَلِتَتَّقُوا وَلَعَلَّکُمْ تُرْحَمُونَ

What ! do you wonder that an admonition has come to you from your Lord " .۶۳ through a man from among you, that he might warn you so that you might keep from " ? evil and so that (His) mercy may be shown to you

Commentary : verse ۶۳

:The Divine statement inquires

What ! do you wonder that an admonition has come to you from your Lord through a " man from among you, that he might warn you so that you might keep from evil and so " ? that (His) mercy may be shown to you

The verse implies that you should not surprise that the Divine statement, the prophethood and the messengership have been sent down upon a man who is from among yourselves in order that he warns you of the divine retribution if you do not .believe

When the verse implies that you should not surprise, it is for the reason that if a person sincerely and simpathetically arises for the guidance and improvement of a community, it is not surprising. The wonder is in this that people do not have pity on themselves, and they supply the means of their own wretchedness. Moreover, prophethood is assigned for the interest of people. It adapts the wisdom and common .good, and besides that intellect confirms it, too

However, the purpose of coming Noah was that those people to avoid infidelity and .sinning, so that they be shown mercy to

****

۶۴- فَكَذَّبُوهُ فَاَنْجَيْن-اهُ وَالَّذينَ مَعَهُ فِى الْفُلْكِ

وَاَغْرَقْنَا الَّذينَ كَذَّبُوا بِاى-اتِنْا

اِنَّهُمْ كانُواْ قَوْمًا عَمينَ

۶۴. " But they belied him, so We delivered him and those with him in the Ark,

and We drowned those who belied Our Signs.

Verily they were a blind people."

Commentary : verse ۶۴

As a result of the very undue wonder, the people of Noah rejected him. Therefore, Allah delivered him and those believers who were in Noah's Ark from being drowned, and, thereafter, He drowned all those who belied Noah and the Divine revelations. They were somd blind-hearted people, and they were misguided.

" But they belied him, so We delivered him and those with him in the Ark, and We drowned those who belied Our Signs.

Verily they were a blind people."

The Arabic word /`amīn/ is the plural form of /`amy/. It is applied upon a person whose insight and innate vision are unable to do their functions. (Al-Mīzān, the commentary).

****

Section ۹: The Ministry of Messenger Hūd

Point

Messenger Hūd exhosting his people to serve only Allah and none else The people challenging

.Hūd against the threats of the Wrath of Allah The punishment they suffered

۶۵- وَإِلى عادٍ اَخاهُمْ هُودًا

قالَ ى-اقَوْمِ اعْبُدُوا اللّهَ ما لَكُمْ مِنْ اِل-هٍ غَيْرُهُ

اَفَلا تَتَّقُونَ

۶۵. " And unto (the people of) ` Ād (We sent) their brother Hūd. He said : ` O' my people ! Serve Allah (alone), you have no god other than Him,

" ? will you not keep from evil

Commentary : verse ۶۵

Point

This second story, the prophethood of Hūd has been told in this Sura. The detailed story of Prophet Hūd has been referred to in Sura Ash-Shu`arā' and Sura Hūd.

The people of `Ād had been living in a zone in the south of Arabia by the name of 'Aḥghāf. physically they were very strong and, from the point of agriculture and raising cattle, they were a powerful people. This group of people were involved in idolatry and corruption.

Hūd was one of the relatives of these people. He was appointed to prophethood among them. He invited his people to Unity, as Noah did.

: Explanations

.Invitation to Unity is at the top of the mission of prophets .۱

"... ,(He said : ` O' my people ! Serve Allah (alone ..."

The most sympathetic and compassionate leaders unto people were the divine .۲ .prophets

"... .And unto (the people of) `Ād (We sent) their brother Hūd "

.Preachers should treat as a brother with people. They ought to love them .۳

"... .We sent) their brother Hūd) ..."

The Wrath of Allah upon the former disbelievers should be taken as a warner by the .۴ later generations to be aware and to take example so that they be afraid of rejecting .the Divine religion

" ? you have no god other than Him, will you not keep from evil ..."

****

۶۶- قالَ الْمَلَاَ الَّذینَ کَفَرُوا مِنْ قَوْمِه

اِنّ۔ا لَنرل۔کَ فی سَف۔اهَ۔ةٍ وَاِنّا لَنَظُن۔ُّکَ مِ۔نَ الْک۔اذِبی۔نَ

۶۷- قالَ ی۔ا قَوْمِ لَیْسَ بی سَفاهَةٌ وَل۔کِنّی رَسُولٌ

مِنْ رَبِّ الْع۔الَمینَ

۶۸- اُبَلِّغُکُمْ رِس۔الاتِ رَبّی وَاَنَا لَکُمْ ناصِحٌ اَمینٌ

:The chiefs of those who disbelieved from among his people said " .۶۶

".'Verily we see you in folly, and verily we do think you to be of the liars `

He said: ` O' my people ! There is no folly in me, but I am a Messenger from the " .۶۷
".' Lord of the worlds

,I deliver to you the Messages of my Lord " .۶۸

".and I am a faithful adviser for you

Commentary : verses ۶۶-۶۸

A group of disbelieving people, or a party of the rich, told Hūd that they had distinguished him as a foolish, ignorant, and silly person. They added that they thought his words were thoroughly lies. The holy verse says :

:The chiefs of those who disbelieved from among his people said "

".'Verily we see you in folly, and verily we do think you to be of the liars `

****

In Answer to them, Hūd said that they would be sure that he did not told them that matter foolishly. He added that he was a messenger from the side of the Lord of the worlds. The verse says :

He said: ` O' my people ! There is no folly in me, but I am a Messenger from the Lord "

".' of the worlds

Thus, the Lord, the Exalted, teaches us that no one should face the ignorant people with a disgrace word, nor the one should answer their

unagreeable word with a disgrace statement. But, he should only negate whatever wrong they have attributed him with. The same as Hūd did not say anything obscene .to them in answer to that undue attribution

****

Hūd continued his statement and added that he was to deliver them the information that his Lord gave him, and he advised them not to abandon the obedience of Allah. He told them they should be certain that he (Hūd) was faithful in conveying the message of Allah to them and he never told a lie, nor he changed anything. The verse :says

".I deliver to you the Messages of my Lord, and I am a faithful adviser for you "

****

۶۹- اَوَ عَجِبْتُمْ اَنْ جاءَكُمْ ذِكْرٌ مِنْ رَبِّكَمْ عَلى رَجُلٍ مِنْكَمْ

لِيُنذِرَكُمْ وَاذْ كُرُوا

اِذْ جَعَلَكُمْ خُلَفاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَ زادَكُمْ فِى الْخَلْقِ بَصْ-طَةً

فَاذْكُرُوا الاءَ اللّهِ لَعَلَّكُمْ تُفْلِحُونَ

۶۹. " What ! do you wonder that an admonition has come to you from your Lord through a man from among you, that he might warn you ?

And remember when He made you successors after Noah's people,

and increased you in stature. Therefore, remember the bounties of Allah so that you may be prosperous. "

Commentary : verse ۶۹

There is no wonder that the prophecy, or in other word, the miracle and revelation has allocated to a man who is from among themselves and has grown up with them. His aim is to threaten them not to do vice.

However, the Qur'ān asks them why they wonder from the messengership of a man who is from among them, but they do not wonder that they worship a stone. The verse says:

" What ! do you wonder that an admonition has come to you from your Lord through a man from among you, that he might warn you ? ... "

Then, they should remember the favours of Allah and that, after the destruction of the people of Noah as a result of their committing sins, He settled them on the earth and increased them in stature and strength.

"... And remember when He made you successors after Noah's people, and increased you in stature. ... "

When the servants of Allah do remember the bounties of Allah practically, they will

.consequently be prosperous both in this world and in the Hereafter

".Therefore, remember the bounties of Allah so that you may be prosperous …"

۷۰- قالُوا اَجِئْتَنا لِنَعْبُدَ اللّهَ وَحْدَهُ

وَنَذَرَ ما كانَ يَعْبُدُ اباؤُنا فَأْتِنا بِما تَعِدُنا

اِنْ كُنْتَ مِنَ الصّ-ادِقينَ

They said: ` Have you come to us that we should serve Allah alone and give up " .۷۰ what our fathers used to serve ? Then bring us what you promise us to, if you are of the truthful ones '. "

Commentary : verse ۷۰

The people of `Ād told Hūd whether he had come to them in order that he would make them worship Allah, the One, and restrain them from worshipping their gods which their ancestors had been worshipping. They told him if he was truthful, that he was a messenger of Allah, he would bring upon them down the punishment he had threatened them to for worshipping idols. The verse says:

They said: ` Have you come to us that we should serve Allah alone and give up what " our fathers used to serve ? Then bring us what you promise us to, if you are of the truthful ones '. "

****

۷۱- قالَ قَدْ وَقَع عَلَیْکَمْ مِنْ رَبِّکَمْ رِجْ-سٌ وَ غَضَ-بٌ

اَتُج-ادِلُونَنی فی اَسْماءٍ سَمَّیْتُمُوها اَنْتُمْ وَ اباؤُ کُمْ

مانَزَّلَ اللّهُ بِها مِنْ سُلْط-انٍ

فَانْتُظِرُوا اِنّی مَعَکُمْ مِنَ الْمُنْتَظِرینَ

He (Hūd) said: " There have already fallen you punishment and wrath from your " .۷۱ Lord. Do you dispute with me about names which you and your fathers have named ,((your idols

? for which Allah has not sent any authority

".Wait then, and verily I, also with you, will be of those who wait

Commentary : verse ۷۱

: The verse begins thus

.He (Hūd) said: " There have already fallen you punishment an wrath from your Lord " "...

In answer to them, Hūd (a.s.) said to them that the punishment was certain to be fallen on them. They had done something that they deserved the wrath of Allah. The .Wrath of Allah is in the manner that He wills punishment for evil-doers

: The verse continues saying

Do you dispute with me about names which you and your fathers have named ..." ? (your idols), for which Allah has not sent any authority

".Wait then, and verily I, also with you, will be of those who wait

Hūd asked them whether they hostilely disputed with him about the idols that their fathers had invented and named them with divinity, while those idols had no attribute or sign of divinity and also there had come down no proof for their divinity from the

side of Allah. It is evident that such a great claim needed a sharp and firm proof which should be offered by them, not by Hūd. He said that he should bring evidences that Allah, One God, was their real deity, and that there is no god but He, from

.Whom Hūd was sent as a messenger

Some commentators have said that they had named each of their idols in a different form. Hūd said that those names were from their own wishes. Therefore, they must .wait for the punishment which he (a.s.) was waiting for, too

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۷۲- فَأَنْجَيْن-اهُ وَالَّذينَ مَعَهُ بِرَحْمَهٍ مِنّا

وَقَطَعْنا دابِرَ الَّذينَ كَذَّبُوا بِای-اتِنا وَما كانُوا مُؤْمِنينَ

,So We delivered him and those who were with him by a mercy from Us " .۷۲

and We cut away the roots of those who belied Our Signs

".and were not believers

Commentary : verse ۷۲

The verse implies that Allah brought Hūd and those who had believed from among the disbelievers and delivered them from His punishment by His mercy, and He involved those who rejected Allah's signs and did not believe in His messenger in chastisement .so that He cut away the roots of them

So We delivered him and those with him by a mercy from Us and We cut away the " ".roots of those belied Our signs and were not believers

The occurrence of the phrase : " (They) were not believers " in the verse is with the purpose of showing that it was known from their status that they would not have .believed if they had remained more

It is understood from this verse that the people of Hūd were caught by the .punishment of Allah, and they were destroyed

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Section ۱۰: The Ministries of Ṣāliḥ and Lūt

Point

Ṣaliḥ's exhortation to believe in an stick to Unity of Allah The people disbelieved and got

punished Lūt preached of life He was rejected and the people were seized

.by a severe punishment

۷۳- وَإِلى ثَمُودَ اَخاهُمْ ص-الِحًا

قالَ ى-اقَوْمِ اعْبُدُوا اللّهَ ما لَكُمْ مِنْ اِل-هٍ غَيْرُهُ قَدْ جاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ

ه-ذِه ناقَةُ اللّهِ لَكُمْ ايَةً فَذَرُوها تَأْكُلْ فى اَرْضِ اللّهِ

وَلا تَمَسُّوها بِسُوءٍ فَيَأْخُذَكُمْ عَذابٌ اَليمٌ

.And unto (the people of) Thamūd (We sent) their brother Ṣāliḥ " .۷۳

.He said: ` O' my people ! Serve Allah

You have no god other than Him. There has come to you a clear proof from your Lord. This is the she-camel of Allah, to be a sign for you. So leave her alone to graze in Allah's earth, and do not touch her with any harm, lest a painful chastisement will ".seize you

Commentary : verse ۷۳

Point

In the Qur'ān, there have been referred to the name of `she-camel' seven times, and to `the people of Thamūd' twenty six times. The story of the people of Thamūd is mentioned in Suras : Ash-Shu`arā, Al-Qamar, Ash-Shams, and Hūd. As the .commentary book Al-Mizān denotes, the people of Thamūd lived in Yemen

:The verse says

And unto (the people of) Thamūd (We sent) their brother Ṣāliḥ. He said: ` O' my " .people ! Serve Allah

You have no god other than Him. There has come to you a clear proof from your Lord. This is the she-camel of Allah, to be a sign for you. So leave her alone to graze in Allah's earth, and do not touch

".her with any harm, lest a painful chastisement will seize you

There are some differences between the meaning of the Qur'ānic term /bayyinah/ (divine proof, miracle) and the manner of extraordinary accomplishments of human :beings, as follows

.A – A miracle needs practice, suggestion, and gaining

B – Miracles are brought forth by some good and immaculate persons, but other .accomplishments may be offered even by some inept persons

C – The goal of miracles is guidance, while the aim of ordinary people may be .ostentation, popularity, gaining wealth, and amusement

.D – The acts of prophets in miracles are accompanied with challenge

That is, they claim that others cannot do the like of them. But there is none of these .signs in the acts of outstanding intellectual figures, inventors, and the ascetics

E – Prophets are in need of Divine miracles. Sometimes, miracles have been offered through the demand of people, such as : splitting of the moon, and the she-camel of .Sāliḥ

The style and the motto of prophets are the same. Monotheism is the first invitation of .prophets

".serve Allah. You have no god other than Him ..."

.Prophets have come out from among people, and they treat like brothers with them

: Explanations

To whatever the grace and mercy of Allah reaches, it will obtain sanctity, (like the .١ .(she-camel of Allah

: The retribution of sacrilege is the punishment of Allah. The verse says .٢

". ... and do not touch her ..."

A miracle should be perceptible for human beings in all levels, (like the she-camel .۳ .(which came out of a mountain

The kind of people's demand sometimes concerns to the conditions of their system .۴ of thought, and the social and economical circumstances of them. (For example, if it happened to day, perhaps, they might demand that a satellite comes out from the (.mountain

p: ۳۸۸

۷۴- وَاذْكُرُوا اِذْ جَعَلَكَمْ خُلَفاءَ مِنْ بَعْدِ عادٍ

وَبَوَّاَكُمْ فِى الْاَرْضِ تَتَّخِذُونَ مِنْ سُهُولِها قُصُورًا وَتَنْحِتُونَ الْجِبالَ بُيُوتًا

فَاذْكُرُوا الاءَ اللّهِ

وَلا تَعْثَوْا فِى الْاَرْضِ مُفْسِدِينَ

And remember when He appointed you successors after 'Ād and settled you in " .۷۴ the earth, you build castles on its plains and hew the mountains into houses. So '.remember Allah's bounties, and do not mischief in the earth, doing corruption

Commentary : verse ۷۴

: In this verse, the Qur'ān says

And remember when He appointed you successors after 'Ād and settled you in the " "... ,earth

It means that, on one side, do not forget the abundant bounties of Allah, and, on the other side, be aware that there were some other rebellious nations before you, like the people of `Ād, who were involved in the punishment of Allah and were destroyed .as a result of their oppositions

Then, the Qur'ān emphasizes on some divine favours and possibilities of the people of Thumūd. It says that they lived on a land where there were level plains with some suitable soil. They had built castles on its plains and had made houses inside the : mountains for themselves. The verse adds

"... .you build castles on its plains and hew the mountains into houses ..."

And, at the end of the verse, it admonishes them to remember all the blessings of Allah so that they do not make mischief in the earth and not to be ungratitude due to : His bounties. The verse continues saying

'.So remember Allah's bounties, and do not mischief in the earth, doing corruption ..."

۷۵- قالَ الْمَلَأ الَّذينَ اسْتَكْبَرُوا

مِنْ قَوْمِه لِلَّذينَ اسْتُضْعِفُوا لِمَنْ امَنَ مِنْهُمْ

اَتَعْلَمُونَ اَنَّ صالِحًا مُرْسَلٌ مِنْ رَبِّه قالُوا اِنّا بِما اُرْسِلَ بِه

مُؤْمِنُونَ

۷۶- قالَ الَّذينَ اسْتَكْبَرُوا اِنّا بِالَّذى امَنْتُمْ بِه

ك-افِرُونَ

The chiefs of the arrogant among his people said to those who were considered " .۷۵
weak those of them who believed `Do you know that Ṣāliḥ is sent by his Lord ? ' They
".' said: ` Surely we believer in what he has been sent with

Those who were arrogant said: ` We, indeed, disbelieve in that which you believe " .۷۶
".'

Commentary : verses ۷۵-۷۶

We see again that the wealthy and notable group of those people, who had a good seeming outward but an evil inward, began to oppose with this great messenger of Allah. This group of notable arrogant persons from among the people of Sāliḥ told some believing oppressed ones of them asking whether they really knew that Sāliḥ .was sent from the side of Allah to guide them

The chiefs of the arrogant among his people said to those who were considered " "... ' ? weak those of them who believed ` Do you know that Ṣāliḥ is sent by his Lord

Then, before long, they faced with their decisive and sharp answer, which indicated of their firm and strong decision. Their answer was that they said not only they knew that Ṣāliḥ was sent by Allah, but also they believed in what he had been missioned for .and had invited people to it

: The verse says

".' They said: ` Surely we believer in what he has been sent with ..."

****

These proud arrogant chiefs did not cease their enmity and, in order to weaken the spiritual strength of the believers, they said to them that they did not believe in what the believers believed.

The verse says:

".' Those who were arrogant said: ` We, indeed, disbelieve in that which you believe "

****

۷۷- فَعَقَرُوا النّاقَهَ وَعَتَوْا عَنْ اَمْرِ رَبّهِمْ

وَقالُوا ی-اص-الِحُ ائْتِنا بِما تَعِدُنا

اِنْ كُنْتَ مِنَ الْمُرْسَلینَ

So they harmstrung the She-camel and revolted against their Lord's " .۷۷ commandment, and they said: ` O' Ṣāliḥ ! bring us that you promise us to, if you are of ".' the messengers

Commentary : verse ۷۷

The arrogant wealthy persons among Sāliḥ's people became despair of weakening the foundations of the Faith of masses of people who were faithful. On the other side, they saw that, with the existence of the `she-camel' which was counted as Ṣāliḥ's miracle, their hostile plots were remained useless. Then, they decided to destroy the `She-camel'. Before anything else, they harmstrung her and, disobeying Allah's :command, they killed her. The verse says

,So they harmstrung the She-camel and revolted against their Lord's commandment " "...

They did not suffice to this vice, but they came to Ṣāliḥ and vividly told him to bring .them Allah's punishment as soon as possible, if he was the messenger of Allah

and they said: ` O' Ṣāliḥ ! bring us that you promise us to, if you are of the ..." ".'messengers

This word, in fact, was making a kind of fight against Ṣāliḥ in order to weaken the .spirit of both Ṣāliḥ and the believers

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۷۸- فَاَخَذَتْهُمُ الرَّجْفَهُ فَاَصْبَحُوا فی دارِهِمْ ج-اثِمینَ

Then the earthquake seized them, so they became motionless bodies in their " .۷۸
".dwellings

Commentary : verse ۷۸

In this verse, the destruction of the people of Thamūd is stated that it was done by earthquake. And, in Sura Fuṣṣilat, No. ۴۱, verse ۱۷, and Sura Ath-Thāriyāt, No. ۵۱, verse ۴۴ it is said that it was done by rumbling : "… so the rumbling overtook them while they ".were yet looking on

Rumbling destroyed them while they were gazing. Therefore, there were a .combination of two retributions in one moment upon them

The Arabic term /jāim/ is applied for a person who has fallen on his knees and is not .capable to stand up

! Thus, the Wrath of Allah (s.w.t.) befalls all of a sudden. Beware

: The verse says

Then the earthquake seized them, so they became motionless bodies in their " ".dwellings

.The promises of prophets are practically doable. So, take their warnings earnestly

In the former verses, it was recited : `… and do not touch her with any harm, lest a painful chastisement seizes you.'(۱) This `earthquake' is the same`painful .'chastisement

There are many earthquakes and natural terrible events which themselves are the .punishment of Allah

"… ,Then the earthquake seized them "

****

The current Sura, Verse ۷۳ ۱ -۱

۷۹- فَتَوَلّی عَنْهُمْ

وَقالَ ی-ا قَوْمِ لَقَدْ اَبْلَغْتُکُمْ رِسالَهَ رَبّی وَنَصَحْتُ لَکُمْ

وَل-کِن لا تُحِبُّونَ النّ-اصِحینَ

Then he turned away from them and said: ` O' my people ! verily I have delivered " .۷۹ to you the Message of my Lord, and advised you sincerely; but you do not like sincere ".' advisers

Commentary : verse ۷۹

The word of Ṣāliḥ to his people is probable to be fulfilled either before the descent of the chastisement in order to complete the argument, or after their destruction. It can be in the same manner that the Messenger of Allah (p.b.u.h.) also spoke to the dead bodies of disbelievers which were inside the Badr well. The audience asked him ." (p.b.u.h.) whether they were alive, and the Prophet (p.b.u.h.) said : " yes

However, the mission of prophets is to convey the Divine message accompanied with sympathy and benevolene. It is not only a dry, bare communication, like the .communication of regulations and circulars in formal offices

"... ;and advised you sincerely ..."

Allah's retributions are given after delivering the message and completing the .argument

"... ,verily I have delivered to you the Message of my Lord ..."

By the way, we ought to like the advisers. He who dislikes those who work .symphathetically, provides the means of the Wrath of Allah for himself

".' and advised you sincerely; but you do not like sincere advisers ..."

****

۸۰- وَلُوطًا اِذْ قالَ لِقَوْمِه اَتَأْتُونَ الْف-احِشَةَ ما سَبَقَكُمْ بِها

مِنْ اَحَدٍ مِنَ الْع-الَمينَ

۸۱- اِنَّكُمْ لَتَأْتُونَ الرِّجالَ شَهْوَةً مِنْ دُونِ النِّساءِ

بَلْ اَنْتُمْ قَوْمٌ مُسْرِفُونَ

۸۰. "And (We sent) Lūt when he said to his people: ` What ! Do you commit an indecency which none in the world has ever done before you? ' "

۸۱. " Verily you come to men in lust instead of women !

Nay, you are an extravagant people."

Commentary : verses ۸۰-۸۱

Point

Prophet Lūt (a.s.) was from the family of Abraham (a.s.). He was the only man who believed in him and migrated with him. Sura Al-`Ankabūt, No. ۲۹, Verse ۲۶ says : " And Lūt believed in him ..."

Abraham (a.s.) sent him to a zone where indecencies were circulated at that time.

It has been narrated that they committed the act of sodomy upon their guests so that people be afraid of being a guest. As the Qur'ān points out, Prophet Lūt suggested them to marry his daughters, but they did not accept.

There are some advantages in marriage which are absent in sodomy.

A few of them are such as: ۱) Affection, mercy, and intimate ease; ۲) offspring; ۳) forming a family organization; and ۴) the subjects of humanity and naturalness existed in marriage.

Unfortunately, the world of the west has formally accepted the hideous act of

.sodomy, and in some European countries the action has become legal

The Qur'ānic phrase " their brother" has been used for Hūd, Sāliḥ, and Shu`ayb (Jethro) (a.s.), but it has not been applied for Lūt. Perhaps, this difference is for the .sake that Lūt (a.s.) migrated from another zone for divine messengership

p: ۳۹۵

: Explanations

A great part of Lūt's preaching was upon the struggle against the indecencies and -۱ .sexual prohibitions, since the most important problem of his society was indecency

Idol worshippers had the pretext of the belief of their ancestors in idolatry, but -۲ followers of indecency had not this pretext, either. They themselves initiated this :crime and sin. The verse says

And (We sent) Lūt when he said to his people: ` What ! Do you commit an indecency " " ' ? which none in the world has ever done before you

.He who abandons the way of nature, is counted as an extravagant person -۳

: The verse says

Verily you come to men in lust instead of women! Nnay, you are an extravagant " ".people

****

۸۲- وَما كانَ جَوابَ قَوْمِهِ اِلّآ اَنْ قالُوا اَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ

اِنَّهُمْ اُناسٌ يَتَطَهَّرُونَ

۸۲. " And the answer of his people was no other than that they said: ` Expel them from (your town; verily they are a people (who seek) to purify (themselves '."

Commentary : verse ۸۲

Point

This verse contains a hint to the illogical obstinate answer of those people of Lūt. It implies that they had no answer in response to the invitation of this benevolent and sympathetic prophet, save that they angrily ordered their men to expel Lūt and his followers from their town.

What was their fault ? Their fault was that they were some pure people who did not use to commit sin.

Those people of Lūt accused these pure believers that they not only did not have the same opinion of theirs, but also made trouble for them.

The verse says:

" And the answer of his people was no other than that they said: ` Expel them from (your town; verily they are a people (who seek) to purify (themselves '."

Explanations:

۱- Sinners are illogical. " And the answer of his people was no other than that they said: ` Expel them from your town; ..."

۲- Whenever corruption of a society increases, the purified and sincere persons will be deserted, and purity is counted a crime therein. It will be like the state that criminals maintain no right in the society for the pure ones. " Expel them from your

"... ;town

Thus, in the path of `forbidding the wrong', we should be prepared to be banished, .and for accepting other hardships

At the same time when the people of Lūt were accustomed to sins, they knew Lūt -٣ .and his followers as some purified perons

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p: ٣٩٧

۸۳- فَاَنْجَیْن-اهُ وَاَهْلَهُ اِلّاَ امْرَاَتَهُ کانَتْ مِنَ الْغ-ابِرینَ

So We delivered him and his family, except his wife; she was of those who " .۸۳ ".(remained behind (in the ashes of punishment

Commentary : verse ۸۳

Regarding what was stated in the three above-mentioned holy verses, any just .arbitrator can issue the command of condemnation of this mischievous nation

That is why the Qur'ān in this verse implies that since they did thus, Allah saved Lūt and his true followers and his family, who were pious, except his wife, whom He left among the mischievous people, because, from the point of belief and creed, she was .the same as the people of Lūt were

: The verse says

So we delivered him and his family, except his wife; she was of those who remained " ".(behind (in the ashes of punishment

****

۸۴- وَاَمْطَرْنا عَلَيْهِمْ مَطَرًا فَانْظُرْ كَيْفَ كانَ ع-اقِبَهُ

الْمُجْرِمينَ

And We rained down on them a rain (of punishment). Consider then how the end " .۸۴
" ! of the guilty was

Commentary : verse ۸۴

Point

The destruction of the people of Lūt was done by means of raining aerolites over them. They were some aerolites like clay which were marked with the Lord. Or, every stone was particularized to destroy a definite person. This meaning is taken from Sura Hūd, No. ۱۱, Verses ۸۲-۸۳ which say : "... and rained down upon them stones, of what "... had been decreed, one after another." "Marked (for punishment) with your Lord

: The current verse itself is recited as follows

And We rained down on them a rain (of punishment). Consider then how the end of "
" ! the guilty was

Besides committing sodomy, the people of Lūt used to do some other indecencies. They used to gamble, to talk idle, to asperse, to throw stones at wayfarers, and to .uncover the privity parts before public eyes

.(Safīnat-ul-Biḥār, Vol. ۲, P. ۵۱۷)

Upon the philosophy of prohibition of sodomy, Imam Sādiq (a.s.) has said : " Sodomy decreases the family affection between wife and husband and ceases generation. It destroys the natural sexual intercourse and brings up many other corruptions." .((Wasā'il-ush-Shī`ah, Vol. ۱۴, P. ۲۵۲

In Islam, the retribution of homosexuality and sodomy is execution, whether for the active sodomy or the passive sodomy. As a tradition narrated from Imam Sādiq (a.s.)

denotes, at the moment of performing homosexuality the throne of Heaven shakes, and on Resurrection Day its doer will be mustered in a state of major ritual impurity. ".The one will be involved in the Wrath of Allah and will be abide in Hell

.(Wasā'il-ush-Shī`ah, Vol. ۱۴, P. ۲۴۹)

The Messenger of Allah (p.b.u.h.) said that the curse of Allah will

(be upon those men who make themselves like women and go to sensual men.(۱

: Explanation

The Wrath of Allah is not particular only to one group of criminals, but all criminals .must be careful

" ! Consider then how the end of the guilty was ...)

****

Wasa'il-ush-Shiah, Vol.۱۴. P.۲۵۵ ۱ -۱

Section ۱۱: The Ministry of Shu`ayb

Point

Shu`ayb exhorts his people to believe in and stick to the Unity of Allah His rejection and the

.punishment

۸۵- وَاِلی مَدْیَنَ اَخاهُمْ شُعَیْبًا

قالَ ی-اقَوْمِ اعْبُدُوا اللّهَ ما لَکُمْ مِنْ اِل-هٍ غَیْرُهُ قَدْ جاءَتْکُمْ بَیِّنَهٌ مِنْ رَبِّکُمْ

فَاَوْفُوا الْکَیْلَ وَالْمیزانَ وَلا تَبْخَسُوا النّاسَ اَشْیاءَهُمْ

وَ لا تُفْسِدُوا فِی الْاَرْضِ بَعْدَ اِصْلاحِها

ذ لِکُمْ خَیْرٌ لَکُمْ اِنْ کُنْتُمْ مُؤْمِنینَ

.And (We sent) unto (the people of) Madyan their brother Shu`ayb " .۸۵

.He said: ` O' my people ! Serve Allah ! You have no god other than Him

.There has come to you a clear proof from your Lord

Therefore give full measure and weight and do not diminish to men their things, and .do not make mischief in the earth after its improvement

".That is better for you, if you are believers

Commentary : verse ۸۵

: Jethro's Messengership in Madyan

Jethro, whose genealogical tree, according to the history records, with several dynasties reaches Abraham, was missioned to go towards the inhabitants of Madyan. At that time, Madyan was one of the cities of Syria the people of which were mostly

merchants. Idolatry, short weighing, defraudation and falsification in social relationships were fully current among them. The explanation of the conflict and dispute between this great prophet (a.s.) and the inhabitants of Madyan is stated in several Suras

p:۴۰۱

.of the Qur'ān, and in Sura Hūd, No. ١١ and Sura Ash-Shu`arā, No. ٢۶, in particular

In this current verse, the Qur'ān says that Allah sent to the people of Madyan their brother Jethro. The verse says:

"... .And (We sent) unto (the people of Madyan their brother Shu`ayb "

Then the verse adds that Shu`ayb, like all other prophets, began his invitation with the subject of Monotheism and, as the Qur'ān remarks:

"... .He said: ` O' my people ! Serve Allah ! You have no god other than Him ..."

He emphasized that not only the mentioned ordinance was the command of wisdom, but also it was proved by the clear evidences which had come from their Lord for them. The verse says:

"... .There has come to you a clear proof from your Lord ..."

Next to the invitation to monotheism, he tried to struggle against their social, economical, and ethical corruptions.

At first, he restrained them from defraudation, falsification in social relationships which they were polluted with, and told them now that the path of Allah was revealed to them they should pay the right measure and weight so that the due things of people might not be diminished. The verse says:

"... ,Therefore give full measure and weight and do not diminish to men their things ..."

Then, he points to one of other wrong actions of those people, and says:

"... .and do not make mischief in the earth after its improvement ..."

It is certain that none may make profit from making mischief, irrespective of ethical mischief, faithlessness, and insecurity. So, at the end of the verse, it adds:

".That is better for you, if you are believers ..."

****

۸۶- وَلا تَقْعُدُوا بِكَلِّ صِراطٍ تُوعِدُونَ

وَتَصُدُّونَ عَنْ سَبيلِ اللّهِ مَنْ امَنَ بِه وَتَبْغُونَها عِوَجًا

وَاذْكُرُوا اِذْ كُنْتُمْ قَليلاً فَكَثَّرَكُمْ وَانْظُرُوا

كَيْفَ كانَ ع-اقِبَةُ الْمُفْسِدينَ

۸۶. "And do not sit in every path, threatening and hindering from the path of Allah those who believe in Him, desiring to make it crooked. And remember when you were few, then He multiplied you; and consider how the end of the mischief-makers was."

Commentary : verse ۸۶

In this verse, the fourth advice of Shu`ayb has been pointed out, where it says:

"And do not sit in every path, threatening and hindering from the path of Allah those who believe in Him, desiring to make it crooked. …"

Then, at the end of the verse, the fifth advice of Jethro has been referred to. It reminds them the bounties of Allah in order to stimulate the feeling of gratitude and thanksgiving in them. The verse says:

"… And remember

when you were few, then He multiplied you; …"

It is understood from this phrase of the verse that, in most instances, multiplicity of persons can be the origin of power and greatness of the development of the society.

Finally, the Qur'ān advises people to carefully observe the end of the mischief-mongers that how evil was their fate, and that they do not follow the way of makers of mischief.

"… and consider how the end of the mischief-makers was."

****

۸۷- وَإِنْ كانَ طـ-ائِفَهٌ مِنْكَمْ امَنُوا بِالَّذى أُرْسِلْتُ بِهِ

وَط-ائِفَهٌ لَمْ يُؤْمِنُوا فَاصْبِرُوا حَتّى يَحْكُمَ اللّهُ بَيْنَنا

وَهُوَ خَيْرُ الْح-اكِمينَ

۸۷. " And if there is a party of you who believe in that with which I have been sent, and a party who do not believe, then wait with patience until Allah judges between us, and He is the best of the judges."

Commentary : verse ۸۷

The opponents of Jethro scornfully asked him where the punishment of Allah was. On the other side, the adherents of the Faith were also waiting for the helps of Allah. The content of the verse is something in the middle, so that neither the disbelievers become proud nor the believers lose hope.

Thus, the history of the adherents of both right and wrong should be studied regarding the end of their fates.

However, in the school of thought and philosophy of prophets, the Faith in the goal and their way is important, not those persons themselves.

The verse says:

" And if there is a party of you who believe in that with which I have been sent, and a party who do not believe, then wait with patience until Allah judges between us, and He is the best of the judges."

The apparent seeming uniformity of the lives of this fleeting world of the disbelievers and believers should not disturb you. Do persevere, since the final judge is Allah.

****

The End of Part ۸

This is

The End of Part ۸

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بِسْمِ اللّهِ الرَّحْمنِ الرَّحيم

يا اَيُّهَا النّاسُ قَدْ جاءَكُمْ بُرْهانٌ مِنْ رَبِّكُمْ وَ اَنْزَلْنا اِلَيْكُمْ نُوراً

مُبيناً (سوره نساء ۴ آيه ۱۷۴)

O' mankind! Verily there has come to you a convincing proof (the Messenger and the " Qur'ān) from your Lord: for We have sent unto you a light (that is) manifest." (Holy (Qur'ān ۴: ۱۷۴

اِنّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَ اِنّا لَهُ لَحافِظُونَ (سوره الحجر ۱۵ آيه ۹)

We have, without doubt, sent down the Message and We will assuredly Guard it " ((from corruption)." (Holy Qur'ān ۱۵: ۹

وَ مَنْ اَعْرَضَ عَنْ ذِكْرى فَاِنَّ لَهُ مَعيشَةً ضَنْكا وَ نَحْشُرُهُ يَوْمَ

الْقِيمَهِ اَعْمى (سوره طه ۲۰ آيه ۱۲۴)

But whosoever turns away from My Message (the Qur'ān), verily for him is a " straitened toilsome life, and We shall raise him up blind on the Day of Judgement." ((Holy Qur'ān ۲۰: ۱۲۴

وَ نُنَزِّلُ مِنَ الْقُرانِ ما هُوَ شِفاءٌ وَ رَحْمَةٌ لِلْمُؤْمِنينَ (سوره اسراء ۱۷ آيه ۸۲)

And We send down (stage by stage) of the Qur'ān that which is a healing and a " (mercy to those who believe...", (Holy Qur'ān ۱۷: ۸۲

p: ۴۲۴

بسم الله الرحمن الرحیم

" یا اَیُّهَا الَّذینَ آمَنُوا اَطیعُوا اللّه وَ اَطیعُوا الرَّسُول وَ اُولِی الْاَمْرِ مِنْکُمْ "قالَ اللّه تَعالی:

سوره النساء ۴-لآیه ۵۹

In The Name of Allah, The Beneficent, The Merciful

O you who have faith! Obey Allah, and obey the Apostle, and "

(those charged with authority among you..." (Sura Nisa, No. ۴, Verse ۵۹

(.Those charged with authority' are only the twelve sinless Imams (a.s`)

,and, at the time of occultation, Sources of Imitation, who are learned

(.pious, and just, should be referred to

فِی اِکْمالِ الدّینِ فی حَدیثٍ عَنْ جابِرِ الْجُعْفی عَنْ جابِرِبْنِ عَبْدِاللّهِ الْاَنْص-اریّ قالَ: قُلْتُ: یا رَسُولَ اللّهِ عَرَفْنَا اللّهَ وَ رَسُولَهُ، فَمَنْ اُولُوالْاَمْرِ الَّذینَ قَرَنَ اللّهُ طاعَتَهُمْ بِطاعَتِکَ؟ فَقالَ (ص) هُمْ خُلَفائی یا جابِرُ، وَ اَئِمَهُ الْمُسْلِمینَ مِنْ بَعْدی أوَّلُهُمْ علیُ بْنُ ابیطالِبٍ، ثُمَّ الْحَسَنُ وَ الْحُسَینُ، ثُمَّ عَلِیُّ بْنُ الْحُسَیْنِ، ثُمَّ مُحَمَّدُ بْنُ عَلیٍّ الْمَعْرُوفُ فِی التَّوْراهِ بِالْباقِرِ، وسَتُدْرِکُهُ یا جابِرُ، فَاِذا لَقَیْتَهُ فَأَقْرِئْهُ مِنّی السَّلاَمَ، ثُمَّ الصّادِقُ جَعْفَرُ بْنُ مُحَمَدٍ، ثُمَّ مُوسَی بْنُ جَعْفَرٍ، ثُمَّ عَلِیُّ بْنُ مُوسی، ثُمَّ مُحَمَّدُ بْنُ عَلِیٍّ، ثُمَّ عَلیُّ بْنُ مُحَمَّدٍ، ثُمَّ الْحَسَنُ بْنُ عَلِیٍّ، ثُمَّ سَمِیّی وَ کَنِیّی حُجَّهُ اللّهِ فی أَرْضِهِ، وَ بَقِیَّتُهُ فی عِبادِهِ ابْنُ الْحسنِ بِنِ عَلِیٍّ، ذاکَ الَّذی یَفْتَحُ اللّهُ تَعالی ذِکْرُهُ عَلَی یَدَیْهِ مَشارِقَ الْاَرْضِ وَ مَغارِبَها، ذاکَ الَّذی یَغیبُ عَنْ شیعَتِهِ وَ اَولیآئِهِ غَیْبَهً لا یَثْبُتُ فِیها عَلَی اللّهِ فَه-لْ مَنِ امْتَحَنَ اللّهُ قَلْبَهُ لِلْایمانِ. قالَ جابِرٌ: فَقُلْتُ لَهُ: یا رَسُولَ اللّهِ، فَهَلْ یَقَعُ لِشیعَتِهِ الْاِنْتِفاعُ بِهِ فی غَیْبَتِهِ، فَق-الَ ای ¨ وَالَّذی ¨ بَعَثَنی ¨ بِالنُّبُوَّهِ اِنَّهُمْ یَسْتَضیؤُونَ بِنُورِهِ وَ یَنْتَفِعُونَ بِولایَتِهِ فی غَیْبَتِهِ کَاِنْتِفاعِ النّاسِ بِالشَّمْسِ وَ اِنْ تَجَلَّلَها سَحابٌ...

اکمال الدین جلد ۱، صفحه ۲۵۳

p: ۴۲۵

In ` Ikmāl-ud-Din ' a tradition, through ` Jābir-il-Ju`fī ', is narrated from ` Jābir-ibn-`Abdillāh ' thus: " I said: ` O Messenger of Allah, we have known Allah and His Apostle; then who is ` Ulul-Amr ', those that Allah has made their obedience the same as your obedience? ' Then, the Prophet p.b.u.h.) said: ` O Jābir! they are, after me, my successors and the Guides) of Muslims; the first of them is Ali-ibn-Abitalib; then (Imam) Hassan, and Imam) Husain; then Ali-ibn-il-Husain; then Mohammad-ibn- Ali; known) in the Turah as Bāqir, whom you will see. O Jābir! When you visit him, give my regards to him. After him, there is Sādiq, Ja`far-ibn-Muhammad; and ;after him Mūsa-ibn-Ja`far; then Ali-ibn-Mūsā; then Muḥammad-ibn-Ali (then Ali-ibn-Muhammad, then Hassan-ibn-Ali; and after him (there comes Al-Ghā'im whose name and sir-name is the same as mine. He is Allah's Authority on the Earth and His Remainder amongst His servants. He is the son of (Imam) Hassan-ibn-Ali (al-`Askarī). This is the very personality by whose hands Allah will open the Easts and Wests of the worlds and this is the very personality who will be absent from his followers and his lovers in which his mastership can not be proved by a statement of anyone except ".for the one whose heart Allah tests for Faith

Jābir said: " I asked him: ` O' Messenger of Allah! will his followers avail of him during his occultation? ' He answered: ` Yes. By the One Who

appointed me to prophethood, they will seek brightness from his light and

will avail by devotion in his absence the same as the availing of people from

"...' the (glow of) sun when clouds cover it

Ikmal-ud-Dīn, Vol. ۱, p. ۲۵۳' with nearly similar meaning, in Yanābī-` ul-Mawaddah, p.)

(۱۱۷

" اِنْ هُوَ اِلّا وَحْیٌ یُوحی وَ ما یَنْطِقُ عَنِ الْهَوی "قالَ اللّهُ تَعالی:

سوره النجم (۵۳) - لآیه ۳ و ۴

Nor does the Apostle speak out of desire. It is naught but revelation "

" that is revealed

(Sura Najm, No. ۵۳, verses ۳,۴)

قالَ رَسولُ اللّه (ص):

اِنّی تارِکٌ فِیکُمْ الثَّقَلَیْنِ کِتابَ اللّهِ وَ عِتْرَتی، کِتابُ اللّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّماءِ اِلَی الْاَرْضِ وَ عِتْرَتی "

أَهْلُ بَیْتی وَ اِنَّ اللَّطیفَ الْخَبیرَ اَخْبَرَنی اَنَّهُما لَنْ یَفْتَرِقا حَتّی یَرِدا عَلَیَّ الْحَوْضَ فَانْظُرُوا بِماذا تَخْلُفُونی

تَضِلُّوا ما اِنْ تَمَسَّکْتُمْ بِهِما" وَ فی حَدیثٍ اخَر:"قالَ النَّبی (ص):

معانی الاخبار، صفحه ۹۰ و مُسند احمدبن حنبل، جلد ۳ صفحه ۱۷

The Prophet (p.b.u.h.) said: " I leave behind me two weighty (very worthy and important) things: The Book of Allah (i.e. the Qur'ān), which is a stretched string from the heaven to the earth, and my progeny, my Ahlul-Bait; for verily Allah, The Merciful, The Aware, informed me that never, never, will these two get separated from each other until they meet me at the Houd of Kauthar (the Pond of Abundance). Therefore, be careful and contemplate on how you will treat them (after me) ". And, in another tradition it is added: " Never, never, shall you get astray if you ".attach yourselves to these TWO

Ma`ānī-ul-Akhbār, p. ۹۰, tradition ۲, Musnad Aḥmad-ibn-Ḥanbal, Vol. ۳, p. ۱۷, and) other

books from the Sunnite School and Shi`ah School mentioned in Iḥqāq-ul-Haqq, Vol. ۹, p. ۳۰۹

(to ۳۷۵

قال الامام الرضا علیه السلام:

رحم اللّه عبداً احیا امرنا فقلت له و کیف یحیی امرکم قال یتعلم علومنا و یعلمها الناس

فانهم لو علموا محاسن كلامنا لا تبعونا

معانی الاخبار صفحه ۸۰ - عیون اخبار الرضا جلد ۱ صفحه ۲۰۷

:Abul-Hassan-ir-Ridā (a.s.) said

May the Mercy of Allah be upon the servant who Keeps alive our " commandment." I asked him (a.s.) how the one could keep your commandment alive. He (a.s.) said: " He (can) learn our sciences and teach them to people. In fact, if people knew (the merits) and goodnesses ".of our speech, surely they would follow us

(Ma`ānī-ul-Akhbār, p. ۱۸۰ `Uyūn-i-Akhbār-ur-Ridā, V. ۱, p. ۲۰۷)

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بِسْمِ اللّهِ الرَّحْمنِ الرَّحیم

اُدْعُ إِلَی سَبِیلِ رَبِّکَ بالْحِکْمَهِ وَ الْمَوْعِظَهِ

الْحَسَنَهِ وَ جدِلْهُم بِالّتِی هِیَ أَحْسَنُ إِنَّ رَبَّکَ

هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِیلِهِ وَ هُوَ أَعْلَمُ

بِالْمُهْتَدِین

****

In The Name of Allah, The Beneficent, The Merciful

Invite (all) to the Way of your Lord with wisdom and beautiful

;exhortation; and debate with them in a way which is the best

surely your Lord knows best who have strayed from His path and

.knows best who are (rightly) guided

[.Sura Nahl (The Bee), No. ۱۶, verse ۱۲۵]

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References Index

In the Name of Allah, the Beneficent, the Merciful

Introduction

For the main introductory of this endeavor in details, dear readers may refer to the first part of this very commentary of the Qur’ān. They can be familiar with some essential data towards the aim, which must surely be helpful along the way of .studying this book, too

In that introduction, it has been mentioned that the demand of those who have read the former volumes of this commentary, and are anxiously waiting for the rest parts of the translation of the Qur’ān to receive as soon as possible, caused the original explanatory in the substitutive volumes to be arranged rather concisely by the .compilers

Therefore, in this series, from part three of the Qur’ān on, every volume consists of the verses of about two parts of the Qur’ān. This current volume, for example, contains parts nine and ten, in addition to the remaining verses of Sura At-Taubah, so that the commentary of this Sura be completed here and the volume after it may .begin from the beginning of Sura Yūnus

Humbly we ask Allah, the Exalted, that He helps us, as ever before, to complete this holy endeavor successfully, even by the assistance of some other translators, so that we can offer the whole of it in our worldly lifetime to the truth-seekers throughout the .world

May He (s.w.t.) guide and assist all of us by the light of the Qur’ān to pave the Straight .path further and further, for we are always in need of it

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The Translator

Transliteration of Arabic Letters

Long Vowels		Short Vowels		Diphthongs	
آ ا	ā	َ	a	اَی	aī
و	ū	ُ	u	اَو	aū
ی	ī	ِ	i	اَوْ	au

Letters

ب	b	ط	ṭ
ت	t	ظ	ẓ
ث	θ	ع	ʻ
ج	j	غ	q̇
ح	ḥ	ف	f
خ	x	ق	q
د	d	ک	k
ذ	ð	ل	l
ر	r	م	m
ز	z	ن	n
س	s	و	w, ū, aū
ش	š	ه	h
ص	ṣ	ی	y
ض	ḍ	ة	ah, at

(Section ١١(continued

Point

٨٨– قَالَ الْمَلأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَاشُعَيْبُ وَالَّذِينَ ءَامَنُوا مَعَكَ مِن قَرْيَتِنَآ أَوْ لَتَعُودُنَّ فِى مِلَّتِنَا قَالَ أَوَلَوْ كُنَّا كَارِهِينَ

:The chiefs of the arrogant among his people said " .٨٨

,We will surely expel you, O Shu'ayb '

and those who believe with you from our town, unless you return into our creed. ' He ,(Shu'ayb) said: ' what

" ' ? (even though we dislike (it

Commentary: verse ٨٨

All prophets have been threatened to be expelled and banished. This is the logic of force. Sura 'Ibrāhīm, No.١۴, verse ١۴ says: " And those who disbelieved said to their apostles: ' We will most certainly drive you forth from our land, so else you shall come " ... .back into our religion

The chiefs of the arrogant have always been the first enemies of prophets. The verse :says

"... :The chiefs of the arrogant among his people said "

The method of prophets is logic and reasoning, but the style of disbelievers is force .and threat

The preachers of religion should not be afraid of the opponents' threads, since there have always been threat and banishment in this way. The disbelievers told their :prophet

" … ,We will surely expel you, O Shu'ayb '… "

Yet, be careful to use a kind word, politely and wisely, when you confront the :ignorances of disbelievers. Shu'ayb answered them

" ' ? (He (Shu'ayb) said: ' what, even though we dislike (it…"

٨٩- قَدِ افْتَرَيْنَا عَلَى اللّهِ كَذِباً إِنْ عُدْنَا فِى مِلَّتِكُم بَعْدَ إِذْ نَجَّانَا اللّهُ مِنْهَا وَمَا يَكُونُ لَنَآ أَنْ نَعُودَ فِيهَآ إِلآَّ أَنْ يَشَآءَ اللّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَىْءٍ عِلْماً عَلَى اللّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ

وَأَنْتَ خَيْرُ الْفَاتِحِينَ

٨٩. "We should have forged a lie against Allah if we returned into your creed after Allah delivered us from it.

It is not for us to return into it, unless Allah,

our Lord, (so) will. Our Lord comprehends all things in His knowledge. In Allah we have put our trust.

Our Lord! Decide between us and our people with truth, and You are the best of deciders."

Commentary: verse ٨٩

The Qur'ānic term /millat/ has sometimes been used with the meaning of religion and creed.

Since the followers of Shu'ayb had accepted their religion based upon reasoning and proof, (not upon desires), then they would not abandon it. Allah never commands upon returning to infidelity and paganism. He who returns from His command, surely the amount of his deed is so little that the one regrets from his action, while Allah is not like that and He never reviews the religion. The verse says:

"We should have forged a lie against Allah if we returned into your creed after Allah delivered us from it. ... "

The Qur'ānic term /fath/ and /fātih/, in these aspects, mean: 'judgement and arbitration.'

The final word is said by Allah, in order that they might be delivered from this blind, .and the path be paved

Therefore, opposite to the evil suggestions of the enemies, we must trust on Allah and .show our conclusiveness

Never a believer is ready to collude on his beliefs, and he never returns from the :Truth. Turing back and retrogression is forbidden for a true Muslims. The verse says

" ... .It is not for us to return into it, unless Allah, our Lord, (so) will... "

.It is for this reason that we must submit the command of Allah and obey it

Do not forget to observe discipline and courtesy in speech. Instead of curse, invoke .Allah the just arbitration

Our Lord comprehends all things in His knowledge. In Allah we have put our trust.... " " ... ,Our Lord! Decide between us and our people with truth

In supplication, the relationship between the demand and the Divine Names should be .considered

:We are in need of triumph and, therefore, we call Him saying

" .and You are the best of deciders... "

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۹۰- وَقالَ الْمَلأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِنْ اتَّبَعْتُمْ شُعَيْباً إِنَّكَمْ إِذاً لَخاسِرُونَ

۹۱- فَأَخَذَتْهُمُ الرَّجْفَهُ فَأَصْبَحُوا فِی دَارِهِمْ جَاثِمِينَ

And the chiefs of those who disbelied from among his people said: ' If you follow“ .۹۰ ,Shu'ayb

”.' you will indeed be losers

Then the earthquake seized them, so they became motionless bodies in their“ .۹۱ ”.dwellings

Commentary: verses ۹۰-۹۱

In this verse, the term /rajfah/ (earthquake) has been used for the punishment of those people, while in Sura Hūd, No.۱۱, verse ۹۴ the word /sayhah/ (rumbling) has been applied, and in Sura Ash-Shu'arā, No.۲۶, verse ۱۸۹ the phrase "... the punishment of the day of cloud ...", which is a covering produced by an annihilating cloud, is mentioned as their torment. This shows that the earthquake of their chastisement .had been accompanied with rumbling and an annihilating dark cloud

The Arabic term /jāθm/is derived from /jaθm/ which means: to sit upon the knee and to stay in one place. As if, the punishment seized them at night when they were asleep. They woke up, but they had neither enough time to save themselves nor any .ability to escape. So, they were destroyed while they were in the state of half-raised

.Most of the opponents of divine prophets were from the kind of rich notables

"… :And the chiefs of those who disbelied from among his people said"

.One of the methods of disbelievers is threat by means of economical siege

".' If you follow Shu'ayb, you will indeed be losers '…"

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When they became like that, they increased their own aberration by persisting on leading others astray. There was no hope that they might believe. Therefore, basing on the decree of the law of effacing the effects of corruption, the divine punishment :fell upon them. The verse says

Then the earthquake seized them, so they became motionless bodies in their " ".dwellings

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۹۲- الَّذِينَ كَذَّبُوا شُعَيْباً كَأَن لَمْ يَغْنَوْا فِيهَا الَّذِينَ كَذَّبُوا شُعَيْباً كَانُوا هُمُ الْخَاسِرِينَ

Those who belied Shu‘ayb became (perished) as if they had never dwelt therein.“ .۹۲ ”.Those who belied Shu‘ayb were themselves the losers

Commentary: verse ۹۲

The Arabic term /yaqnau/, used in this verse, is derived from / ٰ qinā / which means: ‘ to .’ dwell in a place

The great loss belongs to the idolaters. Instead of belief in one God, they ascribe partners, and instead of accepting the guidance of the immaculates, they refer to .others supposing to be led

Therefore, instead of a secured life, they will be destroyed of everything; and instead of being admitted into Heaven, they will enter Hell Fire, since, instead of Allah’s .pleasure, they have incurred His Wrath

Thus, the plots of the people of Shu‘ayb, who were the followers of falsehood, were of no avail. They wanted to expel Shu‘ayb from their town, but they themselves were .destroyed in their own houses

That is why that sometimes it happens that the places of refuge change to places of massacre. (The town of the people of Shu‘ayb, for example, was a pleasant place for them and also it was used as a means of threat against Shu‘ayb by them. But that .town was ruined upon them and became a means of their destruction

It is at the time of incurring the Wrath of Allah that the real losers are recognized. The above verse is its Qur’ānic evidence. It says:

“Those who belied Shu‘ayb became (perished) as if they had never dwelt therein. Those who belied Shu‘ayb were themselves the losers.”

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۹۳- فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالاَتِ رَبِّى وَنَصَحْتُ لَكُمْ فَكَيْفَ ءَاسَى عَلَى قَوْمٍ كَافِرِينَ

۹۳. " So he turned away from them, and said: ' O' my people! I have delivered to you the messages of my Lord, and advised you sincerely; so how shall I then grieve for a disbelieving people?' "

Commentary: verse ۹۳

Again, for a more intensive emphasis, it says that those who belied Shu'ayb were the losers, not those who believed in him. Thus, such people are addressed in the holy verse as follows:

" So he turned away from them, and said: ' O' my people! I have delivered to you the messages of my Lord, and advised you sincerely; ... "

When Shu'ayb saw them in the threashold of chastisement and destruction, he hopelessly turned away from them, and told them that he had conveyed the messages of Allah to them and had advised them, but refusing his words, they did not hearken to him.

That is, that punishment was very hard and painful, but they were deserve to incur it as a result of the crimes they had committed.

" ... So how shall I then grieve for a disbelieving people?' "

Then Suh'ayb, in a positive interrogation with a negative sense, said why he should grieve for a people who disbelieved and incurred the punishment of Allah for themselves. This statement means that he said he did not grieve for them.

Thus Shu‘ayb consoles himself, because he had made his best and applied all the necessary efforts to guide aright those people. But, alas, they disobeyed arrogantly .and that torment was their recompense

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Section ۱۲: Warning against Punishment

Point

Cause of the distress sent on the previous disbelieving people – Warning with the .punishment

۹۴- وَمَآ أَرْسَلْنَا فِى قَرْيَهٍ مِنْ نَبِىٍّ إِلآَّ أَخَذْنَآ أَهْلَهَا بِالْبَأْسَآءِ وَالضَّرَّآءِ

لَعَلَّهُمْ يَضَّرَّعُونَ

۹۴. “And We did not send a prophet in any town but We overtook its people with distress and affliction that they might humble themselves.”

Commentary : verse ۹۴

The Qur’ānic term /ba’sā’/ means some calamities which reach the soul, like death; while the term /ḍarrā’/ means: financial damages. (Tafsīr-i-Furqān)

As an Allah’s way of treatment, there are some bitter events and calamities for all .nations

It is noteworthy that difficulties and hardships are usually some functional factors in removing neglectfulness and in training man. Also, calamities are not always the Wrath of Allah. They are sometimes the grace of Allah in the form of misfortunes. (Like some iron which, as a result of being heated in the furnace, becomes soft and changeable into different shapes. Afflictions cause man to be mild, too.) Difficulties .also make Man humiliate and supplicate

:The verse says

“ And We did not send a prophet in any town but We overtook its people with distress and affliction that they might humble themselves.”

(For more details upon the meaning of the Qur’ānic terms /ba’sā’/ and /darrā’/, refer to the commentary of Sura Al-’An‘ām, No. ۶, verse ۴۲, vol. ۵, p. ۱۲۴ the current English version series of commentary of the Holy Qur’ān.)

Imam Sadiq (a.s.) in a tradition said: “ Allah, Almighty and Glorious, said: ‘ When the one who has known Me disobeys Me, I will set up, as an absolute master over him, the one who has not known Me ’.” (’Usūl-i-Kāfī, part ۳, p. ۳۷۸)

Hadrat abul-Hassan-il-Hādī, the tenth Imam (a.s.) has said:

“ Verily Allah has a caller who calls every day and night ‘ O’ servants of Allah! Stop! stop sinning Allah! If there were not grazing animals, milking babies, and (in prayer) bowing aged ones, there would be showered a punishment over you by which you might be severely bruised ’.” (’Usūl-I-Kāfī, part ۳, p. ۳۷۸)

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۹۵- ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَهِ الْحَسَنَهَ حَتَّى عَفَوْا

وَقَالُوا قَدْ مَسَّ ءَابَآءَنَا الضَّرَّآءُ وَالسَّرَّآءُ فَأَخَذْنَاهُمْ بَغْتَهً وَهُمْ لَايَشْعُرُونَ

:Then We altered the ill (circumstances) to good, until they multiplied, and said " .۹۵

.'Distress and happiness did indeed touch our fathers '

".So We seized them suddenly while they did not perceive

Commentary : verse ۹۵

The Arabic term /'afau/, mentioned in this verse, means

.' the abundance of wealth and children '

The grace of Allah reached to be full unto them, but they did not become aware nor did they take an example.

A nearly similar meaning to this statement is recited in Sura Al-'An'ām, No. ۶, verse ۴۴, where it says: " Then, when they forgot that which they had been admonished to, We opened the doors of all things (of enjoyments), until when they rejoiced in what they were given, We seized them suddenly when, behold, they were in utter dispair." The case is similar to the condition of a sick person whose physician becomes disappointed of him to be healed. Then he tells the people around him that they let him eat everything he wishes, because it is indifferent for the diseased person, and he is passing away.

However, as some commentators have said, there may also be another meaning for this verse. That meaning is that, after

the removal of difficulties, the following generation said that bitter events were for their fathers and these offsprings were in security. They were neglectful that Allah's way of treatment in seizing people encompasses all generations, and such .negligences are the secret of the Wrath of Allah

Therefore, passing by the bitter and sweet incidents heedlessly, and taking no example of them, brings forth the Wrath of Allah thereafter. This status is a sign of .unawareness in such people

".while they did not perceive ..."

Not every kind of welfare and happiness is a sign of the Grace of Allah. They may :sometimes prepare the field for the Wrath of Allah. The verse says

"... ,Then We altered the ill (circumstances) to good, until they multiplied "

Sometimes it happens that the welfare of a person causes his neglectfulness and his .(disobedience from the command of Allah (s.w.t

"... .'and said: ' Distress and happiness did indeed touch our fathers..."

Most of those who fail in the Divine trials are the rich and the people who are in .welfare, not the deprived ones

It should also be noted that the Wrath of Allah does not inform men when it has to .come, but it comes suddenly

:The verse says

".So We seized them suddenly while they did not perceive ..."

****

۹۶- وَلَوْ أَنَّ أَهْلَ الْقُرَى ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِمْ بَرَكَاتٍ مِنَ السَّمَآءِ وَالْأَرْضِ

وَلَكِن كَذَّبُوا فَأَخَذْنَاهُمْ بِمَا كَانُوا يَكْسِبُونَ

And if the people of the towns had believed and kept from evil, We would have “ .۹۶ ,certainly opened up for them blessings from the heaven and the earth

;but they belied

”.so We seized them for what they used to earn

Commentary : verse ۹۶

The Arabic term /barakāt/ is the plural form of /barakah/. It is applied for the fix and continual favours. On the contrary, there are some fleeting things in the senses of blessing, plurality of good and its multiplication. Blessings include both material and .spiritual bounties, like blessings in lifetimes, in knowledge, and in books

:The verse says

And if the people of the towns had believed and kept “

from evil, We would have certainly opened up for them

”... ,blessings from the heaven and the earth

It implies that if the people of the towns, who were destroyed because of denial and disobedience, had testified the Divine prophets and had avoided polytheism and sinning, Allah would have bestowed upon them the increasing blessings from the heaven and the earth by means of rain and abundance of plants and fruits.

Noah also promised his people if they believed, the blessings of heaven would be sent .down unto them

Some commentators say that blessings of the heaven, mentioned in this holy verse, refer to the supplications which are answered, and the blessings of the earth are the .fulfilment of the requests

:The verse continues saying

but they belied; so We seized them for what ...“

”.they used to earn

That is, they rejected the divine prophets, and Allah punished them for the recompense of their disobediences, oppositions, and belying the prophets by ceasing rain from them, and, consequently, the blessings of the earth were restrained from .them

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p: ۳۱

۹۷- أَفَأَمِنَ أَهْلُ الْقُرَى أَنْ يَأْتِيَهُمْ بَأْسُنا بَياتاً وَهُمْ نَائِمُونَ

۹۸- أَوَأَمِنَ أَهْلُ الْقُرَى أَنْ يَأْتِيَهُمْ بَأْسُنا ضُحًى

وَهُمْ يَلْعَبُونَ

What! do the people of the towns then feel secure from Our punishment coming " .۹۷ " ? upon them by night while they are sleeping

What! do the people of the towns feel secure from Our punishment coming upon " .۹۸ " ? them in daylight while they are playing

Commentary : verses ۹۷-۹۸

It questions whether the people of towns, who reject the prophets, are secure from the punishment of Allah when it comes down upon them while they are asleep at .night, the same as it befell upon the former people

:The verse says

What! do the people of the towns then feel secure from Our punishment coming " upon them by night

" ? while they are sleeping

****

Again, it questions whether the people of towns are secure from the punishment of .Allah when it seizes them at the day time while they are busy doing some vain affairs

:The verse says

What! do the people of the towns feel secure from Our punishment coming upon them in daylight while they are playing?"

It is evident that whoever is busy with the mere affairs of this world and does not heed the affairs of Hereafter is in vain and, as if, he is playing around.

The purpose of the Qur'ānic phrase 'the people of the towns' is any group of people who are busy with some useless affairs, and who reject divine prophets, and they refrain worshipping One God.

The occasion of revelation of these two verses, of course, was the obstinacies of the pagans of Mecca.

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۹۹- أَفَأَمِنُوا مَكْرَ اللّهِ فَلا يَأْمَنُ مَكْرَ اللّهِ إِلاَّ الْقَوْمُ الْخَاسِرُونَ

What! Do they then feel secure from Allah's plan (sudden punishment)? But none " .۹۹ feels secure

".from Allah's plan save the people (who are) losers

Commentary : verse ۹۹

The verse begins thus: " what! do they then feel secure from Allah's plan (sudden "… ? (punishment

The verse implies whether these disbelieving people are secure when the divine .punishment befalls them so that they do not understand

The reason that the divine punishment is called here ' plan ' is that it seizes them in a .way that they do not know it and they do not understand it

.A plan, or plot, usually attacks the opposite party unawares

:The verse continues saying

But none feels secure from Allah's plan save the people …"

".who are) losers)

That is, except the people who are losers, and they do not know it, no one feels .secure from the plan of Allah

The purpose of this verse is to attract the attention of the responsible ones to be careful and attentive that they should be afraid of Allah's punishment, and they should obey Him. Never should they promise themselves security from that punishment, otherwise they will be involved in chastisement both in this world and .Hereafter

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Point

The hearts of the previous disbelievers sealed against understanding as they

– were not faithful to the covenant – Moses' Mission to Pharoah

.Signs demanded of Moses and his showing them

۱۰۰- أَوَ لَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الاَرْضَ مِنْ بَعْدِ أَهْلِهَآ أَنْ لَوْ نَشَآءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ

وَنَطْبَعُ عَلَى قُلُوبِهِمْ فَهُمْ لاَيَسْمَعُونَ

۱۰۰. " Does He not guide (thereby) those who inherit the earth after its (former) residents that if We

please We will destroy them (too) for their sins and set a seal on their hearts so that they

" ? (do not hear (the truth

Commentary : verse ۱۰۰

Once more in this verse, in order to awaken the neglectful minds of the present people, and making them attentive of the instructive lessons which had existed in the lives of the former nations, the Qur'ān inquires whether those who inherit the earth next to the possessors of it did not take admonition from the study of the situation of the former nations. They should understand that if Allah pleases, He is able to destroy ,them

too, for their faults, and inflicts them with the same evil end that the former sinners .suffered

:The verse says

Does He not guide (thereby) those who inherit the earth after its (former) residents “ that if We please We

”… will destroy them (too) for their sins

Allah is also able to leave them alive, while, because of their committing sins and corruptions, He seals their hearts and let them not perceive and recognize the truth, so that they never hear the truth and do not accept any advice. Such people will be :wandering in the life bewildered. The verse says

” ? (and set a seal on their hearts so that they do not hear (the truth…“

****

۱۰۱- تِلْکَ الْقُرَی نَقُصُّ عَلَیْکَ مِنْ أَنْبَآئِهَا وَلَقَدْ جَآءَتْهُم

ْ رُسُلُهُمْ بِالْبَیِّنَاتِ فَمَا کَانُوا

لِیُؤْمِنُوا بِمَا کَذَّبُوا مِن قَبْلُ کَذلِکَ یَطْبَعُ اللّهُ عَلَی قُلُوبِ الْکَافِرِینَ

These are the towns some of whose tidings We “ .۱۰۱

,recount unto you; and certainly their Messengers came to them with manifest proofs

but they would not believe in what they had belied from before. Thus does Allah set a ”.seal on the hearts of the infidels

Commentary : verse ۱۰۱

In this verse, as well as the next one, the emphasis is again on the lessons which can be taken from the explanation of the former people's events. But, here, the .addressee is the Prophet (p.b.u.h.), although the objective is indeed all human beings

:At first, it says

These are the towns some of whose tidings “

”... ;We recount unto you

Then, the verse implies that it was not such that they became unnihilated without completing the argument, but surely their divine prophets went to them with clear evidences and those prophets tried their utmost effort to guide them. The holy verse :continues saying

and certainly their Messengers came to them ...“

”... ,with manifest proofs

But they steadily showed opposition against the continuous preaches and repeated invitations of their prophets and

persisted on their own saying. They were not ready to accept and believe in that :which they had belied before. Here is what the verse says

but they would not believe in what they had ...“

”... .belied from before

The cause of this obstinacy has been stated in the next sentence of the holy verse, as :follows

”.Thus does Allah set a seal on the hearts of the infidels ...“

That is, those who step in the path of wrong, as a result of repetition and continuation of action, some corruptions such as perversion, infidelity, and impurity settle in their hearts so deeply that they remain fixed therein like the curvings upon a coin. This is from the kind of effect and property of action which has been attributed to Allah, since .it is He Who is the Cause of all causes

****

۱۰۲- وَمَا وَجَدْنَا لأَكْثَرِهِمْ مِنْ عَهْدٍ وإِنْ وَجَدْنَآ أَكْثَرَهُمْ لَفَاسِقِينَ

(And, We did not find in most of them any (firm “ .۱۰۲

covenant, and verily We found most of them

”.to be wrong-doers

Commentary : verse ۱۰۲

The objective meaning of the word ‘ ‘ahd ’, (covenant), mentioned in the verse, is either the relation between Allah and the sound innate disposition of people, or the invitation and laws of prophets, or the special covenants which sometimes people made with prophets saying that, for example, if the prophet performed so and so as a miracle or solved a particular difficulty of theirs, they would believe. One of the evidences of this kind in the Qur’ān is Sura ’A‘rāf, No. ۷, verses ۱۳۴ and ۱۳۵ which say: “ And when the plague fell upon them, they said: ‘ O’ Moses! invoke your Lord for us by the covenant He has made with you. If you remove the plague from us, we will certainly believe in you, and we will certainly send with you the Children of Israel ’.” “ But when We removed the plague from them until a term which they should reach, ”.(behold, they broke (their promise again

Allah has made manifest some facts for human beings through both innate disposition and prophets in order that they may have confederation and submission unto them. But most people neglect the cry of innate dispostion and prophets, and going out of :the path of the truth, they become wrong-doers. The verse says

”... ,And, We did not find in most of them any (firm) covenant “

Thus, the secret of the destruction of the former nations was breach of promise and .disobedience

".and verily We found most of them to be wrong-doers ..."

.Allah has praised the faithful and blamed the breachers of promise

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۱۰۳- ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى بِآيَاتِنَآ إِلَى فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِها فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ

Then, after them, We sent Moses with Our Signs unto Pharaoh and his chiefs, " .۱۰۳ .but they wronged (and disbelieved) in them

" !Consider then how the end of the mischief makers was

Commentary : verse ۱۰۳

The name of Moses (a.s.) has been repeated more than ۱۳۰ times in the Qur'ān. No other name has been mentioned

therein as numerous as his name. As it is cited in Al-Mizān, the Commentary, the Qur'ān has referred to the divine miracles concerning no prophet as many as it has .(.mentioned for Moses (a.s

The story of Moses (a.s.), mentioned in the Qur'ān, can be staged into five steps: ۱) The birth and childhood of Moses. ۲) His escape from the city of Madyan and living with Shuaib (Jethro). ۳) His mission and his problems with Pharaoh. ۴) His own deliverance and that of his people from Pharaoh, and returning to Palestine. ۵) His .conflicts with the Children of Israel

This Sura, Al-'A'rāf, is the first Meccan Sura which has referred to the story of Moses .(.(a.s

One of the philosophies of the mission of prophets is standing against false deities. For general improvement of a society, the chiefs and great members of that society should

be referred to first, because water must be purified from its head-source, as the :verse says

"... ,Then, after them, We sent Moses with Our Signs unto Pharaoh and his chiefs "

People's faith in the truth usually causes their society to be improved, while disbelief :and heresy draw it towards corruption. The verse continues saying

.but they wronged (and disbelieved) in them ..."

" !Consider then how the end of the mischief makers was

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۱۰۴-وَقَالَ مُوسَی یَافِرْعَوْنُ إِنِّی رَسُولٌ مِنْ رَبِّ الْعَالَمِینَ

And Moses said: ' O Pharaoh! Verily I am a Messenger from the Lord of the " .۱۰۴
".' worlds

Commentary : verse ۱۰۴

Prophets claimed nothing but their prophecy and invitation to the Truth. In the way of their invitation, they used to address the false deities of their time bravely and without .any fear and opposed them

And Moses said: ' O Pharaoh! Verily I am a Messenger "

".' from the Lord of the worlds

To improve the society which has a regular system, it is better to begin from the .chiefs of that society

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۱۰۵- حَقِيقٌ عَلَى اَنْ لاّ اَقُولَ عَلَى اللّهِ إِلاَّ الْحَقَّ

قَدْ جِئْتُكُمْ بِبَيِّنَهٍ مِنْ رَبِّكُمْ فَاَرْسِلْ مَعِىَ بَنِى إِسْرآئِيلَ

۱۰۵. " (I am) worthy of saying nothing about Allah except the truth. Indeed I have come to you with a clear Sign (a miracle) from your Lord;

so send forth with me the Children of Israel."

Commentary : verse ۱۰۵

Prophets are infallible, and they say nothing but the truth. From the tongue of Moses, the verse says:

" (I am) worthy of saying nothing about Allah

except the truth. … "

Prophets should have miracles to prove their prophecy, as the verse refers to it and says:

" … Indeed I have come to you with a clear Sign

(a miracle) from your Lord; …"

To provide the freedom of human beings is among the first aims of prophets. Except them, whoever takes the rein of the government in a society, drags those people into servitude of false deities.

As long as people are not delivered from the ties of false deities, it is not possible to offer them a complete cultural program to guide them. That was why Moses (a.s.) said to Pharaoh:

" … so send forth with me the Children of Israel."

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۱۰۶- قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَآ إِنْ كُنْتَ مِنَ الصَّادِقِينَ

۱۰۷- فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ

۱۰۶. " He (Pharaoh) said: ' If you have come with a Sign (a miracle), then bring it, if you are of the truthful ones.' "

۱۰۷. " So he threw his rod, then behold! it was a clear serpent."

Commentary : verses ۱۰۶-۱۰۷

The Definition of a Miracle:

The Arabic term /mu'jizah/ is derived from the root /'ajaza/ which means an action that those who have not the capacity and genius of prophethood or imamate are unable to do it, such as the act of Moses by his Rod, or the act of Jesus in raising men from the dead, and so on. The verse says:

" He (Pharaoh) said: ' If you have come with a Sign

(a miracle), then bring it, if you are of the truthful ones.' "

In Sura Ash-Shu'arā, No. ۲۶, verse ۴۵ we recite: " Then Moses cast down his staff, and lo! It swallowed that which they falsely displayed."

There were also some more miracles appeared from that Rod. It was struck the water of the sea when it dried up. Sura Ash-Shu'arā, No. ۲۶, verse ۶۳ says: " Strike the sea with your staff ..." Or, it was struck the rock and fountains of water gushed forth from it. Sura Al-Baqarah, No. ۲, verse ۶۰ says: " ... Strike the rock with your staff ...'"

It should be explained that at the presence of Moses (a.s.) the Rod changed to be a small snake, as Sura An-Naml, No. ۲۷, verse ۱۰ says: “ And cast down your staff, so when he saw it in motion as if it was a serpent…” At the presence of people it seemed an ordinary snake. Sura Tāhā, No. ۲۰, verse ۲۰ says: “ Then he cast it down, and lo! it was a serpent running.” But, at the presence of Pharaoh, it became a great clear snake, as the verse under discussion says:

“ So he threw his rod, then behold! it was a clear serpent.”

However, a miracle should be clear for all, so that no doubt remains. The verse says:

“ … then behold! it was a clear serpent.”

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Section ۱۴:pharaoh and his Magicians Defeated

Point

Moses defeats Pharoah and his enchanters through

The Miraculous Rod

۱۰۸- وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَآءُ لِلنَّاظِرِينَ

۱۰۹- قَالَ الْمَلأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ

۱۰۸. " Then he drew out his hand, and behold! It was white to the beholders."

۱۰۹. " The chiefs of Pharaoh's people said: 'Verily this indeed is a knowing sorcerer.'"

Commentary : verses ۱۰۸-۱۰۹

Besides warnings and changing the Rod as a serpent, Moses showed white hand, too. But the opponents of the prophets used to spoil the rank of the prophets. The verse says:

" Then he drew out his hand, and behold! it was white to the beholders."

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Therefore, the adherents and the chiefs of wrong-doers around false deities are also shared with them in their crimes. The verse says:

" The chiefs of Pharaoh's people said: 'Verily this

indeed is a knowing sorcerer.'"

۱۱۰- يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ

.He (Moses) intends to expel you from your land ' " .۱۱۰

" ' ?Then what do you advise

Commentary : verse ۱۱۰

In order to pervert the common opinions, Pharaoh tried to denigrate Moses (a.s.). From the point of belief, he called Moses (a.s.) a sorcerer, and from the social and political points of view, he introduced him as a seditious and quarrelsome person. One of the weapons of the opponents is to denigrate the men of the Truth. The verse, :from the tongue of Pharaoh, says

"... .He (Moses) intends to expel you from your land ' "

False deities are often tyrannical, but sometimes they become helpless to consult in .difficulties with some others around them

" ' ?Then what do you advise..."

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p: ۴۸

۱۱۱- قَالُوا أَرْجِهِ وَأَخَاهُ وَأَرْسِلْ فِی الْمَدَآئِنِ حَاشِرِینَ

۱۱۲- یَأْتُوکَ بِکُلِّ سَاحِرٍ عَلِیمٍ

;(They said (unto Pharaoh): ‘ Keep him and his brother in suspense (for a while “ .۱۱۱

”, (and send men to the cities to collect (sorcerers

”.’ To bring you every knowing (expert) sorcerer “ .۱۱۲

Commentary : verses ۱۱۱-۱۱۲

In their consultation, however, the attitude of all of them was that they told him to keep Moses and Aaron (a.s.) in suspense in order to collect sorcerers. The verse says :as follows

They said (unto Pharaoh): ‘ Keep him and his “

;(brother in suspense (for a while

”, (and send men to the cities to collect (sorcerers

****

This device was for the reason that they would call all knowledgeable skillful experts of the time in sorcery to be gathered and to be brought to the presence of Pharaoh. :The verse says

”.’ To bring you every knowing (expert) sorcerer “

Since haste in slaying Moses and Aaron, regarding Moses’ two surprising miracles, would cause the attraction of the attention of many people to him, and the feature of his

prophethood ' might be strengthened with the feature of '

martyrdom and being oppressed ', at first they thought that they would frustrate his ' deeds by means of some extraordinary actions of their sorcerers, and defame him. After that, they should slay him so that the story of Moses and Aaron could disappear .from the minds of people forever

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۱۱۳- وَجَآءَ الْسَّحَرَهُ فِرْعَوْنَ قَالُوا إِنَّ لَنا لَاَجْراً إِنْ كُنّا نَحْنُ الْغَالِبِينَ

۱۱۴- قَالَ نَعَمْ وإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ

:And the sorcerers came to Pharaoh, they said " .۱۱۳

" .'Verily there will be a reward for us if we are victors '

".'(He said: ' Yes! and you will surely be of the near-stationed (to me " .۱۱۴

Commentary : verses ۱۱۳-۱۱۴

From this verse on, the words are upon the entanglement of Moses with the .sorcerers and the end of his struggle therein

The verse implies that, by the invitation of Pharaoh, sorcerers went to him, and the first thing that they told him was that whether they would have a large reward if they :could overcome the enemy. Here is the verse

And the sorcerers came to Pharaoh, they said: ' verily there will be a reward for us if " " .'we are victors

****

Immediately after that, Pharaoh also gave them a favorable promise, and said that not only he would give them a good financial reward but also they would be of the :near-stationed to him. The verse says

".'(He said: ' Yes! and you will surely be of the near-stationed (to me "

.Thus, Pharaoh promised them both the reward of wealth and the reward of high rank

۱۱۵- قَالُوا يَامُوسَى إِمَّآ أَنْ تُلْقِىَ وَإِمَّآ أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ

۱۱۶- قَالَ أَلْقُوا فَلَمّآ أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَآءُو بِسِحْرٍ عَظِيمٍ

۱۱۵. "They (the sorcerers) said: ' O' Moses! Will you throw, or shall we be the (first) throwers? ' "

۱۱۶. "He (Moses) said: ' Throw (yours) ! ' So when they threw, they bewitched the people's eyes and terrified them and produced a great magic."

Commentary : verses ۱۱۵-۱۱۶

Finally, a proper time was appointed for the meeting of Moses (a.s.) and the sorcerers to have their attempts. So all people were invited to come and see the event.

When the appointed day came, the sorcerers were completely ready with all their tools for the action. They had supplied some ropes and staffs which, it seemed, they had been filled with some special chemical materials. These materials could be changed into the form of some light gases before sunshine which could move those ropes and hollow staffs.

It was a wonderful scene. Moses, standing before people and the sorcerers, was alone. Only his brother, Aaron, was with him. The sorcerers told Moses either he would begin the action and cast his means first, or they might start and cast their own means. The verse in this regard says:

"They (the sorcerers) said: ' O' Moses! Will you throw, or shall we be the (first) throwers? ' "

Moses, with a particular coolness, answered them that they could begin first. The :verse says

’… ! (He (Moses) said: ‘ Throw (yours “

When the sorcerers threw down their ropes and other means on the ground, they fascinated people and, by their deceitful deeds and exaggerative statements, they cast a sudden fear and terror upon people, and caused a great sorcery to be :produced before them. The verse says

So when they threw, they bewitched the people’s eyes and terrified them and … “ ”.produced a great magic

The Arabic term /sihr/ means: ‘ deceit, imposture, dexterity, and jugglery ’. Sometimes :it also means: ‘ whatever the cause and motive of which is invisible ’. The verse says

”.and produced a great magic …“

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۱۱۷- وَأَوْحَيْنَآ إِلَى مُوسَى أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ

And We revealed to Moses: ‘ Throw down your rod! ’ And behold, it swallowed “ .۱۱۷
”.(all) that they falsely had invented

Commentary : verse ۱۱۷

At the moment when all people were excited, and happy shouts were heard from every side, Pharaoh and his by-standers were watching the scene of activities of sorcerers, while they were smiling contently and their eyes were glittering with joy. Then suddenly the Divine revelation came unto Moses (a.s.), biding him to throw down the staff. It caused the scene to be changed wholly. The faces of audience lost their .colour, and instability overtook Pharaoh and his adherents

In this verse, the Qur'ān refers to the very fact. It implies that Allah revealed to Moses (a.s.) to throw down his Rod. It became as a huge serpent which quickly and precisely :gathered all false snakes and artificial means of the sorcerers. The holy verse says

’ !And We revealed to Moses: ‘ Throw down your rod “

”.And behold, it swallowed (all) that they falsely had invented

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۱۱۸- فَوَقَعَ الْحَقُّ وَبَطَلَ مَاكَانُوا يَعْمَلُونَ

۱۱۹- فَغُلِبُوا هُنَالِكَ وَانْقَلَبُوا صَاغِرِينَ

۱۲۰- وَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ

".So the truth was established and what they were doing was made vain " .۱۱۸

".Thus were they there defeated and brought low " .۱۱۹

".And the sorcerers fell down in prostration ".۱۲۰

Commentary : verses ۱۱۸-۱۲۰

It was thus that the truth was manifested and the acts of sorcerers, which were baseless and improper, were nollified. The verse says:

".So the truth was established and what they were doing was made vain "

The reason of this incident was that the deed of Moses (a.s.) was a reality while the sorcerers' deeds were some deceits, trickeries, dissimulations, juggleries and delusions.

This was the first stroke which was struck upon the foundation of the power of Pharaoh, the arrogant.

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In verse ۱۱۹, the Qur'ān implies that, thereafter, the signs of failure were seen in them, and all of them became low and helpless.

The verse says:

".Thus were they there defeated and brought low "

****

The more important stroke happened when the scene of struggle of sorcerers against Moses (a.s.) was totally changed, and suddenly all the sorcerers fell down :prostrating for the greatness of Allah. The verse says

".And the sorcerers fell down in prostration "

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۱۲۱- قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ

۱۲۲- رَبِّ مُوسَى وَهَارُونَ

".They said: ' We have believed in the Lord of the worlds " .۱۲۱

".' The Lord of Moses and Aaron " .۱۲۲

Commentary : verses۱۲۱-۱۲۲

The sorcerers shouted that they believed in the Lord of the worlds, Who was the Lord :of Moses and Aaron. The verses say

".They said: ' We have believed in the Lord of the worlds "

".' The Lord of Moses and Aaron "

This happening was something which could never be foresighted by Pharaoh and his .men

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۱۲۳- قَالَ فِرْعَوْنُ ءَامَنْتُمْ بِهِ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّ هذَا لَمَكْرٌ مَكَرْتُمُوهُ فِى الْمَدِينَهِ لِتُخْرِجُوا مِنْهَآ أَهْلَهَا فَسَوْفَ تَعْلَمُونَ

۱۲۳. " Pharaoh said: ' Did you believe in him before I should give you permission? Surely this is a plot you have plotted in the city that you may expel its people from it, but soon you shall know (the consequences) ! "

Commentary : verse ۱۲۳

When a new stroke was struck upon the bases and pillars of the power and authority of Pharaoh because of the victory of Moses (a.s.) over the sorcerers and that they believed in Moses (a.s.), Pharaoh was frightened and got excited. That was why he applied two plots as follows:

The first was his accusation against the sorcerers which perhaps was admired by common people. The verse says:

" Pharaoh said: ' Did you believe in him before I should give you permission? ..."

This is the worst form of colonialism that a nation be taken as slaves and captives so that they may not have even the right of thinking, contemplating, and heartily believing in a person or a religion.

This is the very plan which, in the present age, is pursued under the title of ' New colonialism ', too.

Then, Pharaoh added:

"... Surely this is a plot you have plotted in the city that you may expel its people from it, ..."

p: ۵۸

This accusation was so unfounded and infamous that none could accept, except some .perfectly unaware persons among common people

After that, Pharaoh threatened them ambiguously, but it was said intensively and :firmly. He said

" ! (but soon you shall know (the consequences ..."

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p: ۵۹

۱۲۴- لَاُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ ثُمَّ لَاُصَلِّبَنَّكُمْ أَجْمَعِينَ

۱۲۵- قَالُوا إِنَّآ إِلَى رَبِّنَا مُنْقَلِبُونَ

Surely I will cut off your hands and your feet “ .۱۲۴

”.’ on opposite sides, then I will certainly crucify you all

”.’ They said: ‘ Verily unto our Lord we return “ .۱۲۵

Commentary : verses ۱۲۴-۱۲۵

The ambiguous threat of Pharaoh, which was referred to in the previous verse, is clearly stated in the verse under discussion. Here, Pharaoh takes an oath that he cuts off their hands and feet on opposite sides, i.e. the right hand and the left foot, or the :left hand and the right foot. The verse says

Surely I will cut off your hands and your feet “

,on opposite sides

”.’ then I will certainly crucify you all

What Pharaoh undertook here against the sorcerers, who had believed in Moses (a.s.), was a general behaviour that usually the tyrannical rulers have in their cowardly oppositions against the adherents of the Truth. On one side, they use the weapon of accusation against the demandant of the Truth to weaken them and their position both in the view of common people. And, on the other side, they rely on force, power, .and threat to slaughter and destruction in order to break down their authority and will

****

None of the two weapons of Pharaoh could defeat the decision of the sorcerers. In :their answer, they heartily and decidedly refused him, as follows

".' They said: ' Verily unto our Lord we return "

They said this statement with the meaning that if the Pharaoh's threat could be done, they finally would become martyrs. In that case, not only the event might not harm them or decrease anything from them, but also it could be considered as an honour .and a happiness for them

****

۱۲۶- وَمَا تَنْقِمُ مِنَّآ إِلآّ أَنْ ءَامَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَآءَتْنَا رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْراً وَتَوَفَّنَا مُسْلِمِينَ

۱۲۶. "And you do not take revenge upon us except because we have believed in the signs of our Lord when they came to us.' 'Our Lord! Pour out upon us patience, and cause us to die in submission.'"

Commentary : verse ۱۲۶

Then, in order to respond the accusation of Pharaoh, and to make the truth clear for the audience of the concerning scene, and, also, to prove their own sinlessness, the sorcerers said:

"And you do not take revenge upon us except because

we have believed in the signs of our Lord when

they came to us.' ..."

At that time, they turned their faces from Pharaoh and, being attentive to Allah, they invoked Him to bestow upon them the highest degree of patience and perseverance. They knew that they could not tolerate those terrible threats without His help and His support. So, they said:

"... 'Our Lord! Pour out upon us patience, and cause us

to die in submission.'"

As it has been recorded in the Islamic traditions, as well as the history, finally the sorcerers resisted on their idea so much so that Pharaoh fulfilled what he had threatened, and he hung their mutilated bodies on some tall palm trees by the bank of Nile River.

Yes, if belief and full awareness combine with together, the income of such a spiritual .love will be some perseverance and devotion which will not be surprising in that way

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p: ۶۳

Section ۱۵: persecution of the Israelites

Point

The Israelites persecuted – Moses preaches patience – Promises delivery and the Heritage of the Hold of the Land

۱۲۷- وَقَالَ الْمَلأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا

فِي الأَرْضِ وَيَذَرَكَ وءَالِهَتَكَ قَالَ سَنُقَتِّلُ أَبْنَآءَهُمْ وَنَسْتَحْيِي نِسَآءَهُمْ وإِنَّا فَوْقَهُمْ قَاهِرُونَ

:And the chiefs of Pharaoh's people said " .۱۲۷

Will you leave Moses and his people to make mischief in the land, and to desert you ' ' ?and your gods

He said: ' Soon we will kill their sons and spare their women, and surely we are in ".' power over them

Commentary: verse ۱۲۷

After seeing the belief of the sorcerers, in order to move Pharaoh, the chiefs of his people told him whether he left Moses and his followers alive to oppose him and make other people oppose and, consequently, to take the control of government from Pharaoh and to make mischief in the country. They would also leave out both him and :his gods. The verse says

:And the chiefs of Pharaoh's people said "

Will you leave Moses and his people to make mischief in the land, and to desert you ' "... ' ?and your gods

Pharaoh answered them that he would kill their sons who were the encouragement of those people and whom they were making ready for fighting, while he would leave their daughters alive because they could do nothing against him. Pharaoh said that he could make of their females servants so that they became lowing and miserable. The :holy verse continues saying

"... ,He said: ' Soon we will kill their sons and spare their women ..."

It is understood from this sentence that Pharaoh did not expect to kill Moses (a.s.) and his followers since he had recognized their power unfailing. Therefore, he decided to :attack the defendless children and to destroy them. The verse ends thus

".' and surely we are in power over them ..."

****

۱۲۸- قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللّهِ وَاصْبِرُوا إِنَّ الاَرْضَ لِلّهِ يُورِثُهَا مَنْ يَشَآءُ مِنْ عِبَادِهِ

وَالْعَاقِبَهُ لِلْمُتَّقِينَ

:Moses said to his people " .۱۲۸

Seek help from Allah and endure. Verily the earth belongs to Allah; He grants its ' inheritance to whomever He pleases of His servants, and the end is (best) for the ".pious ones

Commentary : verse ۱۲۸

There are two commandments accompanied with two glad tidings referred to in this :holy verse. The commandments are

seeking help from Allah ' and ' endurance '; and the glad tidings are ' the inheritance ' .'of the earth ' and ' the good end of the pious

It also indicates that seeking help from Allah and having confidence in Allah together with perseverance and piety are among the factors of the final victory and protection against threats. This means that we must both seek help from Allah and endure :ourselves. The verse says

"... .Moses said to his people: ' Seek help from Allah and endure "

Another matter is that, at the sensitive times, a leader must console the community and make them hopeful, because the hope to a clear future is the promise of all religions including Islam. Moreover, the pious people, not only have a good end in this .world, but also are victorious in the next world

“ … Verily the earth belongs to Allah; He grants its inheritance to whomever He pleases of His servants, and the end is (best) for the pious ones.”

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۱۲۹- قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا قَالَ عَسَى

رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِى الْأَرْضِ

فَيَنْظُرَ كَيْفَ تَعْمَلُونَ

They said: ' We have been hurt before you came to us and (also) after you came " .۱۲۹
:to us.' He said

Maybe that your Lord will destroy your enemy and will make you successors in the '
,earth

".then He observes how you act

Commentary : verse ۱۲۹

The Children of Israel expected all the affairs be promptly corrected in one night after the raise of Moses (a.s.), and the country of Egypt, with all its facilities, could be in their authority, and the Pharaonic people would be annihilated. That was why they claimed .that the raise of Moses (a.s.) did not bring confort for them

The reply of Allah (s.w.t.) is that triumph needs some conditions, such as patience, struggle, and reliance. When these conditions are supplied, there is a hope to the help .of Allah

It was thus that the divine leaders were sometimes criticized by some friends who :were of little capacity and of little tolerance. The verse says

They said: ' We have been hurt before you came to us and (also) after you came to "
"... '.us

Most of people imagine that happiness and felicity is found in comfort and tranquility. They suppose that the lack of them

is as a failure to obtain their desires. They are neglectful that the Divine religions have .come to correct the ways of lives, not to efface their difficulties

A leader should hearken to critics and send some hope-giving messages. The verse :continues saying

He said: ‘ Maybe that your Lord will destroy your enemy and make you successors …“ ”… ,in the earth

An Islamic government is a means of trial not a means of seeking pleasure. Then, the :verse concludes as follows

”.then He observes how you act …“

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Section ۱۶: The Delivery of the Israelites

Point

The Israelites rescued – They were still after idol gods – Moses admonishes them to stick only to the true God Who had rescued them and bestowed on them great .favours

۱۳۰–وَلَقَدْ أَخَذْنَآ ءَالَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصٍ مِنَ الثَّ–مَرَاتِ

لَعَلَّهُمْ يَذَّكَّرُونَ

And certainly We afflicted the clan of Pharaoh with drought and scarcity of fruits, " .۱۳۰ ".so that they may take admonition

Commentary : verse ۱۳۰

The Arabic word /sinīn/ is the plural form of /sanah/ which means ' year '; but when it is used with the term /'ax…/ in the Arabic contexts, it often means: ' to afflict with drought and famine '. The Qur'ān implies that Allah afflicted Pharaoh and his clan with drought :and famine because of the indecent manner that they committed. The verse says

"... And certainly We afflicted the clan of Pharaoh with drought "

It also implies that besides famine and drought, Allah afflicted them with scarcity of fruits in order that they be in awe and to become monotheists, but they did not :change their way. The verse continues saying

".and scarcity of fruits, so that they may take admonition ..."

۱۳۱– فَإِذَا جَآءَتْهُمُ الْحَسَنَهُ قَالُوا لَنَا هَذِهِ وإِنْ تُصِبْهُمْ سَيِّئَهٌ يَطَّيَّرُوا

بِمُوسَی وَمَنْ مَعَهُ أَلآ إِنَّمَا طَآئِرُهُمْ عِنْدَ اللّهِ وَلكِنَّ أَكْثَرَهُمْ لاَيَعْلَمُونَ

:So, when any good came to them, they said " .۱۳۱

,This is our due '; and if any evil afflicted them '

.they took it bad omens due to Moses and those with him

Be it known! Surely the cause of their bad omens is with Allah,but most of them do not ".know

Commentary : verse ۱۳۱

Whenever they obtained abundance of good, they said that it was for their own due that there had continuously been bounties in their cities, and, therefore, they did not :thank Allah. The verse says

:So, when any good came to them, they said "

"... ;' This is our due '

But when they afflicted famine and starvation, they took Moses and his followers bad :omens and said that it was due to them. In this regard, the verse says

and if any evil afflicted them, they took it bad omens due to Moses and those with ..." "... .him

Their real misfortune was as a result of their own sins and evil deeds. Such things cause the punishment of Allah for them both in this world and the Hereafter. The :verse says

"... ,Be it known! Surely the cause of their bad omens is with Allah ..."

But most of them do not know it, and do not contemplate to know this fact. The verse :ends as follows

".but most of them do not know ..."

p: ۷۱

۱۳۲- وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ ءَايَةٍ لِتَسْحَرَنَا بِهَا

فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ

.۱۳۲ " And they said: ' Whatever sign you may bring to us to charm us with it, we will not believe in you '."

Commentary : verse ۱۳۲

The enemies knew that the job of Moses was not magic and also knew that it was a Divine Sign, but they arrogantly and obstinately did not believe.

But, when the sorcerers, who were expert in their job, understood that the accomplishment of Moses (a.s.) was not a magic, they believed.

Perhaps, the manner of the people of Pharaoh, that they called the accomplishment of Moses ' a sign ', had been done mockingly.

The verse says:

" And they said: ' Whatever sign you may bring to us to

charm us with it, we will not believe in you '."

****

۱۳۳-فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ

وَالدَّمَ ءَايَاتٍ مُفَصَّلاَتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْماً مُجْرِمِينَ

So We sent against them the flood and the locusts and the vermin and the frogs " .۱۳۳
".and the blood as distinct signs, yet they acted proudly and they were a guilty people

Commentary : verse ۱۳۳

Point

:The Arabic term /tūfān/ in the Persian language means

hurricane ', but in the Arabic language it has been used with the sence of: ' a violate ' flood '. In Mufradāt-i-Rāqib, it is cited that the word /ṭūfān/ is applied for any common .event which is horrible

The Arabic word /qummal/ means: some small insects, such as: lice, ants, aphis, and a .kind of insects

Blood ', which was among the divine signs and a punishment for the opponents of ' the people of Moses (a.s.), means: the change of water(s) into blood, or a common .bleeding of people

The attack of locusts, flood, and ' water being altered into blood ' were ordained only .against the people of Pharaoh, while the Children of Israel were in security

Some punishments against the people of Pharaoh

The explanation of these punishments have been mentioned in the Turah, too. Some :evidences are as follows

The river turned into blood ..... Exodus, Chapter ۷, verse ۲۰-۱

Swarm of flies ..... Exodus, Chapter ۸, verse ۲۱ and verse ۲۴-۲

The plague of hail ….. Exodus, Chapter ۹, verse ۲۴ and verse ۲۵ -۳

The attack of locusts ….. Exodus, Chapter ۱۰, verses ۱۲ and ۱۴ -۴

After Allah's warning and people's heedlessness, it is the turn of some grievous . retributions to come forth

:The verse says

So We sent against them the flood and the locusts and the vermin and the frogs and " the blood

"… ,as distinct signs

Living creatures are the agents of Allah. Their mission is sometimes to bring mercy, like the spider's web at the doorway of the cave for the protection of the Messenger of Allah (p.b.u.h.). And, it is sometimes a chastisement mission, like that of the .swallows, and, in this verse, the mission of frogs and locusts

However, many calamities are often for training. In any retribution, there is a respite for people to contemplate and repent and return to the Straight Path. Therefore, the .Divine retributions come after completing the argument

:They saw the divine sign and punishment, yet they acted arrogantly. The verse says

".yet they acted proudly and they were a guilty people …"

****

۱۳۴- وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَى ادْعُ لَنَا رَبَّكَ

بِمَا عَهِدَ عِنْدَكَ

لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ

مَعَكَ بَنِي إِسْرآئِيلَ

۱۳۵- فَلَمَّا كَشَفْنَا عَنْهُمُ الرِّجْزَ إِلَى أَجَلٍ هُمْ بَالِغُوهُ إِذَا هُمْ يَنْكُثُونَ

۱۳۴. " And when the plague fell upon them, they said:

' O' Moses! invoke your Lord for us by the covenant He has made with you. If you remove the plague from us, we will certainly believe in you, and we will certainly send with you the Children of Israel '."

۱۳۵. " But when We removed the plague from them until a term which they should reach, behold, they broke (their promise again)."

Commentary : verses ۱۳۴-۱۳۵

The Arabidc term /nakθ/ originally means: ' to untwist a rope ', but later it has been used in the sense of ' breaking a covenant ', or ' violating an oath '. The verse says:

" And when the plague fell upon them, they said:

' O' Moses! invoke your Lord for us by the covenant He has made with you. If you remove the plague from us, we will certainly believe in you, and we will certainly send with you the Children of Israel '."

****

The Qur’ānic term /’ajal/, in this verse, may be the time which Moses (a.s.) appointed for the removal of a calamity, saying that, for example, it would be removed on so and so day or at so and so hour, in order that they might understand that it was a divine .retribution and not an accidental happening

The purpose also maybe that those obstinate people would finally meet the unavoidable Wrath of Allah, but until the appearance of that time and being drowned .in the sea, the punishment was temporarily removed

:The verse says

But when We removed the plague from them until a term which they should reach, “ ”.(behold, they broke (their promise again

****

۱۳۶- فَانْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِی الْیَمِّ بِأَنَّهُمْ كَذَّبُوا بِآیَاتِنَا

وَكَانُوا عَنْهَا غَافِلِینَ

So We took vengeance on them and drowned them in the sea, because they “ .۱۳۶ ”.belied Our Signs and were heedless of them

Commentary : verse ۱۳۶

The Arabic term /’intiqām/ with the meaning of

vengeance ’, in this verse, means ‘ punishment ’, and it does not mean ‘ grudge ’ or ‘ ‘ .rancour ’ here

The word /yam/ in the old Egyptian language was used for a sea or a river. Since the story here refers to Egypt, the same old word has been used in this verse of the .(Qur’ān. (Narrated from Mu‘jam-ul-Kabīr

:However, it should be noted that Allah is also ‘ taker of vengeance ’. The verse says

So We took vengeance on them and drowned them in the “

”... sea, because they belied Our Signs

Another point is that the main source of misfortunes and calamities is inside the entities of ourselves, and negligence brings a heavy compensation for us. The holy :verse continues saying

”.and were heedless of them ...“

****

۱۳۷- وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ الأَرْضِ وَمَغَارِبَهَا

الَّتِى بَارَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى

عَلَى بَنِى إِسْرآئِيلَ بِمَا صَبَرُوا

وَدَمَّرْنَا مَاكَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ

,And We made the people, who were abased " . ۱۳۷

the inheritors to the east (parts) of the land and the west (parts) of it which We had ,blessed therein

and the good word of your Lord about the Children of Israel was fulfilled for what they endured patiently, and We destroyed what Pharaoh and his people had built and what ".they used to erect

Commentary : verse ۱۳۷

The region that the Children of Israel inherited included of Syria, Jordan, Egypt, Lebanon and present Palestine. Those lands contained both material bounties and .spiritual bounties, where the great prophets raised and were buried

The lands which were under the control of Pharaoh and his people were so vast that there were different horizons and with different hours of risings and settings of the .sun therein

From the points of industry, agriculture, and interesting buildings of their time, the :people of Pharaoh were very developed. The verse says

,And We made the people, who were abased "

the inheritors to the east (parts) of the land and the west

(parts) of it which We had blessed therein,

and the good word of your Lord about the Children of Israel was fulfilled for what they endured patiently, and We destroyed what Pharaoh and his people had built and what they used to erect."

Yet, since the governments of divine prophets have been the governments of the oppressed, and Allah fulfills His promises, those oppressed people who show patience and perseverance can become the inheritors of the earth, as the verse indicates:

" ... We made the people, who were abased,

the inheritors to the east (parts) of the land and the west (parts) of it ..."

****

۱۳۸- وَجَاوَزْنَا بِبَنِی إِسْرآئِیلَ الْبَحْرَ فَأَتَوْا عَلَی قَوْمٍ یَعْكُفُونَ

عَلَی أَصْنَامٍ لَهُمْ

قَالُوا یَامُوسَی اجْعَلْ لَنَآ إِلَهاً كَمَا لَهُمْ ءَالِهَهٌ

قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ

;And We made the Children of Israel to pass the sea " .۱۳۸

.then they came upon a people cleaving to idols they had

,They said: ' O' Moses! make for us a god

".' as they have gods '. He (Moses) said: ' Verily you are a people behaving ignorantly

Commentary : verse ۱۳۸

Those expert sorcerers of Pharaoh, who were dealing with sorcery and magic during all their lives, became such good believers by seeing a miracle that Pharaoh's terrible threats could not change their decision. But, some of the followers of Moses, who saw all those great miracles, were so weak that they even asked him (a.s.) for an idol, and .the observation of a deviated scene of idolatry drew them toward perversity

:The verse says

;And We made the Children of Israel to pass the sea " .۱۳۸

.then they came upon a people cleaving to idols they had

,They said: ' O' Moses! make for us a god

".' as they have gods '. He (Moses) said: ' Verily you are a people behaving ignorantly

Therefore, as long as a group of people have not become strong enough in their true belief and faith, they should not

migrate unto some perverted and dangerous regions, because invironments may .affect on them, and communities are always exposed to the danger of aberration

Also, sometimes it happens that watching an unappropriate view (of a film, a picture, .or a society) spoils all the training efforts of the leaders

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p: ۸۱

۱۳۹- إِنَّ هَؤُلَآءِ مُتَبَّرٌ مَاهُمْ فِيهِ وَبَاطِلٌ مَاكَانُوا يَعْمَلُونَ

.۱۳۹ “ (Moses said:) Surely this they are engaged upon shall be perished,

and what they are doing are in vain.”

Commentary : verse ۱۳۹

The Qur’ānic term /mutabbarun/ is derived from the word /tabār/ with the meaning of ‘ destruction’.

The holy verse maybe points to the glad tidings of Moses (a.s.) to the people, saying that by their presence in that region, polytheism and perversion would be effaced. (narrated from Marāqī, commentary). Here is the verse:

“ (Moses said:) Surely this they are engaged upon shall be perished,

and what they are doing are in vain.”

Therefore, both the mental and practical perversions are perishable. The end of them all is destruction.

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۱۴۰- قَالَ أَغَيْرَ اللّهِ أَبْغِيكَمْ إِلَهاً وَهُوَ فَضَّلَكَمْ على الْعَالَمِينَ

۱۴۱- وإِذْ أَنْجَيْنَاكُمْ مِنْ ءَالِ فِرْعَوْنَ

يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُقَتِّلُونَ أَبْنَآءَكُم وَيَسْتَحْيُونَ نِسَآءَكُمْ

وَفِى ذلِكُمْ بَلآءٌ مِن رَبِّكُمْ عَظِيمٌ

He said: ‘ Shall I find for you a god other than Allah, while He has preferred you “ .۱۴۰
” ’ ? above all creatures

And (remember) when We delivered you from Pharaoh’s clan who were afflicting “ .۱۴۱
,you with evil torment

slaughtering your sons and sparing your women, and in that was a great trial from ”.your Lord

Commentary : verses ۱۴۰–۱۴۱

Then, for an emphasis, the Qur’ān adds that Moses said to them whether he should find a god other than Allah for them; the same Lord Who preferred them over all :people of their time. Here is the statement of the verse

He said: ‘ Shall I find for you a god other than Allah, while He has preferred you “ ” ’ ? above all creatures

****

In the next verse, Allah points to one of His great bounties bestowed upon the Children of Israel, so that by attending to that great bounty the sense of gratitude could be moved in

them, and they knew that only His Pure Essence is eligible to be adored, worshipped .and submitted

:At first it says

And (remember) when We delivered you from Pharaoh's clan who were "

"… ,afflicting you with evil torment

:Then, this ceaseless torment is explained as follows

"… ,slaughtering your sons and sparing your women …"

The explanation of the verse implies that in that event there lies a great trial upon :them from the side of Allah. The verse says

".and in that was a great trial from your Lord …"

Chapter ۱۷: The Physical Eyes Can never See Allah

Point

Moses called on the Mountain – None can by any means see Allah with his physical .eyes – Moses given the Turah

۱۴۲- وَوَاعَدْنَا مُوسَى ثَلاَثِينَ لَيْلَةً وَأَتْمَمْنَاهَا بِعَشْرٍ فَتَمَّ مِيقَاتُ رَبِّهِ

أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَى لأَخِيهِ هَارُونَ اخْلُفْنِي فِي

قَوْمِي وَأَصْلِحْ وَلاتَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ

.۱۴۲ " And We made an appointment with Moses for thirty nights, and completed them ,(with ten (more

so the appointed time of his Lord was completed forty nights. And (before going there) ,Moses said to his brother Aaron: ' Be my successor among people

".' and set the (people's) affairs right and do not follow the way of mischief-makers

Commentary : verse ۱۴۲

Point

In Sura Al-Baqarah, No. ۲, verse ۵۰, the statement denotes that Allah (s.w.t.) appointed :(.forty nights for Moses (a.s

And (remember) when We appointed forty nights for Moses,...", but here, in this " verse, the appointment is thirty nights added with ten more nights. As Imam Bāqir (a.s.) said: the philosophy of that manner was to try the Children of Israel. (Nūr-uth- .(Thaqalayn, the commentary, vol. ۲, p. ۶۱

The length of this time has been forty nights and days, yet the reason that the verse says ' forty nights ', maybe, is that supplications are often performed at night. Or, perhaps, its reason is that in old times the formation of calendar was based on the appearance of the moon at night. The number of nights has also been used in :counting days. The verse says

And We made an appointment with Moses for thirty nights, and completed them " ,(with ten (more

"... .so the appointed time of his Lord was completed forty nights

Figure 'Forty' and its position

There are some secrets hidden in this figure, i.e. ' forty '. This figure has a special position in the cultures of different religions. The Messenger of Allah, Muhammad (p.b.u.h.), was appointed to prophethood when he was forty years old. He kept aloof from Khadijah for forty nights in order that the heavenly food to be sent down and the .preparation of the birth of Hazrat Zahrā (a.s.) to be supplied

The descent of Divine revelation unto the holy Prophet (p.b.u.h.) was ceased for forty .days

.The people of Moses (a.s.) were wandering bewildered in the deserts for forty years

.At the time of Noah, it rained for forty days

To learn forty Islamic traditions by heart causes this person to be raised among the .experts of Muslim law in Hereafter

The preparation of spiritual perfection of man develops until the person becomes forty years old. After that the affairs are more difficult and the accounts are more .delicate

The recitation of Sura Al-Hamd done for forty times unto a sick person can be .effective in his healing

Whoever drinks wine, his prayers will not be accepted for forty days, though the one .must establish those prayers

p: ٨۶

Allah may forgive a person upon whose dead body forty believers testify that he has (been a good person.(١

However, the explanation of forty nights of the appointed tryst of Moses is referred to .in the Turah, Exedus

Some Islamic literature denotes that thirty nights out of this forty nights were the whole nights of Zilqa'dah, and the added ten nights happened at the beginning nights (of Zil-Hajjah. (Nūr-uth-Thaqalayn, the commentary

:In any case, the event of the tryst of Moses (a.s.) was as follows

And (before going there) Moses said to his brother Aaron: ' Be my successor ... " among people, and set the (people's) affairs right and do not follow the way of ".' mischief-makers

: The Tradition of Rank

A large number of commentators from both great Islamic sects have referred to the known ' Tradition of Rank ' when explaining the verse under discussion. There is a difference, of course, that Shi'ite commentators have taken it as one of the reputable .(.proofs for the immediate vicegerency of Ali (a.s

The text of the tradition denotes that many of the companions of the Prophet (p.b.u.h.) :have detailed the process of the Battle of Tabūk as follows

The Prophet (p.b.u.h.) set out towards Tabūk when he appointed Ali-ibn-Abiṭālib (a.s.) in his place. Ali (a.s.) said to the Porphet (p.b.u.h.) whether he left him among children and women (and did not let him go with him (p.b.u.h.) to the battle-field to struggle). The Messenger of Allah (p.b.u.h.) answered him whether he was not content to be in the same

Safinat-ul-Bihar, vol. ۱, p. ۵۰۵ ۱ -۱

rank to him (p.b.u.h.) as Aaron was to Moses except that there would be no prophet .after him

It was not only in the Battle of Tabūk that the Prophet (p.b.u.h.) expressed this meaning, but also in several occasions, other than that, this statement was heard :from him, (p.b.u.h.) including the followings

One day, the Prophet (p.b.u.h.) told 'Umm-us-Salamah: " O' 'Umm-us-Salamah! Ali's -١ tissue is the same as my tissue and, his blood is the same as my blood. The example ".of him unto me is like the example of Aaron unto Moses

Ibn-'Abbas says that one day 'Umar-ibn-Khaṭṭāb said that once he was in the - ٢ presence of the Prophet (p.b.u.h.) accompanied with Abūbakr and some of the companions of the Prophet (p.b.u.h.). The Prophet (p.b.u.h.) was leaning on Ali (a.s.) when he touched Ali's shoulder and said: " O" Ali! you are the first man who believed (in Allah) and you are the first person who accepted Islam." Then he (p.b.u.h.) said: " ." The example of you unto me is like the example of Aaron unto Moses

However, if we impartially examine the above-mentioned tradition, it can be understood from it that Ali (a.s.) had been given all the positions that Aaron had unto .Moses (a.s.) and among the Children of Israel, except prophethood

This meaning mentioned about the Tradition of Rank has been cited in the Sunnite sources such as: Saḥiḥ-i-Bukhārī, vol. ۶, p. ٣; Saḥiḥ-i-Muslim, vol. ۴, p. ١٨٧; Sunan-i-Ibn-.i-Mājid, vol. ١, p. ۴٢; Musnad-i-Aḥmad-ibn-Ḥanbal, vol. ١, pp. ١٧٣,١٧۵,١٧٧,١٧٩,١٨٢

But the very tradition, ' the Tradition of Rank ', is widely transmitted with Shi'ites and it is available in the authentic books of traditions, including: ١) 'Abaqāt, in book of

Muhammad and Ali ’. ٢) The tradition of Thaqalayn, by Najmiddin ‘Askary, pp. ١٠۵-١٢٧; ٣) Safinat-ul-Biḥār, vol. ٢١, p. ٢٠٩; ۴) Biḥār-ul-’Anwār, vol. ٣٧, p. ٢۵۴; ۵) Kanz-ul-Kirāchi, pp. ٢٨٢,٢٨٣; ۶) An-Nihāyah, vol. ٢, p. ١٧٢; ٧) Kashf-ul-Qummah, p. ۴۴; ٨) Manāqib, Ibn-Abī-Tālib; ٩) Al-Yaghīn; ١٠) Al-Kharā’ij-wal-Jarāyiḥ; ١١) Kāmil-ut-Tawārikh, by .Ibn-’Athīr; ١٢) At-Ṭarā’if

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۱۴۳- وَلَمّا جآءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِى أَنْظُرْ إِلَيْکَ

قَالَ لَنْ تَرَانِى وَلَكِنِ انْظُرْ إِلَى الْجَبَلِ فإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِى

فَلَمّا تَجَلّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكّاً وَخَرَّ مُوسَى صَعِقاً

فَلَمّآ اَفاقَ قَالَ

سُبْحَانَکَ تُبْتُ إِلَيْکَ وَاَنَاْ اَوَّلُ الْمُؤْمِنِينَ

And when Moses came to Our appointed tryst and his Lord spoke with him, he " .۱۴۳ :said

My Lord, show me (Yourself), that I may look towards '

,You! ' He (Allah) said: ' Never shall you see Me

but look towards the mountain: if it remains firm in its place, then you will see Me.' So ,when his Lord manifested (His) glory to the mountain

.He sent it crashing down, and Moses fell down senseless

!Then when he recovered, he said: ' Glory be to You

,(I turn to You (repentant

".' and I am the first of the believers

Commentary : verse ۱۴۳

The Qur'ānic word /dakkah/ means ' a level land ', and, therefore, in this verse the text .means that the mountain was turned into dust so that it became level as the land

That Divine Power, whatever it was, pounded the mountain into dust. Was it the great .atomic power, or the power of waves, or some other mystic power ? It is unknown

There were two times that observing Allah was asked for. One time Moses (a.s.) himself asked Allah to see His True Essense. Then, in answer to him (a.s.), this very current verse was revealed and manifested that Moses (a.s.) had not its capacity. The :verse says

And when Moses came to Our appointed tryst and his Lord spoke with him, he said: ' "
My Lord, show me

Yourself), that I may look towards)

,You! ' He (Allah) said: ' Never shall you see Me

but look towards the mountain: if it remains firm in its place, then you will see Me.' So when his Lord manifested (His) glory to the mountain, He sent it crashing down, and ,Moses fell down senseless. Then when he recovered

he said: ' Glory be to You! I turn to You (repentant), and I am the first of the believers
".'

Another time was when the Children of Israel were seeking the pretext, and ignorantly asked Moses to see Allah by the eyes of head. This meaning has been .referred to in verse No. ١٥٥ of the current Sura, which will be explained later

This fact should be noted that Allah can never be seen by the outword eyes, neither in :this world nor in the Hereafter. As the verse says

"...' ,Never shall you see Me' ..."

But He must be known by means of His effects, where His manifestations can be :looked at. The verse says

so when his Lord manifested (His) glory to the ... "

"... ,mountain, He sent it crashing down

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۱۴۴- قَالَ یَا مُوسَی إِنِّی اصْطَفَیْتُکَ عَلَی النَّاسِ بِرِسَالاَتِی وَبِکَلاَمِی فَخُذْ مَآءَاتَیْتُکَ وَکُنْ مِنَ الشَّاکِرِینَ

He said: ‘ O’ Moses! verily I have chosen you above the people by My Messages “ .۱۴۴ and by My speaking (unto you). So take what I have given you, and be of the grateful ”.’ ones

Commentary : verse ۱۴۴

Moses is Allah’s chosen servant. So, different demands, to become senseless, :repentence and the like of them do not hinder him to be chosen. The verse says

He said: ‘ O’ Moses! verily I have chosen you above the “

people by My Messages and by My speaking

”... .(unto you)

Imam Sādiq (a.s.) says: “Allah told Moses (a.s.): ‘ Do you know why did I choose you? It was because your humbleness and submission was matchless. Whenever you (established prayer, you put your cheeks on the soil’. ” (Tafsīr-us-Sāfī, and ’Usūl-i-Kāfī

After the removal of Tāqūt (deity) and formation of a godly society, the turn is for the :execution of law and divine ordinances. Allah commands Moses

”... ,So take what I have given you ...“

The bounties of Allah must be thanked for. The godly leading and religious responsibilities are amongst the bounties of Allah, for which we must thank. The verse :says

”.’ and be of the grateful ones ...“

۱۴۵- وَکَتَبْنَا لَهُ فِی الْأَلْوَاحِ مِنْ کُلِّ شَیْءٍ مَوْعِظَةً

وَتَفْصِیلاً لِکُلِّ شَیْءٍ

فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَکَ یَأْخُذُوا بِأَحْسَنِهَا سَأُورِیکُمْ

دَارَ الْفَاسِقِینَ

۱۴۵. " And We wrote for him in the Tablets of everything an admonition, and the explanation of all things;

so, (O' Moses!) take hold of them with firmness and bid your people to take hold of the best of them.

Soon I will show you the abode of the transgressors."

Commentary : verse ۱۴۵

The verse indicates that, in the Tablets, Allah explained of everything some advices and admonitions sufficiently for Moses (a.s.), and He detailed the necessary affairs of the life and religion needed for individuals and the society of his time. The verse says:

" And We wrote for him in the Tablets of everything

an admonition,

and the explanation of all things; ..."

Then, He commanded Moses to take those commandments with utmost effort and with a strong and earnest will. The verse says:

"... so, (O' Moses!) take hold of them with firmness ..."

Moses (a.s.) was also ordered to bid his people to act according to the best of them. The verse continues saying:

"... and bid your people to take hold of the best

"... .of them

Alongside this subject, Moses (a.s.) was commanded to warn his people that opposing those commandments, and escaping from responsibilities and fulfilling the duties, would bring a dreadful result and, finally, Hell for them. Therefore, at the end of the :verse, Allah says

".Soon I will show you the abode of the transgressors ..."

It is understood from the holy phrase : " ... of every thing an admonition ..." that there were not mentioned all the admonitions, advices, and necessary subjects in the Tablets of Moses. At that time, the divine ordinances were revealed according to the capacity and talents of those people. But, when the people of the world reached the last stage of the prophets' training, the last command, which enveloped the whole material and spiritual necessities of human beings, was revealed unto the Prophet of .(.Islam (p.b.u.h

The apparent meaning of the phrase: "... Soon I will show you the abode of the transgressors." is that the abode of those who have gone out from the obedience of .Allah in doing their duties is Hell

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۱۴۶-سَاَصْرِفُ عَنْ ءَايَاتِیَ الَّذِينَ يَتَكَبَّرُونَ فِی الاَرْضِ بِغَيْرِ الْحَقِّ وإِن يَرَوْا كُلَّ ءَايَهٍ لاَيُؤْمِنُوا بِهَا

وَإِن يَرَوْا سَبِيلَ الرُّشْدِلاَ يَتَّخِذُوهُ سَبِيلاً وإِن يَرَوْا سَبِيلَ الْغَیِّ يَتَّخِذُوهُ سَبِيلاً

ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ

۱۴۶. "Soon I will (allow to) turn away from My signs those who are arrogant in the earth unjustly;

while (even) if they see any sign,

they will not believe in it, and if they see the way of rectitude they do not take it for a way,

and if they see the way of perverseness they take it for a way.

This is because they belied Our signs and were heedless of them."

Commentary : verse ۱۴۶

The statements, which have formed this verse and the verse after it, are indeed a conclusion drawn from the previous verses upon the fate of Pharaoh and his people, and also the arrogant persons of the Children of Israel. At first, the verse says:

"Soon I will (allow to) turn away from My signs those who are arrogant in the earth unjustly; ..."

Then the Qur’ān points to three parts of the qualities of these proud and arrogant :people and that how they were dispossessed of the success of the truth. It says

while (even) if they see any sign, they will not …“

”… ,believe in it

And, also, if they see the straight path and the right way, they do not choose it as their :own way. The verse says

and if they see the way of rectitude they do …“

”… ,not take it for a way

After mentioning these three qualities, all of which denote to their arrogance against :the truth, the Qur’ān points to the reason of them and says

”.This is because they belied Our signs and were heedless of them …“

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p: ۹۶

۱۴۷- وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَآءِ الآخِرَهِ حَبِطَتْ أَعْمَالُهُمْ

هَلْ يُجْزَوْنَ إِلَّا مَاكَانُوا يَعْمَلُونَ

۱۴۷. " And those who belie Our signs and the meeting of the Hereafter, their (good) deeds are null.

Shall they be recompensed except for what they used to do ? "

Commentary : verse ۱۴۷

This verse refers to the punishment of such arrogant people. It says:

" And those who belie Our signs and the meeting of the Hereafter, their (good) deeds are null. ..."

And at the end of the verse, the Qur'ān implies that this fate is not as a vengeance for them. It is the fruit of their own deeds, or it is the embodiment of their exact deeds that has been encarnated before them. Thus, the verse says:

"... Shall they be recompensed except for what

they used to do ? "

This holy verse is one of the verses which are taken as the evidence for proving the embodiment of actions, and the presence of the deeds themselves, good and evil, in the Hereafter.

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Section ۱۸: The Israelites Started Calf Worshipping

Point

The Israelites making a calf and worshipping it – Aaron faultless

۱۴۸- وَاتَّخَذَ قَوْمُ مُوسَى مِن بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلا

ً جَسَداً لَهُ خُوَارٌ

اَلَمْ يَرَوْاأَنَّهُ لاَيُكَلِّمُهُمْ وَلاَ يَهْدِيهِمْ سَبِيلاً

اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ

۱۴۸. " And the people of Moses made of their ornaments a calf after him, a (mere) body that lowed.

Did they not see that it did not speak to them, nor did it guide them to any way?

They took it (for worship) and they were unjust."

Commentary : verse ۱۴۸

Through these verses one of the lamentable and surprising events has been referred to. It happened among the Children of Israel after going Moses (a.s.) to the tryst. That event was their worshipping Calf, which was arranged by a person called ' Sāmirī ' and by means of some golden ornaments offered by the Children of Israel.

The verse implies that after going Moses to the tryst, his people made a calf out of their ornaments which was only a

:lifeless body with the mooing sound of a cow which they worshipped. At first, it says

And the people of Moses made of their ornaments a calf after him, a (mere) body "
"... .that lowed

:Then the Qur'ān, scorning them, says

,Did they not see that it did not speak to them..."

"... ?nor did it guide them to any way

The objective meaning of this question is that a true deity should recognize the right and wrong and be able to guide his followers. He should save the ability of speaking with his worshippers and guide them to the straight way, and teach them the way of .worship

:In fact, they were unjust to their own selves. That is why the verse says

".They took it (for worship) and they were unjust ..."

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۱۴۹- وَلَمَّا سُقِطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِن لَمْ يَرْحَمْنَا

رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

:And when they smote their hands and saw that they had gone astray, they said " .۱۴۹

Should our Lord have not mercy on us and forgive us (not), we shall certainly be of ' ",' the losers

Commentary : verse ۱۴۹

When Moses (a.s.) came back from the mountain, the Children of Israel realized that :they had made mistake and were of the losers. The verse says

And when they smote their hands and saw that they "

:had gone astray, they said

Should our Lord have not mercy on us and '

",' forgive us (not), we shall certainly be of the losers

Some of the commentators believe that Sāmerī, with the information he had, had set some special pipes in the breast of a golden calf through which some pressed air could pass out and a sound, similar to the sound of a cow, was heard from the mouth .of that calf

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۱۵۰- وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ اَسِفا

ً قَالَ بِئْسَمَاخَلَفْتُمُونِى مِن بَعْدِى اَعَجِلْتُمْ أَمْرَ رَبِّكُمْ وَأَلْقَى الاَلْوَاحَ

وَاَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ

قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضْعَفُونِى وَكَادُوا يَقْتُلُونَنِى

فَلاَ تُشْمِتْ بِیَ الاَعْدَآءَ وَلاَ تَجْعَلْنِى مَعَ الْقَوْمِ الظَّالِمِينَ

۱۵۰. " And when Moses returned (from the Mountain) unto his people, wrathful (and) grieved, he said:

' Evil it is that you have done in my place after me. Did

you hasten on the bidding of your Lord ? '

And, he dropped the Tablets and seized his brother by the head, dragging him toward himself.

He (Aaron) said: ' O son of my mother! verily the people judged me weak and had well-nigh slain me. So do not let the enemies gloat over me, and do not count me among the unjust people."

Commentary : verse ۱۵۰

In this verse and the verse after it, the event of the conflict of Moses (a.s.) with calf-worshippers, when he returned from the tryst, has been explained. This event was only hinted out in the previous verse.

This is an explanation upon the hideous and hateful scene of the calf-worshipping of the people of Moses who had spoilt his religion when Moses came back from the Mountain. The verse says:

And when Moses returned (from the Mountain) unto his people, wrathful (and) “ :grieved, he said

”… .Evil it is that you have done in my place after me ‘

:Then, Moses (a.s.) added telling them

”… ’ ? Did you hasten on the bidding of your Lord …“

The objective meaning of this phrase is that, due to the command of Allah concerning the length of the appointment of Moses (a.s.) from thirty nights to forty nights, the people of Moses hastened and judged over it hurriedly. They took the absence of Moses (a.s.) as a reason for his death or breach of promises. In that circumstance, Moses had to manifest an intensive wrath, otherwise their return to the truth was not .easily possible

The harsh reaction of Moses against this scene and in that moment has been stated :by the Qur’ān as follows

And, he dropped the Tablets and seized his brother by the head, dragging him … “ ”… .toward himself

In fact, this reaction illustrated, on one side, the inward conditions of Moses (a.s.) and his intensive annoyance for the idolatry and aberration of those people, and, on the other side, it was an effective means for moving the minds of the Children of Israel .and making them attentive to the extraordinary obscenity of their deeds

Then, the Qur’ān, referring to the manner of Aaron for exciting the sympathy of :Moses (a.s.) and stating his sinlessness, says

!He (Aaron) said: ‘ O son of my mother …“

verily the people judged me weak and had well-nigh slain me. So do not let the ,enemies gloat over me

”.and do not count me among the unjust people

****

۱۵۱- قَالَ رَبِّ اغْفِرْ لِی وَلَأَخِی وَأَدْخِلْنَا فِی رَحْمَتِکَ

وَأَنْتَ أَرْحَمُ الرَّاحِمِینَ

:(He (Moses) said (praying " .۱۵۱

O' Lord! forgive me and my brother and admit us into Your Mercy, and You are the ' ".' most merciful of the merciful ones

Commentary : verse ۱۵۱

When the fire of the wrath of Moses (a.s.) was rather quenched, he refuged to Allah :(s.w.t.) and invoked Him as follows

He (Moses) said (praying): ' O' Lord! forgive "

me and my brother and admit us into Your Mercy, and You are the most merciful of ".' the merciful ones

Moses (a.s.) asked Allah to forgive him and his brother not for the sake that they had commited any sin, but it was a kind of humility and submission unto Allah for returning to Him and in order to express his hatred upon the hideous actions of the idol-.worshippers

It is also a lesson for others to learn and contemplate where Moses and his brother (a.s.), who had no perversion, asked Allah for such a remission, they must certainly be .aware of their own reckonings

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(Section ۱۹: Mercy promised to those who accept the Apostle, (Muhammad

Point

Repentance and forgiveness accepted – Mercy promised to those who followed the Apostle (Muhammad) and the Light sent down along with him.

۱۵۲- إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِن رَبِّهِمْ وَذِلَّةٌ

فِى الْحَيَاهِ الدُّنْيَا وَكَذلِكَ نَجْزِى الْمُفْتَرِينَ

۱۵۲. "Verily those who adopted (worshipping) the Calf soon shall reach them a wrath from their Lord and abasement in the life of the world.

And thus do We recompense the forgers of lies."

Commentary : verse ۱۵۲

Finally, that intensive harsh reaction of Moses (a.s.) brought forth its own effect and the calf-worshippers from the Children of Israel, who formed the majority of the people of Moses, showed regret for their treatment. But, in order that none consider that this mere regret and remorse was enough for their repentance from such a great fault, the Qur'ān adds the statement as follows:

"Verily those who adopted (worshipping) the Calf soon shall reach them a wrath from their Lord

and abasement in the life of the world. ..."

Again, in order that none imagine that this law is allocated only to those people , it is added at the end of the verse:

"...And thus do We recompense the forgers of lies."

۱۵۳- وَالَّذِینَ عَمِلُوا السَّیِّئَاتِ ثُمَّ تَابُوا مِن بَعْدِهَا وءَامَنُوا

إِنَّ رَبَّکَ مِن بَعْدِهَا لَغَفُورٌ رَحِیمٌ

۱۵۳. "And those who commit evil deeds, then repent thereafter and believe, verily, after that (repentance), your Lord is certainly Forgiving, Merciful."

Commentary : verse ۱۵۳

This verse has completed the previous meaning. As a general rule, it implies that those who do some wrong actions and, under the presence of all conditions of repentance, repent thereafter and renew their belief in Allah, so that they return from any polytheism and disobedience, after that the Lord will forgive them, for Allah (s.w.t.) is Forgiving, Merciful. The holy verse says:

"And those who commit evil deeds, then repent thereafter and believe, verily, after that (repentance), your Lord is certainly Forgiving, Merciful."

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۱۵۴- وَلَمَّا سَكَتَ عَن مُوسَى الْغَضَبُ أَخَذَ الألْوَاحَ وَفِي نُسْخَتِهَا

هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ

And when Moses' anger calmed, he took up the Tablets, and in the inscriptions of " .۱۵۴
" .them was guidance and mercy for those who are in awe of their Lord

Commentary: verse ۱۵۴

In this verse, the Qur'ān informs that when the fire of the anger of Moses (a.s.) quenched and he got the result he expected, he stretched his hand and took up the Tablets from the ground. The records of those Tablets were wholly guidance and mercy. That very guidance and mercy was for those who felt responsibility and were .in awe of Allah and submitted to His command

:The verse says

And when Moses' anger calmed, he took up the Tablets, and in the inscriptions of "
" .them was guidance and mercy for those who are in awe of their Lord

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۱۵۵- وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلاً لِمِيقَاتِنَا

فَلَمَّآ أَخَذَتْهُمُ الرَّجْفَهُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِن قَبْلُ وَإِيَّاىَ

أَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَآءُ مِنَّآ إِنْ هِىَ إِلاَّ فِتْنَتُکَ تُضِلُّ بِهَا مَن تَشَآءُ

وَتَهْدِى مَن تَشَآءُ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا

وَأَنتَ خَيْرُ الْغَافِرِينَ

۱۵۵. " And Moses chose seventy men from his people for Our tryst, and when the earthquake overtook them,

he said: ' O' Lord! had You pleased,

You could have destroyed them and me before.

Will You destroy us because of what the fools of us have done ? It is naught but Your trial, whereby

You cause to stray whomever You wish and guide whomever You wish.

You are our master, so forgive us and have mercy on us, for You are the best of the forgivers."

Commentary : verse ۱۵۵

Once more, in this verse and the next one, the Qur'ān refers to a part of the story of Moses (a.s.) when he, accompanying with a group of the Children of Israel, went to the tryst of Ṭūr.

At first, the Qur'ān says:

" And Moses chose seventy men from his people for Our tryst, ..."

But when those men of the Children of Israel heard the word of the Lord, they demanded Moses (a.s.) to ask Allah to show Himself. At that time a great earthquake occurred and caused those people to pass away and Moses (a.s.) fell down senseless. When he recovered his senses he said to the Lord that if He had wished He could have :destroyed them and him before that. The verse says

and when the earthquake overtook them, he said: ' O' Lord! had You ..."

.pleased, You could have destroyed them and me before

That is, Moses (a.s.) meant how could he answer his people whose representatives ?became like that

Then he said to the Lord that that undue request was the utterance of some fools of those people. Then he questioned Allah whether He destroyed them for what their :fools had done. The verse says

Will You destroy us because of what the fools ..."

"... ? of us have done

:Next to this supplication and request, he said to Him

It is naught but Your trial, whereby ..."

"... .You cause to stray whomever You wish and guide whomever You wish

And the statement of Moses (a.s.) to the Lord, mentioned at the end of the verse, :continued as follows

You are our master, so forgive us and have mercy on us, for You are the best of ..." ".the forgivers

From the totality of the verses of the Qur'ān and the Islamic traditions, it is understood that, at last, the people who were destroyed thereby were restored to life again and returned to the Children of Israel with Moses (a.s.). They detailed for them

.what they had seen and began preaching those unaware people

۱۵۶- وَاکْتُبْ لَنَا فِی هَذِهِ الدُّنْیَا حَسَنَهً وَفِی الآخِرَهِ إِنَّا هُدْنَآ إِلَیْکَ

قَالَ عَذَابِی اُصِیبُ بِهِ مَنْ أَشَآءُ وَرَحْمَتِی وَسِعَتْ کُلَّ شَیْءٍ

فَسَاَکْتُبُهَا لِلَّذِینَ یَتَّقُونَ وَیُؤْتُونَ الزَّکَاهَ

وَالَّذِینَ هُم بِآیَاتِنَا یُؤْمِنُونَ

۱۵۶. " And prescribe goodness for us in this world and in the Hereafter,

(for) verily we have come back to You (repentantly).

He (the Lord) said: ' My chastisement, I will afflict with it whom I please, but My mercy embraces all things.

Soon I shall prescribe it for those who keep from evil and pay the alms and those who believe in Our signs."

Commentary : verse ۱۵۶

Following to the request of Moses (a.s.) from Allah and the completion of the subject of repentance, which was referred to through the previous verse, in this verse, the continuation of supplication of Moses (a.s.) to the Lord (s.w.t.) is announced as follows:

" And prescribe goodness for us in this world and in

the Hereafter, ..."

Then, he states the reason of this request unto Allah and that he has asked forgiveness for the undue words that those fools had said. Here is his reason:

"... (for) verily we have come back to You (repentantly). ..."

At last, Allah answered the invocation of Moses (a.s.) and accepted his repentance, but with some conditions which are stated at the end of this very verse. The verse :says

,He (the Lord) said: ‘ My chastisement, I will afflict with it whom I please ...“

”... .but My mercy embraces all things

But, in order that some persons do not imagine that the acceptance of repentance, together with the vast mercy of Allah and its generality, is not given undue and with no condition, at the end of the verse, He adds that His mercy is prescribed for those :who fulfil the following three things. The verse says

Soon I shall prescribe it for those who keep ...“

from evil and pay the alms and those

”.who believe in Our signs

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١٥٧- الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الأُمِّيَّ الَّذِى يَجِدُونَهُ مَكْتُوباً عِندَهُمْ

فِى التَّورَاهِ وَالإِنْجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ

الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَآئِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالاَغْلاَلَ الَّتِى

كَانَتْ عَلَيْهِمْ فَالَّذِينَ ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ

الَّذِى أُنْزِلَ مَعَهُ أُوْلَئِكَ هُمُ الْمُفْلِحُونَ

١٥٧. “ (And also for) those who follow the Messenger,

the unschooled Prophet, whose explanation they find written with them in the Turah and the Evangel.

He enjoins on them what is right and

forbids them what is wrong,

and he makes lawful for them the good things and prohibits for them the corrupt things;

and he removes from them

their burden and the bondages that were upon them.

Then, those who believe in him, and honour him, and help him, and follow the light which has been

sent down with him,

these are they that are the prosperous ones ’.”

Commentary : verse ١٥٧

The Arabic word /’ummī/ is derived from /’Umm/ which means ‘ mother ’. It is also used for a person who has not learnt to read and write. In this regard, he is like a new born child.

Some commentators have said that the term /'ummī/ means a person who is from among the ummah and common people, not from among notables. Some other commentators of the Qur'ān consider that the word is related to the term /'umm-ul-qurā/ which is an appellation for Mecca, and it, therefore, means Meccan.

Basing on some evidences, we count the existing Turah and the Bible perverted. Yet, there are some hints and glad tidings in both of them about the Prophet of Islam (p.b.u.h.) which indicate that the People of the Book knew the Prophet of Allah so much so that a father knows his child. Some of these references are as follows: the Turah, Genesis, Chapter ١٧, verses ١٨,٢٠ and ٢١; Genesis, Chapter ۴٩, verse ١٠: the Bible, John, Chapter ١۴, verse ١۵; and Chapter ١۵, verse ٢۶.

At the time of the advent of Islam, there were only ١٧ men and one woman in Mecca who could read and write. Thus, if the Prophet (p.b.u.h.) had studied and learnt even one word before a person, he could not be called /'ummī/ among those people. (Narrated from Futūḥ-ul-Baladān Bilātharī, p. ۴۵٩). The verse says:

"(And also for) those who follow the Messenger,

the unschooled Prophet, whose explanation they find written with them

in the Turah and the Evangel. ..."

The Qur'ānic term /'aqlāl/ (chains), used in this verse, had been applied for the false notions, superstitions, idolatry, and some troublesome customs mainly remained from the Age of Ignorance.

Therefore, false customs and habits are as chains on the thoughts of people. Thus human beings who do not believe in

:any prophet are always dependant and they live as captives. The verse says

,He enjoins on them what is right and forbids them what is wrong ...“

and he makes lawful for them the good things and prohibits for them the corrupt ;things

and he removes from them

”... .their burden and the bondages that were upon them

A mere belief in the Prophet (p.b.u.h.) of Islam is not enough, helping him and :supporting him is also necessary. The holy verse says

”... ,Then, those who believe in him, and honour him, and help him ...“

However, we must know that the Qur’ān is a light which enlightens the hearts and :thoughts of its believers. The verse continues saying

and follow the light which has been ...“

”... ,sent down with him

The help and respect to the Prophet (p.b.u.h.), like belief in him, is not allocated to a particular time. Therefore, honouring the grave of the Prophet (p.b.u.h.) and his .effects is also the extention of that help and respect

In any case, felicity comes into being under the shade of following the prophets. The :verse concludes

,Then, those who believe in him, and honour him, and help him...“

and follow the light which has been sent down with him, these are they that are the ”.’ prosperous ones

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:Some Traditions

The Holy Prophet (p.b.u.h.) said: “ He who enjoins right and prohibits wrong is the ”.vicegerent of both Allah and His Messenger on the earth

Mustadrak-ul-Wasā’il, vol. ١٢, p. ١٧٩

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Imam Bāqir (a.s.) said: “ Verily, enjoining what is right and forbidding what is wrong is the way of prophets and the method of good doers. It is such a great obligatory deed (wājib) by which other obligatory deeds can survive, other creeds can be saved, bargains are lawful, injustices are warded off, and prosperity can be filled in the earth ”...

Al-Kāfī, vol. ۵, p. ۵۶

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Imam Amir-ul-Mu’mineen Ali (a.s.) said: “ The firmness of the religion is due to ”.enjoining what is right and forbidding what is wrong, and observing the limits of Allah

Qurar-ul-Hikam, p. ٢٣۶

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Imam Amir-ul-Mu’mineen Ali (a.s.) said to Imam al-Hassan and Imam al-Husayn (a.s.) when Ibn-Muljam (the curse of Allah be upon him) struck him (fatally with a sword): “... Fear Allah (and again) fear Allah in the matter of Jihād, (struggle for the Holy War), ”... .with the help of your property, lives and speech in the way of Allah

Do not give up bidding for good and forbidding from evil lest the mischievous gain “ positions over you, and then (in that case) when you pray, your invocations will not be ”... .granted to you

Nahjul-Balaqah, Letter ۴٧, p. ۴٢٢

Section ۲۰: The Holy Prophet Muhammad, the Apostle unto the whole mankind

Point

– Muhammad commanded by Allah to declare his ministry unto mankind as a whole

– The Israelites' rebellious behaviour

.The miracle of water caused by Moses to gush out of a Rock

۱۵۸- قُلْ يَآ أَيُّهَا النَّاسُ إِنِّى رَسُولُ اللّهِ إِلَيْكُمْ جَمِيعاً

الَّذِى لَهُ مُلْكُ السَّماوَاتِ وَالاَرْضِ لآ إِلَهَ إِلاَّ هُوَ يُحيِى وَيُمِيتُ

فَآمِنُوا بِاللّهِ وَرَسُولِهِ النَّبِيِّ الاُمِّيِّ الَّذِى يُؤْمِنُ بِاللّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ

لَعَلَّكُمْ تَهْتَدُونَ

۱۵۸. " Say: ' O mankind! I am the messenger of Allah to you all, of Him to Whom belongs the Sovereignty

. of the heavens and the earth

.' There is no god but He. He gives life. And makes to die

Believe then in Allah and His Messenger, the unschooled prophet, who believes in Allah and His words,

".and follow him so that you may be guided

Commentary: verse ۱۵۸

Some of orientalists have said that the Prophet of Islam (p.b.u.h.) was thinking only for the people of his own region, but when he succeeded he thought to preach other people of the world, too.

In answer to this statement, it should be said that there are some different verses of the Qur'ān containing such words as: ' you all ', (١) ' the whole of mankind ' (٢) ' whoever it reaches ' (٣) ' unto the worlds '.(۴)

These Qur'ānic evidences prove that his prophethood was worldly. He was commissioned to be a prophet over all people of the world when he was in Mecca and before gaining his success. It was not so, as those orientalists say, that later he decided to invite all the people of the world.

Imam Hassan Mujtabā (a.s.), the second Imam, has said:

"Once some of the Jewish people came to the Messenger of Allah and said: ' Do you suppose that you are a prophet the same as Moses was? ' After a while of keeping silence, he answered: ' Yes. I am the master of the (whole) children of Adam, but I do not boast of it. I am the seal of prophets, the leader of the pious, and the Messenger of the Lord of the worlds.' They asked: 'Whom have you been sent to? To Arabs, or to non-Arabs, or to us?' Then the above verse was revealed with the meaning that he was sent as a Messenger to the whole mankind." (Tafsīr-uṣ-Sāfī)

The repetition of the Qur'ānic word /'Ummī/ in this holy verse and in the sixth verse before this, is an indication to its importance.

However, the prophethood of Mohammad (p.b.u.h.) is surely worldly, and a worldly Divine religion needs a worldly leader.

Like any project, his Messengership, of course, progressed stage by stage. At first, the invitation of the Prophet (p.b.u.h.)

1- ١ The verse under discussion

2- ٢ Sura Saba, No. ٣۴, verse ٢٨

3- ٣ Sura Al-An'am, No. ۶, verse ١٩

4- ۴ Sura Furqan, No. ٢۵, verse ١

was to the family members, then to the people of 'Umm-ul-Qur'ā, Mecca, and, finally, :to the whole humankind. The verse says

,Say: ' O mankind! I am the messenger of Allah to you all "

. of Him to Whom belongs the Sovereignty of the heavens and the earth

.There is no god but He. He gives life

"… .' And makes to die

Another matter is that prophethood is something necessary for Theism and Resurrection. Since Allah (s.w.t.) is the only possessor of the world of existence thoroughly, and life and death are under His control, then the leadership and guidance :of human beings should be authorized by Him, too. The holy verse says

,Believe then in Allah and His Messenger …"

the unschooled prophet, who believes in Allah and His words, and follow him so that ".you may be guided

Belief in Allah and His Messenger, together with obedience from the holy Prophet (p.b.u.h.), is the secret of guidance, for which the Qur'ān, the Prophet's rules and .practice (Sunnah) must be followed

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۱۵۹–وَمِن قَوْمِ مُوسَی أُمَّةٌ یَهْدُونَ بِالحَقِّ وَبِهِ یَعْدِلُونَ

And of the people of Moses there is a group who guide by the truth and establish " .۱۵۹ " .justice thereby

Commentary: verse ۱۵۹

Guiding by the truth is a sign of the absence of bigotry, and also an indication of gratitude and following the truth itself. So, this recent group, whom are referred to in this verse, were separate from the pertinacious ones who used to seek pretexts. The :holy verse says

And of the people of Moses there is a group "

" … who guide by the truth

Perhaps, the objective meaning referred to this group is those people among the .(Jews who accepted the invitation of the Messenger of Allah (p.b.u.h

Therefore, in confronting the minorities, justice should particularly be observed, and .their sincere services and accomplishments must not be neglected

:The verse ends as follows

" .and establish justice thereby … "

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۱۶۰- وَقَطَّعْنَاهُمُ اثْنَتَیْ عَشْرَهَ اَسْبَاطاً اُمَماً وَأَوْحَیْنَآ إِلَی مُوسَی إِذِ

اسْتَسْقَاهُ قَوْمُهُ أَنِ اضْرِب بِعَصَاکَ الْحَجَرَ فَانبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَهَ عَیْناً قَدْ عَلِمَ کُلُّ اُنَاسٍ مَشْرَبَهُمْ وَظَلَّلْنَا عَلَیْهِمُ الْغَمَامَ وَأَنْزَلْنَا عَلَیْهِمُ الْمَنَّ وَالسَّلْوَی کُلُوا مِن طَیِّبَاتِ مَارَزَقْنَاکُمْ وَمَا ظَلَمُونَا

وَلکِن کَانُوا أَنْفُسَهُمْ یَظْلِمُونَ

.۱۶۰ " And We divided them into twelve tribal communities; and We revealed unto Moses, when his people asked him for water, (saying):

' Strike the rock with your rod. ' So twelve fountains gushed forth from it. Each tribe, indeed, came to know its drinking-place.

And We outspread the cloud to overshadow them, and We sent down manna and quails upon them, (saying):

' Eat of the good things wherewith We have provided you.' And they did no harm to Us but they were doing

injustice to their own selves."

Commentary: verse ۱۶۰

Several kinds of Allah's bounties upon the Children of Israel are referred to in this verse. At first, the Qur'ān says that Allah divided them into twelve groups, each of which were a branch of the progeny of Israel. He assigned a just order among them which was far from harsh conflicts.

The verse says:

"... ;And We divided them into twelve tribal communities"

The next bounty was at the time when the people of Moses (a.s.) were traveling toward Jerusalem in the hot desert where they entangled with a horrible blazing thirst. They asked him for water and Allah revealed him to strike the rock with his Rod, .and he did so. After that twelve springs gushed forth from the rock

:The verse says

,and We revealed unto Moses ..."

:(when his people asked him for water, (saying

"...,Strike the rock with your rod.' So twelve fountains gushed forth from it '

The water of these fountains were divided among them so regularly that each group :knew their own spring very well. The verse says

Each tribe, indeed, came to know its ..."

"... .drinking-place

Another bounty came to them in that blazing desert, where there was no shelter nor any shadow. The Lord outspread the cloud to overshadow them with the cloud. The :verse continues saying

"... ,And We outspread the cloud to overshadow them ..."

Finally, the fourth bounty was that Allah sent down manna and quails as some :delicious and nutritious food for them to eat. The verse says

saying): 'Eat of the good things wherewith) ..."

"... '.We have provided you

But they ate the food and showed ungratitude. By that manner, they did no harm to :Allah (s.w.t.), but they committed injustice to themselves. The verse ends as follows

" .And they did not harm to Us but they were doing injustice to their own selves … "

p: ۱۲۰

:Some Explanations

The Arabic term /asbāṭ/ is the plural form of /sibṭ/ which is used for the children, grandsons, and sub-branches of a family. Every tribe of the Children of Israel were .the progenies of one of the children of Jacob

The Qur’ānic term /manna/ means a kind of food like honey and some herbal expressed joice such as tamarix mannifera, and ‘ salwa ’ (a quail) is a bird lawful to be .eaten, resembling pigeon and partridge

During a short moment there, several miracles took place: striking the rock by the Rod, plenty water being gushed forth, the number of fountains as many as the .number of the tribes, and so on

۱۶۱- وإِذْ قِيلَ لَهُمُ اسْكَنُوا هَذِهِ الْقَرْيَه وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ

وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّداً نَغْفِرْ لَكُمْ خَطِيئَاتِكُمْ

سَنَزِيدُ الْمُ-حْسِنِينَ

: And (remember) when it was said to them “ .۱۶۱

Dwell in this town (Jerusalem) and eat of it wherever you desire, and ask ‘ .forgiveness, and enter prostrating at the gate

.We shall forgive you your faults

”.’Soon We will give more (the portion of) the doers of good

Commentary : verse ۱۶۱

The Qur’ānic term /ḥiṭṭah/ philologically means: ‘ the descent of something from upward.’ There are some other derivations from this term, too. It is used in the sense of request for divine mercy and remission (of sins). The commandment was that the Children of Israel should ask forgiveness from Allah by means of this word , /hittah/, on their arrival into the holy land of Jerusalem. (But with the thought of mockery, they :changed the word.) The verse says

(And (remember) when it was said to them : ‘ Dwell in this town (Jerusalem “

,and eat of it wherever you desire

”... .and ask forgiveness, and enter prostrating at the gate

A meaning similar to the content of this verse, with a little difference, has been stated .in Sura Al-Baqarah, No. ۲, through verses ۵۸ and ۵۹, too

In Islamic literature, there are some traditions narrated from the Immaculate Imams of Ahlul-Bayt (a.s.) who have clearly said: " We are the gate of your ' hittah ' (forgiveness)." That is, if you enter inside the orb of our government and mastership, .mercy will be bestowed upon you

By the way, there is a good tidings in this verse which indicates Allah may provide all the material and spiritual needs of humankind in this world nad the next world. So, in order that they can be eligible to enjoy some bounties such as: housing, food, forgiveness, and mercy, He commands them to supplicate, to ask forgiveness, and to .prostrate

Also, with a sincere repentance, Allah forgives a great deal of faults. In this verse He :says

"... .We shall forgive you your faults..."

To obtain the divine remission, both supplication and practice are necessary. The :verse says

and ask forgiveness, and enter prostrating..."

" .... at the gate

However, there should be a difference between a good doer and a wrong doer. In the rank where evildoers can be forgiven, the good doers must be given a higher and a :better grace. The verse says

".Soon We will give more (the portion of) the doers of good ..."

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۱۶۲- فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلاً غَيْرَ الَّذِی قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزاً مِنَ السَّمَآءِ بِمَا كَانُوا يَظْلِمُونَ

But those of them who were unjust changed a saying other than that which had " .۱۶۲ ;been spoken unto them

".so We sent upon them a torment from heaven for they had been doing injustice

Commentary: verse ۱۶۲

Sometimes perversion and changing the meanings are made manifestly, as the change of an utterance; and sometimes the frame of an utterance is preserved, but the content and spirit of that subject is changed. The example of the latter is the trick of the Children of Israel for catching fish on the Sabbath, (which will be dealt with in .(the next verse

:The verse says

But those of them who were unjust changed a saying other than that which had " "... ;been spoken unto them

The Qur'ān refers to three kinds of perversion which were performed in the Law of :Allah

A pertinacious perversion, like the manner of the Children of Israel who, instead of(۱ .(saying /hittah/ (seeking for forgiveness and remission), said /hintah/ (wheat

A change done deceitfully, like the action accomplished by the Children of Israel(۲ when they made some pools in the bank of the sea wherein fish came on the Sabbath, and they hunted them on Sunday. They said they had

not hunted fish on the Sabbath. But regarding this subject, Sura A۱-Baqarah, No.۲, verse ۶۵ says: “And certainly you have known those among you who exceeded the ”…,limits on the Sabbath

A change for their own benefit, like postponing the sacred months in the Age of(۳ Ignorance in order to carry on their fight. Since they did not like to cease fighting because of adapting with sacred months, they postponed the months. Then, the verse was revealed, saying “Verily the postponing (of the sacred month) is only an (addition unto infidelity…” (Sura Al-Baqarah, No. ۲, verse ۳۷

Thus, the punishment of changing the commandments of Allah is His Wrath and :chastisement. The verse says

”…so We sent upon them a torment from heaven…“

And we should know that the fates of human beings are in their own authority, and that these punishments are the fruit of their own sins and transgressions. The verse :continues says

” .for they had been doing injustice…“

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Section ۲۱: Punishment for Transgressing the Limits

Point

– Punishment for exceeding the limits of Sabbath – The later generations

.The Covenant made with the Jews

۱۶۳- وَسْـئَلْهُمْ عَنِ الْقَرْيَهِ الَّتِی كَانَتْ حَاضِـرَهَ الْبَحْرِ إِذْ يَعْـدُونَ فِی السَّبْتِ إِذْ تَـأْتِيهِمْ حِيتَـانُهُمْ يَـوْمَ سَـبْتِهِمْ شُـرَّعاً وَيَوْمَ لاَيَسْـبِتُونَ لاَتَأْتِيهِمْ كَذَلِكَ نَبْلُوهُم بِمَا كَانُوا يَفْسُقُونَ

۱۶۳. "And (O Muhammad) ask them about the town that was by the sea, when they (exceeded (the limits

,of the Sabbath when their fish came to them on the day of their Sabbath

,appearing on the surface of the water; but on the day they did not keep Sabbath

.they (the fish) did not come unto them

".Thus did We try them for the transgressions they used to commit

Commentary : verse ۱۶۳

By the command of Allah, hunting fish on the Sabbath was forbidden for this group of the Children of Israel who were living on the bank of the sea. (Maybe, it was the Red Sea, beside the land of Palestine, which is known 'Ilāf Harbour today). But, on that very day, fish were seen with a more

tremendous amount, so that people’s mouths watered. This circumstance was a .divine trial for them

Those people exceeded the law of Allah deceitfully, and, by making pools on the bank of the sea and banning the way of the fish therein, they captured them in those pools on Saturdays, the which were easily hunted on Sundays. Then, they claimed that, .according to the commandment, they had not hunted them on the Sabbath

:The verse says

And (O Muhammad) ask them about the town that was by the sea, when they “ (exceeded (the limits

of the Sabbath when their fish

,came to them on the day of their Sabbath

,appearing on the surface of the water; but on the day they did not keep Sabbath

.they (the fish) did not come unto them

”.Thus did We try them for the transgressions they used to commit

Therefore, by legal tricks and deceit, the real feature of sins may not be changed, (like .(making pools on the seaside for hunting fish on the following day

In one of his sermons, Haḍrat Ali (a.s.) has intensively criticized the justification of sins, and the justification of ‘wine’ with ‘ date liquor ’ (nabīth), ‘ bribery ’ with present, and ‘ (usury ’ with ‘ transaction ’. (Nahjul-Balāqah, Sermon No. ۱۵۶

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۱۶۴- وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْماً اللَّهُ مُهْلِكَهُمْ أَوْ مُعَذِّبُهُمْ عَذَاباً شَدِيداً قَالُوا مَعْذِرَةً إِلَى رَبِّكَمْ وَلَعَلَّهُمْ يَتَّقُونَ

:And (remember) when a group of them said " .۱۶۴

Why do you admonish a people whom Allah will destroy or punish with a severe ' ' ? punishment

They said: ' In order to have an excuse before your Lord, and that they may keep ".'from evil

Commentary : verse ۱۶۴

It seems that, from the point of behaviour, the Children of Israel were divided into three groups. One group, who formed the majority, were the violators of Divine Law. The second group were the sympathetic admonishers. The third group were those who were inattentive to the social evil affairs. The latter ones told the sympathetic admonishers not to make themselves tired, for their preach would not affect the mischief makers and, in any case, the corruptors should be the dwellers of Hell. But those who enjoined right and forbade wrong said that their action was not useless. .They said the least thing was that they were excused with Allah

Yes, the members of societies are usually found in the category of these three .groups

:In Sura AL-Mursalāt, No. ۷۷, verses ۵ and ۶, we recite

".And by those who reveal the (Divine) Reminder," " to justify or to warn "

It should be noted that ‘ forbidding wrong ’ is necessary for completing the statement :and having excuse with Allah. The verse says

”… ,They said: ‘ In order to have an excuse before your Lord …“

:We must not justify our faults with ‘ Divine will ’. The verse says

:And (remember) when a group of them said “

Why do you admonish a people whom Allah will destroy or punish with a ‘

”… ’ ? severe punishment

Unfortunately, those who are inattentive to the evil affairs, instead of protesting against the corruptors, protest against those who enjoin the right. But, even if we do not probable a good effect, we must forbid the wrong in order to complete the .statement and to have excuse before Allah

However, godly people are not hopeless of improving the society. The verse :concludes

”.and that they may keep from evil …“

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۱۶۵- فَلَمَّا نَسُوا مَاذُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ

وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ

بِمَا كَانُوا يَفْسُقُونَ

۱۶۶- فَلَمَّا عَتَوْا عَن مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ

So when they forgot what they were reminded of, We delivered those who " .۱۶۵ forbade evil and seized those who were unjust with a dreadful punishment for the ".transgressions they used to commit

So when they defied what they had been forbidden from, We said to them: ' Be " .۱۶۶ ".' you apes scouted

Commentary : verses ۱۶۵-۱۶۶

In this verse, the Qur'ān implies that finally mammonism overwhelmed them and they forgot the command of Allah (s.w.t.), therefore they confronted the bitter moment of .punishment

:The verse says

,So when they forgot what they were reminded of "

We delivered those who forbade evil and seized those who were unjust with a ".dreadful punishment for the transgressions they used to commit

? Who Were Delivered

From those three groups of people: (the sinners, the inattentive ones, and the admonishers), only the third group were secured from the punishment of Allah. As the Islamic traditions indicate, when this group, the third group, saw that their admonishments were not effective in the wrong doers, they became worried and said that they would go out of the city. They left the city at night and went into the desert. Accidentally, by that very night, the retribution of Allah befell upon the couple of the .abovementioned groups who were inside the city

The sort of their retribution is explained in the second verse of the above verses as :follows

So when they defied what they had been forbidden from, We said to them: ‘ Be you “ ”.’ apes scouted

It is clear that the commandment saying ‘ Be you ’, here, is a genetic command, which .’ means they changed immediately in the shape of ‘ apes

According to some Islamic literature, of course, those who were transformed continued to live only for a few days, and then they died, so that there could appear .no generation from them later

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۱۶۷- وإِذْ تَأَذَّنَ رَبُّکَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَهِ مَن يَسُومُهُمْ

سُوءَ الْعَذَابِ إِنَّ رَبَّکَ لَسَرِيعُ الْعِقَابِ

وإِنَّهُ لَغَفُورٌ رَحِيمٌ

۱۶۷. "And (remember) when your Lord proclaimed that He would surely send against them, until the Day of Resurrection,

those who would inflict on them a grievous punishment. Verily your Lord is certainly quick to requite (evil), and verily He is Forgiving, Merciful."

Commentary : verse ۱۶۷

This verse and the verse after it point to a part of the worldly retributions of those Jewish people who stood against the commandments of Allah and trod on the truth, justice, and honesty.

At first, the verse says:

"And (remember) when your Lord proclaimed that

He would surely send against them, until the Day of Resurrection, those who would

inflict on them a grievous punishment. …"

It is understood from this verse that this rebellious group will never meet a complete calmness, although they establish a government for themselves.

Then, at the end of the verse, it adds that Allah is both quick in punishing those who deserve punishment, and

:forgiving, Merciful unto those wrong doers who repent. The verse says

Verily your Lord is certainly quick to requite (evil), and verily He is Forgiving,…"
".Merciful

This Qur'ānic phrase indicates that Allah has left the way wide open for them to return in order that no one imagines that a compulsory fate with adversity, retribution, and .chastisement has been assigned for them

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۱۶۸- وَقَطَّعْنَاهُمْ فِی الاَرْضِ اُمَماً مِنْهُمُ الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِکَ وَبَلَوْنَاهُم بِالْحَسَنَاتِ وَالسَّیِّئَاتِ لَعَلَّهُمْ یَرْجِعُونَ

۱۶۸. " And We dispersed them into communities on the earth, some of them being righteous,

and some of them otherwise, and We tried them with good things and bad things that they might return."

Commentary : verse ۱۶۸

It was ordained that for a length of time the Children of Israel visited honour and power, in order that maybe they might become thankful. And, for another length of time, they were involved in calamities that might the sense of repentance and humiliation be renewed in them. Some of them were virtuous and believed in Islam, while some others pursued corruption, and insisted on their own mammonism and stubbornness.

The verse says:

" And We dispersed them into communities on the earth, some of them being righteous, and some of them otherwise, and We tried them with good things and bad things that they might return."

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۱۶۹- فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ

عَرَضَ هَذَا الاَدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِن يَأْتِهِمْ عَرَضٌ مِثْلُهُ يَأْخُذُوهُ

اَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ اَن لاَيَقُولُوا عَلَى اللّهِ إِلاَّ الْحَقَّ

وَدَرَسُوا مَا فِيهِ وَالدَّارُ الاَخِرَهُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ

أَفَلا تَعْقِلُونَ

۱۶۹. " Then there succeeded after them (an evil) posterity (who) inherited the Book (Turah),

taking the transitory goods of this lower world, and saying:

' It will be forgiven us '. And if similar transitory

goods were to come to them (again), they would take them, too. Was not the covenant of the Book taken with them that they should not attribute anything to Allah except the truth?

And they have studied what is in it, while the abode of the Hereafter is better for those who keep from evil. Have you then no sense ? "

Commentary: verse ۱۶۹

In former verses, the words were about the ancestors of the Jews, but in this verse, the statement is upon the children and descendants of them.

At first, the Qur'ān remarks that their descendants inherited the Turah, but they used to prefer the material of this low world to the obedience of Allah.(1) The verse says:

"Then there succeeded after them (an evil) posterity (who) inherited the Book (Turah), taking the transitory goods of this lower world, ..."

Then, the verse implies that when they are hesitating between the struggle of conscience, on one side, and their worldly interests, on the other side, they appeal to some false hopes and say that they do obtain this existing interest, which is in cash, whether it is lawful or unlawful, and since the Lord is Merciful, Forgiving, He will forgive them.

"... and saying: 'It will be forgiven us.' ..."

This phrase shows that after committing such an action, they assumed a kind of fleeting regret and a state of extrinsic repentance. But, as the Qur'ān says, this regret and remorse of theirs had no root in them. And that was why if they found another material benefit like that, they would take it, too. (2) The verse says:

"... And if similar transitory goods were to come to them (again), they would take them, too. ..."

However, this part of the verse points to the bribery of some of the Jews and perverting the heavenly verses of the Turah thereby, and also forsaking the ordinances of Allah because of the contrast of those laws with their benefits.

Therefore, next to that, the verse says:

١- The Arabic word /xalf/ is applied for an 'impious child', while the Arabic word /xalaf/ is applied for a 'pious child'. (Narrated from Majma'-ul-Bayān)

٢- The Arabic term /'arad/ means any capital or property, but the term /'ard/ means only the money which is in cush.

Was not the covenant of the Book taken with them that they should not attribute…"
"… ?anything to Allah except the truth

If they were not acquainted with the divine verses (of the Turah) and committed such wrong actions, they might have an excuse for themselves. But, the difficulty of the event is in this fact that they had frequently seen the verses of the Turah and had understood them, yet they spoilt them and defied the command of Allah by setting :them aside. The verse says

"… ,And they have studied what is in it…"

At the end of the verse, the Qur'ān implies that they make mistake, and such actions and these goods will not be useful for them. The fact is that the abode of Hereafter is :better for the pious. The verse says

"… .while the abode of the Hereafter is better for those who keep from evil …"

Then the Qur'ān questions them whether they have not any sense to perceive those :facts that are so clear. Here is the words of the Qur'ān

" ? Have you then no sense …"

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۱۷۰- وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلاَةَ إِنَّا لاَنُضِيعُ اَجْرَ الْمُصْلِحِينَ

And those who hold fast to the Book and establish the prayer, verily We do not “ .۱۷۰ ”.waste the reward of the reformers

Commentary : verse ۱۷۰

This verse points to another group, opposite to the above-mentioned perverted group, who not only avoid any perversion and concealing the Divine verses, but also take hold of them and practice them minutely. The Qur’ān has called this group ‘the reformers’ of the world, and maintains an important reward for them. Concerning them, it says that surely Allah does not waste the great reward that they will have :with Him. The verse says

,And those who hold fast to the Book and establish the prayer “

”.verily We do not waste the reward of the reformers

The above-mentioned verse clearly indicates that, without taking hold of the Heavenly Books and Divine commandments, the fulfilment of the true reforms in the world is impossible. This meaning emphasizes this fact, once more, that religion is not something only related to the world of super nature or to the next world. Religion is effective in the spirit of life for all human beings. It protects the interests of all humankind and it is alongside the execution of the principles of justice, peace, tranquility and any concepts which are gathered in the vast meaning of the term ‘ .’ reform

۱۷۱-وإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ

خُذُوا مَآءَاتَيْنَاكُم بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ

لَعَلَّكُمْ تَتَّقُونَ

And (remember) when We plucked the mountain (and held it) above them as if it " .۱۷۱ ,were a canopy

and they supposed it was about to fall on them (when We told them:) ' Hold you firmly ".'what We gave you and remember what is in it, that you may keep from evil

Commentary : verse ۱۷۱

This is the last verse in this Sura which is upon the life of the Children of Israel. In this verse, the Qur'ān reminds the community of the Jews another happening. The event :is both a lesson of admonition and an evidence of giving a covenant. It says

And (remember) when We plucked the mountain (and held it) above them as if it " "... ,were a canopy

It was so that they imagined the mountain was nigh to fall down over them. Therefore, a shaking horror and anxiety encompassed them, thoroughly their entity, :and they began weeping with supplication. The verse says

"... and they supposed it was about to fall on them ..."

It was at the same time that they were in that condition and they were told to hold :firm what Allah gave them. The verse continues saying

(:when we told them)…"

"… Hold you firmly what We gave you '

They ought to be in awe of Allah's punishment and fulfil their duty according to the :covenants He has taken from them in it. The verse says

".'and remember what is in it, that you may keep from evil …"

This means that the entire messengership of Moses (a.s.) and other prophets, and their constant struggles and hard conflicts, as well as the grievous anxieties and laborious hardships that they tolerated, all were for the sake that the command of Allah and the principles of the truth, justice, purity, and piety be executed rather .perfectly among all human beings

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Section ۲۲: The Progeny of Adam Will Bear Witness against Itself

Point

The Progeny of Adam shall bear witness against each other – Similitude of the .disbelievers – All beautiful names are Allah’s

۱۷۲–وإِذْ أَخَذَ رَبُّکَ مِن بَنِی ءَادَمَ مِن ظُهُورِهِمْ ذُرِّیَّتَهُمْ وَأَشْهَدَهُمْ عَلَی أَنْفُسِهِمْ أَلَسْتُ بِرَبِّکُمْ قَالُوا بَلی شَهِدْنَآ أَن تَقُولُوا یَوْمَ الْقِیَامَهِ إِنَّا کُنَّا عَنْ هَذَا غَافِلِینَ

۱۷۲. “ And (remember) when your Lord took from the children of Adam,

from their backs, their descendants and made them bear witness over themselves, (and said): ‘Am I not your Lord ? ’ They said: ‘ Yes! We do bear witness’.

(This We did) lest you should say on the Day of Resurrection: ‘ Verily we were unaware of this’.”

Commentary : verse ۱۷۲

The Qur’ānic term /ðurriyah/ means small children, but it is often used for all the .children of a person

The circumstance of Allah’s taking covenant from the children of Adam has not been .stated in this verse

As some Islamic traditions indicate, after the creation of Adam, all his progenies came out from his back in the form of some intelligent particles and were addressed by the .Lord

They confessed to the Lordship of Allah. Then, all of them

returned back to the loin and soil of Adam, in order to come into this world gradually and naturally. This world is called the world of ‘ Tharr ’ and that covenant is called the ‘ .’ covenant of ’Alast ’ or ‘ the world of pre-existence

The purpose of the world of ‘ Tharr ’, maybe, is the same world of talents, and the covenant of innate disposition and creation. That is, at the time of departure of Adam’s children from the loins of fathers into the wombs of mothers in the shape of sperm, which are not more than some minutes, Allah sets the talent and nature of monotheism and seeking truth in their constitution and this divine secret, as an innate sense, is settled in the institution and natural disposition of everybody. The help of Allah reflects in their intellect in the form of a self-cognizance fact. Allah has asked them through the tongue of creation, and they have answered through the same .tongue, too

We should know that Allah has established monotheism in the innate disposition and .constitution of humankind

:The verse says

,And (remember) when your Lord took from the children of Adam, from their backs “

:(their descendants and made them bear witness over themselves, (and said

:Am I not your Lord ? ’ They said‘

’.Yes! We do bear witness ‘

This We did) lest you should say on the Day of Resurrection: ‘ Verily we were) ”.’ unaware of this

Thus, human beings can observe the sense of theism in the depth of their own selves, .since they have confessed it in the world of pre-existence

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۱۷۳- أَوْ تَقُولُوا إِنَّمَآ أَشْرَکَ ءَابَآؤُنَا مِن قَبْلُ وَکُنَّا ذُرِّیَّهً مِن بَعْدِهِمْ

أَفَتُهْلِکُنَا بِمَا فَعَلَ الْمُبْطِلُونَ

۱۷۴- وَکَذَلِکَ نُفَصِّلُ الآیَاتِ وَلَعَلَّهُمْ یَرْجِعُونَ

۱۷۳. " Or lest you should say: ' Verily our fathers were idolaters from before and we were descendants after them (following them).

Will You then destroy us for what the vain-doers did? ' "

۱۷۴. " And thus do We explain the Signs, and that they may return."

Commentary : verses ۱۷۳-۱۷۴

In this verse, the Qur'ān has pointed to another aim of this covenant. It implies that Allah has taken this covenant for the sake that they do not say that their fathers were idol-worshippers before them and when they were some children. So, they could do nothing but following them. Therefore, they said, they should not be punished for the sins committed by some vain-doers. Here is what the verse says:

" Or lest you should say: ' Verily our fathers were idolaters from before and we were descendants after them (following them).

Will You then destroy us for what the vain-doers did? ' "

Admonition:

A great part of the Qur'ān, which consists of many verses in different suras of it, is about the incidents happened among

the early nations; such as: the events of Adam and the children of Adam, those of the people of Noah, Hūd, Sālih, Abraham, Lot, Yusuf (Joseph), Jacob, Jethro, Moses, Pharaoh and the like of them. The aim of stating them has not been simply for referring to the history or telling some stories. They have been stated for the admonition of the servants of Allah and advising them through some exhortations in order that they become aware that how graceful and merciful Allah has been with the believers and the pious, so that He has saved them from destructions and calamities, while the people of idolatry, blasphemy, injustice and corruption have faced with .many difficulties and destructions

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Thus, regarding this meaning, in the second verse of the holy verses mentioned in the :above, the Qur'ān says

".And thus do We explain the Signs, and that they may return "

The verse means that as Allah stated these verses for you, they are stated and explained for other nations, too, in order that all people reason the Truth by them and .return from falsehood towards the Truth

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۱۷۵- وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِی ءَاتَيْنَاهُ ءَايَاتِنَا فَانْسَلَخَ مِنْهَا

فَأَتْبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ

۱۷۵. " And recite unto them the tale of him to whom We gave Our signs, but he withdrew (himself) from them,

and Satan pursued him, and he became one of the perverse."

Commentary : verse ۱۷۵

The verse refers to the story of a man from the Children of Israel. At first, that man was among the believers and those who practically carried out the divine verses and sciences, but later, as a result of Satan's temptation, he went astray. In the concerning religious sources, the name of this person has been recorded ' Bal'am Bā'ūrā '.

As it has been narrated from Ali-ibn-Mūs-ar-Riḍā, the eighth Imam (a.s.), that Bal'am knew ' the Greatest Name of Allah ', by which his supplication used to be answered. But finally he went to the court of Pharaoh and turned to be an infidel, while, before that, he was one of the studious preachers of the religion of Moses (a.s.).

The Qur'ān does not directly point out his name in the text, but it mentions his action. Imam Bāqir (a.s.) says that his circumstance adapts to any one who prefers the low desire to the truth. (Nūr-uth-Thaqalayn, the commentary)

Such people are found in any time and the subject is not allocated to Bal'am only. The story of Bal'am has been cited in the Turah, too.

Therefore, an aware leader should usually warn people of unexpected dangers. The :verse says

And recite unto them the tale of him to whom “

”... ,We gave Our signs

Whatever high a person promotes he should not become proud, since there is a probability of falling. Usually, the final result of the end of the work is important, not the beginning of it. The higher a situation is, the more dangerous it can be. The verse :continues saying

”... ,but he withdrew (himself) from them ...“

Yes, the one who takes detached from Allah, will become the prey of Satan. The verse :ends as follows

”.and Satan pursued him, and he became one of the perverse ...“

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۱۷۶- وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ اَخْلَدَ إِلَى الاَرْضِ وَاتَّبَعَ هَوَاهُ

فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ

ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ

لَعَلَّهُمْ يَتَفَكَّرُونَ

And had We willed, We would certainly have exalted him thereby, but he clung to " .۱۷۶ the earth and followed

;his lust. So his parable is like the parable of a dog

,if you attack it, it lulls out its tongue, or if you leave it

.it lulls out its tongue

.Such is the parable of the people who belied Our Signs

" .Therefore, relate (unto them) the stories, that they may ponder

Commentary : verse ۱۷۶

The previous subject has been completed in this expressive verse. It implies that if Allah had wished, He could have forcedly kept him alongside the path of right with an :exalted rank, by the way of those holy verses and practical sciences. The verse says

And had We willed, We would certainly have "

"... ,exalted him thereby

But it is certain that forcedly keeping persons alongside the path of truth does not agree with Allah's way of treatment, which is the custom of choice and free will, and it is not the sign of personality and greatness of a person. So, immediately next to it, the :Qur'ān, implying that Allah left him to himself, adds

" .but he clung to the earth and followed his lust …"

Then, the Qur’ān resembles this person to a dog which, like some thirsty animals, :often draws its tongue out of its mouth. The verse says

"… ,So his parable is like the parable of a dog; if you attack it, it lulls out its tongue …"

As a result of attaching the intense lust and clanging to the pleasures of the material world, such a person may get a state of unlimited and endless thirst that he always goes after mammonism. This state, in him, is like the state of a rabid dog that, .because of its sickness, it has a false thirst and it never drinks to satiety

Then, the Qur’ān implies that this parable is not allocated to this particular person, but :it is for all those who reject the verses of Allah. The verse says

"… .Such is the parable of the people who belied Our Signs …"

This story should be told for them, maybe they think about it and then they take a :correct way for themselves. The verse continues saying

" .Therefore, relate (unto them) the stories, that they may ponder …"

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!Bal‘am Bā‘ūrā, a Mammonish Scholar, Gone Astray

A great deal of Islamic narrations and statements, as was pointed out before, indicate that the person referred to in this verse had been a man by the name of Bal‘am-Bā‘ūrā who lived at the time of Moses (a.s.). He was counted as one of the well

known scholars of the Children of Israel, so that Moses used of him as an effective and strong preacher. He became so exalted in this way that his prayers before Allah were answered. But, as a result of accepting the promises of Pharaoh and inclining to him, he went astray, thus far that he joined the camp of the opponents of Moses (a.s.), .and therefore, he lost all his spiritual ranks

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۱۷۷- سَآءَ مَثَلاً الْقَوْمُ الَّذِینَ کَذَّبُوا بِآیَاتِنَا وَأَنْفُسَهُمْ کَانُوا یَظْلِمُونَ

۱۷۸- مَن یَهْدِ اللّهُ فَهُوَ الْمُهْتَدِی وَمَن یُضْلِلْ فَأُوْلَئِکَ هُمُ الْخَاسِرُونَ

۱۷۷. " How evil is the parable of the people who belied Our Signs, but they were doing injustice to themselves."

۱۷۸. " Whomever Allah guides, he is rightly guided, and whomever He leads astray, these are the losers."

Commentary : verses ۱۷۷-۱۷۸

Through these two holy verses, in fact, the Qur'ān has concluded a general and common result from the story of Bal'am and other mammonish scholars. The verse says:

" How evil is the parable of the people who belied

Our Signs, ..."

They did not do any injustice to Allah, but they used to do injustice to themselves. The verse says:

"... but they were doing injustice to themselves."

What injustice is greater than this that they gave their spiritual capitals and scientific informations, which could cause the honour of them and their societies, to the possessors of wealth and power, selling them for a little price.

But, beware that delivering from these kinds of faults and satanic ways is not possible except with the Divine assistance. Therefore, the one whom Allah guides and makes His aid the companion of his way, is the real guided one. The verse says:

" Whomever Allah guides, he is rightly guided, ..."

And those whom Allah, as a result of their own evil deeds, leads astray, or gives them victory and success for their satanic temptations, are the real losers. The verse

:continues saying

".and whomever He leads astray, these are the losers ..."

۱۷۹- وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيراً مِنَ الْجِنِّ وَالإِنْسِ لَهُمْ قُلُوبٌ لاَيَفْقَهُونَ

بِهَا وَلَهُمْ أَعْيُنٌ لاَيُبْصِرُونَ بِهَا وَلَهُمْ ءَاذَانٌ لاَيَسْمَعُونَ بِهَآ

أُوْلَئِكَ كَالاَنْعَامِ بَلْ هُمْ أَضَلُّ أُوْلَئِكَ هُمُ الْغَافِلُونَ

۱۷۹. " Indeed We have created for Hell many jinn and humans; they have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear. They are as cattle,

rather they are more astray. These are the heedless ones."

Commentary : verse ۱۷۹

The Signs of Hellish People :

Through this verse and the next couple of verses, where the qualities of each group are hinted out, People have been divided into two groups. These two groups are: the hellish people, and the inhabitants of Paradise.

At first, with oath and emphasis, the Qur'ān states about the inhabitants of Hell as follows:

" Indeed We have created for Hell many jinn

and humans; ..."

Allah has created all human beings pure and sinless, but, by means of their own evil deeds, some groups of them make themselves candidates for Hell. The end of these people is dark and inauspicious. There are some other people who make themselves candidate for Paradise. The end of such people is happiness and felicity.

"… ,they have hearts with which they do not understand …"

Their second quality is that they have clear eyes for seeing the truth but they do not observe the feature of the facts and pass by them like some blind persons. The verse :says

"… ,and they have eyes with which they do not see …"

Their third quality is that they have safe and sound ears, but they do not hearken to the truth and right words, and, like the deaf, they deprive themselves from hearing :the divine truth. The verse says

"… .and they have ears with which they do not hear …"

In fact, they are like cattle, because the privilege of man to animals lies in vigilant thought, clear-insightedness, and the hearing ears that, unfortunately, these hellish :people have lost all of them. The verse says

"… ,they are as cattle …"

:They are, of course, worse than cattle and more astray. The verse continues saying

"… .rather they are more astray …"

Cattle have not the talents and possibilities that human beings have. Men, with the intellect, clear-insightedness, and the hearing ears that they have, can gain all kinds of progress and development. But, as a result of sensuality and tending toward mean things, they may leave these faculties and talents in vain. Such people are some neglectful persons, and therefore, they wander in the deviated path of life. The verse :finally says

".These are the heedless ones …"

They are nigh to the fountain of water of life, but they are crying of thirst. The gates of .felicity are open to them, but they do not even look at them

۱۸۰- وَلِلّهِ الاَسْمَآءُ الْحُسْنَى فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ

فِى أَسْمَآئِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ

,And to Allah belong the most beautiful names " .۱۸۰

,so call on Him by them

.and leave those who blaspheme His names

".Soon they shall be requited for what they were doing

Commentary : verse ۱۸۰

The Qur'ānic phrase /'asmā'ul ḥusnā/ has been mentioned three times in the whole Qur'ān, which are: the verse under discussion, Sura Al-'Isrā', No. ۱۷, verse ۱۱. and Sura .Tāhā, No. ۲۰, verse ۸

All the names of Allah are beautiful, and He possesses all the Virtues and Names. Yet, in Islamic literature, emphasis has been laid on ۹۹ Names. It has been narrated that whoever calls on Allah by these names, his prayer will be answered, if it be the will of .(Allah (s.w.t

In this holy verse, the Qur'ān points to the situation of the inhabitants of Heaven and .explains their qualities

In order that people come out of the row of the hellish persons, at first it invites them :to pay a careful attention to the Beautiful Names of Allah, when it says

"... ,And to Allah belong the most beautiful names, so call on Him by them "

The purpose of ' the beautiful names ' is the attributes of Allah which are wholly good .' and wholly ' beautiful

The objective meaning of ' calling on Allah ' by the

Beautiful Names is not only to utter those names simply by the tongue, and to say, for example, O' knower of the Unseen, O' Almighty, and O' the Most Merciful of all merciful, but, in fact, the purpose is that we try to settle these qualities in our selves as much as possible. In other words, we should have His attributes and make our .manner similar to that of Allah with our limited attempt

Upon the commentary of this verse, there has been cited a tradition from Imam Sādiq (a.s.) who has said: " By Allah, we are the beautiful names." This statement points to the fact that there is a strong ray from those divine attributes reflected in their beings, .and that the cognition of them helps to the cognition of His Pure Essence

Then the Qur'ān warns people to avoid perverting the Names of Allah and to leave :those who blaspheme them. It says

.and leave those who blaspheme His names ..."

".Soon they shall be requited for what they were doing

The objective meaning of ' blaspheming His Names ', here, is that we do not pervert their pronunciations and their concepts. We also should not qualify Him with the attributes which are not suitable to Him, like the action of the Christians who believe in .Trinity, or that we adapt His attributes to His creatures

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۱۸۱- وَمِمَّنْ خَلَقْنَآ اُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ

And of those (whom) We have created are a people who guide (others) by the “ .۱۸۱
”.Truth and establish justice therewith

Commentary : verse ۱۸۱

The objective meaning of the Arabic word /’ummah/ (community), mentioned in this holy verse, is the people of Muhammad (p.b.u.h.), who are the best community among all communities. It is also cited in the Islamic traditions, recorded by the Sunnis, that .(.the objective meaning of the word is the adherents of Ali-ibn-Abiṭālib (a.s

Some Islamic traditions indicate that Muslim believers will be divided into seventy three groups that only one group of them are the blessed. (Nūr-uth-Thaqalayn, the (commentary; and Tafsīr-ul-Burhān

Therefore, the pivot of guidance and government should be but the Truth, even though the number of the advocators of the Truth and guidance may be small. The :verse says

And of those (whom) We have created are a people “

”... who guide (others) by the Truth

And we must also know that those persons are worthy that, besides accepting guidance, try to establish a system of Truth. Mere cognition of the Truth is not enough, but practice and distribution is important, too. The above holy verse :concludes as follows

”.and establish justice therewith ...“

Section ۲۳: The Resurrection

Point

Allah's plan is unbreakable – The Time or The Day of Resurrection

.known only to Allah – The Doom shall be sudden

۱۸۲- وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُم مِنْ حَيْثُ لاَيَعْلَمُونَ

۱۸۳- وَأُمْلِي لَهُمْ إِنَّ كَيْدِى مَتِينٌ

And those who belie Our Signs, soon, step by step, We will draw them on from " .۱۸۲ ".where they do not know

".And I will grant them respite. Verily My devising is strong " .۱۸۳

Commentary : verses ۱۸۲-۱۸۳

In these couple of holy verses, one of the punishments of Allah (s.w.t) about many of the arrogant sinners has been stated which will be done upon them in the form of a ' .' gradual punishment

The derivation of the Arabic term /'istidrāj/ (consign to a gradual punishment) has been used in the Qur'ān in two verses. One of them is the verse under discussion, and the other is in Sura Al-Qalam, No. ۶۸, verse ۴۴, both of which are about the deniers of the Divine verses. Through the first verse, concerning the punishment of these :beliers, whose lives will be interlaced, Allah says

" And those who belie Our Signs, soon, step by step, We will draw them on

".from where they do not know

The same meaning is emphasized in the second verse. It implies that it is not such that Allah punishes these people at once and with precipitation. But He respites them sufficiently for admonishment and awareness. And, when they do not attend it, He will entangle them with some difficulties, because only those haste that are powerless :and fear that they miss opportunities. The verse says

"... .And I will grant them respite "

But, Allah's plots and punishments are so strong and exact that none is able to flee :from them. The verse says

".Verily My devising is indeed strong..."

This verse warns all sinners that they should take the postponement of Divine punishment as a reason neither for their own sanctity and uprightness, nor for the weakness and inability of Allah. They should not consider that the bounties and favours they enjoy are the signs of their nearness to Allah. It may happen that these bounties and victories that they receive become the preparation of the gradual punishment of Allah. The Lord grants them abundant favours and, by respiting them, He promotes them, but finally, He leaves them to fall down so intensively that there remains no trace from them and their whole entity and their history will be completely .interlaced

It is narrated from Imam Sādiq (a.s.) who, upon the commentary of this verse, said: " The purpose of this verse is a sinful person whom Allah gives a bounty and he counts it for his goodness, while it causes him to be neglectful of seeking forgiveness for the (sin he has committed." (Tafsīr-us-Sāfī, p. ۲۵۶

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۱۸۴- اَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِم مِن جِنَّهٍ إِنْ هُوَ إِلاَّ نَذِيرٌ مُبِينٌ

Have they not reflected that there is no madness in their companion (the “ .۱۸۴ ”.Prophet of Islam) ? He is naught but a plain warner

Occasion of Revelation : verse ۱۸۴

The Islamic commentators have mentioned the following meanings upon the :occasion of revelation of this verse in their commentary books

When the Prophet (p.b.u.h.) was living in Mecca, one night he went upon Safā Mountain and invited people to monotheism. He called to all people, and to the whole tribes of Quraysh in particular, and told them to beware the punishment of Allah. He continued speaking until late at night. The local idol-worshppers of Mecca said that their companion had become mad since he was shouting the whole night until morning. At that moment the above-mentioned verse was revealed and gave them a .(knockdown answer. (Tafsīr-us-Sāfī, p. ۲۵۷

Commentary : verse ۱۸۴

In this verse, at first, Allah answers the vain statement of the idol-worshippers by which they said the Prophet (p.b.u.h.) was mad. The Qur’ān says whether they did not contemplate to know that their companion (the Prophet) had no sign of madness. :Here is the answer of Allah

Have they not reflected that there is no madness in their companion (the Prophet of “ ”... ? (Islam

He (Muhammad) (p.b.u.h.) had been living among them for more than forty years. They were acquainted with his thought, intellect, and management. Then, how did they suddenly accused him like that ? Then, following to that, the Qur'ān says that he (p.b.u.h.) is only a plain warner that advises his society to beware the dangers they are faced with. The verse says:

"... He is naught but a plain warner."

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۱۸۵-أَوَ لَمْ يَنظُرُوا فِی مَلَکُوتِ السَّمَاوَاتِ وَالاَرْضِ وَمَا خَلَقَ اللّهُ مِن شَیْءٍ وَأَنْ عَسَی أَن یَکُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ فَبِاَیِّ حَدِیثٍ بَعْدَهُ یُؤْمِنُونَ

۱۸۵. " Have they not considered the dominion of the heavens and the earth, and whatever Allah has created, and that maybe their term has already drawn near? Then in what other words after this will they believe? "

Commentary : verse ۱۸۵

In order to complete the previous statement, this verse invites them to study the world of existence, including the heavens and the earth. The verse says:

" Have they not considered the dominion of the heavens and the earth,

and whatever Allah has created, ..."

This contemplation is for that they know that this vast world of existence, with its amazing systematic order, has not been created in vain. There has surely been a certain goal in it, and the invitation of the Prophet (p.b.u.h.), in fact, has been in pursuance of the same goal of creation, i.e., the development and training of humankind.

Then, for the sake that they be awakened from the sleep of negligence, the Qur'ān implies whether they have not ponder on this matter that the end of their lives might be near. So, if they do not believe today, and do not accept the invitation of

this Messenger to the revealed Qur’ān with those numerous clear signs, which words :will there be after this that they believe in ? The verse says

and that maybe their term has already drawn near ? Then in what other words … “ ” ? after this will they believe

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۱۸۶- مَن يُضْلِلِ اللّهُ فَلا هَادِىَ لَهُ وَيَذَرُهُمْ فِى طُغْيَانِهِمْ يَعْمَهُونَ

۱۸۶. " Whomever Allah leads astray there is no guide for him, and He will leave them in their contumacy wandering blindly."

Commentary : verse ۱۸۶

At last, the statement upon the sinners is concluded in this verse as such that those whom Allah leads astray they will have no guide and Allah leaves such people bewildered in their transgression. This is the result of their continuous indecent deeds. The verse says:

" Whomever Allah leads astray there is no guide for him, and He will leave them in their contumacy wandering blindly."

Such kind of meanings has been stated particularly upon the group of sinners who zealously and arrogantly show obstinacy against the rights and facts. They treat such, as if a curtain has fallen over their eyes, ears, and hearts. These dark curtains are the result of their own deeds, and this is the meaning of the phrase ' Allah leads astray'.

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۱۸۷- یَسْئَلُونَکَ عَنِ السَّاعَهِ اَیَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّی

لا یُجَلِّیهَا لِوَقْتِهَآ إِلاَّ هُوَ ثَقُلَتْ فِی السَّماوَاتِ وَالاَرْضِ

لاَ تَأْتِیکُمْ إِلاَّ بَغْتَهً یَسْئَلُونَکَ کَاَنَّکَ حَفِیٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللّهِ وَلَکِنَّ أَکْثَرَ النَّاسِ لاَیَعْلَمُونَ

۱۸۷. " They ask you about the Hour (of Resurrection) when it will set in. Say: ' Its knowledge is only with my Lord.

None but He can manifest it at its time.

Heavy is it in the heavens and the earth. It will not overtake you but suddenly'. They ask you,

as if you were well-informed of it. Say: ' The knowledge of it is only with Allah,

but most people do not know '."

Commentary : verse ۱۸۷

The infidels of Quraysh sent a number of persons to the scholars of the Jews in order to learn some difficult questions so that when they would ask them from the Prophet (p.b.u.h.) he could not give any answer to them and they might condemn him. One of these questions was that they asked about the exact time of the occurrence of Resurrection.

The Qur'ānic term /'ayyān/, mentioned in this verse, has been used for asking the time. The Arabic word /assā'ah/ refers to the beginning of Resurrection, while the word /al-qiyāmah/ means the time of reckoning in Hereafter when the rewards and retributions will be given. (Tafsīr-i-Marāqī).

The Arabic term /mursā/ means ‘ that which is fixed with regard to time or place ’. .’ Thus the Qur’ānic phrase /jibāl-un-rāsiyāt/ means: ‘ fixed and firm mountains

The word /haffiyy/, used in the verse, means a constant researcher. This epithet, concerning to the Prophet (p.b.u.h.), means as if he (p.b.u.h.) had completely researched the time of the occurrence of Resurrection Day and had asked it from .Allah and knew it well

The idea of the heaviness of the Hereafter in ‘ the heavens and the earth ’, maybe, refers to the destruction of celestial globes, darkening of the sun, revolution of the .earth, etc

However, the lack of knowledge about the features and details of Hereafter does not harm the principal of the belief in Resurrection. No one is aware of the time and the place of his death, but this situation can not be taken as a reason for denying the :principal of death. The verse says

They ask you about the Hour (of Resurrection) when it will set in. Say: ‘ Its knowledge “ .is only with my Lord

.None but He can manifest it at its time

Heavy is it in the heavens and the earth. It will not overtake you but suddenly’. They ,ask you

as if you were well-informed of it. Say: ‘ The knowledge of it is only with Allah, but ”.’ most people do not know

Once the holy Prophet (p.b.u.h.) was asked about the reappearance and coming out of Haḍrat Ghā’im (a.s.). He answered: “ His example is like the time (of Resurrection).” This statement means that the time of his reappearance resembles the time of Resurrection. Then, he (p.b.u.h.) recited this verse: “...None but He can manifest it at its time. Heavy is it in the heavens and the earth. It will not overtake you but .(suddenly’. ...” (Narrated by Imam Riḍā (a.s.), cited in Nūr-uth-Thaqalayn

۱۸۸-قُل لآ اَمْلِکَ لِنَفْسِی نَفْعاً وَلا ضَرّاً إِلاّ مَا شَآءَ اللّهُ وَلَوْ کُنتُ اَعْلَمُ الْغَیْبَ لاَسْتَکْثَرْتُ مِنَ الْخَیْرِ وَمَا مَسَّنِیَ السُّوءُ

إِنْ اَنَا ۠إِلاَّ نَذِیرٌ وَبَشِیرٌ

لِقَوْمٍ یُؤْمِنُونَ

Say: ' I own for my self neither any benefit nor harm except what Allah may " .۱۸۸ ,please; and had I known the Unseen, I would have acquired much good

.and no evil would have touched me

".' I am not but a warner and a giver of glad tidings for a people who believe

:Occasion of Revelation

It happened that one day some people of Mecca came to the Prophet (p.b.u.h.) and said that if he had communication with the Lord, would He inform him of the future expensiveness and cheapness of goods so that thereby he could supply whatever was beneficial and ward off whatever was harmful; or would He aware him of drought or of different regions with abundant water so that he could move from dry provinces into blissful lands ? At this time, the verse was revealed and answered .them

: Only Allah Knows the Unseen

In the previous verse, it was said that no one knows the time of Resurrection but Allah (s.w.t.). Through this verse, now, the lack of knowledge of Unseen among persons, in (general, is referred to. (۱

By the first sentence of the verse, Allah commands His Messenger, Muhammad :(p.b.u.h.), thus

;Say: ' I own for my self neither any benefit nor harm except what Allah may please "
"...

All powers existed in the world come from the source of Allah, the Exalted, and no person has originally any power from his own self. It is He Who has granted these .abilities to human beings

After stating this matter, the Qur'ān points to another important question which was under the demand of a group of people. Allah commands His Messenger (p.b.u.h.) to say that he was not cognizant of the Unseen and its secrets. In this regard, the verse :continues saying

,and had I known the Unseen, I would have acquired much good ..."

"... .and no evil would have touched me

Then, the real position of the Prophet (p.b.u.h.) and his Messengership has been :pointed out through a short and explicit sentence, as follows

".' I am not but a warner and a giver of glad tidings for a people who believe..."

The commentators of the Qur'ān has cited a great deal of matters about both this ۱ -۱

.verse and ‘ the knowledge of Unseen ’ in their commentary books

Section ۲۴: The Conclusive Warnings against Polytheism

Point

– The helplessness of the false gods – Prayer and humility enjoined

.To seek refuge in Allah against the Devil’s incitement

۱۸۹- هُوَ الَّذِی خَلَقَکُم مِن نَفْسٍ وَاحِدَهٍ وَجَعَلَ مِنْهَا زَوْجَهَا

لِیَسْکُنَ إِلَیْهَا

فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلاً خَفِیفاً فَمَرَّتْ بِهِ

فَلَمَّآ اَثْقَلَت دَعَوَا اللّهَ رَبَّهُمَا

لَئِنْ ءَاتَیْتَنَا صَالِحاً لَنَکُونَنَّ مِنَ الشَّاکِرِینَ

۱۸۹. “ He it is Who created you from a single soul, and of the same (kind) did He make ,his mate

.that he might take rest in her

.So when he covered her, she bore a light burden and passed (sometime) with it

,Then when she grew heavy, they both invoked Allah

,their Lord: ‘ If you give us a righteous son

”.’ certainly we shall be of the grateful ones

Commentary : verse ۱۸۹

Another part of the circumstances of the pagans and the way of their thinking and the answer to their mistakes are

hinted to here. And, since the former verses referred to the Unity of Divine Acts, the :substitutive verses are counted as their complement. At first, it says

He it is Who created you from a single soul, and of the same (kind) did He make his “ mate, that he might

”… .take rest in her

The couple had a pleasant life with each other, but when the spouse had sexual intercourse with his wife, she bore a light burden such that, at the beginning, that burden did not bother her and she could easily continue performing her affairs. The :verse says

”… .So when he covered her, she bore a light burden and passed (sometime) with it …“

Later, by passing some days and nights, her burden gradually grew heavier. When she became heavy, the couple expected a child and hoped that Allah would grant :them a righteous child. The verse says

Then when she grew heavy, they both invoked …“

”… :Allah, their Lord

: Therefore, they both invoked their Lord as follows

”.’ If you give us a righteous son, certainly we shall be of the grateful ones ‘…“

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۱۹۰- فَلَمَّآ ءَاتَاهُمَا صَالِحاً جَعَلاَ لَهُ شُرَكَآءَ فِيمآ ءَاتَاهُمَا

فَتَعَالَی اللّهُ عَمَّا يُشْرِكُونَ

۱۹۱- اَيُشْرِكُونَ مَالا يَخْلُقُ شَيْئاً وَهُمْ يُخْلَقُونَ

۱۹۰. " But when He gave them a righteous son, they (Adam's children)

ascribed partners to Him in what He had given them.

But Exalted is Allah above any partners that they ascribe (to Him)."

۱۹۱. " Do they ascribe (to Him) partners that create nothing and themselves are created? "

Commentary : verses ۱۹۰-۱۹۱

Allah gave Adam and Eve the safe and sound child that they had asked for, but thereafter the children of Adam and Eve ascribed partners to Allah. The Qur'ānic phrase ' they ascribed partners to Him ' means ' the children of the couple ascribed partners to Him '. The verse says:

" But when He gave them a righteous son, they

(Adam's children)

ascribed partners to Him in what He had given them.

But Exalted is Allah

above any partners that they ascribe (to Him)."

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Then, the second verse questions whether they ascribe some creatures as partners to Allah that not only they cannot

create anything but also they themselves are created, since the fact is that the worshippers have produced those partners, therefore, they are more incapable and incompetent than the worshippers. The verse says:

"Do they ascribe (to Him) partners that create nothing and themselves are created?"

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۱۹۲- وَلا يَسْتَطِيعُونَ لَهُمْ نَصْراً وَلآ أَنفُسَهُمْ يَنصُرُونَ

۱۹۳-وإِن تَدْعُوهُمْ إِلَى الْهُدَى لا يَتَّبِعُوكُمْ سَوَآءٌ عَلَيْكُمْ

أَدَعَوْتُمُوهُمْ اَمْ أَنتُمْ صَامِتُونَ

۱۹۲. " And they can neither help them nor help themselves. "

۱۹۳. " And if you invite them unto guidance,

they will not follow you;

it is the same to you whether you invite them or whether you are silent. "

Commentary : verses ۱۹۲-۱۹۳

These created things are able to help neither the worshippers nor themselves to ward off the evil events that happen against them. This verse continues the meaning of the previous verse by saying:

" And they can neither help them nor help themselves. "

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Thus, if you invite the objects of worship to what is useful for their guidance, or you ask them to guide you, they will not pursue your purpose and they do not answer you as Allah answers you. The verse says:

" And if you invite them unto guidance, they will not follow you; ... "

Whether you invite them or you be silent for inviting them, it is the same to you, because there is not any rescue and felicity for them, and they are unable to do anything. It says:

"... it is the same to you whether you invite them or whether you are silent. "

۱۹۴- إِنَّ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ عِبَادٌ اَمْثَالُكَمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكَمْ إِن كُنْتُمْ صَادِقِينَ

Verily those whom you call upon other than Allah are creatures like your own " .۱۹۴ .selves

".So call on them, then they should answer you if you are truthful

Commentary : verse ۱۹۴

The objective meaning of the Arabic term /'ibād/ (worshipping creatures) may be the creatures or men who are taken as deities, like Jesus (a.s.) or the angels. Or, the .' purpose may be the very idols which the idol-worshippers imagine as ' gods

Therefore, worshipping needs both reason and privilege. Worshipping creatures or human beings, like our own selves, has neither any reason nor any privilege. The :verse says

.Verily those whom you call upon other than Allah are creatures like your own selves " "...

Another matter is the silence of deities which itself is the sign of their inability and .incompetence

Besides, a deity must promote its servant, not to stop him. The verse continues :saying

".So call on them, then they should answer you if you are truthful ..."

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۱۹۵- اَلَهُمْ اَرْجُلٌ يَمْشُونَ بِهَآ اَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَآ اَمْ لَهُمْ اَعْيُنٌ يُبْصِرُونَ بِهَآ اَمْ لَهُمْ ءَاذَانٌ يَسْمَعُونَ بِهَا

قُلِ ادْعُوا شُرَكَآءَكُمْ ثُمَّ كِيدُونِ

فَلَا تُنظِرُونِ

? Have they feet with which they walk " .۱۹۵

Or, have they hands with which they hold (firmly) ? Or, have they eyes with which they ? see

? Or, have they ears with which they hear

Say (O' Prophet!): ' Call your associates, then contrive against me and give me no ".' respite

Commentary : verse ۱۹۵

The Arabic term /yabṭiŝūn/ is derived from /baṭaŝa/ which means ' to take or seize by .' force

This meaning has been used as a reprimand upon the pagans who take some partners for Allah. These partners are more incapable than they themselves, since they can walk, see, hear and act, but those lifeless statues do not have these abilities, and if they were wished to do something they would be unable. So, why do the idol- ? worshippers , as a notion , adore them

Strange to say, pagans do not accept the Prophet (p.b.u.h.) since he says he is a human as they are, but they are convinced with idols which are not like them even, or :they are lower than them. The verse says

? Have they feet with which they walk “

? (Or, have they hands with which they hold (firmly

? Or, have they eyes with which they see

? Or, have they ears with which they hear

Say (O’ Prophet!): ‘ Call your associates, then contrive against me and give me no ”.’ respite

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۱۹۶- إِنَّ وَلِيِّيَ اللّهُ الَّذِی نَزَّلَ الْکِتَابَ وَهُوَ یَتَوَلَّی الصَّالِحِینَ

۱۹۶. "Verily my guardian is Allah Who sent down the Book, and He guards the righteous."

Commentary : verse ۱۹۶

Following the former verse which, addressing pagans, said they themselves and their idols could not harm the Prophet (p.b.u.h) the least thing, this verse refers to its reason, and says:

"Verily my guardian is Allah Who sent down the Book, ..."

It is not only the Prophet's self that He guards but He also supports and guards all the good doers and the righteous, and His grace and favour encompass them. The verse concludes as follows:

"... and He guards the righteous."

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۱۹۷-وَالَّذِينَ تَدْعُونَ مِن دُونِهِ لَايَسْتَطِيعُونَ نَصْرَكُمْ

وَلَآ اَنْفُسَهُمْ يَنصُرُونَ

۱۹۸-وإِن تَدْعُوهُمْ إِلَى الْهُدَى لايَسْمَعُوا وَتَرَاهُمْ يَنظُرُونَ إِلَيْكَ

وَهُمْ لايُبْصِرُونَ

۱۹۷. " And those whom you call upon other than Him can neither help you, nor help themselves."

۱۹۸. " And if you call them to guidance, they do not hear;

and you see them looking towards you, but they do not see."

Commentary : verses ۱۹۷-۱۹۸

The verse implies that the idols and deities of pagans are not able to help them or defend them. They are also incapable even to help their own selves. This meaning has been repeated here again, because in previous verse, the purpose was to premand the idol-worshippers, while here the purpose is to discriminate between Allah (s.w.t.) and something which is not adorable.

It seems that the Prophet of Islam (p.b.u.h.) says that his Deity helps him but their deties help neither them nor their own selves. The verse says:

" And those whom you call upon other than Him can neither help you, nor help themselves."

****

The second verse indicates that if you call the idols to guidance and rectitude, they do not hear your invitation. That is, if you call idolators to the upright religion, they do not :hear you to follow. The verse says

"... ;And if you call them to guidance, they do not hear "

The verse, addressing idol worshippers, implies that they have made the idols in a shape that they gaze them, but they do not see anything. This looking, of course, is metaphorical, since an inanimate thing cannot look at something. The verse continues :saying

".and you see them looking towards you, but they do not see ..."

****

۱۹۹- خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

".Keep to forgiveness and enjoin kindness, and turn away from the ignorant " .۱۹۹

Commentary : verse ۱۹۹

Here, the Qur'ān, in a very short and interesting way, states the circumstances of leadership, preaching, and guiding people. It also corresponds with the previous verses which referred to the theme of the propagation of pagans. At first, addressing the Prophet (p.b.u.h.), the verse points to three parts of the duties of leaders and preachers. It begins telling the holy Prophet (p.b.u.h.) not to be strict with people and to accept their excuses; and to avoid demanding them anything beyond their ability. :However, he should conciliate people. The verse says

"... Keep to forgiveness "

The second command is that he (p.b.u.h.) should enjoin people to do good deeds and what wisdom approves as worthy achievements, and Allah has introduced them as :good things. The verse says

"... ,and enjoin kindness ..."

In the third stage, it commands him to have patience and endurance against the :ignorant people without having any dispute with them. The verse says

".and turn away from the ignorant ..."

In the course of their activities, the leaders and preachers may face with some fanatic, obstinate, ignorant and unaware persons, or some people whose level of thought and morals are

.very low. Such people might abuse them, accuse them, and put them into trouble

Therefore, the way of solving this difficulty is not disputing with such ignorant people. The best way is to tolerate them with patience and ignoring these kinds of actions of theirs. Experience has shown that this way is better to be paved for awakening the .ignorant and quenching the fire of their anger, envy, and bigotry

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۲۰۰ وَإِمَّا يَنْزَغَنَّکَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللّهِ

إِنَّهُ سَمِيعٌ عَلِيمٌ

۲۰۰. " And if a temptation from Satan afflicts you,

then seek refuge in Allah;

surely He is All-Hearing, All-Knowing."

Commentary : verse ۲۰۰

There is another command in this verse which forms the fourth duty of the Islamic leaders and preachers. They should be careful that on their way usually the satanic temptations, in the form of social position, wealth, lust and the like of them, attract their attention. The command of the Qur'ān is as follows:

" And if a temptation from Satan afflicts you, then seek refuge in Allah;

surely He is All-Hearing, All-Knowing."

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۲۰۱-إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَآئِفٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا

فإِذَا هُم مُبْصِرُونَ

۲۰۲- وإِخْوَانُهُمْ يَمُدُّونَهُمْ فِى الْغَىِّ ثُمَّ لايُقْصِرُونَ

۲۰۱. " Verily, those who keep from evil, when a visitation from Satan afflicts them they become mindful.

Then behold, they see (aright)."

۲۰۲. " And their brethren draw them into perverseness, and they do not stop short."

Commentary : verses ۲۰۱-۲۰۲

Predominance upon the temptations of Satan is stated in this verse. It implies that when the satanic temptations surround the pious ones, they remember Allah, the All-Mighty and the Glorious, and His endless bounties, and that committing sin brings forth some inauspicious results for them with the painful retributions of Allah. At this time, the dark clouds of evil temptations will get apart from their hearts (minds) and they clearly see the path of truth, and then they choose it. The verse says:

" Verily, those who keep from evil, when a visitation from Satan afflicts them

they become mindful. Then behold, they see (aright)."

As the above verse points out, the pious ones can relieve themselves from the grasps of the temptations of Satan under the light of the remembrance of Allah. But, those who are stained with sin, and are counted as brethren of Satan, are

captured in his net. In this regard, the second verse mentioned in the above, implies that the brethren of Satans ceaselessly draw the immoral persons forward into abberation and they not only do not stop doing that, but also constantly continue their :creul attacks. The verse says

".And their brethren draw them into perverseness, and they do not stop short "

Yes, Satans follow the track of the believing persons and the pious ones. They do not .stop turning round them in order to delude them

The satanic temptations and mental suggestions go everywhere, and like microbes, which seek for the weak bodies they also seek for those whose faiths are weak to .influence in them

"... when a visitation from Satan afflicts them ... "

The temptations of Satans sometimes act from a distance. Sura Tāhā, No. ۲۰, verse ۱۲۰ says: " But Satan whispered unto him ...". It is sometimes done through :penetrating into men's soul and spirit. Sura An-Nās, No. ۱۱۴, verse ۵ says

Who whispers into the breasts (hearts) of the people." It sometimes works by means " of companionship. Sura Az-Zukhruf, No. ۴۳, verse ۳۶ says: "... and he shall be his close companion." And, sometimes it is by means of turning round and affliction. This case is referred to in the current verse where it says: "... when a visitation from Satan afflicts .".... them

It may happens that sometimes the religious scholars, trainees, and those who try to make peace might be suspiciously visited with the purpose that a particular line of thought be inspired upon them. Therefore, they must be careful not to incline toward .the desires of the enemy, and they should refuge Allah

The remembrance of Allah gives insight to man and keeps him safe from evil :temptations. The verse says

"... .They become mindful ..."

Correct belief is very important. If a society becomes pure and pious from the point of morals, politics, economy, and army, the communications and hauntings of satanic .persons can not affect them

Allah takes the pious ones and the good doers under His guardianship, but the .impious persons will be encompassed with the satanic brotherhood

" ... And their brethren "

The final word of the verse is that there is no finite or limitation for the way of perversion, and Satan has no pity in casting aberration upon the believers. The verse :says

" And their brethren draw them into perverseness,

".and they do not stop short

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۲۰۳- وإِذَا لَمْ تَأْتِهِم بِآيَةٍ قَالُوا لَوْلا اجْتَبَيْتَهَا

قُلْ إِنَّمَآ اَتَّبِعُ مَايُوحَى إِلَيَّ مِن رَبِّى

هَذَا بَصَآئِرُ مِن رَبِّكُمْ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ يُؤْمِنُونَ

:And when you do not bring them a sign, they say “ .۲۰۳

’ ?Why do you not choose one ‘

Say: ‘ I follow only what is revealed to me from my Lord. This (Qur’ān) is insight from ”.’ your Lord, and a guidance and a mercy for a people that believe

Commentary : verse ۲۰۳

The Arabic word /’ijtibā’/ is derived from the root /jibāyat/ which originally means ‘ to store water in a pound ’. This term is also used for ‘collecting taxes’. Therefore, any .gathering of chosen things has been called /’ijtibā’/, in the Arabic language

It happened that, as a result of delay in revelation, the recitation was ceased for several days. Some of the disbelievers told the Prophet (p.b.u.h.) why he had not chosen a verse to proclaim. Or, maybe the meaning of the verse is that they said why he did not choose the miracle they had asked him to bring and that he brought .another miracle which was not according to their taste

However, infidels are often the seekers of pretexts. They considered the verses of the Qur’ān which were revealed to the Prophet (p.b.u.h.) as some chosen material, not .the Divine revelations

:The verse says

:And when you do not bring them a sign, they say “

Why do you not choose one? ’ Say: ‘ I follow only what is revealed to me from my ‘ ”... .Lord

A godly leader should not be affected by some pretexts or undue wants, but he must .express his subject matter clearly and decisively

Leadership and guidance should be based upon insight. Therefore, the Qur’ān is a Book of both mental knowledge and insight, and also a guidance of practical movement. But only the possessors of Faith can enjoy this kind of guidance, and those blind-hearted people who are aloof from the insight and guidance of Allah, are .also deprived from His mercy

:The verse continues saying

,This (Qur’ān) is insight from your Lord ...“

”.’ and a guidance and a mercy for a people that believe

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۲۰۴- وَإِذَا قُرِئَ الْقُرْءَانُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

۲۰۴. " And when the Qur'ān is recited, then listen to it and be silent, so that mercy may be shown to you."

Commentary : verse ۲۰۴

The Islamic jurisprudents do not give decree upon the act of keeping silence to be absolutely obligatory, except in prayer. This verse emphasizes that when the Qur'ān is being recited, from the point of courtesy, the audience ought to keep silence and listen to the recitation of the verses.

It happened that Hazrat Ali (a.s.) was establishing prayers and a hypocrite began reciting the Qur'ān loudly. Ali (a.s.) kept silence and after that he continued reciting the rest of the Sura.

The Arabic term /'insāt/ philologically means to be silent in order to listen.

Thus, the Qur'ān, which is a means of insight and mercy, should be politely listened to when it is being recited. The verse says:

" And when the Qur'ān is recited, then listen to it and be silent, ..."

The sound of the recitation of the Qur'ān should pass through the ears and affects on the heart (mind). In this case the person may be shown the divine mercy to. The verse concludes as follows:

"... so that mercy may be shown to you."

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۲۰۵- وَاذْكُر رَبَّكَ فِى نَفْسِكَ تَضَرُّعاً وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ والآصَالِ وَلا تَكُن مِنَ الْغَافِلِينَ

;And remember your Lord within your self in humility and awe " .۲۰۵

without being loud of voice, in the morning and the evening, and do not be of the ".heedless ones

Commentary : verse ۲۰۵

The discipline of the recitation of the Qur'ān was referred to in the previous verse. Now, here in this verse, the discipline of the remembrance of Allah (s.w.t.) and .supplication is dealt with

The Arabic term /'āṣāl/ is the plural form of the term /'aṣīl/, which means ' around the .' time of sunset, or evening

Some of the commentators have rendered the holy term /ðikr/ (remembrance), .'mentioned here in this verse, into the statutory prayers

The Qur'ān admires not only the verbal remembrance of Allah(s.w.t.), but also the .heartily and innate remembrance of His Essence

The Lordship of Allah is permanent, then His remembrance should be maintained :ceaselessly, too. The verse says

"... And remember your Lord within your self "

That remembrance is spiritually helpful for the believers which is performed :amorously and touchingly every morning and evening. In this concern, the verse says

"... ;in humility and awe ..."

This meaning should be noted that the divine prophets must also ceaselessly .remember Allah, still less the others

The phrase ‘ in the morning and the evening ’ means ‘ at the beginning of an action and at the time of making decision ’ and also when we come to a conclusion, we ought .to remember Allah

”... in the morning and the evening ...“

The remembrance of Allah removes negligence when it is done without any pretence and shouting, otherwise it will become itself a kind of amusement and negligence. The :verse says

without being loud of voice, in the morning and the evening, and do not be of the ...“ ”.heedless ones

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p: ۱۸۸

۲۰۶-إِنَّ الَّذِينَ عِندَ رَبِّکَ لاَیَسْتَکْبِرُونَ عَنْ عِبَادَتِهِ

وَیُسَبِّحُونَهُ وَلَهُ یَسْجُدُونَ

,Verily those who are (stationed) near your Lord do not disdain to worship Him " .۲۰۶

".and they glorify Him and prostrate for Him

Commentary : verse ۲۰۶

It is probable that the phrase "... those who are (stationed) near your Lord..." encompasses both the angels and the pious servants of Allah who connect His .Essence and feel themselves at His presence

Be not proud of your worship, for Allah has some angels that are always in the state of .worshipping

"... Verily those who are (stationed) near your Lord "

The worst kind of arrogance is 'disobedience and arrogance before Allah' by .abandoning His worship

It is certain that an arrogant person will never reach the rank of being stationed near to Allah. We must be humble before Allah (s.w.t.), and we ought to be attentive to His purification, too. We must specialize our prostrations for Him alone. The verse :continues saying

,do not disdain to worship Him ..."

".and they glorify Him and prostrate for Him

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The End of Sura Al-’A‘rāf

p: ١٩٠

(Sura Al–'Anfāl, No. ۸ (۷۵ verses

Point

Sura Al-'Anfāl contains seventy five verses. This Sura, has been revealed in Medina, .(except its six verses). Its revelation occurred after the revelation of Sura Al-Baqarah

There are some lessons in this Sura concerning the history of Divine prophets and their followers, and also the manner of the Prophet of Islam (p.b.u.h.) in relation with Muslims. There are several subjects referred to in this Sura, such as: Treasury of the Muslims, things taken as spoils of war, the Battle of Badr, the ordinances of Holy Struggle, the night when the Prophet (p.b.u.h.) was decided to be snabed in his bed and Ali (a.s.) laid in the coach of him (Laylat-ul-Mabīt), and the qualities of the true .believers

Most of the verses of this Sura are about the Battle of Badr. It was the first war of Muslims against the disbelievers. This war happened after thirteen years of Muslims' patience. In this war they enjoyed the Divine helps and victory. That is why this Sura .' has also been entitled ' Sura Badr

Besides stating the affairs of the Battle of Badr, some specialities of the virtuous .soldiers against the enemies of Truth are stated in this holy Sura

: The Virtue of Recitation of the Sura

Imam Sādiq (a.s.) has said: " The one who recites Sura Al-'Anfāl and Sura Al- Barā'at (with attention to their meanings and their warnings) every month, will he not be

involved with hypocrisy at all and will be among the true followers of Amir-ul-Mu'mineen (a.s.) ..." (1)

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1- 1) Majma'-ul-Bayān, commentary, under the verse)

Sura Al-‘Anfāl

(No. ۸ (۷۵ verses in ۱۰ Sections

Section ۱: The Battle of Badr

Point

– To obey only Allah and His Messenger – Qualities of the Believers

Promise of the Divine help in the Battle of Badr

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

۱-يَسْأَلُونَکَ عَنِ الأَنْفَالِ قُلِ الأَنْفَالُ لِلّهِ وَالرَّسُولِ فَاتَّقُوا اللّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ

وَأَطِيعُوا اللّهَ وَرَسُولَهُ إِن كُنتُم مُؤْمِنِينَ

In The Name of Allah, The Beneficent, The Merciful

۱. “They ask you about ‘ ’Anfāl ’. Say: ‘ ’Anfāl ’ belong to Allah and the Messenger; so be in awe of Allah, and set aright the relations between yourselves, and obey Allah and His Messenger if you do believe’.”

The Arabic word /su’āl/ (question) and its derivations have been mentioned about ١٣٠ times in the Qur’ān, where the Arabic phrase /yas’alūnaka/ (they ask you) is found in .its ١٥ occurrences

The Arabic term /’anfāl/ is the plural form of /nafl/ with the sense of ‘ excessive’ and ‘ remission ’. A gracious man who remits very much is called in Arabic /nufil/. The progeny which was remitted to Abraham (a.s.) has been counted as a superervogation. The Qur’ān says: “ And We gave him Isac, and Jacob, as a further .(gift, …” (Sura Al-’Anbiyā, No. ٢١, verse ٧٢

In technical terminology of the Islamic jurisprudence, the meaning of the Arabic word ‘ ’anfāl ’ encompasses: natural resources ’ public wealths, the spoils of war, the wealths whose owner is unknown, like a land whose owner has left it out, the properties of the heirless deads, forests, valleys, reed-beds, unprofitable lands, .mines, and so on

According to what the history denotes, when the Battle of Badr was ended, there remained some spoils of war for the Muslims. The opinions were divided that what should be done with the spoils, to whom they belonged, and who were the first that had precedence. Then, the Prophet of Allah (p.b.u.h.) himself began dividing the spoils of the war. He gave them to all concerning persons justly and equally in order to remove the undue discriminations of the Age of Ignorance, and to support the .oppressed, though some individuals were annoyed of that equality

Since the sura is wholly about the Battle of Badr, this verse refers to the spoils of war, .(too, but it does not exclusively belong to it. (Al-Mīzān, the commentary

: Explanations

Public wealths should be in the authority of the most sacred and the most beloved - ١ .persons

"... ;They ask you about ' 'Anfāl '. Say: ' 'Anfāl ' belong to Allah and the Messenger "

An Islamic system, or an Islamic government, needs an economical support, and - ٢ ."'Anfāl ' are considered as this support

In an Islamic Community, the source of answering and stating all the public - ٣ questions and economical affairs is the divine leader. In the societies before Islam, the method of dividing spoils of war was arranged upon the basis of some undue discriminations. Therefore, in the Battle of Badr, which was the first occasion where the Muslims obtained some spoils of war, they asked this question from the .(.Messenger of Allah (p.b.u.h

.In Islam, there are laws for everything, even for the unprofitable deserts -۴

Whatever the Messenger of Allah (p.b.u.h.) spends is around the pivot of the divine - ۵ aims: "... the 'Anfāl belong to Allah and the Messenger; ...". Imam Sādiq (a.s.) said: " " .(.The share of Allah is spent under the control of the Messenger of Allah (p.b.u.h

The protection of public wealths needs purity and piety. The verse continues - ۶ :saying

"... ,so be in awe of Allah ..."

To observe the unity and to make peace between people are obligatory for all - ٧ :believers. The Qur'ān says

"... ,and set aright the relations between yourselves ... "

Belief not only exists in the heart, but also has an outward manifestation and - ٨ :practical obedience. The verse says

".' and obey Allah and His Messenger if you do believe ..."

Only taking part in fight is not the sign of Faith. Its necessary conditions are also to -٩ give up hope unto the spoils of war, and observing brotherhood and submission .before the divine leader

".if you do believe ..."

Some persons may pass the examination of giving soul by attending the Holy .١٠ Struggle, but sometimes they fail in the trial of spending wealth, and in the trial of division of the spoils of war as well. For, the main principal in the Holy Struggle is the triumph of the Truth against the falsehood. Then, the question of ' the spoils of war ' is .of the secondary importance

The person who wishes and intends to improve his society, must himself be of the -١١ :pious ones

"... So be in awe of Allah and set aright ..."

Basically, among the most important actions in Islam are reconciliation, creation of good relation, wiping out the annoyances and enmities and changing them into .sincerity and friendship

This subject has been taken so important in the Islamic teachings that it has been .introduced as one of the most exalted practices

When Amir-ul-Mu'mineen Ali (a.s.) was in the bed of martyrdom, as his last testaments to his children, he said: "Verily I heard from your ancestor, the Prophet (p.b.u.h.), who said: ' Reconciliation is better than the kinds of recommended prayer (and fasting '." (Nahj-ul-Balāqah

Some Islamic traditions indicate that the reward of reconciliation between people is much more than that of the recommended prayer and fasting. Imam Sādiq (a.s.) told Mufaḍdal: " If there happens a conflict between two persons of our followers, spend out of my wealth and produce reconciliation between them."(1)

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p: ۱۹۷

۱- (Usūl-I-Kāfi, Chapter ' Reconciliation ', tradition No. ۲)

۲- إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ

إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَاتُهُ زَادَتْهُمْ إِيمَاناً

وَعَلى رَبِّهِمْ يَتَوَكَّلُونَ

۳-الَّذِينَ يُقِيمُونَ الصَّلاَةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

.۲ " Verily believers are only those who, when Allah is mentiond, their hearts quake,

and when His Signs are recited to them,

it increases them in faith,

and in their Lord (alone) do they trust."

.۳ " Those who keep up prayer, and spend (benevolently) out of what We have provided them."

Commentary : verses ۲-۳

The true believers are those who are in owe of Allah (s.w.t.) because of His glorification and veneration. That is, when the speech is delivered upon Allah's justice, retribution, and power, they dread, and when the speech is about His bounties, kindnesses, graces, and rewards, they feel peace in themselves; as the Qur'ān says: "... now surely by Allah's remembrance are the hearts set at rest." (Sura Ar-Ra'd, No. ۱۳, verse ۲۸). Thus, there is no contrast between these two verses, because fear relates to the remembrance of Allah's retribution and peace, but peace and rest relates to the remembrance of Allah's forgiveness and kindness. Moreover, whenever a believer remembers the Divine bounties and forgiveness of Allah, he

obtains a favourable opinion and he rests, but when he remembers his own sins, he :becomes inconvenient and anxious. The verse says

"… ,Verily believers are only those who, when Allah is mentiond, their hearts quake "

The Arabic term /wajila/ means ' to fear, apprehend ' which is accompanied with .sadness

:Then the verse continues saying

"… ,and when His Signs are recited to them, it increases them in faith …"

.In that circumstance, their faith and their certainty will be increased

".and in their Lord (alone) do they trust…"

Such people trust in Allah in any conditions and they rely on Him for the affairs of their .lives

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Again, believers are those who establish prayer (which is the manifestation of the relation with Allah) and spend in charity and benevolently out of what Allah has given .them as their sustenance

The phrase ' they keep up prayer ' mentioned in the verse, instead of saying ' they recite prayer ', points to this fact that not only they themselves keep up prayer but also they behave so that this firm relation with Allah will be kept always and :everywhere. Here is the verse

Those who keep up prayer, and spend (benevolently) out of what We have provided " ".them

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۴-أُوْلَئِکَ هُمُ الْمُؤْمِنُونَ حَقّاً لَّهُمْ دَرَجَاتٌ عِندَ رَبِّهِمْ وَمَغْفِرَةٌ

وَرِزْقٌ کَرِيمٌ

۴. " These are the believers in truth; they have ranks with their Lord, and forgiveness,

and a noble sustenance."

Commentary : verse ۴

Allah, the Exalted, implies that those who have such qualities are indeed eligible to be called ' believers '. The verse says:

" These are the believers in truth; they have ranks with their Lord,

and forgiveness, and a noble sustenance."

That is, these persons have some high ranks and degrees of honour in Heaven, and the Lord will provide them with His forgiveness and a great and permanent sustenance. That is why some commentators have said that ' a noble sustenance ' means a permanent sustenance which is vast and pure, and is given them without any reproach. In Hereafter, this noble sustenance will be the eternal Heaven.

By the way, it should be said that these qualities belong to some distinguished and notable believers, not to the totality of the believers. As if it wants to say that the distinguished and chosen believers are those who have these qualities. Thus, there is no problem that believing persons be equal from the point of Faith, but different from the point of worship. The evidence of this meaning is that the heartily fear is not

enjoined, but it is recommended. The prayer and spending out of sustenance, mentioned in the previous holy verse, are irrespective of the obligatory and recommended ones. Then, it is clear that the verses refer to some distinguished and chosen believers, not to all of the believers.

However, Faith should be accompanied with love and piety; and a humble heart is the source of vertues. It is the heart which trembles and quakes first, and, thereafter, the increase of Faith, keeping up prayer and trusting in Allah come forth.

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۵ - کَمَآ اَخْرَجَکَ رَبُّکَ مِن بَیْتِکَ بِالْحَقِّ وَإِنَّ فَرِیقاً مِنَ الْمُؤْمِنِینَ لَکَارِهُونَ

Just as your Lord caused you to go forth from your house with the truth, though a " .۵ ".(party of the believers were certainly averse (to it

Commentary : verse ۵

As the scarcity of forces and possibilities caused some early Muslims to feel difficult and heavy to go to Holy War against the enemy, dividing the spoils of the Battle of Badr was heavy, too. These annoyances pass away, of course. The Messenger of Allah, however, must think of the real interests and the fulfilment of Allah's command, .else, the dislike of this and that always exists

:The verse says

Just as your Lord caused you to go forth from your house with the truth, though a " ".(party of the believers were certainly averse (to it

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۶- يُجادِلُونَكَ فِي الْحَقِّ بَعْدَ ما تَبَيَّنَ كَأَنَّما يُساقُونَ إِلَى الْمَوْتِ

وَهُمْ يَنْظُرُونَ

۶. "They dispute with you about the truth after it became clear, as if they see they are being driven unto death."

Commentary : verse ۶

The dispute of a group of Muslims with the Prophet (p.b.u.h.) was alongside the Battle of Badr. They said that since they had not enough possibilities and troops, they could go out for taking possession of the properties of the merchants of Quraysh, not for fighting against the forces of Quraysh. Some of them delivered some reasons for the lack of conflict, while some others, like Miqdād, said that they would not treat like the people of Moses (a.s.), sitting and saying that you go for fighting, but they themselves were fighters and whatever the Prophet (p.b.u.h.) commanded they would accept. But, in this course, the coward persons, who were not ready to fight, disputed with the Prophet (p.b.u.h.).

However, not the whole companions of the Prophet (p.b.u.h.) were just and obedient to the command of the Prophet (p.b.u.h.), as the verse says:

"They dispute with you about the truth after it became clear, …"

In order to flee from taking part in fight, always the coward and self-indulgent persons attack to dispute and justification, and they seek for excuses.

Therefore, if the spirits end motives are not safe and sound, the march of such soldiers towards fight is not more than carrying corpse. The verse says:

"… as if they see they are being driven unto death."

۷- وإِذْ يَعِـدُكُمُ اللّهُ إِحْـدَى الطَّآئِفَتِيْنِ اَنَّهَا لَكُمْ وَتَوَدُّونَ اَنَّ غَيْرَ ذَاتِ الشَّوْكَهِ تَكُونُ لَكُمْ وَيُرِيـدُ اللّهُ أَن يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ

.۷ " And (remember) when Allah promised you one of the two parties should be yours,

and you loved that the one unarmed should be yours;

but Allah desires to verify the truth by His words and to cut off the roots of infidels."

Commentary : verse ۷

The Arabic term /šaukat/ means ‘ thorn and bayonet ’, and it is the symbol of an armed group. The objective of the Qur’ānic phrase /qayra ŏāti-sh-šaukat/ is the very unarmed merchants. The verse says:

" And (remember) when Allah promised you one of the two parties should be yours,

and you loved that the one unarmed should be yours; ..."

It happened that once ’Abūsufyān, as the chief of a commercial caravan, set out to travel. Before that, the pagans of Mecca had confiscated the properties of the immigrant Muslims. So in order to weaken the power of the pagans and to recompense that transgression, the Prophet (p.b.u.h.) made some Muslims prepared to attack the commercial caravan. ’Abūsufyān was informed of the matter and immediately made

the people of Mecca aware of it. There were gathered about one thousand equipped fighters to defend that commercial group which consisted of forty people. In the desert, at a place located between Mecca and Medina, three groups met face to face, (Muslims, the pagan troops, and the merchants). In spite of the fact that Muslims had not come out with the aim of fighting and they had not any martial equipments with them, but Allah assisted them with some unseen helps and, finally, the Muslims won the battle. In the Battle of Badr, which occurred on seventeenth of Ramadān in the second year of Hijrat, the number of Muslims was ٣١٣ strivers while the number of pagans was thrice as much they were, where Abūjahl and seventy other pagans were .killed, and, also, seventy pagans, together with him, were taken as captives

Thus, sometimes the Divine Will may be fulfilled by the hands of the believers, and the fact is that the remembrance of the divine helps can be a factor in strengthening the .Faith

We must also know that the victory of the truth over falsehood is more magnificent than the economical income, and triumph is not only that which comes forth with some fighters and war-equipments, the main factor is Allah's Will. So, the aim of Holy Struggle in Islam is the manifestation of the truth and destruction of falsehood. And, it also should be known that the manifestation of the truth can be done by means of the Divine Statements, the Divine saints, and Allah's laws, agents and ways of treatment. Therefore, victory and honour may be obtained under the shade of Holy Struggle and self-sacrifice, not with political discussions and collusions which are performed by the :help of deceits and trickeries. The verse says

.but Allah desires to verify the truth by His words and to cut off the roots of infidels ..." "

۸- لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُ-جْرِمُونَ

That He might verify the truth and bring vanity to naught, though the guilty were “ .۸
”.(averse (to it

Commentary : verse ۸

This verse works as the most important encouragement for Muslims. The Divine promises are not for the sake of personal material intersests of the individuals, but they have been decreed for the verification of the truth and the destruction of :falsehood. The verse says

”... ,That He might verify the truth and bring vanity to naught “

You should not think of the hate and the wrath of the disbelieving enemy. Allah will :verify His Will, although the sinners do not like it. The verse says

”.(though the guilty were averse (to it ...“

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۹-إِذْ تَسْتَغِيثُونَ رَبَّكَمْ فَاسْتَجَابَ لَكَمْ أنِّی مُمِدُّكُمْ

بِأَلْف مِنَ الْمَلآئِكَهِ مُرْدِفِينَ

,Remember) when you were calling upon your Lord for succour) " .۹

and He answered you (saying): ' I shall assist you with a thousand of the angels ".' following one another

Commentary : verse ۹

The Qur'ānic term /murdif/, mentioned at the end of the verse, is derived from the Arabic term /'irdāf/ in the sense of

row ', and ' following one after another '. Here in this verse, it means that these helps ' are continued. These very helps are also referred to in Sura 'Āl-i-'Imrān, verse ۱۲۴ as ' three thousand of angels ' and in its following verse, the words about the Divine help are said: " with five thousand of angels distinguished ". Perhaps, these divine helps had been bestowed upon them because of their perseverance. That is, the more .Muslims persevered in that Battle, the more unseen helps were added for them

As it was said before, (verse ۷ of the current Sura), the number of Muslim strivers in the Battle of Badr was one third of that of pagans. Moreover, their war-equipments as well as their spiritual preparation was very little. Therefore, the Messenger of Allah (p.b.u.h.) invoked, saying: " O' Allah! do manifest whatever You promised me. O' Allah! ".if this group (of Muslims) be killed, You will not be worshipped in the earth

:Explanations

:This holy verse attracts our attention to several points as follows

:Allah (s.w.t.) is the key of answering supplications. The verse says -۱

Remember) when you were calling upon your Lord for succour, and He answered) "
"... you

Allah may remit without any invocation, but invocation is one training way out of -۲
.divine ways

The supplications and invocations which are offered by strivers in the midst of -۳
.battlefields are effective, because their invocations will be answered

Do not forget the days of affliction and the helps of Allah (s.w.t.), since, the -۴
remembrance of Allah's bounties elevates the spirit of thanksgiving in man. The verse
:concludes

".' saying): ' I shall assist you with a thousand of the angels following one another) ..."

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p: ۲۰۸

۱۰- وَمَا جَعَلَهُ اللّهُ إِلاَّ بُشْرَى وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلاَّ مِنْ عِندِ اللّهِ إِنَّ اللّهَ عَزِيزٌ حَكِيمٌ

۱۰. " And Allah did not appoint it, save as good tidings and that your hearts thereby might be at rest;

and no victory is there save from Allah, surely Allah is the Mighty the Wise."

Commentary : verse ۱۰

The descent of the assisting angels for helping the believers has been repeatedly mentioned in the Qur'ān. Even at the time of death and giving soul, Allah sends an angel to protect the believers from the satanic temptations by inspiring the Truth to them.

There are two kinds of inspiration in the creation of Allah. One of them is from the side of Allah's angels, which inspires calmness, like the current Sura, verse ۱۲, which says: " (And remember) when your Lord revealed unto the angels, (saying): ' Verily I am with you, so confirm those who believe. I will cast fear into the hearts of those who disbelieve. …' ". Another kind is the inspiration of dread which is done by Satan. For example, the Qur'ān syas: " It is only Satan that causes his friends to fear; …" (Sura 'Āl-i-Imrān, No. ۳, verse ۱۷۵).

Explanation:

The assisting angels came down to increase spiritualities of the believers, not to destroy the pagans. The verse says:

"… And Allah did not appoint it, save as good tidings "

Historically, it is clear who was killed and who was the killer of the slaughtered, but, in) the Battle of Badr, the majority of the slaughtered among the pagans were killed by the sword of Ali-ibn-Abitālib (a.s.).

The victory of the believers in the Battle of Badr was obtained neither as a result of their originative faculty and martial design, nor for their arms, nor because of the angels, but it was only from the side of Allah. The verse says:

"… and that your hearts

thereby might be at rest; and no victory is there save from Allah, surely Allah is the Mighty the Wise."

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Point

Believers blessed and strengthened by Allah's help in the fight – Believers warned

– against turning their backs in the fight

– Allah's Wrath for those who turn their back against the enemy

.Allah's warning to the infidels against their further attack

۱۱- إِذْ يُغَشِّيكُمُ النُّعَاسَ اَمَنَةً مِنْهُ وَيُنَزِّلُ عَلَيْكُم مِنَ السَّمَآءِ مَآءً لِيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الأَقْدَامَ

Remember) when He made the slumber fall upon you as a security from Him and)-۱۱ sent down

water from the sky upon you to purify you with it and take away from you the uncleanness of Satan and to fortify your hearts,

.and to steady (your) footsteps thereby

Commentary: verse ۱۱

When the Battle of Badr occurred, at first the wells of drinking water were under the control of the enemy and the Muslims were terrified. After that, it rained and the land under their feet became firm so that they would not slip, and it caused them to be encouraged.

Maybe, the purpose of the Qur'ānic phrase:" to steady (your) footsteps" is the very 'perseverance ', not to steady feet on the land drenched by rain.

During the war, the ability of having a slumber for a striver is a great bounty of Allah. It both removes the occasional fatigue and does not let the enemy have the opportunity of a night attack.

By the help of Allah's Will, it is also possible for a striver to have a calm-giving sleep while confronting the mass of armed enemies. But, if He dose not please, there will not be a comfortable sleep possible in the best gardens either, or the sleep may not be a calm-giving one.

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۱۲- إِذْ يُوحِی رَبُّکَ إِلَی الْمَلآئِکَهِ اَنِّی مَعَکُمْ فَثَبِّتُوا الَّذِینَ ءَامَنُوا سَأُلْقِی فِی قُلُوبِ الَّذِینَ کَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الاَعْنَاقِ

وَاضْرِبُوا مِنْهُمْ کُلَّ بَنَانٍ

۱۲. " (And remember) when your Lord revealed unto the angels, (saying): ' Verily I am with you, so confirm those who believe.

Soon I will cast fear into the hearts of those who disbelieve.

Therefore smite above the necks, and smite every finger of them.' "

Commentary : verse ۱۲

One of other divine bounties upon the Muslim strivers in the Battle of Badr was the horror that Allah cast into the hearts of the pagan enemies and terribly weakened their spirits. In this regard, the verse says:

" (And remember) when your Lord revealed unto the angels, (saying): ' Verily I am with you,

so confirm those who believe. ..."

Allah said that soon He would cast fear and horror into the hearts of the infidels. The verse says:

"...Soon I will cast fear into the hearts of those who disbelieve. ..."

This fact was truely wonderful that the powerful troops of Quraysh were so frightened that some of them were in terrible horror to combat with the small number of Muslim strugglers in the Battle.

Then the verse reminds them the command that He had ordained upon the Muslims in the battle-field of the Battle of Badr by the way of the Prophet (p.b.u.h.). The command was that, at the time of fighting against those pagans, they should avoid striking some uneffective blows and not to spend their strength in that state, but they should smite severely upon the entity of the opposite party, upon above their necks; :that is, upon their brains and heads. The verse says

"...,Therefore smite above the necks..."

And, by smiting their fingers, they should cause the enemies' hands and feet to :become inactive. The holy verse continues saying

".'and smite every finger of them..."

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۱۳- ذَلِکَ بِأَنَّهُمْ شَآقُّوا اللّهَ وَرَسُولَهُ وَمَن يُشَاقِقِ اللّهَ وَرَسُولَهُ

فَإِنَّ اللّهَ شَدِيدُ الْعِقَابِ

۱۴- ذَلِکُمْ فَذُوقُوهُ وَأَنَّ لِلْکَافِرِينَ عَذَابَ النَّارِ

;That is because they opposed Allah and His Messenger " .۱۳

,and whoever opposes Allah and His Messenger

".then verily Allah is severe in retribution

,That (is your award), therefore taste it " .۱۴

".and (know) that for the disbelievers is the chastisement of the (Hell) Fire

Commentary : verses ۱۳-۱۴

They were deserving of that punishment so that their heads and their fingers should be smited, because they had raised to fight against Allah (s.w.t.) and His Messenger :(p.b.u.h.). The verse says

That is because they opposed Allah and "

"... ;His Messenger

Then, the holy verse threatens the opponents of Allah and His Messenger, when it :says

and whoever opposes Allah and His Messenger, then verily Allah is severe in ... " ".retribution

Those who stand to fight against Allah and His Messenger (p.b.u.h.), will be destroyed .in the world and, in Hereafter, they will abide in an eternal and severe chastisement

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Through the second verse, the Qur’ān says Allah has provided the punishment of destruction and captivity for them to taste in this world. The verse says:

“ That (is your award), therefore taste it, ...”

That is, this is the decree of Allah. Then, they should examine the taste of the decree of Allah in this world, and know that in other world both they and the totality of infidels will be involved with the divine painful punishment. The verse says:

“... and (know) that for the

disbelievers is the chastisement of the (Hell) Fire.”

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۱۵- يَآ أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحْفاً

فَلا تُوَلُّوهُمُ الاَدْبَارَ

۱۵. " O' you who have Faith! when you meet those who disbelieve (to attack) in battle,

then do not turn your backs to them."

Commentary : verse ۱۵

The Arabic word /zahf/ means: ' to crawl, creep ' and ' to drug on the ground '. Since the movement and advance of a large army from the distance seems that it crawls and proceeds, it is called such.

The abundance of the forces of the enemy cannot be taken as an allowance to flee from the battle-field.

The verse says:

" O' you who have Faith! when you meet those who disbelieve (to attack) in battle,

then do not turn your backs to them."

Imam Riḍā (a.s.), upon the philosophy of the banning of escape (from the battle-field), in a tradition has said: " Flight is the weakness of religion, contempt of the leader of the Truth, encouraging the enemy, and wiping out the school of law." (Recorded in Nūr-uth-Thaqalayn).

Among the advantages that Ali-ibn-Abītālib (a.s.) had, and to which as an example he himself sometimes referred, was the very matter of flight from the battle-field. He has said:

" Verily I have never fleed from (the abundance of enemy in) any battle (although I have participated in many battle-fields), and none combated me save that I satiated the earth from his blood."

۱۶- وَمَن يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلاَّ مُتَحَرِّفاً لِقِتَالٍ أَوْ مُتَحَيِّزاً إِلَى فِئَةٍ فَقَدْ بَآءَ بِغَضَبٍ مِنَ اللّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

۱۶. " And whoever turns his back to them on that day,

unless withdrawing to fight again or removing to join another troop, he has incurred wrath from Allah,

and his abode is Hell;

and an evil destination it is."

Commentary : verse ۱۶

In Islam, it is unlawful to flee from battle-fields, but there are two exceptions mentioned in this verse for it. One of them is that the escape is done with the purpose of renewing the equipments and the situation; and the second is to remove in order to join another group of Muslims, so that they attack wholly with together.

In some commentary books, there have also been mentioned some other instances. For example: flight with the aim of giving information to Muslims, or protecting some more important intrenchments. (narrated from the Commentary of Fi-Zilāl-il-Qur'ān). These examples are also some extentions of the first aspect.

The Arabic term /mutuharrifan/, mentioned in the verse, is derived from /harrafa/ (to pervert), and means ' one who turns aside ' in order to make the enemy tired and to pervert him and, then, to strike.

The Qur'ānic word /mutuhayyizan/, also mentioned in this verse, means: ' one who goes aside ' in order to join to another group of Muslim strivers when the striver feels lonely and is unable to continue fighting.

However, flight from the battle-field is one of the great sins for which Allah has warned His wrath and punishment.

The verse says:

"And whoever turns his back to them on that day,

unless withdrawing to fight again or removing to join another troop,

he has incurred wrath from Allah, and his abode is Hell;

and an evil destination it is."

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۱۷- فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ

وَلَكِنَّ اللّهَ رَمَى

وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلاَءً حَسَناً

إِنَّ اللّهَ سَمِيعٌ عَلِيمٌ

.۱۷ " You did not slay them, but Allah slew them; and you (O' Muhammad) did not throw when you did throw, but Allah threw,

that He might test the believers by a gracious trial from Himself. Verily Allah is All-Hearing, All-Knowing."

Commentary : verse ۱۷

In order that Muslims might not be proud of the victory in the Battle of Badr and that they would not rely on their own bodily power alone, but they should make their minds and spirits clear and encouraged with the remembrance of Allah and His helps, the Qur'ān says:

" You did not slay them, but Allah slew them; ..."

Then, it addresses the holy Prophet (p.b.u.h.) saying that it was not he who threw dust and sand unto the faces of them in that battle, but Allah (s.w.t.) threw. The verse immediately after that continues saying:

"... and you (O' Muhammad) did not throw when you did throw, but Allah threw,

In the continuation of the verse, the Qur'ān points to another important matter. The fact is that the battle-field in the

:Battle of Badr was a trial place for Muslims from the side of Allah. The verse says

"... .that He might test the believers by a gracious trial from Himself ..."

:Then, the verse is concluded with this holy phrase

".Verily Allah is All-Hearing, All-Knowing..."

That is, Allah has heard the invocations of the Prophet (p.b.u.h.) and the believers, and He was aware of the truthfulness of their intention and of their sincerity. That was why that He bestowed His grace upon all of them and made them victorious over their enemy. In future, too, Allah (s.w.t.) will treat Muslim believers according to the .intention and standard of the sincerity and level of perseverance that they will show

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۱۸- ذَلِكُمْ وَأَنَّ اللّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ

That (was the grace of Allah) for you, and that Allah weakens the plan of " .۱۸ ".disbelievers

Commentary : verse ۱۸

The beginning word of the verse /ðālikum/ (that) points to the situation of the Muslims in the circumstances of the Battle of Badr. It reminds them the divine helps, which were sent from heaven to the earth, and the honour and victory bestowed upon the Prophet of Islam (p.b.u.h.). As if, the holy verse would have said: ' That was the grace :of Allah upon you '. The verse says

"... ,That (was the grace of Allah) for you "

Thus, if the strivers act according to their duty in battle-fields against the enemy, and obey the divine leader, Allah will also nullify the enemy's plots against them. The verse :continues saying

".and that Allah weakens the plan of disbelievers ..."

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۱۹- إِن تَسْتَفْتِحُوا فَقَدْ جَآءَكُمُ الْفَتْحُ وَإِن تَنتَهُوا فَهُوَ خَيْرٌ لَكَمْ

وَإِن تَعُودُوا نَعُدْ وَلَن تُغْنِىَ عَنكُمْ فِئَتُكُمْ شَيْئاً وَلَوْ كَثُرَتْ

واَنَّ اللّهَ مَعَ الْمُؤْمِنِينَ

.۱۹ "(O' infidels!) If (Islam's) victory you are seeking,

the victory has already come upon you, and if you desist, it will be better for you.

But if you return, We (too) shall return, and your forces shall avail you nothing though they maybe many,

and (know) that Allah is with the believers."

Commentary : verse ۱۹

The addressee of this verse may be either the pagans who were defeated in the Battle of Badr, or the Muslims who disputed upon the division of the spoils of war. The evidence for the first meaning is the connection of this verse with the previous one which says: "... and that Allah weakens the plan of disbelievers:" Also, it was the expression of 'Abūjah, the commander of pagan troops, which he uttered when he was going to come out of Mecca. He held the curtain of Ka'ba, and said: " O' God! make victorious of these two groups the one that is more guided." When he said this sentence, he was sure of his own victory, but later he defeated.

And, if it addresses the Muslims, it is a warning to them, saying that after that victory they would leave out their protests. Therefore, if they had returned to their murmurs and protests, Allah would have also withheld His grace from them

.again. In that case, the enemies would be delivered and overcome them

However, Allah's wrath and grace depend on our choice and our treatment. Allah has completed the argument and has shut all the doors of seeking excuses and pretexts. :The verse says

O' infidels!) If (Islam's) victory you are seeking, the victory has already come) "

"... .upon you, and if you desist, it will be better for you

The largeness of population has no role or function before Allah's wrath, and certainly .Allah is with the believers

:The verse says

But if you return, We (too) shall return, and your forces shall avail you nothing ... " ".though they maybe many, and (know) that Allah is with the believers

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Section ٣: Obedience to Allah and His Messenger

Point

– Obedience to Allah and His Messenger enjoined – Warning against Allah’s Wrath

– Allah’s presence between man and his intentions

To be faithful to trusts –Not to be infatuated with wealth and children for they are only .temptations

٢٠- يَآ أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللّهَ وَرَسُولَهُ وَلا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ

٢١- وَلا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لايَسْمَعُونَ

٢٠. “ O’ you who have Faith! Obey Allah and His Messenger, and do not turn away from ”.(him while you hear (him

٢١. “ We heard ‘ :And be not like those who say ’,

”.(but they do not hear (indeed

Commentary : verses ٢٠-٢١

In the Qur’ān thoroughly, the commandment of the obedience from the Messenger of Allah (p.b.u.h.) has occurred next to the obedience from Allah. In eleven occurrences the term /’ati‘ūn/ (do obey) has been mentioned after the Qur’ānic phrase: “ Be in awe .” of Allah

In this verse, although both the obedience from Allah and the obedience from the Messenger are referred to, the objective is the disobedience from the Messenger, (not from

.Allah), specially in the Battle of Badr and his commands concerning the military affairs

Therefore, for the continuation of the order of the truth, people should always be :recommended to be obedient unto the Divine leader. The verse says

O' you who have Faith! Obey Allah and "

"... ,His Messenger

It should also be known that leaving the obedience from the Prophet (p.b.u.h.) is the :disobedience from Allah. The verse continues saying

".(and do not turn away from him while you hear (him..."

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In this obedience, the obedience from the Divine leader, truthfulness is the necessary condition, and only the act of

:hearing ' is not enough. The verse says '

" .(And be not like those who say: ' We heard ', but they do not hear (indeed "

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۲۲- إِنَّ شَرَّ الدَّوَآبِّ عِندَ اللّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لاَيَعْقِلُونَ

Verily the worst of animals in the sight of Allah are the deaf, the dumb, who do not “ .۲۲ ”.understand

Commentary : verse ۲۲

The Arabic term /ṣumm/, mentioned in the verse, is the plural form of /aṣamm/ which means ‘ deaf ’; and the Qur’ānic term /bukm/ is the plural form of /’abkam/ which .’ philologically means ‘ dumb

Those who do not accept the teachings of divine prophets are differntly defined in the .Qur’ān

Sometimes they are resembled to the dead, as it is recited in its two occurrences: “ Surely you do not make the dead to hear,…” (Sura Ar-Room, No. ۳۰, verse ۵۲); and ((Sura An-Naml, No. ۲۷, verse ۸۰

Sometimes they are resembled to beasts: “… and eat as the beasts eat, …”. (Sura (Muhammad, No. ۴۷, verse ۱۲

Sometimes they are introduced worse than the beasts, as the Qur’ān says: “… they (are as cattle, rather they are more astray. …” (Sura Al-’A‘rāf, No. ۷, verse ۱۷۹

Sometimes they are considered as the worst creatures, as the verse under discussion :says

”… Verily the worst of animals in the sight of Allah “

Since ‘ the statements ’ which are not fulfilled accordingly and ‘ the hearings ’ which are uneffective in action are counted one of the greatest afflictions of the human societies, which can be the origin of kinds of misfortunes, again the Qur’ān emphasizes on this subject once more in this very verse, and in

:a delicate and nice statement, it follows that meaning by saying

,Verily the worst of animals in the sight of Allah are the deaf, the dumb “

”.who do not understand

Also, in view of the fact that the Qur’ān is the Book of practice, and not merely a ceremonial book, thoroughly it lays emphasis on the consequences of deeds. In this verse, too, those who have safe ears but they do not pave the way of hearkening to the revelations of Allah, and do not follow the words of truth and the programs which lead to happiness, are considered as earless persons. And, those who have a sound tongue but keep silence when they should defend the truth are considered as some deaf and dumb persons. Such people neither struggle against injustice and mischief, nor do they lead the ignorant, nor do they enjoin what is right and forbid what is wrong, nor do they invite others to the way of truth, but they apply this great bounty of Allah in the way of idle talks, backbitings, flatteries before the possessors of wealth and power, or they often make use of it for perverting the right and strengthening the .falsehood

The Qur’ān counts those who have the bounties of intellect, talent, and capability, but .do not contemplate properly, as some mad ones

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۲۳- وَلَوْ عَلِمَ اللّهُ فِيهِمْ خَيْراً لَاسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا

وَهُمْ مُعْرِضُونَ

;And if Allah had known any good in them, He would have made them hear " .۲۳

".and (even) if He had made them hear, they would have turned away, swerving aside

Commentary : verse ۲۳

Obstinate persons are divided into several groups. Some of them are not ready even to listen to the truth. The revetation about them is recited: " And those who (disbelieved said: Do not listen to this Qur'ān ...". (Sura Fussilat, No. ۴۱, verse ۲۶

.Some of these obstinate persons listen and understand it, but they distort it

Some others have not the ability of discrimination because of their innate extra :attachments, envies, enmities and callousnesses. The verse says

And if Allah had known any good in them He would have made them hear; and " (even) if He had

".made them hear, they would have turned away,swerving aside

.Therefore, we must seek for the faculties of enjoying of Allah's grace in ourselves

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۲۴- يَآ أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلّهِ وَلِلرَّسُولِ

إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

وَاعْلَمُوا اَنَّ اللّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ

وَاَنَّهُ إِلَيْهِ تُحْشَرُونَ

O you who have Faith! Answer Allah and the Messenger when he invites you to " .۲۴ that which gives you life, and know that Allah intervenes between a man and his ,heart

".and that unto Him you shall be gathered

Commentary : verse ۲۴

:There are different kinds of life

Vegetal life: "...Allah gives life to the earth after its death; ..." Sura Al-Hadīd, No. ۵۷,-۱ verse ۱۷

Animal life: "...the giver of life to the dead..." Sura Fuṣṣilat, No. ۴۱, verse ۳۹-۲

Mental life: "...who was dead then We raised him to life..." Sura Al-'An'ām, No. ۶,-۳ verse ۱۲۲

Eternal life: "...O! would that I had sent before for (this) my life! " Sura Al-Fajr, No. ۸۹,-۴ (verse ۲۴

The purpose of the life, which comes into being by the acceptance of the invitation of prophets, is not the animal life, since without the effects and affluence of prophets this sort of life exists, too. Then, the objective of this life is the mental, intellectual, and .spiritual life

The phrase: ‘ Allah intervenes between a man and his heart ’ indicates that Allah is aware and presents everywhere, and He encompasses everything so that He is closer to us than our jugular vein is. All bounties and successes belong to Him, and the .activities of intellect and soul are under His authority, too

However, the acceptance of the Prophet’s invitation is the same as the acceptance of Allah’s invitation; and the real life of man lies in Faith and righteous deed, to which .prophets have invited, too

:The verse says

O you have Faith! Answer Allah and the Messenger when he invites you to that which “ ”... ,gives you life

The ordinances of Islam gives spiritual life to the believers, the same as some .medicine or surgery can be life-giving to a sick person

Going alongside the way of Allah (s.w.t.) and divine prophets (a.s.) is the real life, while .abandoning it is the death of humanity

According to the Islamic literatures, one of the aspects of goodly life is the acceptance of the call of the Prophet of Islam (p.b.u.h.) to the subject of mastership of Ali-ibn-Abiṭālib (a.s.) and his Ahl-ul-Bayt (a.s.). (Recorded in Tafsīr-i-Furqān, by Manāqib (Tarmathy

He who believes in Allah’s omnipresence and omnipotence does not disobey the invitation of prophets. Therefore, as long as you are alive and you have respite, embrace the Truth. (According to this interpretation, the phrase ‘...Allah intervenes (.between a man and his heart ’, metaphorically, means death

"... ,and know that Allah intervenes between a man and his heart ..."

Among the aspects of the phrase: ‘ Allah intervenes between a man and his heart ’ there are: the effacement of infidelity and confirming Faith, the effacement of negligence and doubt and confirming recollection and certainty. (This meaning is ((.recorded in Tafsīr-i-Furqān, narrated from Imam Sādiq (a.s

All of you will be gathered on the Resurrection Day, then do respond to the invitation :of prophets positively. The verse ends as follows

".and that unto Him you shall be gathered ..."

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p: ۲۳۲

۲۵- وَاتَّقُوا فِتْنَةً لاتُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنكَمْ خَآصَّةً وَاعْلَمُوا

أَنَّ اللّهَ شَدِيدُ الْعِقَابِ

۲۵. " And keep from the evil of an affliction which shall not smite in particular those of you who committed injustice (but all of you); and know that Allah is severe in retribution."

Commentary : verse ۲۵

The content of the previous verse was upon the acceptance of the Prophet's invitation to ' the goodly life '. Here, in this verse, the Qur'ān says if you do not accept his invitation you will be involved with an affliction whose fire encompasses everyone. The verse says:

" And keep from the evil of an affliction which shall not smite in particular

those of you who committed injustice (but all of you); ..."

The Arabic term /fitnah/ has been applied in the sense of idolatry, infidelity, trial, torture, and so on.

The former verse ordained to the obedience from the Prophet (p.b.u.h.), while here, in this verse, the command is unto ' being in awe of an affliction '. It is understood that the lack of obedience from the Prophet (p.b.u.h.) is 'affliction'. Thus the concept of the verse is the same concept as the Sura 'Āl-i-'Imrān, No. ۳, verse ۱۰۳, which is recited: " And hold fast by the cord of Allah all together, and do not separate, ..." (Al-Mīzān, the Commentary).

Mischief and indecency destroys the entity of a system, and its damage reaches everybody. One of the examples of this meaning was the mischief of the rulers of Umayyads. They put aside the mastership of ‘ the leader of the truth ’ and, .consequently, they set the Muslims into abasement for centuries

:When this verse was revealed, the Prophet (p.b.u.h.) said

Whoever transgresses in Ali’s vicegerency after my death, it is as if he has denied “ my messengership and the prophethood of the prophets before me.” (Furqān, .(narrated from Shawāhid-ut-Tanzīl, by Huskānī, vol. ١, p. ٢٠۶

Thus, the members of a society, besides their own duties, should feel responsibility for the deeds of others, since the reflections of everybody’s evil actions may afflict the surrounding people, too. It is similar to the person who is inside a ship and makes .a hole in it. By his action, he causes that all the people in the ship to be drowned

Therefore, neither you yourself make a mischief, nor adhere with the mischief makers, nor be silent when they make mischief: “ And keep from the evil of an affliction ”; and do know that being in awe of the evil of affliction is ‘awareness’, not ‘ .’ resignation

We must be aware not to be involved with the evil afflictions and disturbances when they come forth. Ali (a.s.) says: “ During evil disturbances be like an adolescent camel (who has neither a back strong enough for riding nor udders for milking.” (١

.Nahj-ul-Balāqah, saying No. ١, p. ۵٣٠, English version ١ -١

The Prophet (p.b.u.h.) in a tradition has said: " When seditions appear among the community, be with Ali, although he is alone." (1)

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p: ۲۳۵

۱- Majma'-ul-Bayān, vol. ۴, p. ۵۳۴ (Arabic version) and Tafsīr-ul-Burhān

۲۶- وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِى الاَرْضِ تَخَافُونَ أَن يَتَخَطَّفَكَمُ النَّاسُ فَاَوَاكُمْ وَأَيَّدَكُم بِنَصْرِهِ وَرَزَقَكَم مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ

۲۶. " And remember when you were few, deemed weak in the land, and were fearful that people would snatch you away, but He gave you refuge (in Medina),

and strengthened you with His help,

and provided you with the good things (of sustenance) in order that you might be thankful."

Commentary : verse ۲۶

Once again the Qur'ān assists Muslims to review their past history, and makes them understand both their former state and their present stage which they enjoy, so that they may catch well the concept of the lesson taught through the previous holy verses.

This verse implies that they should remember the time that they were few in number and could do nothing. They were captured in the grips of their enemies who had drawn them into weakness and incapability. It says:

" And remember when you were few, deemed weak in the land, ..."

They were in a state that they feared that both pagans and those who were their opponents might despoil them away. The verse says:

"... and were fearful that people would snatch you away, ..."

p: ۲۳۶

This meaning makes manifest the utmost weakness and fewness of the members of Muslims in front of pagans in Mecca before migration of the Prophet (p.b.u.h.) to Medina, or after migration in front of the great powers of that time, like the forces of Iran and Rom.

Then, the verse continues saying:

"… but He gave you refuge (in Medina), …"

Then it adds:

"… and strengthened you with His help, …"

"… and provided you with the good things (of sustenance) …"

"… in order that you might be thankful."

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۲۷- يَآ أَيُّهَا الَّذِينَ ءَامَنُوا لَاتَخُونُوا اللّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ

O you who have Faith! Do not betray Allah and " .۲۷

the Messenger, and do not betray

".your trusts knowingly

Occasion of Revelation verse ۲۷

In the commentary books recorded by both great sects of Islam upon the occasion of :revelation of this verse, it has been cited as follows

When the Jewish tribe named Bani-Qurayzah were surrounded by the Muslim strivers under the command of the Prophet (p.b.u.h.), the Jews suggested peace and started moving toward Syria. But the Prophet (p.b.u.h.) did not accept it, and he ordered Sa'd-ibn-Ma'āth to judge over their circumstance. The Jews consulted with 'Abul-Bābah, one of the Muslims who had had the background of friendship with them, about that judgment. When, 'Abul-Bālbah, by pointing to his throat, signed them that they would be killed totally if they accepted the arbitration of Sa'd-ibn-Ma'āth, Gobriel informed this signal to the Prophet (p.b.u.h.). 'Abul-Bābah, who was ashamed of this treachery, roped himself to the pillar of the mosque and avoided eating anything for seven days and nights. Finally, Allah accepted his repentance. (Majma'-ul-Bayān, and Tafsir-us-(Sāfi

There has also been cited another occasion of revelation upon this verse as follows. In the Battle of Badr, one of the Muslims wrote a letter to Abū-Sufyān and informed him of the Prophet's plan. Then, Abū-Sufyān asked for help from the pagans of Mecca, and they sent one thousand fighters to fight in the Battle of Badr. (Al-Mīzān, (and Majma'-ul-Bayān

Commentary : verse ۲۷

Now Allah commands the believers not to approach treachery. The holy verse, addressing the believing people, implies that they should not betray Allah (s.w.t.) by means of abandoning His ordinances and His Messenger (p.b.u.h.) by leaving his rules, because whoever leaves or spoils anything of the religion, he has betrayed Allah :(s.w.t.) and His Messenger (p.b.u.h.). The verse says

"... ,O you who have Faith! Do not betray Allah and the Messenger "

Also, the believers should not be treacherous to the affairs upon which Allah (s.w.t.) has trusted them, and has given them the fulfilment of them that they accomplish them without any deficiency. Thus, he who is treacherous to Allah (s.w.t.) and the .Messenger of Islam (p.b.u.h.), has been treacherous to his own deposits

.And you know that treachery is an ugly action which incurs punishment

:The verse says

".and do not betray your trusts knowingly ..."

Therefore, treachery is basically ugly and condemned, especially those treacheries which are performed knowingly, and the manifestation of military secrets are uglier and more

.dangerous, for which, of course, the sinful person must repent very soon

However, the spoils of war, alms, Khoms (one fifth levy), and all properties of others, .which are with you, are deposits

Similarly, other bounties, such as: the school of religion, leadership, the Qur'ān, children, and territorial of the country are the deposits of Allah. And, according to the tradition which Shawāhid-ut-Tanzīl, by Hākim Huskānī, vol. ۱, p. ۲۰۵ has narrated from Ihqāq-ul-Haqq, vol. ۱۴, p. ۵۶۴ the progeny of the Prophet (p.b.u.h.) are also the Divine .deposits

.By obeying them and following them, we must protect these deposits

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۲۸- وَاعْلَمُوا اَنَّمَآ أَمْوَالُكَمْ وَأَوْلَادُكُمْ فِتْنَهٌ وَأَنَّ اللّهَ

عِندَهُ أَجْرٌ عَظِيمٌ

And know that your wealth and your children are a (means of) trial, and that Allah " .۲۸
".– with Him is a great reward

Commentary : verse ۲۸

Intensive love for wealth and children is the pivot of a lot of evil actions. It is the origin of many unlawful transactions, lies, monopolies, short weights, lack of payment of the alms-tax, to avoid giving Khoms (one fifth levy) and poor-rates, greeds, hindering others' affairs, false oaths, wasting the people's rights, and the like of them. The love of children may cause a person to escape from the battle-field and not to tolerate a .short separation from the family

Then, these are the factors of trial, as explained in the previous verse. This kind of love drew 'Abul-Bābah into committing wrong and, in order to protect his wealth and .children, he assisted the enemy of Islam

Therefore, regarding the occasion of revelation of the previous verse, excessive love to wealth and children causes man to fall into sin and treachery. The verse under :discussion says

"... ,And know that your wealth and your children are a (means of) trial "

Also, wealth and children can be two fascinating traps on the way of human beings to which the Qur'ān has repeatedly

,warned in different ways. For example, Sura Al-Munāfiqūn

No. ۶۳, verse ۹ says: "... let not your wealth, or your children, divert you from the "... ;remembrance of Allah

Being attentive to the great reward of Allah causes us to leave the love of the world :and also to abandon treachery. The verse says

".and that Allah – with Him is a great reward ..."

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Section ۴: The Guardianship of the Sacred Mosque

Point

Distinction promised to those who fear Allah – Plots against the Messenger – Prophecy about the disbelievers

losing the guardianship of the sacred Mosque – The ultimate collection of the infidels ".at Hell

۲۹- يَآ أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللّهَ يَجْعَل لَكُمْ فُرْقَاناً

وَيُكَفِّرْ عَنكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ

وَاللّهُ ذُو الْفَضْلِ الْعَظِيمِ

,O you who have Faith! If you be in awe of Allah " .۲۹

He will assign for you a discrimination (between right and wrong), and absolve you of ".your misdeeds, and forgive you, and Allah is the Lord of Mighty Grace

Commentary : verse ۲۹

The current criterions of recognizing right from wrong are numerous. Among them :are the followings

A) Prophets and saints of Allah are criterions. An Islamic tradition says: " He who (leaves Ali (a.s.) has realy left Allah." (The index of Ihqāqul-Haqq, vol. ۴, p.۲۶

B)The Book of Allah is a criterion. By adapting things with the Qur'ān, the right can be .recognized from wrong

C) Piety is another criterion. When the storm of instincts, accompanied with love and enmity that are nourished from impiety, arrives, piety is dismissed and impiety :hinders the recognition of facts

The ability of the recognition between right and wrong is a knowledge given by Allah, and it does not merely depend on the ability of reading and writing or necessarily on .the standard of knowledge

:The verse says

O you who have Faith! If you be in awe of Allah "

He will assign for you a discrimination

,(between right and wrong)

,and absolve you of your misdeeds, and forgive you

".and Allah is the Lord of Mighty Grace

Fakhr-i-Rāzī has explained: " The expiation of sins is a concealment in this world, while 'forgiveness ' is a deliverance from the punishment of Allah (s.w.t.) in Hereafter. According to the statements of some other commentators of the Qur'ān, ' expiation ' is to wipe out the social and psychological effects of sins, while forgiveness is a .remition in respect to Hell

Therefore, those who put aside the mental desires will recognize the truth, and their piety causes a proper insight to come forth in them and a great virtue and reward to .be obtained

****

۳۰- وإِذْ يَمْكَرُ بِکَ الَّذِينَ کَفَرُوا لِيُثْبِتُوکَ أَوْ يَقْتُلُوکَ أَوْ يُخْرِجُوکَ وَيَمْكَرُونَ وَيَمْكَرُ اللّهُ وَاللّهُ خَيْرُ الْمَاكِرِينَ

And (remember) when those who disbelieved plotted against you to take you “ .۳۰ ,captive

or to kill you, or to expel you. They devised and Allah devised, and Allah is the best .devisers

Occasion of Revelation verse ۳۰

This verse is a hint to /laylat-ul-mabīt/ (the night when Ali (a.s.) laid himself in couch of the Prophet (p.b.u.h.), and a reference unto the heathens' plot for killing the Messenger of Allah (p.b.u.h.). The Prophet (p.b.u.h.) was informed of that plot by means of the Messenger Angel Gabriel, and then Ali-ibn-Abī-Tālib (a.s.) laid himself in the couch of the Holy prophet (p.b.u.h.) under his mantle-piece. So, the Holy Prophet (p.b.u.h.) went out of his house by the same night and took shelter in the cave of Thūr, .from where he migrated to Medina

There were three plots, mentioned in the verse under discussion, by either of them infidels wanted to work against the Prophet (p.b.u.h.). Those plots were designed in the meeting that the elders of pagans held in Dār-un-Nudwah, where they finally approved the second plan. By that plan they decided that a young man from each of the tribes be chosen and they would be prepared so that all of them together could attack to kill him, in order that the charge of the murder

might be laid equally on each tribe and the relatives of the Prophet (p.b.u.h.) might not be able to fight against all those tribes together and thus there would be left to them .no other choice but to receive his blood-money

Commentary : verse ۳۰

The Arabic word /makr/ means: ‘ deceit and trick ’. ’Azharī, a commentator, says: “ People’s deceit is recompenced by Allah’s deceit and trickery.” There is a difference between the Arabic terms /qadr/ (treachery) and /makr/ (deceit). The meaning of the former is accompanied with breach of promise, while the meaning of the later is .deceit in general

The verse addresses the Prophet (p.b.u.h.) to remember when pagans began devising :and consulting with each other how to defeat him and to kill him. The verse says

And (remember) when those who disbelieved plotted against you “

”... .to take you captive, or to kill you, or to expel you

They devised about him and Allah devised about them, too. That is, some of them plotted so that he (p.b.u.h.) could not understand, and Allah devised against them in a :way that they did not know, and punished them. The verse says

”... ,They devised and Allah devised...“

Allah is the best devisers, because He pays to nothing but what is true and right. This meaning lies in this fact that: He sends down the punishment upon those who deserve :it. The verse ends as follows

”.and Allah is the best devisers ...“

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۳۱- وإِذَا تُتْلَى عَلَيْهِمْ ءَايَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَآءُ لَقُلْنَا مِثْلَ هَذَآ إِنْ هَذَآ إِلآّ أَسَاطِيرُ الاَوَّلِينَ

And when Our signs are recited to them, they say: ' We have heard. If we like, we " .۳۱
((too

".' can say the like of this (Qur'ān). This is naught but the tales of the ancients

Commentary : verse ۳۱

In the previous verse, the words were about the plot of the enemies of the Prophet (p.b.u.h.) who wanted to kill him. Here, this holy verse refers to their decision that they decided to belittle the religion of Islam and the Qur'ān. The verse says:

:And when Our signs are recited to them, they say "

"... .We have heard '

The Arabic word /'asātīr/ is the plural form of the Qur'ānic term /'ustūrah/ with the .' sense of ' myths ', and ' imaginary superstitious tales

Before the appointment of the Prophet (p.b.u.h.) to his Divine mission, Nasr-ibn-i-Hārith once had come to Iran and had learnt the Iranian story of Rustam and Isfandiyār. When he returned back to Mecca and Medina, he said to the people of his own locality that he could also speak like Muhammad (p.b.u.h.) and tell stories. (Cited in some commentary books such as: the one compiled by 'Ālūsi, Majma'-ul-Bayān, .(and Fī-Zilāl-il-Qur'ān

Among the common weapons of enemies, of course, are demagogy, belittling, and :disparaging. The verse continues saying

"... .(If we like, we (too) can say the like of this (Qur'ān ..."

This fact must also be known that enemies of Islam are usually some haughty persons. They claim, but in action, they are incapable to bring the like of the Qur'ān. They said that those verses had not any important content in them and they were the :myths of the ancient people. The verse says

".' This is naught but the tales of the ancients ..."

They said such a statement while they had repeatedly tried to challenge with the Qur'ān, but they failed every time. So, they knew well that they could not oppose .against the Qur'ān or challenge with it

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۳۲- وإِذْ قَالُوا اللَّهُمَّ إِن كَانَ هَذَا هُوَ الْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَآءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ

۳۲. " And (remember) when they said: ' O Allah! if this (Qur'ān) is the truth from You, then rain down upon us stones from the sky,

or bring us a painful punishment '."

Commentary : verse ۳۲

Such prayers of curses, were either because of intense zeal and obstinacy that they considered their own way as a right way and the way of Islam wrong, or it was a kind of demagogy. They cursed themselves in order that some simple-hearted people might feel that Islam was wrong.

When the Prophet (p.b.u.h.), under the command of Allah in Qadir-i-Khum, appointed Ali (a.s.) for Imamate, Nu'mān-ibn-Hārith, one of the hypocrites, came to the Prophet (p.b.u.h.) and said: " You ordered us to Unity, prophethood, Holy Struggle, Hajj, fasting, prayer and alms giving, and we accepted them all. Now have you appointed this lad as Imam over us? " The Prophet (p.b.u.h.) said: " It was the command of Allah." Then Nu'mān, the hypocrite, cursed himself, and in his curse he imitated this very verse. (Al-Qadir, vol. ۱, pp. ۲۳۹-۲۶۶, narrated from ۳۰ scholars of the Sunnites.)

Therefore, an enemy may also expose himself to a curse in order to show himself true. The verse says:

" And (remember) when they said: " O Allah! if this (Qur'ān) is the truth from You, then rain down upon us stones from the sky, or bring us a painful punishment '."

۳۳- وَمَا كَانَ اللّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللّهُ مُعَذِّبَهُمْ

وَهُمْ يَسْتَغْفِرُونَ

۳۳. " But Allah is not to punish them while you are among them, nor is Allah to chastise them while they seek forgiveness."

Commentary : verse ۳۳

The purpose of negation of punishment is removing the general punishment from Muslims because of the existence of the Prophet (p.b.u.h.) among them, as former nations were punished; else, in some particular cases, some persons may encounter the Divine punishments.

Some Islamic traditions denote that because of the existence of some purified persons and godly scholars or for the sake of those who seek forgiveness and really repent, Allah (s.w.t.) removes His punishment from people among whom they live. The verse says:

" But Allah is not to punish them while you are among them, nor is Allah

to chastise them while they seek forgiveness."

In this regard, the existence of the Prophet (p.b.u.h.) is a safety for the population of the earth: "… while you are among them, …"; and, also, seeking forgiveness hinders calamities, as the abovementioned verse says: "… while they seek forgiveness."

It is cited in Nahjul-Balāqah that after the departure of the Prophet (p.b.u.h.), Hadrat Ali (a.s.) said: " There were two

sources of deliverance from Allah's punishment, one of which has been raised up, while the other is before you. You should therefore adhere to it. ..." (which is seeking forgiveness). (١)

In the supplication of Kumayl, there is a clause that points to the sins which cause afflictions to come down. It is recited as follows: " O Allah! forgive me the sins which bring about tribulation."

Sura Hūd, No. ١١, verse ١١٧ says: " And it did not beseen your Lord to have destroyed the towns tyrannously, while their people acted well."

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١- Nahjul-Balāqah, saying ٨٨

۳۴ – وَمَا لَهُمْ أَلاَّ يُعَذِّبَهُمُ اللّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ

وَمَا كَانُوا أَوْلِيَآءَهُ إِنْ أَوْلِيَآؤُهُ إِلاَّ الْمُتَّقُونَ

وَلَكِنَّ أَكْثَرَهُمْ لا يَعْلَمُونَ

۳۴. " And what (plea) have they that Allah should not chastise them,

while they bar (people) from the Holy Mosque, and they are not guardians of it?

Its guardians are not but only the pious ones, but most of them do not know."

Commentary : verse ۳۴

The previous verse indicated that because of the existence of the Prophet (p.b.u.h.) among his community and for the sake of their seeking forgiveness, Allah removed from them a punishment like the punishment of the people of 'Ād and Thamūd. This verse refers to their punishment. The purpose of this punishment may be the worldly punishment and fighting on the earth. It can also be said that they deserve divine punishment, but Allah does not punish them for the sake of the Prophet (p.b.u.h.). Or it may mean that they will not be punished in the present world, but they will be punished in the coming world.

However, those who hinder people to arrive into the Holy Mosque should expect the Divine punishment. The holy verse says:

" And what (plea) have they that Allah should not chastise them, while they bar (people))

"… ?from the Holy Mosque, and they are not guardians of it

They should also know that the custodianship of the Sacred House, which had been built by Abraham the Friend of Allah (a.s.) and based upon piety, must not be left :under the control of some impious persons. The verse continues saying

,Its guardians are not but only the pious ones …"

".but most of them do not know

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۳۵- وَمَا كَانَ صَلاَتُهُمْ عِندَ الْبَيْتِ إِلاَّ مُكَآءً وَتَصْدِيَةً

فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ

.And their prayer at the (Sacred) House is naught but whistling and clapping “ .۳۵

”.Therefore taste the punishment for what you used to disbelieve

Commentary : verse ۳۵

The Arabic term /mukā’/ means ‘ to whistle ’, and the Qur’ānic word /tasdiyah/ means ‘ .’ to clap

Their whistling might be for announcing their presence to the idols which were settled .in Ka‘bah

In the length of the history of human beings, the religious ceremonies have been being distorted, so that sometimes the most sacred centers have become the pivot of :the greatest superstitions. The verse says

”… .And their prayer at the (Sacred) House is naught but whistling and clapping “

By the way, changing the recitation of Salawāt into claps and whistles in the meetings of today is a sign for changing prayers into their clapping and whistling, which causes the descent of calamities and punishments. The denotation expansion of punishment .in this verse is the defeat of pagans in the Battle of Badr

In Islamic literature, it is recorded that during the time when the Prophet (p.b.u.h.) was busy praying frequently, two men from the tribe of Banī-‘Abd-ud-Dār came and stood at his

.right side to whistle and two men stood at his left side to clap

They did so in order to hinder him to establish his prayer easily. Later, the Prophet (p.b.u.h.) killed all of them in the Battle of Badr. Now, this verse, addressing them and :other members of Banī-'Abd-ud-Dār, says

".Therefore taste the punishment for what you used to disbelieve ..."

That is, as the retribution of their disbelief, they should taste the punishment of the .sword of the Battle of Badr and the punishment of the Hereafter, too

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۳۶- إِنَّ الَّذِينَ كَفَرُوا يُنفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَن سَبِيلِ اللّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ

وَالَّذِينَ كَفَرُوا إِلَى جَهَنَّمَ يُحْشَرُونَ

۳۶. " Verily those who disbelieve spend their wealth in order that they hinder (men)

(from the way of Allah, and still they will spend it, (too),

,then it will be to them a cause of regret

,then they will be overcome

".and those who disbelieve will be mustered unto Hell

Commentary: verse ۳۶

It has been said that this verse was revealed upon the heavy treasury that the pagan of Mecca spent for the Battle of Badr. But the general meaning of the verse includes .all the treasuries which may be spent on opposition against Islam

Disbelievers spend properties in charity for their evil aims, why do Muslims not spend ?for their sacred aims

So, in this holy verse, it says that those who spend their wealth on the way of fighting against the Prophet (p.b.u.h.) in order that they hinder people from the way and religion of Allah, will be regretful soon, and they will understand that they will not be .benefited from that, but it will be the cause of their misfortune

:The verse says

" Verily those who disbelieve spend their wealth in order that they hinder (men) from ,(the way of Allah, and still they will spend it, (too

"... ,then it will be to them a cause of regret, then they will be overcome

Thus, those who disbelieve, after being involved with regret as a result of their failure :in this world, will also be sent into Hell in Hereafter. The verse says

".and those who disbelieve will be mustered unto Hell..."

Why the phrase: " those who disbelie " is repeated twice in this verse is for the reason that some of the disbelievers, who spent their wealth for the opposition of Islam, embraced Islam later, therefore the punishment of the Hereafter belongs to those .persons who died before becoming Muslims

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۳۷- لِيَ-مِيزَ اللّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضَهُ عَلَى بَعْضٍ

فَيَرْكُمَهُ جَمِيعاً فَيَجْعَلَهُ فِي جَهَنَّمَ أُوْلَئِكَ هُمُ الْخَاسِرُونَ

۳۷. "So that Allah may separate the corrupt from the good and place corrupt one another,

and pile them up all together, and put them in Hell; those are the losers."

Commentary : verse ۳۷

The Arabic term, /yarkumah/ means: 'to accumulate and to pile up together'.

From among the results of oppositions, molestations and the fights between right and wrong is that spiritualities, motives, revenues , promises, and plots are usually made manifest, and the essence or substance of man will be shown.

To make separate the supporters of the right from wrong is one of Allah's ways of treatment. the verse says:

"So that Allah may separate the corrupt from the good and place corrupt one another, ..."

On Resurrection Day, Allah will gather the corrupt persons with together and send them wholly into Hell. The verse says:

"...and pile them up all together, and put them in Hell; those are the losers."

As some Islamic literature indicate, accumulation, pressure, and tightness of place are from the specialties of the people of Hell. These impious people are in narrowness there, though Hell is very vast and it repeatedly asks for more and more wrong-doers. It is like a large wall where there are many points of place for a great deal of nails, but every nail is in pressure.

Section ۵: The Battle of Badr a Proof of the Messenger's Truthfulness

Point

Pardon if the disbelievers desist from their wickedness- Fight to establish religion – exclusively for Allah

.Promise of Allah's help for the believers if the infidels again return to attack

۳۸- قُل لِلَّذِينَ كَفَرُوا إِن يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِن يَعُودُوا

فَقَدْ مَضَتْ سُنَّتُ الاَوَّلِينَ

.۳۸ " Tell those who disbelieve, if they desist (from corruptions) what has past will be forgiven for them, but if they return (thereto), then what happened to the ancients has already passed. "

Commentary: verse ۳۸

In this verse, the Prophet (p.b.u.h.) is commanded to tell the pagans if they repent and really leave corruptions, their former sins will be forgiven. The verse says:

" Tell those who disbelieve, if they desist (from corruptions) what has past

will be forgiven for them, ..."

And if they return to war again and persist on infidelity, Allah's way of treatment unto the former nations has been this that He has always helped the believers and has made the enemies of the religion confronted with disgrace and misfortune.

The verse says:

but if they return (thereto), then what happened to the ancients has already … “
” .passed

When the holy verse says: /sunnat-ul-’awwalīn/ and refers

Allah’s way of treatment ’ to the ancient, it is for the reason that ‘ Allah’s way of ‘ treatment ’ had always been executed upon them. In another occurrence, the Qur’ān says: “ (This is Our) course with regard to those of Our Messengers whom We sent before you, …” (Sura Al-’Isrā’ No. ١٧, verse ٧٧). Here, He attributes the way of treatment to His messengers, because Allah’s way of treatment had been executed by them. Therefore, in the same verse, He continues saying: “… and you shall not find a change in Our course . ” Here, He attributes the way of treatment (course) to His Pure Essence again, because, in fact, the real executor of ‘ the way of treatment ’ is .Allah Himself

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۳۹ – وَقَاتِلُوهُمْ حَتَّى لاتَكُونَ فِتْنَهٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلّهِ

فإِنِ انتَهَوْا فَإِنَّ اللّهَ بِمَا يَعْمَلُونَ بَصِيرٌ

.And fight with them until there be no mischief and the religion be wholly for Allah " .۳۹

".But if they desist, then verily Allah sees what they do

Commentary: verse ۳۹

The content meaning of this verse addresses the Prophet (p.b.u.h.) and the Muslim believers. It commands that they should fight against pagans and root out the sedition of polytheism. The objective meaning is that the fight against those pagans, who have not given covenant, should be continued until there will remain none of them. The reason of it is that a pagan, who has not covenant, may penetrate inside his tribe and try to invite them to his own creed and, thereby, he can create :temptation in the religion of Allah. The verse says

"...And fight with them until there be no mischief... "

In that case, both the people of right and the people of wrong will wholly turn and attend in the religion of Truth and will have correct beliefs. In other words, as a result of assembling people in the true religion, the whole religion will be of Allah. The verse :says

"...and the religion be wholly for Allah..."

Zurārah, as well as some other commentators, has narrated from Imam Sādiq (a.s) who said: " The interpretation of this verse has not come forth yet. When our Ghā'im raises, those

who will be alive on the earth will see its interpretation and the religion of Muhammad (p.h.u.h.) will cover throughout the world. Then there will remain no polytheist therein."(۱) And Allah says: " They shall serve Me, not associating aught with Me, ..." .((Sura An- nūr, No. ۲۴, verse ۵۵

In Islam, the aim of wars is not occupying lands and countries, but their aim is the .expansion of the religion of Islam and opposing with mischiefs

The Qur'ānic term /fitnah/ (sedition) has a vast meaning. It includes any imposition of pressure, too. This word has also been used in the Qur'ān with the meaning of ' polytheism '. It is, maybe, for the fact that kinds of limitations and impositions of pressures are fulfilled over the minds, societies and truth-seekers from the side of polytheists. Or, since polytheism causes the eternal punishment to be incurred, .imposing infidelity on believers and pure-nature humans is counted mischief, too

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Tafsīr-ul-Burhān, p. ۸۲, and Tafsīr-us-Sāfī, p. ۳۰۳ ۱ -۱

۴۰- وإِن تَوَلَّوْا فَاعْلَمُوا أَنَّ اللّهَ مَوْلاَكُمْ نِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ

And if they turn away, then know that Allah is your guardian – an excellent " .۴۰
" !Guardian, and an excellent Helper

Commentary : verse ۴۰

You should know that Allah is your guardian even if they turn away. He is a very good Guardian and an excellent Helper, and He assits the believers along the way of .obedience, and He does not leave His friends to themselves

:The verse says

And if they turn away, then know that Allah is your guardian – an excellent Guardian, " and

" !an excellent Helper

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The End of Part Nine

۴۱- وَاعْلَمُوا اَنَّمَا غَنِمْتُم مِن شَىْءٍ فَاَنَّ لِلّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِى الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ

إِن كُنتُمْ ءَامَنتُم بِاللّهِ وَمَآ أَنْزَلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ الْتَقَى الْجَمْعَانِ وَاللّهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

And know that whatever thing you gain (of booties), a fifth of it is for Allah and for " .۴۱ the Messenger and for the near relatives (Ahlul-Bayt) and the orphans, and the needy ,and the way-farer

if you believe in Allah and what We sent down to Our servant on the day of distinction ,((of right from wrong

the day when the two hosts encountered (the day of Battle of Badr), and surely Allah ".is All-powerful over everything

Commentary : verse ۴۱

According to some Islamic traditions that the Shi'ite believe, the meaning of the term /qanimat/ (booty) is not confined to the war spoils, but, besides that, it encompasses any kind of gain which is obtained from mains, diving, trade, and so on. Thus, the revelation of the verse concerning the Battle of Badr is not an evidence that its .' purpose is only ' war spoils

Through the first verse of this Sura, the Qur'ān allocated all 'Anfāl (the things gained) to Allah and the Messenger, while

.’ (this verse says that ‘ a fifth of it is for Allah and for the Messenger (Ahlul-Bayt

If the objective meaning of the term /qanimat/ (booty) is only ‘ the spoils of war ’, it must be said that this verse refers to only one instance of Khums (one fifth) and other .instances are discussed in some Islamic traditions

As many traditions of the Shi‘ite and also some traditions of the Sunnite indicate, the meaning of the Qur’ānic term /ŏil qurbā/ (near relatives) does not envelop all the relatives of the Prophet (p.b.u.h.), but its purpose is the immaculate Imams (a.s.) from Ahl-ul-Bayt who possess the rank of leadership. So, the amount of Khoms (one fifth levy) belongs to the divine leader and the Islamic government, not to all the relatives .(.of the Prophet (p.b.u.h

Other usages of Khoms (one fifth levy) are for indigents, way-farers who are progenies of Banī-Hāshim – since it is unlawful to give them alms, and their needs .should be provided through Khoms

Besides the Islamic traditions which consider the meaning of /ŏil qurbā/ (near relatives) the immaculate Imams (a.s.), the occurrence of the word recited in the same row with Allah and the Messenger in the verse is a sign which implies /ŏil qurbā/ are some persons who are along the way of Allah (s.w.t.) and the Messenger of Allah .(.(p.b.u.h

: Explanations

Now that, by the help of Allah, you are victorious in the Battle of Badr, do not evade -۱ .paying Khoms (one fifth) of booties

And know that whatever thing you gain (of booties), a fifth of it is for Allah and for the “

Messenger and for the near relatives (Ahlul-Bayt) and the orphans, and the needy ,and the way-farer

"... if you believe in Allah

Khoms ' (a fifth of the gains) is for the sake of Messengership and the rank of ' -۲ .government, not for a person

.Government and the leader need budget for propagation and messengership -۳

(... for Allah and for the Messenger ...)

.Khoms is obligatory, though the income and gains are scanty -۴

"... ,(whatever thing you gain (of booties ..."

The deprive and the government are the owners of twenty percent of people's - ۵ .property

"... a fifth of it is for Allah ... "

Allah does not need to have a share. The remembrance of Allah's share is for the -۶ .(.sovereignty of the mastership of the line of Allah (s.w.t.) and the Messenger (p.b.u.h

The share of Allah is spent for elevating the word of Allah, the Ka'bah, Islamic - ۷ .religious propagations, and the establishment of the Divine Law

Among the Islamic duties is to wipe out deprivation from the Islamic society. - ۸ Therefore, the income gained from the Holy Struggle and the spoils of war should be .spent for the benefit of the poor

Allah's share is at the disposal of the Messenger (p.b.u.h.), and the Messenger's - ۹ .(share is at the disposal of Imam. (Tafsīr-us-Sāfī

It is Imam who can decide upon the quantity of the share how to be used for the -۱۰ instances mentioned in the verse. (Based upon the tradition of Imam Ridā (a.s.) .(recorded in Tafsīr-us-Sāfī

۱۱- In order to honour the deprive, their name has been settled in the verse beside the name of Allah and the Messenger.

۱۲- / qarāmat / (indemnity) includes any damage, not merely a damage of war, the meaning of the Qur'ānic term /qanimat/ (spoils), which is referred to in this verse, also includes any gain, not merely a gain of war.(۱)

In the same manner that the vast meaning of the Arabic term

۱۳- The sign of a complete belief is a full submission before all Divine Laws totally, not only in worships and even in war.

۱۴- The day of war is the day of distinction of the truthful ones from the people of lying.

"… on the day of distinction …"

۱۵- In the Battle of Badr, the help of Allah made manifest the rightfulness of Islam.

Then, at the end of the verse, the Qur'ān has pointed to the infinite power of Allah, Omnipotence, when it says:

"… and surely Allah is All-powerful over everything."

That is, though you were in minority from any point of view in the field of the Battle of Badr and, apparently, your enemy was in majority from any point of view, Allah, the Mighty, defeated them and helped you to be victorious.

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۱- ۱In the books of Lisān-ul-'Arab, Tāj-ul-'Aroos, Ghāmūs, At-Tafsīr-ul-Qurtubī, Fakhr-i-Rāzī, and 'Ālūsī, there is not found any doubt in the generality of the meaning of the word. In the Qur'ān itself, the word / qanīmat / has also been uplied for the gains other than that of war. For example, Sura An-Nisā, No. ۴, verse ۹۴ says: "… but with Allah are abundant spoils. …". However, every one of these two words, /qarāmat,

.qanīmat/, has occurred six times in the Qur'ān

۴۲- إِذْ أَنتُم بِالْعُدْوَهِ الدُّنْيَا وَهُم بِالْعُدْوَهِ الْقُصْوَى وَالرَّكْبُ أَسْفَلَ مِنكُمْ وَلَوْ تَوَاعَدتُّمْ لاَخْتَلَفْتُمْ فِی الْمِيعَادِ وَلَكِن لِيَقْضِیَ اللّهُ أَمْرًا كَانَ مَفْعُولاً لِيَهْلِكَ مَنْ هَلَكَ عَن بَيِّنَهٍ وَيَحْيَى مَنْ حَیَّ عَن بَيِّنَهٍ

وإِنَّ اللّهَ لَسَمِيعٌ عَلِيمٌ

,Remember) when you were on the down side, and they were on the up side)“ .۴۲

;while the caravan (of the enemy) was in below you

and had you agreed together on a tryst, you would have surely failed the tryst, but in order that Allah

,might bring about a matter which was to be done

,that he who perishes may perish by a clear proof

”.and verily Allah is All, Hearing, All- knowing

Commentary : verse ۴۲

The Qur’ānic term /‘udwah/ is derived from /‘aduw/ with the meaning of ‘ to transgress ’. It is also used for the edge and surroundings of anything that has gone beyond the medium. In this verse, the objective meaning of the term /‘udwah/ is ‘ the .’ side and lower extremities

The Arabic word /dunyā/ is derived from /dunuww/ in the sense of ‘down side and .’ nearer ’, while the Arabic word /quswā / means ‘ farther

In the Battle of Badr, the enemies not only had superiority from the points of arms, number of fighters, and preparation, but also they were preferable from the point of the site of

settlement of their forces, because they could find a way at the bank of the Red Sea to escape. But Allah caused the Muslims to encounter the pagans with the aim of confiscation of their properties, where they had no way but to fight. Yet, it was only the grace of Allah which brought triumph of that Battle for the Muslims.

A Review over the Battle of Badr

The illustration of the feature of the Battle of Badr by reviewing Sura Al-'Anfāl from the beginning can show Allah's helps better.

۱- They thought of confiscation of pagans' properties, but they were not ready for war: " ... and loved that the one unarmed should be yours, ... " (verse No. ۷).

۲- When the war began, they were worried: "... a party of the believers were certainly averse (to it), " (verse No. ۵).

۳- They were afraid of death: " ... as if they were being driven unto death ..." (verse No. ۶).

۴- They were disturbed and were seeking their Lord for help: " ... when you were calling upon your Lord for succour, ... " (verse No. ۹).

۵- By the night of attack, Satan imposed them his uncleanness (jenābat) (major ritual impurity): " ... The uncleanness of Satan, ... " (verse No.۱۱).

۶- They did not have complete obedience from the commander: " ... Those who say: 'We heard,' but they do not hear (indeed) " (verse No.۲۱).

۷- They were small in number and they were fearful to be hunted by the enemy: " ... you were few, ..., and were fearful that people would snatch you away, ..." (verse No. ۲۶).

Some of them had formerly committed treachery, (the event of ’Abul-Bābah, - ۸
.(described in verse No. ۲۷

Their leader was threatened and plotted against by disbelievers: “ ... Those who - ۹
(disbelieved plotted against you ...” (verse No. ۳۰

They were thirsty, and they fell in major ritual impurity while the sand under their -۱۰
.feet was soft and Allah sent down water for them

If the affairs were at their disposal, with those many difficulties they had, they - ۱۱
would never come to agreement: “... and had you agreed together one tryst, you
.(would have surely failed the tryst, ...” (verse under discussion

Wherever Allah pleases, He removes all the factors of weakness: “... but in order -۱۲
that Allah might bring about a matter which was to be done, ...” (verse under
.(discussion

Having all these helps, whoever does not believe will knowingly be destroyed, and -۱۳
whoever believes will knowingly believe: “ ... that he who perishes may perish by a
”... ,clear proof and he who lives may live by a clear proof

Do not judge hurriedly. They did not like to fight, but, later, they found out its - ۱۴
.goodness

Allah may change the ways and decisions, and, by this very way, Allah can be - ۱۵
.known

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۴۳- إِذْ يُرِيكَهُمُ اللّهُ فِی مَنَامِکَ قَلِيلاً وَلَوْ أَرَاکَهُمْ كَثِيراً

لَّفَشِلْتُمْ وَلَتَنَازَعْتُمْ فِی الاَمْرِ وَلکِنَّ اللّهَ سَلَّمَ

إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

Remember) when Allah showed them to you as few in your dream and had He) " .۴۳
,shown them as many

you would have become disheartered

and disputed about the matter; but Allah did save (you). Surely He is aware of what is
" .in the breasts

Commentary : verse ۴۳

Following the explanation of some Allah's graces and His helps unto the Muslims, this verse speaks about the number of pagans which was shown few in the eyes of the Muslims. This was done in a few stages. The first stage was that the Prophet (p.b.u.h) saw them as few in his dream, and, saying that to the Muslims, promoted their courage. The second stage was that He showed the number of the Muslims in the eyes of pagans so few that they would not call for further fresh forces from Mecca to .help them

It is principally true that prophets' dream is a glow of revelation, but that the Prophet of Islam (p.b.u.h.) saw the large crowd of the pagans so few in his dream was an indication to the reality of the inward state of the pagans, which was fear, weakness and incapability. Sura Al-Hashr, No. ۵۹, verse ۱۴ in this regard says: "... you may think ".them united, but their hearts are disunited

However, dream is one of the ways of communication, seeking help, and taking courage through Allah's succour. It should also be noted that, in the most terrible .conditions, Allah may protect believers and crush their enemies

:The verse says

Remember) when Allah showed them to you as few in your dream and had He) "
,shown them as many

you would have become disheartered and disputed about the matter; but Allah did save
" .(you). Surely He is aware of what is in the breasts

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p: ۲۷۲

۴۴- وَإِذْ يُرِيكَمُوهُمْ إِذِ الْتَقَيْتُم فِى أَعْيُنِكَمْ قَلِيلاً وَيُقَلِّلُكَمْ فِى أَعْيُنِهِمْ لِيَقْضِىَ اللّهُ أَمْراً كَانَ مَفْعُولاً وَإِلَى اللّهِ تُرْجَعُ الأمُورُ

۴۴. "And (remember) when He showed them to you, when you encountered (the enemy),

as few in your eyes, and He made you few in their

eyes in order that Allah may enact the matter which was destined to be done, and unto Allah all matters are returned."

Commentary : verse ۴۴

When infidels saw the crowd of the Muslims, they appeared in their eyes so few that they said they would send their slaves to destroy the Muslims.(۱) But when the war began and they were fighting, they saw the number of those Muslims two fold and they were afraid of them.(۲) Sura 'Āl-i-'Imran, No. ۳, verse ۱۳ says: "... they (infidels) saw twice as many as they were with the sight of the eye; ..."

Therefore, in order to help Muslims, Allah may utilize genetic authority and interference in the sights. The verse says:

"And (remember) when He showed them to you, when you encountered (the enemy), as few in your eyes, ..."

So, if the Will of Allah lies in an affair, He will remove all barriers. The verse continues saying:

"...and He made you few in their eyes in order that Allah may enact the matter which was destined to be done,

and unto Allah all matters are returned."

۱- ۱ Tafsīr-us-Sāfī

۲- ۲ Ibid

Section ۶: Steadfastness and Unity Enjoined

Point

– Steadfastness and Unity enjoined – Enemy demonstrated a show of its strength

False hopes given by Satan

۴۵– يَآ أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللّهَ كَثِيراً لَعَلَّكُمْ تُفْلِحُونَ

۴۵. " O you who have Faith! when you encounter a host (in battle), then stand firm,

and remember Allah much, that you may be prosperous."

Commentary : verse ۴۵

Now that Allah (s.w.t.) has commanded the Muslims to be steadfast in the battlefield, He says:

" O you who have Faith! when you encounter a host

(in battle), then stand firm,..."

That is, whenever you face with a group of infidels in war, stand firm for fighting against them, and do not escape. And, it is evident that believers generally do not fight save against hostile infidels.

Then the holy verse implies that, at the time of war, Muslims should seek help from Allah, the Mighty, so that not only they become victorious and successful in the present world but also they become prosperous

The verse continues saying:

".and remember Allah much, that you may be prosperous…"

Some commentators say that this part of the verse means that you should remember the promises of Allah, which He has given you about triumph, in order that your steadfastness might he increased.

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۴۶- وَأَطِيعُوا اللّهَ وَرَسُولَهُ وَلاتَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكَمْ وَاصْبِرُوا إِنَّ اللّهَ مَعَ الصَّابِرِينَ

.۴۶ "And obey Allah and His Messenger, and do not dispute, for you will become disheartered and your power will depart; and be patient, verily Allah is with the patient."

Commentary : verse ۴۶

Believers should obey Allah and His Messenger, and when they encounter their enemy, they should be united and avoid disputing . Otherwise, they may fear and lose their hearts, and begin fighting while their courage and power vanish.

The verse says :

"And obey Allah and His Messenger, and do not dispute, for you will become disheartened and your

power will depart;..."

Some commentators have said that they may lose victory and government as a result of it.

The Arabic term /rīh/, mentioned here, is a hint to progression, influence, and reaching the aim.

Some other commentators have said that if Muslims show discord with each other, they will not find the breeze of triumph upon their lives.

Thus, they should be patient in the war against the enemy, since Allah is with the patient ones. The verse says:

"... and be patient, verily Allah is with the patient."

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۴۷- وَلا تَكونُوا كَالَّذِينَ خَرَجُوا مِن دِيَارِهِم بَطَراً وَرِئَآءَ النَّاسِ وَيَصُدُّونَ عَن سَبِيلِ اللّهِ وَاللّهُ بِمَا يَعْمَلُونَ مُحِيطٌ

۴۷. " And do not be like those who got out from their homes boastfully and to show off to men and barring from Allah's way,

and verily Allah encompasses what they do."

Commentary : verse ۴۷

The verse addresses the believers, telling them not to be like the Quraysh who made up a group of mischievous drunkard persons to go out in order to protect their caravan. Intending ostentation and prohibiting others from the religion of Allah, i.e. Islam, they started from Mecca toward the land of Badr.

Their hypocritical act was that they wanted to pretend that they did not count Muslims so considerable and important that they would be fearful of them. But they should know that Allah is aware of their deeds and none of their acts is concealed to Him, the One Who gives them the retribution of their hypocritical deeds.

The verse says:

" And do not be like those who got out from their homes boastfully and to show off to men and barring from Allah's way, and verily Allah encompasses what they do."

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۴۸- وإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لاغَالِبَ لَكُمُ الْيَوْمَ مِنَ النَّاسِ وإِنِّى جَارٌ لَكُمْ فَلَمَّا تَرَآءَتِ الْفِئَتَانِ نَكَصَ عَلَى عَقِبَيْهِ وَقَالَ إِنِّى بَرِیءٌ مِنكُمْ إِنِّى أَرَى مَالا تَرَوْنَ إِنِّى أَخَافُ اللّهَ وَاللّهُ شَدِيدُ الْعِقَابِ

۴۸. " And (remember) when Satan made their deeds fair seeming to them and said:

' Today none of people shall overcome you,

and I will be a protector for you.'

But when the two hosts sighted each other, he turned upon his heels, and said: ' Indeed I am quit of you.

Verily I see what you do not see. Surely I fear Allah, and Allah is severe in retribution.' "

Commentary : verse ۴۸

Here, in this verse, another scene of the Battle of Badr, which happened on the day of war, has been illustrated.

At first, it implies that on that day, Satan made their deeds seem decorous to them, so that they would think of their actions optimistically and became encouraged by them. The verse says:

" And (remember) when Satan made their deeds fair seeming to them ..."

Satan's decoration is such that, by the way of stimulating lusts, desires, and indecent qualities in him, he makes the feature of man's actions so fair seeming to his eyes that he will terribly be attracted to it. Satan tempts them that today they have so many fighters with a lot of arms, so much so that none

:of people can overcome them, and they are an undefeating army. The verse says

"… ,and said: ' Today none of people shall overcome you …"

Then Satan adds that besides that, he is also their neighbour and so near to them that, at the necessary time, like a faithful sympathetic neighbor, he will withhold no :support from them. The verse continues saying

"… '.and I will be a protector for you …"

But when the two armies encountered each other and the angels came to help the army of Unity, the infidels observed the power and steadfastness of the Muslims. Then, Satan turned back and shouted at them, saying that he hated them (the :infidels). The verse says

,But when the two hosts sighted each other …"

:he turned upon his heels, and said

"… .Indeed I am quit of you '

Satan brought forth two reasons for his aweful turning back. The first reason was that :he said

"… .Verily I see what you do not see …"

By this phrase, Satan meant that he saw the signs of triumph in the features of the believing Muslims, as well as the effects of Allah's support and angels' helps among .them

Satan added another thing, saying that he was afraid of the painful punishment of :Allah in the scene which he saw very near. The verse says

"… surely I fear Allah …"

Allah's punishment is not such a simple thing that anybody can resist before it, but it is :certain that His retribution is sharp and severe. The verse says

".' and Allah is severe in retribution …"

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p: ٢٧٩

Section ۷: Enemy Weakened by Allah

Point

Enemy's trust in their strength – the destruction of Pharaoh's people cited – Disbelievers the vilest of animals – Repeated violation of the Covenant – To observe .equity even in return for treachery of the enemy

۴۹- إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِى قُلُوبِهِم مَرَضٌ غَرَّ هَؤُلآءِ دِينُهُمْ وَمَن يَتَوَكَّلْ عَلَى اللّهِ فإِنَّ اللّهَ عَزِيزٌ حَكِيمٌ

:Remember) when the hypocrites said, and those in whose hearts was a disease) " .۴۹

'.Their religion has deluded them '

".But whoever puts his trust in Allah, then Allah is indeed the Mighty, the Wise

Commentary: verse ۴۹

The persons who apparently express that they have believed in Islam but inwardly :they hesitate about it are those who carry a disease in their hearts. The verse says

,Remember) when the hypocrites said) "

"... :and those in whose hearts was a disease

Some commentators have said that there were several young men from Quraysh in Mecca who embraced Islam, and then, their fathers put them in prison. They were: Qays-ibn-Walīd-ibn-Muqayrah, 'Ali-ibn-'Ummayit-ibn-Khalf, 'Ās-ibn-Munbih, Hārith--ibn-Zam'ah, and Abū-Qays-ibn-Fākihat-ibn

Muqayrah. As soon as they saw the small number of the Muslims in war, they said that those people were prouded of their religion and, disregard the large crowd of pagans .there, they had been deceived by the Prophet (p.b.u.h.) and they came to fight

"... '.Their religion has deluded them ' ..."

Then Allah states the following phrase, meaning that they themselves were deluded. :The verse says

".But whoever puts his trust in Allah, then Allah is indeed the Mighty, the Wise ..."

That is, whoever delivers his affairs to Allah (s.w.t.) and trusts in Him while he tries to please Him by his good behaviour, Allah (s.w.t.) helps him and prepares the means of victory for him. The reason is that Allah is Mighty and Wise, and the one who refuges .to Him will be secured by His mightness and wisdom

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۵۰- وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلآئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ

۵۱- ذَلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ اللّهَ لَيْسَ بِظَلاَّمٍ لِّلْعَبِيدِ

۵۰. "And had you seen when the angles take away the souls of those who disbelieve,

smiting their faces and their backs (and saying):

'Taste the punishment of the burning.' "

۵۱. "This is for what your hands have sent ahead, and that Allah is not unjust unto the servants."

Commentary: verses ۵۰-۵۱

The verse indicates that were you to see when the angles take away the infidels, striking their faces and their backs, you would surprise. The objective meaning is the dead bodies of those who were killed in the Battle of Badr. The verse says:

"And had you seen when the angles take away the souls of those who disbelieve,

smiting their faces and their backs (and saying):

'Taste the punishment of the burning.' "

It has been said that a man came to the Prophet of Islam (p.b.u.h) and said that he had seen a trace on the back of Abūjahl which was like the trace of a horseshoe. The Prophet (p.b.u.h.) said that it had been the trace of the smiting of the angles.

Mujāhid had narrated that once a man told the Prophet (p.b.u.h.) that as soon as he decided to smite one of the

polytheists, he fell dead. The Prophet (p.b.u.h.) said that the angels had attacked the pagan before he started.

The angels tell the infidels that after this punishment there is another chastisement waiting them which is more burning and more blazing.

Some commentators have said that, on the day of the Battle of Badr, the angels had some arms made of iron. When they struck them on the polytheists, a fire burned their wounds, and the purpose of the phrase: ' taste the punishment of the burning ' is this very meaning.

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This retribution they are involved with is for the evil manner they showed from themselves in this life.

The reason why the verse says: ' This is for what your hands have sent ahead ', is that most of actions are done by the hands. The purpose here is their crimes, faithlessness, and sins. The verse says:

" This is for what your hands have sent ahead, and that Allah is not unjust unto the servants. "

Allah (s.w.t.) punishes the servants as much as they are deserving to, not more than that.

However, it is clearly understood from this verse that Allah does not punish anyone without having any sin, or for the sin another person has committed, because it is unjust. So, Allah seriously negates cruelty and injustice from Himself, when He says:

"...and that Allah is not unjust unto the servants. "

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۵۲- كَدَأْبِ ءَالِ فِرْعَوْنَ وَالَّذِينَ مِن قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللّهِ فَأَخَذَهُمُ اللّهُ بِذُنُوبِهِمْ إِنَّ اللّهَ قَوِىٌّ شَدِيدُ الْعِقَابِ

۵۲. " (O' Prophet! the manner of pagans of your time is also) like the manner of Pharaoh's clan and

,those before them, they disbelieved in Allah's Signs

".so Allah seized them for their sins. Verily Allah is strong, severe in retribution

Commentary: verse ۵۲

In this verse and its following couple of verses, the Qur'ān points to a constant Divine .way of manner about clans and nations

At first it addresses the Prophet (p.b.u.h.) and implies that the style and the state of the pagans of Quraysh is like that of Pharaoh's clan and the people who were before them. Those people rejected the Signs of Allah, therefore He punished them for their :sins. The verse says

" (O' Prophet! the manner of pagans of your time is also) like the manner of

Pharaoh's clan and those before them, they disbelieved in Allah's Signs, so Allah "... .seized them for their sins

It is certain that Allah (s.w.t.) is Mighty, Omnipotent, and His retribution is severe. The :verse says

".Verily Allah is strong, severe in retribution..."

Thus, there were not only the Quraysh and polytheists and idolaters of Mecca who rejected the signs of Allah and showed obstinacy before the Truth and disputed with the true leaders of humanity, and then they were involved with the retribution of their .sins, but also this is a permanent Divine Law

۵۳- ذَلِکَ بِاَنَّ اللّهَ لَمْ یَکَ مُغَیِّراً نِعْمَةً أَنْعَمَها عَلی قَوْمٍ

حَتَّی یُغَیِّرُوا مَابِاَنْفُسِهِمْ وَاَنَّ اللّهَ

سَمِیعٌ عَلِیمٌ

That is because Allah does not change a blessing He has bestowed on a people " .۵۳
,unless they change what is in their own selves

".and Allah is All-Hearing, All-Knowing

Commentary: verse ۵۳

Then, by mentioning the basic root of the subject, the Qur'ān makes this matter more clear. It implies that all of these are for that Allah does not alter whatever blessing He bestows on a people unless those people themselves alter their own conditions, and, :of course Allah is aware of everything. The verse says

That is because Allah does not change a blessing He has bestowed on a people "
,unless they change what is in their own selves

".and Allah is All-Hearing, All-Knowing

In other words, the graces and blessings of Allah (s.w.t.) are infinite, common, and general, but they reach people due to their eligibilities, suitabilities and competencies. When people utilize the blessings of Allah (s.w.t.) as a means for reaching unto their perfection, and show gratitude for them, which is the correct usage of them, Allah makes His blessings fixed and increased. But, when these blessings are used as a

,means for disobedience, injustice, mischief, and ingratitude

.He may take them back or changes them into some afflictions and calamities

Thus, alteration of the bounties and blessings always depend on our own selves, else .the blessings and merits of Allah are ceaseless

An Islamic tradition indicates that nothing can change the Divine blessings like what injustice does, since Allah hears the complaints of the oppressed. (At-Tafsīr-ul-(Furqān

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۵۴- كَدَأْبِ ءَالِ فِرْعَوْنَ وَالَّذِينَ مِن قَبْلِهِمْ كَذَّبُوا بِآيَاتِ رَبِّهِمْ

فَأَهْلَكْنَاهُم بِذُنُوبِهِمْ وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ

وَكُلٌّ كَانُوا ظَالِمِينَ

۵۴. " Like the manner of Pharaoh's clan and those before them, they denied the Signs of their Lord,

so We destroyed them for their sins, and We drowned pharaoh's clan, and all of them were unjust."

Commentary: verse ۵۴

Following this aim, the Qur'ān refers again to the state of some rich persons like the clan of Pharaoh and some groups of people from among former nations. It implies that the manner and worship of idolaters, concerning the change of blessings and facing with the severe retributions, is like the manner and circumstances of the people of Pharaoh and the people before them. The verse says:

" Like the manner of Pharaoh's clan and

those before them, ..."

They also rejected the Signs of their Lord which were sent down with the aim of their guidance, reinforcement, and felicity.

"... they denied the Signs of their Lord, ..."

Therefore, the Lord destroyed them, too, for their own sins. The verse continues saying:

"...so We destroyed them for their sins, ..."

And Allah drowned Pharaoh's clan in the waves of the sea. The verse remarks:

"… ,and We drowned Pharaoh's clan…"

All of those people were unjust and cruel, both to themselves and to others. The verse concludes:

"…and all of them were unjust."

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۵۵- إِنَّ شَرَّ الدَّوَآبِّ عِنْدَ اللّهِ الَّذِينَ كَفَرُوا فَهُمْ لاَيُؤْمِنُونَ

Verily the worst of animals in Allah's sight are those who disbelieve, so they will " .۵۵
".not have faith

Commentary: verse ۵۵

In verse No. ۲۲ from the current Sura, the meaning of the Qur'ānic phrase /šarr-ad-dawābb/ (the worst of animals) was introduced as ' those who do not contemplate ', while here, in this verse, they are defined as ' those who disbelieve '. The verse says:

Verily the worst of animals in Allah's sight are those who disbelieve, so they will not " ".have faith

So, the origin of infidelity is the absence of right intellect. The Qur'ān considers the feature of humanity of man in wisdom and belief, so that if he does not contemplate or paves the way of infidelity, he will be out of the circle of humanity. Thus, a true .human, indeed, is the one who is wise and has Faith

It is possible that a disbeliever has a title and rank with the people of his society, but .he is ' the worst of animals ' in the sight of Allah

It is cited in some commentary books that the referent of a concept of this verse is .the Jews, but this idea does not harm the generality of the concept of the verse

However, those who hear the call and invitation of prophets, and do not show any positive reflection to it, are

.' the worst of animals '

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۵۶- الَّذِينَ عَاهَدتَّ مِنْهُمْ ثُمَّ يَنقُضُونَ عَهْدَهُمْ فِى كُلِّ مَرَّهٍ وَهُمْ لايَتَّقُونَ

Those with whom you made a covenant, then they break their covenant every “ .۵۶
”.time, and they are not pious

Commentary: verse ۵۶

The agreement of the Jews with the Prophet (p.b.u.h.) was that they should not help pagans and not try to hurt the Muslims. But those groups of the Jews broke their .promise and for the Battle of Jandaq they helped pagans by selling them arms

.Therefore, breach of promise is not consistent with humanity

But breach of promise is the style of infidels. Faithfullness and chivalry are necessary :to piety. The verse says

Those with whom you made a covenant, then they break their covenant every time, “ ”.and they are not pious

Some Islamic traditions indicate that he who breaks promise is a hypocrite, although (he establishes prayers and observes the fast. (At-Tafsīr-ul-Burhān

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۵۷- فَإِمَّا تَثْقَفَنَّهُمْ فِى الْحَرْبِ فَشَرِّدْ بِهِم مَنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ

So, when you confront them in war, (by punishing them) scatter the ones " .۵۷

".behind them so that they might be admonished

Commentary: verse ۵۷

The Qur'ānic term /taθqafannahum/ is derived from the Arabic word /θaqifa/ which means 'to understand something quickly and carefully'. Then the word mentioned in the above-mentioned verse means that 'when you encounter infidels in war, you .'should face them very vigilantly in order not to be seized unawares

The Arabic word /taŝrīd/ means ' to cause insecurity, anxiety ' and ' to disperse '. Thus, the phrase means that you should attack the enemy in a manner and with a martial plan that their supporters out of the scene, and the forces behind them, become so terrified that they do not think of invasion and continuation of supporting them any .more

:The verse says

So, when you confront them in war, (by punishing them) scatter the ones "

".behind them so that they might be admonished

Islam is a religion of kindness and mercy, yet it does not tolerate treachery, breach of promise, and disturbance of the regularity and security. Then, infidels should be .punished so violently that they relinguish attacking you again

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Section ٨: Muslims prepared against enemies

Point

Muslims should be prepared to meet the enemy in any number

Muslims to be always prepared to meet the enemy in any number – Peace to be always the object of the fight –Unity, a Divine Gift – Allah's help promised against the .deception from the disbelievers

٥٨- وإِمَّا تَخافَنَّ مِن قَوْمٍ خِيانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَآءٍ

إِنَّ اللّهَ لايُحِبُّ الْخَآئِنِينَ

٥٩- وَلا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ لايُعْجِزُونَ

٥٨. " And if you fear treachery from a people, break off (the covenant) with them in like .manner

".Verily Allah does not like the treacherous

٥٩. " And let not those who disbelieve suppose that they have excelled (the Muslims): ".(verily they shall not weaken (you

Commentary: verses ٥٨–٥٩

The Qur'ānic term /'anbiŏ/is derived form /nabaŏa/ which means ' to throw '. Here it means: 'then throw their covenant back to them '. That is, from before they should announce and cancel the covenant so that they would not be seized unawares and .you, too, would not have acted cowardly

The holy phrase /‘alā sawā’ /either means ‘ behaving correspondingly ’, viz. in the same manner that they think of plotting and breaching promise, you may cancel the covenant, too. Or, it means the clear canceling of the covenant, or having a just (behaviour toward the enemy. (Al-Mizām

The verse is about the situation where there are some evidences upon the enemy’s plot for invasion. So, in order to avoid it, precedence in canceling the covenant should .be performed

The performance of canceling the covenant is just when behaving correspondingly. :The verse says

And if you fear treachery from a people, break off (the covenant) with them in like “ ”.manner. Verily Allah does not like the treacherous

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And take the control of everything so vigorously that infidels do not think that they :have preceded you. The verse says

And let not those who disbelieve suppose that they “

”... :(have excelled (the Muslims

:But, infidels can not gain anything through treachery. The verse continues saying

”.(verily they shall not weaken (you...“

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۶۰- وَأَعِدُّوا لَهُم مَااسْتَطَعْتُم مِن قُوَّةٍ وَمِن رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللّهِ وَعَدُوَّكُمْ وءَاخَرِينَ مِن دُونِهِمْ لاتَعْلَمُونَهُمُ اللّهُ يَعْلَمُهُمْ

وَمَا تُنْفِقُوا مِن شَىْءٍ فِى سَبِيلِ اللّهِ يُوَفَّ إِلَيْكُمْ

وَأَنْتُمْ لاتُظْلَمُونَ

۶۰. " And prepare against them whatever you can of

(military) power and of war-horses,

to frighten thereby the enemy of Allah,

and your enemy, and others besides them,

whom you do not know (but) Allah knows them.

And whatever things you spend in the way of Allah shall be repaid to you in full,

and you will not be dealt with unjustly. "

Commentary: verse ۶۰

Increase of War Power and Its Aim!

Adapting to the former instruction upon Islamic Struggle, in this verse the Qur'ān points to an important principal which must be observed by Muslims in different ages. This principal is the necessity of enough war preparation against the enemy.

At first, it says:

" And prepare against them whatever you can of (military) power and of war-horses, ..."

That is, do not wait until the enemy attacks you and then make yourselves prepare to fight. You should be prepared

.enough from before to stand against the probable attacks of the enemy

The concept of the verse is so vast that it quitely adapts to any time and any place. If this great Islamic instruction which says: " And prepare against them whatever you can of (military) power …" is preached as a common motto everywhere and all Muslims apply it in their own lives, whether they are young or old, educated or uneducated, writer or speaker, soldier or officer, farmer or merchant, it will be .enough to make amends their retardation

Practical life of the Prophet of Allah (p.b.u.h.), as well as the great leaders of Islam, also show that they never neglected any opportunity of fighting against their enemies. They would not disregard any matter, small and great, about supplying arms and personals, encouraging their soldiers, choosing a suitable camping-place, deciding on a proper time for attacking the enemy, and utilizing all kinds of military .methods

Next to the statement of this instruction, the Qur'ān points to the logical and manly aim of this subject. It implies that the aim is not that you mow the nations of the world, and even the people of your own community, by kinds of destructive arms. You should not spoil the towns and lands, or take in possession the properties and lands of others, or expand the principals of slavery and colonialism in the world. But, the aim is that by these means you frighten the enemy of Allah (s.w.t.) and those who are the :enemy of yours. The verse continues saying

"… ,to frighten thereby the enemy of Allah, and your enemy …"

The reason of it is that usually most of the enemies of the truth do not pay attention to the logical statements and human

.principals. They do not understand anything but the logic of force

Then, the Qur'ān adds that in addition to these enemies, whom you know, you have some other enemies whom you do not know, but Allah knows them, and with the increase of the military preparation in yourselves they may fear and return back. The :verse says

"... .and others besides them, whom you do not know (but) Allah knows them..."

This statement contains an instruction for the Muslims of today, too. It implies that Muslims should not lay emphasis only on their known enemies and confine their preparation to the limit of struggling before them. They should also consider their probable enemies who are in potency, and prepare the utmost power and necessary .forces they can

Finally, the Qur'ān points to another important matter. It implies that preparing power, forces, enough military instruments and different means of defence need a financial source. Therefore, it commands Muslims to supply this capital through a general cooperation. They must know that whatever they spend in this way they have .spent it in the way of Allah, and it will not be decreased

:The verse says

"... ,And whatever things you spend in the way of Allah shall be repaid to you in full..."

Equal to all that they give and, even more than that, will be repaid to them so that no :injustice will be dealt with them. The verse ends as follows

" .and you will not be dealt with unjustly..."

:Explanations

This verse is an instruction upon the Muslims to be prepare before the enemy from all points of view. They are commanded to supply any kind of arms and possibilities, to utilize all means and methods of propagation, even mottoes and poems, that may .cause the fright of infidels from the military power of Muslims

When the Prophet (p.b.u.h.) was informed that a new weapon had been made in .Yemen, he sent someone to Yemen to supply it

It is narrated from the Prophet (p.b.u.h.) that by means of an ‘ arrow ’ three persons will be sent into Paradise: its constructor, the one who prepares it, and the person who throws (it toward the enemy of Allah). (Tafsīr-i-Furqān, narrated from Ad-Dur-ul-.(Manthūr

In Islam, financial winning and losing in the races of shooting, and horsemanship, .have been counted permissible in order that military preparation might be supplied

It is not such that everywhere logic and discussion are enough and effective, but .sometimes enforcement and power should come in the scene, too

That is why Muslims should always supply the most advanced military possibilities for the defence in such a manner that nothing may be neglected, whether they are of the kinds of political and material power, or the possibilities of propaganda and .precausions

In Islam, all people are soldiers and general mobilization is necessary. It is also necessary to cast terror into the hearts of the enemies. A tradition indicates that even by tinging the

beard do frighten the enemy, so that they do not say the Islamic troop is old. (At-Tafsīr-ul-Furqān, narrated from Man-lā-Yahduruhul-Faqīh)

However, the war-horses are those horses which are kept ready and fed sufficiently in stables, not those which are left free.

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۶۱- وإِن جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللّه

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

(And if they incline to peace, then you (too " .۶۱

".incline to it and put your trust in Allah; verily He is the All-Hearing, the All-Knowing

Commentary: verse ۶۱

This verse discusses about peace with the enemy and it makes this fact more clear. It :says

"... And if they incline to peace, then you (too) incline to it "

And, since, at the time of signing the treaty of peace, men often involve with doubts and hesitations, it commands the Prophet (p.b.u.h.) that he does not hesitate in accepting the suggestion of peace when its conditions are logical, wisely, and justly. He is ordered to trust in Allah, because He both hears their debates and is aware of .their intentions

:The verse continues saying

".and put your trust in Allah; verily He is the All-Hearing, the All-Knowing ..."

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۶۲- وإن يُرِيدُوا أَن يَخْدَعُوكَ فإِنَّ حَسْبَكَ اللّهُ هُوَ الَّذِی أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ

.And if they intend to deceive you, Allah is indeed sufficient for you " .۶۲

".It is He Who strengthened you with His help and with (the support of) the believers

Commentary: verse ۶۲

If the leader of Muslims is certain of the enemy's trickery around the peace, the situation changes. But, in the case of the existence of probable of good intention, it .should be vigilantly accepted

Some Islamic traditions indicate that ' the Prophet's support performed by the .(.believers ' has been rendered into his support performed by Haḍrat Ali (a.s

Also Ibn-i-'Asākir narrates from 'Abū-Hurayrah that, it is written on the 'Arsh: " There is no good but I, (and) there is no partner for Me. Muhammad (p.b.u.h.) is My servant and My Messenger. I supported him by Ali ". This is the same thing that Allah says in (this verse. (Tafsīr-ul-Furqān, taken from Durr-ul-Manthūr, vol. ۳, p. ۱۹۹

:The verse says

.And if they intend to deceive you, Allah is indeed sufficient for you"

It is He who strengthened you with His help and with

".the support of) the believers)

It is understood from this verse that Muslims should accept the suggestion of peace in order that they would not be

.introduced as ‘the seekers of war’, but they must be vigilant not to be deceived

If we do our duties accordingly, we must not be afraid of difficulties, since Allah solves .the difficulties

It is He Who strengthened you with His help and with (the support of) the … “ ”.believers

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۶۳- وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِی الْاَرْضِ جَمِیعاً مَآ أَلَّفْتَ بَيْنَ

قُلُوبِهِمْ وَلَكِنَّ اللّهَ أَلَّفَ بَيْنَهُمْ

إِنَّهُ عَزِيزٌ حَكِيمٌ

.And He caused affection between their hearts " .۶۳

,Had you spent all that is in the earth

you could not have caused affection between their hearts, but Allah caused affection ;between them

".verily He is the Mighty, the Wise

Commentary: verse ۶۳

The verse, addressing the Prophet (p.b.u.h.), implies that these sincere believers who have gathered around you, and refrain no sacrifice to offer you, formerly were some scattered people, enemy with each other. Then Allah showered the light of guidance upon them and created love and affection between them so intensively that if you spent the whole wealth from over the earth you could not wipe out the grudges of the .Age of Ignorance from their hearts

But, through the way of good device and by Islam, Allah created love and affection between them. The deeds of Allah are all done wisely and for common good. This very thing is one of the great miracles that the Prophet of Allah (p.b.u.h.) was sent to a people that, before Islam, if one of them was given a slap in the face, for its sake the fire of some fights would be lit and so much blood would be shed. But, through the way of Faith, all those enmities and deeds done contumaciously disappeared and love and understanding

substituted them. They became so faithful that they would not refuse killing father, son and brother for the sake of their Faith. Allah announces that He has done this work Himself. The holy verse says:

"And He caused affection between their hearts. Had you spent all that is in the earth,

you could not have caused affection between their hearts, but Allah caused affection between them;

verily He is the Mighty, the Wise."

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۶۴- يَآ أَيُّهَا النَّبِيُّ حَسْبُکَ اللّهُ وَمَنِ اتَّبَعَکَ مِنَ الْمُؤْمِنِينَ

".O Prophet! Allah suffices you, and the believers who follow you " .۶۴

Commentary: verse ۶۴

A group of the Jews of Banī-Qurayzah and Banī-Nadīr falsely suggested to help the Prophet (p.b.u.h.). The above holy verse was revealed saying that the believers were sufficient for him.

In 'Fadā'il-us-Sahābah', a book written by Hāfiz-'Abū-Na'īm, a famous Muslim scholar, it is cited that the objective meaning of ' the believers ', mentioned in this verse, is Ali-ibn-Abī-Tālib (a.s.).(۱)

Allah, the Prophet (p.b.u.h.), and the believers are wholly the basis of the Islamic system. In an Islamic society, the leader is appointed with the Divine criterions. His law is originated from revelation, and people are obedient to the leader and the law.

Obedience accompanied with Faith is a value, while obeying the leader without having Faith, or having Faith without following the leader is useless. The verse says:

" O Prophet! Allah suffices you, and the believers

who follow you."

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۱- Al-Qadīr, vol. ۳, p. ۵۱ ۱

Section ۹: Muslims should be prepared for all Eventualities

Point

Muslims to be ready to meet all eventualities – The triumph of lesser number of the Muslims over the manifold

– strength of the enemy prophesied – Law regarding taking war captives

.To be always guarded against evil and fearing Allah

۶۵- يَـآ أَيُّهَـا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَـالِ إِن يَكُن مِنكُمْ عِشْـرُونَ صَـابِرُونَ يَغْلِبُوا مِاْئَتَيْنِ وَإِن يَكُن مِنكُمْ مِاْئَةٌ يَغْلِبُوا أَلْفاً مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لاَيَفْقَهُونَ

۶۵. "O Prophet! Urge on the believers to fight. If there be of you twenty patient (steadfast men), they shall overcome two hundred, and if there be of you a hundred (steadfast ones),

,they shall overcome a thousand of those who disbelieve

" .for they are a people who do not understand

Commentary: verse ۶۵

This verse negates the equilibrium of forces in figure. It emphasizes on the spirit, Faith and perseverance with patience. So, in order that no one supposes that the triumph of twenty fighters before two hundred ones is an exaggeration, it repeats .that one hundred strivers may win one thousand fighters, if they are believers

In the early battles of Islam, there have never been any statistic equilibrium. In the Battle of Badr, there were three hundred and thirteen believers in front of one thousand infidels. In Uhud, seven hundred Muslims fought against three thousand fighters. In the Battle of Khandagh, three thousand strivers struggled before ten thousand enemies. In Mūtah, there were ten thousand Muslims in front of one .hundred thousand pagans

One of the duties of an Islamic leader is to encourage people to Holy Struggle. The function of the statement of the commander before military activities is very .effective

:Therefore, in wars and Holy Struggles, propagation is necessary. The verse says

"... .O prophet! Urge on the believers to fight "

The definite factor in the battlefields of Muslims is Faith and perseverance with .patience, not the number of strivers alone

That was why, at the beginning, under the command of Holy Struggle, the army of :Islam, which was one tenth of that of the enemy, won the battle. The verse says

,(If there be of you twenty patient (steadfast men ..."

,(they shall overcome two hundred, and if there be of you a hundred (steadfast ones

they shall overcome a thousand of those

"... ,who disbelieve

The soldier of Islam should have these three qualities: Faith, patience, and vigilance. The Qur'ān qualifies ' the believers ' with patience, while about the disbelievers, the :verse says

" .for they are a people who do not understand..."

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۶۶- الأنَ خَفَّفَ اللّهُ عَنكَمْ وَعَلِمَ أَنَّ فِيكَمْ ضَعْفاً فَإِن يَكَن مِنكَم مِّائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِن يَكَن مِنكَمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ

بِإِذْنِ اللّهِ

وَاللّهُ مَعَ الصَّابِرِينَ

.Now Allah has lightened it for you, and He knows that there is weakness in you " .۶۶

,(So, if there be of you a hundred patient (steadfast men

they will overcome two hundred; and if there be of you a thousand, they will overcome two thousand by the

leave of Allah; and Allah is with the patient

".(steadfast ones)

Commentary: verse ۶۶

The purpose of 'weakness', mentioned in the verse, is weakness in Faith and spiritualities, because the troops of Islam had not become decreased from the point .of physical strength and number when they defeated

In this verse, and the verse before it, the Qur'ān points to three spiritual aspects which are the factors of victory, the absense of which is a preparation for defeat; they .are: patience, Faith, and vigilance

Thus, the main function in victory is by the leave and Will of Allah, else, in the Battle of .Hunayn, where there were so many fighters, Muslims defeated and ran away

:The verse says

.Now Allah has lightened it for you, and He knows that there is weakness in you “

,(So, If there be of you a hundred patient (steadfast men

they will overcome two hundred; and if there be of you a thousand, they will

”... ;overcome two thousand by the leave of Allah

However, the patient are loved by Allah and they are in His refuge. The verse ends as :follows

”.(and Allah is with the patient (steadfast ones ...“

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۶۷- مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُ أَسْرى حَتّى يُثْخِنَ فِى الاَرْضِ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللّهُ يُرِيدُ الاَخِرَةَ

وَاللّهُ عَزِيزٌ حَكِيمٌ

It is not (fit) for any prophet to have captives unless he has thoroughly triumphed “ .۶۷

,in the land. You desire the transitory world

”.while Allah desires (for you) the Hereafter; and Allah is the Mighty the Wise

Commentary: verse ۶۷

Allah has allowed no prophet to take the members of the enemy as captives and to keep them as pledge in order to take money from them, or hold them under obligation and let them go; unless that he exaggerates in killing the heathens and destroying them so that it becomes as a warning to others and that he gains authority. The verse :says

It is not (fit) for any prophet to have captives unless he has thoroughly triumphed in “ ”... .the land

The next phrase of the verse addresses the Muslims, not the Prophet (p.b.u.h.), because their desire was that they could take money from the captives and let them go. The purpose is that, in the first battle, i.e. the Battle of Badr, before gaining .authority on the earth, they took ransom

The Arabic phrase: /‘arad-ad-dunyā/ means the property of the world which is :something vanishable. The verse continues saying

"… ,You desire the transitory world…"

You pursue the wealth of the world while Allah desires the rewards of the Hereafter :for you. The verse says

"… ;while Allah desires (for you) the Hereafter…"

The helpers of Allah will never be defeated, and verily Allah acts wisely; then, do perform whatever He commands you, so that you enjoy the help of Allah. The verse :ends

".and Allah is the Mighty the Wise…"

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۶۸- لَوْلاَ كِتَابٌ مِنَ اللّهِ سَبَقَ لَمَسَّكَمْ فِيمآ أَخَذْتُمْ عَذَابٌ عَظِيمٌ

۶۹- فَكُلُوا مِمَّا غَنِمْتُمْ حَلاَلاً طَيِّباً وَاتَّقُوا اللّهَ

إِنَّ اللّهَ غَفُورٌ رَحِيمٌ

۶۸. " Had it not been for a prior ordinance from Allah, there would have fallen you

".(a great chastisement for what you had taken to (improperly

۶۹. " Eat then of what you have acquired in war as booty, (which is) lawful and good;

".and be in awe of Allah; verily Allah is Forgiving, Merciful

Commentary: verses ۶۸-۶۹

Once more in this verse the Qur’ān reprimands and scorns those who put into danger the important social interests for their own fleeting financial gains. It says:

" Had it not been for a prior ordinance from Allah, there would have fallen you

".(a great chastisement for what you had taken to (improperly

But, as it was mentioned in some other verses of the Qur’ān before, Allah’s way of treatment is that, at first He explains the ordinances, then there will be His punishment for the disobedients of them.

In the second verse, the Qur’ān refers to another ordinance of the ordinances concerning captives of war, and points to the question of ransom.

After the time when the Battle of Badr was ended and some captives were taken, a group of Ansār (the Helpers) told the Prophet (p.b.u.h.) that they had killed seventy pagans and had kept seventy of them in captive, all of whom were from his tribe and, in fact, they were his captives. They asked the Prophet (p.b.u.h.) to remit those captives to them so that they could take ransom from them for their emancipation. When the Prophet (p.b.u.h.) was waiting for the descent of revelation in this regard, the verse was revealed and the permission of taking ' ransom ' for their emancipation .was issued

However, the verse lets Muslims use this spoil of the war, (i.e. the amount they used :to take for emancipating captives). It says

,Eat then of what you have acquired in war as booty "

"... ;which is) lawful and good)

This sentence may have a vast meaning, and, besides the subject of ' ransom ', it .encompasses other booties, too

Then, it commands them to be Godwary and to avoid disobeying Allah. The verse :continues saying

" ;and be in awe of Allah..."

This meaning refers to the fact that these kinds of booties being lawful should not cause that the aim of strugglers in battlefields to be gathering spoils of war or taking some captives for ransom, and if formerly they had such disgraceful intentions in .mind, they must leave them out now

At the end of the verse, the Qur'ān promises remition and forgiveness about the past :when it says

".verily Allah is Forgiving, Merciful ..."

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Point

Captives of war to be released – Help to those who did not migrate nor endeavoured – in the way of Allah not incumbent upon the Muslims

.Position of those who believed, migrated and endeavoured in the way of Allah

۷۰- يَآ أَيُّهَا النَّبِىُّ قُل لِمَن فِى أَيْدِيكُم مِنَ الاَسْرَى إِن يَعْلَمِ اللّهُ فِى قُلُوبِكُمْ خَيْرَاً يُؤْتِكُمْ خَيْراً مِمَّآ اُخِذَ مِنكُمْ وَيَغْفِر لَكُمْ

وَاللّهُ غَفُورٌ رَحِيمٌ

O Prophet! Say to the captives in your hands: ' If Allah knows any good in your " .۷۰ ,hearts

,He will give you better than what has been taken away from you

".and He will forgive you; and Allah is Forgiving, Merciful

Commentary: verse ۷۰

In the occasion of revelation of the verse, it has been cited that 'Abbās, 'Aqīl, and Nufil were captured as captives of war in the Battle of Badr. By taking ransom, the Prophet (p.b.u.h.) emancipated them, and they embraced Islam. Later, the money which was (taken as their ransom was returned to them, too. (Tafsīr-i-Nūr-uth-Thaqalayn

Most commentary books indicate that in the Battle of Badr some Muslims said that: for observing the respectability of the

Prophet (p.b.u.h.), 'Abbās, the Prophet's uncle, should not be taken ransom from. The Prophet (p.b.u.h.) said: " By Allah, I do not renounce a dirham (a silver coin) of it." Then, the Prophet (p.b.u.h.) told his uncle: " You are wealthy; then pay ransom for yourself and for your brother's son, 'Aqīl." 'Abbās said: " If I pay ransom, I will become empty of money." The Prophet (p.b.u.h.) answered: " You can spend out of money you have in Mecca with your wife, 'Umm-ul-Fadl." 'Abbās said: " None knew this matter. I understood that you are truly a prophet." And, at once, he became a Muslim at his .presence

:In the Islamic system, there are three choices of designs for war captives

١- Emancipating them without ransom; like what happened in the conquest of Mecca, .where no captive was taken

٢ - Emancipation of captives of war by taking ransom in cash, or by exchange of .captives

٣ - Keeping captives under the control of Muslims in order to hinder the enemy of Islam to be strengthened, and to teach Islam gradually to them both, maybe they be .guided to it

Choosing either of these three choices to be practically acted is in the authority of the .Islamic judge

Captives must be treated in such a manner that it prepares them to be guided. Thus, the aim of war is guiding people and defeating the illegitimate ruler, not slaughtering, .spoiling, taking captives and taking ransom

:That is why preaching and guiding captives is necessary. The verse says

" O Prophet! Say to the captives in your hands: ..."

:And, the true ' good ' is Faith. The holy verse continues saying

If Allah knows any good in your hearts, He will give you better than what has been …"
;taken away from you, and He will forgive you

".and Allah is Forgiving, Merciful

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p: ٣١٥

۷۱- وإِن يُرِيدُوا خِيَانَتَکَ فَقَدْ خَانُوا اللّهَ مِن قَبْلُ فَأَمْكَنَ مِنْهُمْ

وَاللّهُ عَلِيمٌ حَكِيمٌ

۷۱. " And if they intend to betray against you, then they have been betraying Allah from before, but He gave (you) power over them;

and Allah is All-Knowing, All-Wise.

Commentary: verse ۷۱

Muslims should neither treat the troops of the enemy with one hundred percent of suspition, nor in a full favourable opinion. There should be neither a bare harshness nor a mere kindness, but they should be alert, confident in Allah, decisive, and merciful.

The manner of enemies is always treacherous. The verse says:

" And if they intend to betray against you, then they have been betraying Allah from before, ... "

But Allah is right and legitimate, and gives triumph to His adherents. The verse continues saying:

"... but He gave (you) power over them; ..."

Allah is aware of the enemies' intentions, and in the commandments which He issues, He is the Wise and the Controller of common interest. The verse says:

"... and Allah is All-Knowing, All-Wise. "

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۷۲- إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِی سَبِيلِ اللّهِ وَالَّذِينَ ءَاوَوْا وَنَصَرُوا أُوْلَئِکَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ

وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا مَا لَکُمْ مِن وَلاَيَتِهِم مِن شَیْءٍ حَتَّی يُهَاجِرُوا وَإِنِ اسْتَنْصَرُوکُمْ فِی الدِّينِ فَعَلَيْکُمُ النَّصْرُ

إِلاَّ عَلَی قَوْمٍ بَيْنَکُمْ وَبَيْنَهُم مِيثَاقٌ وَاللّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Verily those who believed and migrated and strove with their properties and " .۷۲

,(their selves in the way of Allah, and those who gave shelter and helped (the strivers

.those are friends one of another

And those who believed but they did not migrate, you have not any friendship towards .them until they migrate

Yet if they ask your help for (the sake of) religion, then it is your duty to help (them), ;save against a people with whom you have a treaty

".and Allah sees all that you do

Commentary: verse ۷۲

Those who had Faith and, for the love of Allah and Messenger, separated from their homes and relations, i.e. they migrated from Mecca to Medina, and those who gave shelter to the Emigrants and helped them in war against their enemies, i.e. Ansār (the Helpers), inherit each other. The Emigrants and the Helpers inherited from each other because

of the brethren contract they concluded from the beginning with each other until the time when this matter was abrogated by Sura Al-'Anfāl, No. ٨, verse ٧٥, which says: "... .″...and the blood relatives are nearer to each other

If the believers who did not migrate ask you to help them for the sake of the religion of Allah against infidels, you should help them, except for the group of infidels who have concluded the agreement of non-opposition with you. In this case you can not :help the Muslims in war against them. The verse says

Verily those who believed and migrated and strove with their properties and "

,(their selves in the way of Allah, and those who gave shelter and helped (the strivers

.those are friends one of another

And those who believed but they did not migrate, you have not any friendship towards .them until they migrate

Yet if they ask your help for

the sake of) religion, then it is your duty to help (them), save against a people with) ;whom you have a treaty

".and Allah sees all that you do

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۷۳- وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ إِلاَّ تَفْعَلُوهُ تَكُن فِتْنَهٌ فِی الاَرْضِ وَفَسَادٌ كَبِيرٌ

.۷۳ "And (as for) those who disbelieve, they are friends one of another. If you do not so, there will be confusion in the earth and a greater mischief."

Commentary: verse ۷۳

The meaning of this verse is that Muslims should refrain from being friends of infidels and helping them, though they may be their close relatives. They should leave out their guardianship, too.

If you do not do what Allah (s.w.t.) has commanded you, there will appear a great confusion and a great mischief in the earth. That is, if you do not settle a relation of brotherhood between yourselves, and some of you do not take one another as guardians, even by inheriting from each other, and do not prefer the connection of Islam to the connection of relationship, nor cut off the communication between you and pagans, you will confront a great confusion and mischief in the earth. For, as long as Muslims are not untied before infidels, polytheism will remain and pagans will be bold upon Muslims and will call them towards infidelity.

The verse says:

"And (as for) those who disbelieve, they are friends one of another. If you do not so, there will be confusion in the earth and a greater mischief."

۷۴- وَالَّذِینَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِی سَبِیلِ اللّهِ وَالَّذِینَ ءَاوَوْا وَنَصَرُوا اُوْلَئِکَ هُمُ الْمُؤْمِنُونَ حَقّاً لَهُم مَغْفِرَةٌ وَرِزْقٌ کَرِیمٌ

۷۴. "And (as for) those who believed and migrated and strove in the way of Allah,

and those who gave shelter and helped, those are the believers truly;

for them is forgiveness and a noble sustenance."

Commentary: verse ۷۴

Then Allah refers again to the Emigrants and the Helpers (Ansār) and admires them. The verse says:

"And (as for) those who believed and migrated and strove in the way of Allah,

and those who gave shelter and helped, those are the believers truly; ..."

The evidence of this statement is that they both emigrated, and helped the Muslims, and separated from their relatives, and also, by spending their properties for the sake of the religion of Allah, they proved their true Faith. The verse continues saying:

"... for them is forgiveness and a noble sustenance."

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۷۵– وَالَّذِينَ ءَامَنُوا مِن بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُوْلَئِكَ مِنكُمْ وأُوْلُواْ الاَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِى كِتَابِ اللّهِ

إِنَّ اللّهَ بِكُلِّ شَىْءٍ عَلِيمٌ

And those who believed afterwards and migrated and“ .۷۵

,strove with you, they are of you

and the blood relations are nearer to each other

”.in the book of Allah; verily Allah knows everything

Commentary: verse ۷۵

The objective of the first part of the verse is those who believed after the first .Emigration, and they migrated, too

:The verse saying

”… ,And those who believed afterwards and migrated and strove with you“

It is similar to the content of Sura Al-Hashr, No. ۵۹, verse ۱۰, which says: “And those ”… who came after them

:The verse continues saying

”… ,they are of you …“

This holy phrase means that they are like you and their judgement from the point of obligation of their friendship and helping them is the same as the judgement of yours, .although they believed and migrated after you

”…and the blood relations are nearer to each other…“

That is, relatives are in precedence when they inherit. In other words, when .inheriting, some of them are more deserve from some others of the relatives

This ordinance has been abrogated the heritage ordinance which had been issued .because of Emigration and helping

”... ;in the book of Allah...“

some of the commentators have said that the holy phrase “in the book of Allah” means in the ‘ Protected Tablet ’, while some others have said that this holy phrase :here means

.’ in the Qur’ān ‘

This holy verse can be taken as an evidence to the fact that whoever is nearer to the dead, from the point of relation, is more deserve to inheriting from him. The verse :ends as follows

”.verily Allah knows everything...“

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The End of Sura Al-‘Anfāl

(Sura At–Taubah (Barā’at)No. ۹ (۱۲۹ verses

:The Feature of Sura At–Taubah

This Sura, which is the ninth Sura of the Qur’ān, contains ۱۲۹ verses and has been revealed in the ninth year A.H. (anno Hejira). Some parts of the Sura were revealed before the Battle of Tabūk, some parts during the Battle, and other parts were .revealed after it

Regarding the Islamic literature, the most recorded known names of this Sura are ‘ At-Taubah ’ and ‘Al-Barā’at ’. Since the subject of repentance of man and the return of the grace of Allah has repeatedly been referred to in this Sura, it has been called ‘ At-Taubah ’, and for the fact that the Sura begins with the declaration of immunity .’ towards idolaters, it has been named ‘ Al-Barā’at

The subject matters of this Sura are mostly related to the subject matters of Sura Al-’Anfāl. For this matter, some commentators, considering this Sura the continuation of that one, have said that, because of this circumstance, Sura At-Taubah has not needed to have the holy phrase Bismillāh-ir-Rahmān-ir-Rahīm. But, according to Sh‘iah’s belief, the traditions which have been received from Ahlul-Bayt (a.s.) denote that this Sura is independent and the absence of Bismillāh at its beginning is for its wrathful tone due to the idolaters. The holy phrase Bismillāh is an indication of mercy and security, while this Sura has been commenced with the declaration of immunity .towards perjured idolaters

For the importance of this Sura, the word of the Messenger of Allah (p.b.u.h.) is sufficient when he said: “ The Suras Al-Barā’t and Tauhīd were revealed accompanied ”.with seventy thousand rows of the angels

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(Sura At-Taubah (Al-Barā’at

Section ۱: Immunity Declared

Point

Muslims no more liable to give amnesty to the enemy idolaters – Except to those who – were faithful to the covenant – Those who believe in Islam to be pardoned

.Idolaters to be given protection when they seek it

۱- بَرَآءَةٌ مِنَ اللّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُم مِنَ الْمُشْرِكِينَ

This is a declaration of) immunity from Allah and) “ .۱

”.His Messenger towards those of the polytheists with whom you made covenant

:Some Points Necessary to Be Noted

In the Islamic traditions, the name of this Sura has been introduced as ‘ Barā’at ’ -۱ and ‘ Taubah ’. This fact makes it clear that this Sura is not a part of Sura Al-’Anfāl, but .it is an independent one

The content of this Sura has a tone of indignation. For this reason it has begun -۲ without the holy phrase Bismillāh. By this sign we understand that the holy phrase Bismillāh-ir-Rahmān-ir-Rahīm at the beginning of every Sura belongs to that very sura and is a part of it. Thus, this holy phrase has not been located as a ceremonial .phrase at the beginning of every Sura

p: ۳۲۵

The declaration of Barā'at (immunity) was for the infidels' perjury which has been -۳ referred to in verses ۷ and ۸ of the current Sura. In Islam, the general law is that promises should be fulfilled, and as long as the opposite party is faithful to the treaty, it should be kept, too. Moreover, in that circumstance, it was for the reason of their weakness that the Muslims had to accept that treaty, else, the desire of the Muslims .was the destruction of idolism as rapidly as possible

:Some Details upon These Verses

In the eighth year A.H., Mecca was conquered, but the pagans still continued coming into Meccan to perform their worshipping rites which was, of course, a mixture of superstitions and aberrations. Among their customs it was seen that they used to give in charity the clothing with which they had circumambulated. Once it happened that a woman desired to perform some more circumambulations after finishing her first circumambulation, but, since she had no more clothes with her, she had to .circumambulate nakedly while people were watching her

That circumstance was not tolerable for the Prophet (p.b.u.h.) and the Muslims, who were in a very high degree of power. The Prophet (p.b.u.h.) was waiting for the command of Allah until when this Sura was revealed in Medina. The Messenger of Allah (p.b.u.h.) commissioned Abū-Bakr to convey some verses of it unto the people of Mecca. The Prophet (p.b.u.h.) chose him, maybe, for the reason that he was an old .man and people were not sensitive to him

But, after Abū-Bakr had left Medina towards Mecca, Angel Gobriel appeared to the Holy Prophet (p.b.u.h.) and brought a Message from Allah denoting that the recital of those verses of

the Qur'ān should be conveyed either by the Holy Prophet himself or by the one who is of him. As soon as the divine command was received, the Prophet (p.b.u.h.) called Hadrat Ali (a.s.) and instructed him to do it. He said: " I am his and he is mine." It was so that, in the midst of the way, Ali (a.s.) took away the verses from him and went into .Mecca where he recited them unto the pagans

The details of the recitation of the verses of this Sura by Ali (a.s.) are recorded in the books of the Sunnites, too. Some Prophet's companions such as: Abū-Bakr himself, Ali (a.s.), Ibn-'Abbās, 'Anas-ibn-Mālik and Jābir-ibn-'Abdillah 'Ansārī have narrated them (and quoted them inside a lot of Islamic sources. (١

Some of the Sunnite writers have tried to pretend this fact as an ordindary matter so that it would not be counted as a kind of privilege for Hadrat Ali (a.s.). They have considered the mission of recitation of the verses given to Ali (a.s.) as a manner of complying with his request, not as a privilege for him; while for complying with any one's request, a safe mission might be given to him, not the recitation of the verses of declaration of Barā'at (immunity) from pagans, in the region of infidelity and by a person who had killed many of the idolaters in different wars and where a lot of the .people were carrying his hatred in their hearts

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Musnad Ahmad-I-Hanbal, vol. ٣, pp. ٢١٣ and ٢٨٣; and vol. ١ pp. ١٥١ and ٣٣٠ – ١ - ١ Mustadrak Sahihayn, vol. ٣, p. ٥١ – Tafsīr-i-Al-Manār, vol. ١٠, p. ٥٧ – Tafsīr-i-Tabari, vol. ١٠, p. ۴۶ – Tafsīr-i-Ibn-I-Kathir, vol. ٢, pp. ٣٢٢ and ٣٣٣ – Ihghāgh-ul-Haghgh, vol. ۵, p. ٣۶٨ – Fadā'il-ul-Khamsah, vol. ٢, p. ٣۴٢ – The names of ٧٣ authors who have recorded this event in their commentary books, like Fakhr-i-Rāzī and 'Ālūsī, are mentioned in Al-Qadīr, vol. ۶, p. ٣٣٨

When Allah commanded Moses (a.s.) to go toward Pharaoh in order to invite him to Unity, he (a.s.) said: " My Lord! Verily I killed one of them, so I fear lest they should slay me;".(۱) Then he asked Him to send his brother Aaron with him as an aider. But, Ali (a.s.), who had killed a large number of the chiefs of pagans, went alone towards them and recited the verses of immunity unto them with the utmost calmness. This event happened in a sensitive place, i.e. Muna, where the site of the last lapidation was located near-by.

The subjects which were revealed and were announced unto pagans by Ali (a.s.) were as follows:

۱-Acquittal declared, and treaties cancelled.

۲-The prohibition of pagans participating in Hajj from the following year.

۳-The prohibition of circumambulation around the Ka'bah in the state of nakedness.

۴-The prohibition of pagans entering the Sacred Mosque.

Commentary: verse ۱

The holy phrase: " (This is a declaration of) immunity from Allah " indicates that this acquittal is from the side of Allah.

And the, phrase: " and His Messenger ", mentioned immediately after it, means that the strings of promises and treaties were cut off, respites were ended, and agreements were cancelled.

The addressee ' you ' in the sentence: " towards those of the polytheists with whom you made covenant " is both the Messenger of Allah (p.b.u.h.) and the Muslims. Thus, it

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۱- Sura Al-Qasas, No. ۲۸, verse ۳۳

means that they should declare immunity unto the polytheists between whom and them there was an agreement, because Allah (s.w.t.) and His Messenger (p.b.u.h.) are quit of them.

The objective meaning here is that Allah (s.w.t.) and His Messenger (p.b.u.h.) are quit of giving a promise to them and, after that, fulfilling it, because the polytheists who made covenants with them broke their promises.

If someone asks how it is permissible for the Prophet (p.b.u.h.) to break his promise, the answer is that it is permissible for the Prophet (p.b.u.h.) to break his promise by one of the following ways:

1) The fulfilment of the promise was conditioned that there would not come any other command from Allah, the Exalted, upon it, and since there came down a revelation instructing that there would remain no covenant thereafter, the Messenger of Allah (p.b.u.h.) broke the covenant.

2) Since treachery and perjury was made manifest from the side of idolaters, Allah, the Exalted, instructed His Prophet (p.b.u.h.) to break their covenant, too.

3) That covenant was not a permanent (and an absolute) treaty, but it was bound over a definite point of time and for a certain length of time, so that when its term was ended that covenant would be broken, either.

It has also been pointed out in some traditions that the Messenger of Allah (p.b.u.h.) had conditioned the above mentioned matters with them in the treaty. It has also been narrated that the idolaters broke their promise or decided to break it. Then, Allah, the Glorified, commanded His Prophet to break their covenant, too Next to that, through the following verse, Allah, the Glorified, addressing the idolaters, says: " So go about in the earth ...".

:Explanations

:Fulfilment the promise, yes; but surrending to plots, never. The verse says -۱

This is a declaration of) immunity from Allah and) "

" .His Messenger towards those of the polytheists with whom you made covenant

The legislator is Allah, (۱) of course, but in conduct and action, Allah and the - ۲ :Messenger of Allah are mentioned beside each other

"... from Allah and His Messenger ..."

It is true that legally we have to be faithful to our treaties, but heartily immunity -۳ from polytheists and those who deviated from the straight path is a religious principle (in Islam. (۲

If a treaty is cancelled because of fear from a plot and a treachery, it should be -۴ .announced to the opposite party, in order that they might not be seized unawares

Immunity is a sign of sharp conclusiveness and authority; while being silent before -۵ .plots and breach of covenants is a sign of weakness and abasement

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p: ۳۳۰

Sura Al-Kahf, No. ۱۸, verse ۲۶ says: " ... and He does not make any one His ۱ - ۱ ".associate in His Judgement

This fact is current whether it is in the favour and grace, as in this Sura, verse No. ۲ -۲ ۷۴ says: "... Allah and His Messenger enriched them out of His grace... "; or in allegiance the Qur'ān says: " Verily those who swear their fealty unto you do but swear fealty unto Allah..." (Sura Al-Fath, No. ۴۸, verse ۱۰); or in obedience: " Whoever obeys the Messenger has obeyed Allah, ..." (Sura An-Nisā', No. ۴, verse ۸۰); or in (immunity, like this verse. (Tafsīr-I-Atyab-ul-Bayān

۲-فَسِيحُوا فِى الَارْضِ أَرْبَعَهَ أَشْهُرٍ وَاعْلَمُوا اَنَّكَمْ غَيْرُ مُعْجِزِى اللّهِ وَاَنَّ اللّهَ مُخْزِى الْكَافِرِينَ

So go about in the earth freely for four months, and know that you can not make " .۲ futile Allah, and that Allah degrades the infidels."

Commentary: verse ۲

The Qur'ānic phrase: "So go about in the earth freely..." addresses the pagans of Mecca meaning that they could go about freely, and with peace of mind, in the land of Mecca and, being in easy circumstances. They were allowed to supply their necessities during that time when they were in security from the swords of the Muslims.

Then, it continues saying: "...for four months, ..." which means when this time was ended and the pagans did not embrace Islam, the string of their covenant would be broken and the security of life and wealth would be removed from them.

"...and know that you can not make futile Allah,..."

That is, they should know that they could not escape from Allah, since wherever they might be they were under the Power and Command of Allah.

"...and that Allah degrades the infidels."

This part of the verse means that they should also know that Allah will bring disgrace to the unbelievers.

Regarding the question that which months were the four months that Allah respited the pagans, most commentators have said that this time had been from the beginning of Shawwāl until the end of Muharram, because these verses were revealed in Shawwāl.

۳- وَأَذَانٌ مِنَ اللّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الأَكْبَرِ أَنَّ اللّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ فَإِن تُبْتُمْ فَهُوَ خَيْرٌ لَكُمْ وإِن تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِى اللّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ

۳. "And (this) is proclamation from Allah and His Messenger to the people on the day of the

great pilgrimage that Allah and His Messenger are quit of the polytheists. Yet if you repent, that will be

better for you, and if you turn back,

then know that you can not make futile Allah;

and inform those who disbelieve of a painful punishment."

Commentary: verse ۳

Once more the Qur'ān announces the cancellation of the treaties of pagans with a stronger emphasis. It even assigns the date of its proclamation when the verse says:

"And this is proclamation from Allah and His Messenger to the people on the day of the great pilgrimage

that Allah and His Messenger are quit of the polytheists. ..."

In fact, by this public proclamation in the land of Mecca and on that great day, Allah has shut the enemies' ways of seeking pretext, and cut off the tongue of slanderers so that they might not say that they were seized unawares and were attacked unduely.

Then the verse addresses the pagans themselves and, through a kind of encouragement and warning, uses effort to

guide them. At first, it implies that if they repent and return to Allah, with desisting :from idolatry, it will be better for them. The verse says

"... ,Yet if you repent, that will be better for you..."

That is, if they embrace Islam, the religion of Unity, it is good for their own selves both in this world and the next one. And, if they contemplate properly, they will understand that, under its ray, all disturbances will turn to peace and arrangement, and it is not so .(.that their right belief brings any benefit for Allah (s.w.t.) and the Prophet (p.b.u.h

After that statement, the Qur'ān warns the zealous and stubborn opponents, saying that if they disobey this command, which supplies their own happiness, they should know that they can never weaken Allah, nor are they able to go outside of His Might. :The verse continues saying

"...and if you turn back, then know that you

"... ;can not make futile Allah

:Finally, the verse alarms those who resist obstinately not to believe, and says

".and inform those who disbelieve of a painful punishment..."

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۴- إِلاَّ الَّذِينَ عَاهَدْتُّم مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنقُصُوكُمْ شَيْئاً

وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَداً فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَى مُدَّتِهِمْ

إِنَّ اللّهَ يُحِبُّ الْمُتَّقِينَ

۴. "Except those of the polytheists with whom you made covenant, and who have not failed you in

anything nor have supported anyone against you.

Then fulfil their treaty with them until (the end of) their term;

surely Allah loves the pious ones."

Commentary: verse ۴

This unilateral cancellation of pagans' covenants related only to those pagans from whom some signs of perjury, or preparation of perjury, had been appeared. Therefore, in this holy verse, one group of the polytheists have been excepted. The Qur'ān says:

"Except those of the polytheists with whom you made covenant, and who have not failed you in

anything nor have supported anyone against you. …"

Thus, the command of Allah about conducting with this group is as follows:

"…Then fulfil their treaty with them until (the end of) their term; …"

The reason of this exception is stated that Allah loves the pious ones, those who avoid any perjury and transgression.

It says:

"…surely Allah loves the pious ones."

۵- فَإِذَا انسَلَخَ الأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ وَخُذُوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَءَاتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

.۵ " Then when the sacred months are drawn away, slay the polytheists wherever you ,find them

.and seize them and besiege them and lie in wait for them in every ambush

But if they repent and perform the prayer and pay the poor-rate, (zakāt) then leave ;their way free to them

".verily Allah is Forgiving, Merciful

Commentary: verse ۵

In this verse, the duty of Muslims towards pagans after their respite, which was four months, has been stated, where the most intensive instruction has been issued upon :them. It says

" Then when the sacred months are drawn away, slay the polytheists wherever you "... ,find them

:Next to that, it continues saying

.and seize them ..." in order to take them captives ..."

:The verse, then adds that they must be put in the circle of besiege. It says

"...and besiege them ..."

:After that, the verse extends the statement against them, and says

"... .and lie in wait for them in every ambush ..."

This harshness of action is for the sake that Islam's plan is to root out idolatry from the whole points of the earth, since idolatry is not a creed or religion which could be .respected

But, this harshness and severity is not in the sense that the way of return is shut to them, but whenever and wherever they decide they can change their direction. That :is why, immediately next to that, the Qur'ān adds

(But if they repent and perform the prayer and pay the poor-rate, (zakāt…"

"… ;then leave their way free to them

As for the reason of this opportunity, it is said that Allah is Forgiving and Merciful, and He does not repel from Himself the one who returns to Him. The verse ends with the :following phrase

".verily Allah is Forgiving, Merciful …"

****

۶- وإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَکَ فَأَجِرْهُ حَتَّی يَسْمَعَ كَلاَمَ اللّهِ

ثُمَّ أَبْلِغْهُ مَأْمَنَهُ

ذَلِکَ بِأَنَّهُمْ قَوْمٌ لاَ يَعْلَمُونَ

۶. " And if any of the polytheists seeks protection from you, grant him protection till he hears the Word of Allah; then do convey him to his place of security;

that is because they are a people who do not know."

Commentary: verse ۶

This verse means that if after passing four months of respite one of the idolaters, against whom you were commanded to fight, comes to you and asks for security to hearken to your invitation and to the reasoning of the Qur'ān, do respite him and explain your aim to him. Then do respite him to listen to the Word of Allah and to contemplate over it. The verse says:

"And if any of the polytheists seeks protection from you, grant him protection

till he hears the Word of Allah; ..."

The manner in which the Qur'ān has appointed only the Word of Allah and has said: "...till he hears the word of Allah; ..." is for the reason that the most important proofs lie in the very Word of Allah.

Then the verse continues saying:

"... then do convey him to his place of security; ..."

This part of the verse means that if the one embraced Islam, he would obtain the goodness and prousperity of two worlds; and if the one did not embrace Islam, you should not kill him in order to avoid deceiving him, but you should send him to his own home where he has security of life and wealth.

The concluding phrase of the holy verse is as follows:

"... that is because they are a people who do not know."

This phrase means that this respite is for the sake that such people are some ones who do not know the Faith and the reasons of Islam. Then, you should respite them so that they hear, contemplate well and become cognizant.

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Section ۲: The Immunity – Its Reason Explained

Point

The idolaters' repeated violation of covenants – The frequent violation entitling the enemy to punishment –

.Amnesty and protection to be given to those who repent and amend

۷- كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِندَ اللّهِ وَعِندَ رَسُولِهِ إِلاَّ الَّذِينَ عَاهَدْتُّمْ عِندَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللّهَ يُحِبُّ الْمُتَّقِينَ

.۷ "How can there be a covenant for the polytheists with Allah and with His Messenger?

Except those with whom you made covenant at the Holy Mosque; so long as they stand faithful to you, then be you (too) faithful to them; verily Allah loves the pious ones."

Commentary: verse ۷

Through the previous verses, Allah (s.w.t.) commanded the covenants of the pagans to be cancelled. Here, in this verse, it explains that the reason of that commandment was the very perjury which appeared from them. But, concerning those pagans who were faithful to their covenants, the Qur'ān instructs to having perseverance with them. So, it says:

?How can there be a covenant for the polytheists with Allah and with His Messenger "
"...

This phrase of the verse means how they may have the covenant of friendship while they have decided in their hearts to breach the covenant. This statement (of interrogation) is said either because of wonder, or as a positive interrogation with a .negative sense

Some commentators have said that this verse means how may Allah instruct that you desist from shedding the blood of pagans? Then, He has exceptioned the following :group of pagans, and said

"... ;Except those with whom you made covenant at the Holy Mosque ..."

This part of the verse means that they have covenant with Allah, because they do not .intend in their hearts to perform any perjury or treachery against you

:Then the verse continues saying

so long as they stand faithful to you, then be you ..."

"... ;too) faithful to them)

That is, so long as they are faithful to their covenant and remain in the straight way .with you upon their promise, you should act with the same manner, too

And, the last phrase of the verse indicates that Allah loves the pious, the ones who :avoid perjury. The verse says

".verily Allah loves the pious ones ..."

****

۸- كَيْفَ وإِن يَظْهَرُوا عَلَيْكَمْ لايَرْقُبُوا فِيكَمْ إِلاًّ وَلا ذِمَّةً يُرْضُونَكَم بِأَفْوَاهِهِمْ وَتَأْبَى قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ

How (can it be?) For if they prevail against you, they will observe towards you" .۸ .neither ties of relationship nor treaty

They please you with their mouths while their hearts do not conscent, and most of ".them are ungodly

Commentary: verse ۸

The repetition of the word ' How ' in this verse is for the reason that it seems improbable and rare that pagans stand faithful to their covenant. Then, it's meaning (the verb of which has been omitted) is: how there may remain a covenant for them while if they acquire mastery and prevail upon you, knowing the background of your Faith and your covenants, they will observe neither any ties of relationship nor any :promise and treaty. The verse says

How (can it be?) For if they prevail against you, they will observe towards you"

"... .neither ties of relationship nor treaty

The Arabic word: /'ill/ means ' relationship ' and it has also been used in the sense of .'‘oath

By the usage of the word / yardūnakum / (they please you) in the verse, Allah has qualified the state of pagans meaning that their inwards are opposite from their :outwards. The verse says

"...They please you with their mouths..."

Then, the verse has been continued implying that the grudges and enmities they have .in their hearts are different from the nice words they utter through their mouths

"... ,while their hearts do not conscent ..."

Finally, in the continuation of qualifications of pagans, the verse denotes that most of them excess in infidelity and idolatry and do not have any virtue and manliness to prevent them from these affairs, while there are some pagans who usually show chastity in committing what is disgrace, and refrain from breaching promise and :perjury. The verse ends as follows

".and most of them are ungodly..."

****

۹- اشْتَرَوْا بِآيَاتِ اللّهِ ثَمَناً قَلِيلاً فَصَدُّوا عَن سَبِيلِهِ إِنَّهُمْ سَآءَ مَا كَانُوا يَعْمَلُونَ

۹. " They have sold the signs of Allah for a small price, and have hindered (people) from His way. Surely evil was what they used to do."

Commentary: verse ۹

In exchange for losing the signs of Allah, whatever they gain is naught. The verse says:

" They have sold the signs of Allah for a small price, ..."

Human beings are free in action and choosing the way, and all the Divine verses which refer to the bargains of human beings are the signs indicating to his freedom. The holy verse continues saying:

"... and have hindered (people) from His way. ..."

Therefore, selling the pleasure of Allah and the eternal Paradise for the corruptive fleeting world is the worst work, because the whole world, and whatever is found in it, in the face of favours of Allah bestowed to the believers, is a small thing. That is why the verse says:

"...Surely evil was what they used to do."

****

۱۰– لایَرْقُبُونَ فِی مُؤْمِنٍ إِلاًّ وَلاَ ذِمَّهً وَاُوْلَئِکَ هُمُ الْمُعْتَدُونَ

۱۰. " They observe towards a believer neither ties of relationship nor treaty,

and these are they who are the transgressors."

Commentary: verse ۱۰

This verse is again upon the statement of Allah's Wisdom due to His severe command instructing to quitting pagans.

In the previous couple of verses, the meaning was about the lack of observing treaty towards the Muslims; "… they will not observe towards you any ties of relationship or treaty …", while, here, the meaning of: " They observe towards a believer neither ties of relationship nor Treaty, …" has been pointed out, which is a statement of their quarrelsomeness towards any believer.

Thus, pagans have enmity against the believers, then, never be in any doubt that you should struggle severely against them. In the opinion of infidels, the greatest fault of Muslims is the very Faith they have in Allah, and the same thing is the pretext of their hostility towards them. The verse says:

" They observe towards a believer neither ties of relationship nor treaty, …"

However, perjury is the same as transgression. So the verse says:

"… and these are they who are the transgressors."

****

۱۱– فَإِن تَابُوا وَأَقَامُوا الصَّلاَهَ وَءَاتَوُا الزَّكَاهَ فَإِخْوَانُكُمْ فِی الدِّینِ وَنُفَصِّلُ الآیَاتِ لِقَوْمٍ یَعْلَمُونَ

۱۱. " But if they repent and perform the prayer and pay the alms (zakāt), then they are your brethren in faith;

and We explain the signs for the people who know."

Commentary: verse ۱۱

In the former verses of this Sura, Allah's commandment was: "…But if they repent and perform the prayer and pay the alms, then leave their way free to them; …" (verse ۵), while in this verse, He instructs that not only you should not bother them, but also do forget the past and treat them as if they are your brothers. The verse says:

" But if they repent and perform the prayer and pay the alms (zakāt), then they are your brethren in faith; and We explain the signs for the people who know."

Explanations:

۱. In confronting them, observe the style of graduality and proceed step by step. At first, there is the lack of opposition: "…then leave their way free to them…" and then: "…they are your brethren in faith … ."

۲. A true repentance is accompanied with action:

"…they repent and perform the prayer…"

۳. Those who do not perform the prayer and do not pay the alms are not our brethren in faith, as the verse says:

"…;if … perform … and pay…,then they are your brethren in faith …"

۴. The basis of a Muslim's relations, and love and enmity, is the religion, as in the verse next to the above mentioned verse, it is said:

"… if they break their oaths … then fight…"

۵. The condition of entering into the circle of 'brethren in faith' is prayer and alms.

۶. You should have a brotherly treatment with a repenter.

"…if they repent … then they are your brethren …"

۷. Those who were deserving death formerly, now, under the light of repentance, prayer, and alms are equal in rights with Muslims.

"… ;then they are your brethren in faith…"

****

۱۲- وَإِن نَكَثُوا أَيْمَانَهُم مِن بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِى دِينِكَمْ فَقَاتِلُوا أَئِمَّهَ الْكَفْرِ إِنَّهُمْ لاَ أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنتَهُونَ

,But if they break their oaths after their covenant and revile your religion " .۱۲

then fight the leaders of infidelity. Verily there is no oath for them, so that they may ".desist

Commentary: verse ۱۲

Once Ali-ibn-Abītālib (a.s.) was asked why the fugitives of the Battle of Seffin were .persued, but in the Battle of Camel the fugitives were left free

He (a.s.) said that in Seffin the leader of infidelity was alive and the fugitives would gather around him. And, after being formed, they might attack. But in the Battle of Camel, where their leader was killed, there was not any pivot around which they could .be formed and organized again

Imam Sadiq (a.s.) said: "Whoever makes sarcastic remarks to your religion, he will (surely become infidel." Then he (a.s.) recited this verse. (Tafsir-Nūr-uth-Thaqalayn

:Explanations

Since the origin of perjury and deriding the religion is often from the side of the .۱ :chiefs of infidelity, then struggle hard against them. The verse says

,But if they break their oaths after their covenant and revile your religion "

"... .then fight the leaders of infidelity

۲. The Islamic Holy Struggle is for the defend of the religion. The verse says:

"…they break their oath … and revile your religion, then fight…"

۳. Apostasy is one of the kinds of perjury and deriding the religion.

۴. Oppose seriously against those who blaspheme.

۵. When striving for the religion, make inquires of the chiefs of plotters, the central office of commanders, and organization, and destroy them.

"… the leaders of infidelity …"

۶. Not any oath should beguile you; the oaths of the breachers of covenant are invalid. The verse says:

"…Verily there is no oath for them, …"

۷. The aim of the Islamic Holy Struggle is to prevent the enemy's plot. The verse says:

"… so that they may desist."

****

۱۳- أَلاَ تُقَاتِلُونَ قَوْماً نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُم بَدَءُوكُمْ أَوَّلَ مَرَّةٍ أَتَخْشَوْنَهُمْ فَاللّهُ أَحَقُّ أَن تَخْشَوْهُ إِن كُنتُم مُّؤْمِنِينَ

۱۳. " Will you not fight a people who broke their oaths and aimed at the expulsion of the Messenger, and they did attack you first?

Do you fear them? But Allah is most deserving that you should fear Him, if you are believers."

Commentary: verse ۱۳

In order to encourage Muslims and to banish any kind of listlessness, fear, and hesitation concerning this vital affair from their minds and their selves, the Qur'ān says:

"Will you not fight a people who broke their oaths and aimed at the expulsion of the Messenger, …"

You were not the beginners of attack and perjury to be worried and anxious about it, but the fight and perjury was started form their own side. The verse says:

"…and they did attack you first? …"

So, if some of you hesitate fighting against them because of fear, this fright is quietly improper. The verse continues saying:

"…Do you fear them? But Allah is most deserving that you should fear Him, if you are believers."

****

۱۴- قَاتِلُوهُمْ يُعَذِّبْهُمُ اللّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ

۱۴. " Fight them, (and) Allah will punish them at your hands and degrade them,

and He will help you (to victory) over them and heal the (injured) breasts of a people (who) believe."

Commentary: verse ۱۴

There may be asked how it is that here, in this holy verse, the statement is upon the chastisement of people while in Sura Al-'Anfāl, No. ۸, verse ۳۲ the Qur'ān, addressing the Prophet (p.b.u.h.) says: " But Allah is not to punish them while you are among them...".

The answer of this question is that the objective meaning of that verse is the heavenly chastisements which are destructive, like the chastisements of the People of 'Ād and Thamūd. In this verse, the words are about the hardship and punishment of fight. The verse says:

"Fight them, (and) Allah will punish them at your hands and degrade them,

and He will help you (to victory) over them and heal the (injured)breasts of a people (who) believe."

Explanations

۱- Presence in the scene and Holy Struggle should be shown from your side, and then help and assistance come from Allah.

Fight them, (and) Allah will punish them at your hands and degrade them, and He will“ ”... help you

.Strivers of Holy Struggles are Allah’s arms and His executive factors -٢

”...And Allah will punish them at your hands ...“

The normatic customs of Allah are executed through the natural ways, causes and -٣ .means

”...at your hands ...“

Next to the martial defeat of the enemy, there comes the turn of a spiritual and -۴ .political knock

”...will punish them and degrade them...“

The aim of an Islamic war is to efface infidelity, to disgrace infidels, and to bring -۵ .peace for the believers

He will punish them and degrade them ... and heal the (injured) hearts of a people ...“ ”.(who) believe

.It is necessary to have encouragement and preaching before war -۶

It is true that in war there will some people be martyred and some others become -٧ .remorseful, but the Islamic community will continue to live in peace and honour

In social affairs, the fate of the believers relates to each other. Thus, your victory is -٨ .the remedy of the injured hearts of other believers

He will help you (to victory) over them and heal the (injured) hearts of a people ...“ ”.(who) believe

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۱۵- وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللّهُ عَلَى مَن يَشَآءُ

وَاللّهُ عَلِيمٌ حَكِيمٌ

.۱۵ “And He removes the rage of their hearts, and Allah turns (mercifully) to whomever He pleases,

and Allah is All-Knowing, All-Wise.”

Commentary: verse ۱۵

Finally, in the conflict between right and wrong, after bearing the bitterness of troubles, the sweetness of triumph is for the believers. The verse says:

“And He removes the rage of their hearts, …”

After gaining victory, you ought to receive those who come to you to join you, and you should not tell them where they were until then. The abovementioned verse, in this regard, says:

“… and Allah turns (mercifully) to whomever

He pleases, …”

You must never repel those who come to you because of the fear of their plot. Allah is aware of the true repentance or a hypocritic one but, according to the Divine Wisdom, with keeping the principles of security, whoever expresses Islam it should be accepted from him.

“… and Allah is All-Knowing, All-Wise.”

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۱۶- أَمْ حَسِبْتُمْ أَن تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنكُمْ

وَلَمْ يَتَّخِذُوا مِن دُونِ اللَّهِ وَلا رَسُولِهِ وَلا الْمُؤْمِنِينَ وَلِيجَةً

وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

۱۶. " Or did you think (only with claim of Faith) you would be left (in peace)

while Allah has not yet known those of you who have struggled hard and have not taken any one as

an intimate friend besides Allah and His Messenger and the believers? And Allah is aware of what you do."

Commentary: verse ۱۶

In this verse, the Muslims are encouraged to the Holy Struggle in another way. It attracts their attention to their heavy responsibility that they have in this regard. It implies that they must not consider that only by claiming Faith everything will be arranged all right, but the truthfulness of their intention and the uprightness of their speech, and the reality of their belief will be made manifest when they confront the enemies, confronting them sincerely and free from any hypocrisy.

At first, the Qur’ān inquires whether they imagine that they will be left in peace and they will not be put in the course of examination. It is in this case that their strivers, and those of them who have not taken any one as confidant except Allah and the Prophet (p.b.u.h.) and the believers, have not yet been known. The verse says:

(Or did you think (only with claim of Faith) you would be left (in peace "

while Allah has not yet known those of you who have struggled hard and have not taken any one as an intimate friend besides Allah and

"... ?His Messenger and the believers

In fact, the abovementioned part of the verse reminds Muslims two subjects. These subjects are as that only with the bare claim of Faith the work is not completed, and the personality of people will not be made clear, but they will be examined by two :means

The first is Holly Struggle in the way of Allah with the purpose of effacing the effects of paganism and idolatry. And the second is the abandonment of any relation and cooporation with hypocrites. The former dismisses the foreign enemies, and the latter .expels the internal enemies

:Then, as a warning and emphasis, at the end of the verse, it says

".And Allah is aware of what you do..."

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Section ٣: Service of the Sacred Mosque, and the Idolaters

Point

Idolaters can not serve the Sacred Mosque – Service of the Sacred Mosque can not be equal to the endeavour in the

way of Allah, to propagate the Faith – Dealing with the kith and kin who are .disbelievers

١٧- مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُوا مَسَاجِدَ اللّهِ شَاهِدِينَ عَلَى أَنْفُسِهِم بِالْكُفْرِ اُوْلَئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِى النَّارِ هُمْ خَالِدُونَ

١٧. " It is not for the polytheists to maintain the mosques of Allah,

.while they bear witness to unbelief against themselves

".These it is whose deeds are null, and in the Fire shall they abide forever

Commentary: verse ١٧

It is true that the occasion of revelation of this verse is about the Sacred Mosque, yet its command concerns all mosques and, for the same reason, the word of 'mosques' .has been applied in it, not the phrase of Sacred Mosque

One of the items that was announced by Ali (a.s.) in immunity from pagans was that the Sacred Mosque was not permitted to be mended by idolaters. They should not even enter it. This meaning has been pointed out in verse No.٢٧ of the current Sura. :The above verse says

It is not for the polytheists to maintain the mosques of Allah, while they "

bear witness to unbelief against themselves. These it is whose deeds are null, and

".in the Fire shall they abide forever

:Explanations

Infidels are not permissible to interfere building mosques and also in foundations .۱ .belonging to the culture and religion of Muslims

Neither ever income is lawful, nor ever association is worthy. Be aware that .۲ because of the love of mosques in you infidels can penetrate in your religious affairs. :The verse says

"... ,It is not for the polytheists to maintain the mosques of Allah "

Those who pretend to impiety are not rightful to interfere in the religious affairs. .۳ :The verse says

"... ,while they bear witness to unbelief against themselves..."

In building and running the sacred centers and foundations, do not take the money .۴ .of impious ones, so that they can not boast, interfere and expect any thing

An action alone is not so important, but its intention has the essential function. The .۵ :verse says

"... It is not for the polytheists to maintain "

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۱۸- إِنَّمَا يَعْمُرُ مَسَاجِدَ اللّهِ مَنْ ءامَنَ بِاللّهِ وَالْيَوْمِ الآخِرِ وَأَقَامَ الصَّلاَة وءاتَى الزَّكَاة وَلَمْ يَخْشَ إِلاَّ اللّهَ فَعَسَى أُوْلَئِکَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ

۱۸. "Only he shall maintain the mosques of Allah who believes in Allah and the Last Day,

and performs the prayer, and pays the alms (zakāt),

and fears none but Allah.

They, hopefully, will be among the guided."

Commentary: verse ۱۸

Mosques are the important centers of Muslims' worship and social activities. Therefore, both their custodians should be pure and pious and their programs must be constructive and educative. Also, their budget should be lawful, and those who haunt there must be godly and pious. Otherwise, when the producers of mosques are some tyrants and aggressive rulers, and their prayer-leaders are some illiterate coward persons, mosques will naturally remain far off from their main aim which is to be spiritually populated, not constructionally. As the late Feyz-i-Kāshāni has pointed out in his commentary book entitled: At-Tafsir-us-Sāfi, maintaining a mosque includes: mending, cleanliness, pavement, light, teaching, and preaching.(۱)

The Messenger of Allah (p.b.u.h.) has said: "When you see a man haunts a mosque, then testify to his Faith."

۱- ۱ Ad-Durr-ul-Manthūr, vol. ۳, p. ۲۱۹

:Explanation

:Maintaining a mosque and its custodianship needs some conditions .١

.A.From the point of belief, Faith in Origin and End is necessary

.B.From the point of practice, establishing prayers and paying alms are obligatory

.C.From the point of spirit, bravity and impenetrability are demanded

If the custodians of mosques be brave enough , the mosques will be the center of .٢ .helpful activities against transgression

The duty of the custodians of godly mosques and the maintainers of them is helping .٣ :the deprive. Therefore, they should be the givers of alms. The verse says

)and performs the prayer, and pays the alms (zakāt), and fears none but Allah. ...”(١...“

Faith is not aloof from practice; prayer is not separate from alms; and a mosque is .۴ :not empty from revolution and struggle against injustice. The verse says

Only he shall maintain the mosques of Allah who believes in Allah and the last Day, “ and performs the prayer, and pays the alms (zakāt) and fears none but Allah. They,)hopefully will be among the guided.”(٢

In the Qur’ān, the practice of ‘ alms ’ has been mentioned ٣٢ times, ٢٨ of which are ١ -١ .’ recited with the commandment of ‘ prayer

For those who haunt mosques, there are many merits mentioned in the Islamic ٢ -٢ traditions. Among them are: finding friends and brethrens in Faith, useful information, guidance and avoiding sins, obtaining the divine favours and the grace of Allah. (Durr- (ul-Manthūr, vol. ٢, p. ١۶

۱۹- أَجَعَلْتُمْ سِقَايَةَ الْحَآجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللّهِ وَالْيَوْمِ الاَخِرِ وَجَاهَدَ فِى سَبِيلِ اللّهِ لاَيَسْتَوُونَ عِندَ اللّهِ وَاللّهُ لايَهْدِى الْقَوْمَ الظَّالِمِينَ

۱۹. " Do you make the giving of water to the pilgrims and the maintenance of the Sacred Mosque equal to someone who believes in Allah and the Last Day, and strives in the way of Allah? They are not equal with Allah, and Allah does not guide the unjust people."

Commentary: verse ۱۹

Abbas, the Prophet's uncle, and Shaybah, the custodian of Ka'bah, were boasting to each other. Abbas boasted of his job which was supplying water for the pilgrimages of the Sacred House, and Shaybah boasted of being the custodian of the Ka'bah.

Ali (a.s.) said that he gloried in the fact that they embraced Islam with the help of his struggle and his sword. Abbas was annoyed and complained of Ali (a.s.) before the Prophet (p.b.u.h.). Then, this verse was revealed.

For his precedence, Ali (a.s.) repeatedly called to witness by this verse, because Faith and Holy Struggle were superior to the services done in the age of idolatry which did not bring them spiritual worth. The verse says:

" Do you make the giving of water to the pilgrims and the maintenance of the

,Sacred Mosque equal to someone who believes in Allah and the Last Day

"... ?and strives in the way of Allah

Therefore, a deed without being accompanied hy faith is something hollow. It is like a .mirage, or as a body without soul

This fact must be remarked here that sincere strivers are superior to others, although .the latter are helpful in a lot of services through some other jobs

That is why if the true Faithful strivers be compared as equivalent with others, it will .be counted as one of the social injustices

:The verse continues saying

".They are not equal with Allah, and Allah does not guide the unjust people..."

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۲۰- الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِى سَبِيلِ اللّهِ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ أَعْظَمُ دَرَجَةً عِندَ اللّهِ وَأُوْلَئِكَ هُمُ الْفَآئِزُونَ

۲۰. "Those who believed and emigrated, and strove in Allah's way with their properties and their selves, have a greater rank with Allah,

and these they are the triumphant."

Commentary: verse ۲۰

As an emphasis and a more explanation, the Qur'ān in this verse indicates that those who believed and embraced Islam and migrated (to Medina) and struggled with their possessions and their selves in the way of Allah, are the highest in rank in the view of Allah, and they are the achievers of salvation. The verse says:

"Those who believed and emigrated, and strove in Allah's way with their properties and their selves, have a greater rank with Allah, and these they are the triumphant."

Explanations:

۱. In Islam, Faith, migration, and Holy Struggle, like piety, are located at the top of values.

"… have a greater rank…"

۲. With some people, the criterion is their tribal and racial relationships, while in the divine reckons, Faith, migration, and Holy Straggle are criterions of values, (…with Allah…). If all Muslims and the Prophet's companions could gather and

sit in a row, the one who believed first (sooner than any other man), and spent the longest time in the battlefields of Islam, where he suffered the strokes, would not be any one save Ali-ibn-i-'Abītālib (a.s.).

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۲۱- يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَهٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ مُقِيمٌ

۲۱. " Their Lord gives them good news of Mercy from Himself and (His) good pleasure,

and of gardens wherein for them are lasting bounties."

Commentary: verse ۲۱

The Qur'ān announces that for these three significant deeds (Faith, migration, and Holy Struggle) Allah will give them three great merits:

۱. Their Lord bestows them glad tidings of the vast Mercy from Himself, and makes them enjoy it.

The verse says:

" Their Lord gives them good news of Mercy from Himself ..."

۲. The Lord will endow them His good pleasure. The verse continues saying:

"...and (His) good pleasure ..."

۳. In addition to them, He will let them enjoy of gardens in Heaven, and of the bounties which are perpetual and eternal. The verse says:

"... and of gardens wherein for them are lasting bounties."

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۲۲- خَالِدِينَ فِيهَا أَبَداً إِنَّ اللّهَ عِندَهُ أَجْرٌ عَظِيمٌ

۲۲. " Therein they will abide for ever, verily Allah has a great reward with Him."

Commentary: verse ۲۲

In order to lay a more emphasis on the previous meaning, the Qur'ān adds:

" Therein they will abide for ever, …"

Then, the reason of it is stated that there are some great rewards with Allah which He will remit His servants instead of their good deeds. The verse says:

"… verily Allah has a great reward with Him."

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۲۳- يَآ أَيُّهَا الَّذِينَ ءَامَنُوا لاتَتَّخِذُوا ءَابَآءَكُمْ وَإِخْوَانَكَمْ أَوْلِيَآءَ

إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الإِيمَانِ وَمَن يَتَوَلَّهُم مِنكُمْ

فَأُوْلَئِكَ هُمُ الظَّالِمُونَ

۲۳. " O' you who have Faith! Do not take your fathers and your brothers for guardians

if they prefer unbelief to belief,

and whoever of you takes them for a guardian, those – they are the unjust."

Commentary: verse ۲۳

The last temptation and pretext that might be appear among a group of Muslims in front of the command of war against idol-worshipers was that they thought if they fought against the idolaters, they should renounce their relatives and tribes.

On the other side, their capitals and commerce was mostly in the hands of idolaters. By means of their intercourse into Mecca, the briskness of their market would increase.

On the third side, this group of Muslims had some good and comfortable houses in Mecca which might be destroyed if they fought against idolaters.

This holy verse clearly and decisively answers such persons. At first, it says:

" O' you who have Faith! Do not take your fathers and your brothers for guardians if they prefer unbelief to belief, …"

Then, as an emphasis, it adds:

,and whoever of you takes them for a guardian …"

".those – they are the unjust

What an injustice is greater than this that a person, by making friends with disbelivers and joining to the camp of foreigners and the enemies of the Truth, does unjustice both to himself, and to the society which he belongs to, and to the Messenger of Allah ? (.(p.b.u.h

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۲۴- قُلْ إِن كَانَ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَانُكَمْ وَأَزْوَاجُكَمْ وَعَشِيرَتُكَمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُم مِنَ اللّهِ وَرَسُولِهِ وَجِهَادٍ فِى سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِىَ

اللّهُ بِأَمْرِهِ وَاللّهُ لا يَهْدِى الْقَوْمَ الْفَاسِقِينَ

۲۴. " Say: ' If your fathers, your sons, your brothers, your wives, your clan,

your possessions that you have gained, commerce you fear may slacken, dwellings you are fond of,

are dearer to you than Allah and His Messenger

and striving in His way,

then wait till Allah brings about His command;

and Allah does not guide the transgressing people."

Commentary: verse ۲۴

In this verse, for the extraordinary importance of the subject, the matter under discussion has been stated with a more explanation, emphasis, and threat. It addresses the Prophet (p.b.u.h.) and says:

" Say: ' If your fathers, your sons, your brothers, your wives, your clan, your possessions that you have gained, commerce you fear may slacken,

dwellings you are fond of,

are dearer to you than Allah and His Messenger and striving in His way,

then wait till Allah brings about His command; ..."

Since the preference of these things to the good pleasure of Allah and Holy Struggle is a kind of disobedience and a manifest transgression, and also having the love of the dazzling glare of the material life is not eligible for the Divine guidance, then, at the :end of the verse, the Qur'ān adds

".and Allah does not guide the transgressing people …"

Whatever is cited in these verses does not mean cutting off the strings of love and friendship with relatives, neglecting the economical properties and abilities, and going toward the abandance of humane affections. But, the objective meaning is that when it is difficult for a person to decide, the love of wife, child, wealth, rank, home and family should not hinder the execution of Allah's command and tending toward Holy .Struggle, so that it detains him from his sacred aim

Therefore, if the person can decide and choose the way, it is necessary for him to .observe both of them

However, these verses should be taught as a motto to all the Muslims' children, in order that the spirit of self-sacrifice, devotion and Faith servive in them, and they can .guard the religion of Allah and their own heritages

Thus, Holy Struggle is one of the pillars of Islam which is enjoined beside Unity and .prophethood

"… ,than Allah and His Messenger and striving in His way …"

Everything should be devoted in the path of the love for Allah and Holy Struggle in His way. And, detestation of wife and children or the appearance of the disturbance in the circumstances of life, can not be taken as a hinder for the fulfilment of the duty of .Holy Struggle

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Section ۴: Allah's help at Hunayn

Point

Providential victory at Hunain – Idalaters prohibited from approaching the Sacred Mosque

۲۵- لَقَدْ نَصَرَكُمُ اللّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئاً وَضَاقَتْ عَلَيْكُمُ الأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُدْبِرِينَ

۲۵. "Certainly Allah has helped you on many fields, and on the day of Hunayn, when your multitude made you vain, but it availed you nothing and the earth, in spite of its breadth,

became strait to you; then you turned back in retreat."

Commentary: verse ۲۵

In the previous holy verses, the words were upon the encouragement to Holy Struggle and some warnings due to dependences. Here, the verse recounts a few helps and graces of Allah in order to strengthen the motive of Holy Struggle in Muslims.

As Tafsīr Marāqī, a commentary upon the Qur'ān, says, the total battles of the Prophet (p.b.u.h.) were numbered ۸۰.

"Certainly Allah has helped you on many fields, ..."

p: ۳۶۹

It has been narrated that once Mutuwakkil-i-'Abbāsī became sick. He vowed he would remit many silver coins (derham) if he healed. After that, when he gained his health, it was discussed how many coins the amount of ' many silver coins ' was. They asked the question from Imam Hādi (a.s.) and, relying upon this verse, he said: " He must (remit eighty derhams (silver coins)." (Atyab-ul-Bayān

:The Feature of the Battle of Hunayn

The Battle of Hunayn happened between the Muslims and a tribe named ' Hawāzin ' in a land near Tā'if. That was why that this battle was also called ' the Battle of Hawāzin '. The people of that locality had planned to attack the Muslims, but to stand against that plot, the Prophet (p.b.u.h.) set out the troops of Islam containing two thousand fresh Muslims added to those ten thousand strivers who had formerly .conquered Mecca, towards them in ۸ A.H

It was after morning prayer when the Muslims were attacked unawares by the fighters of Hawāzin. Therefore, most of the Muslim strivers run away and the .regularity of the army of Islam disturbed

:The verse says

".then you turned back in retreat ..."

But a group of them resisted very hard and finally, by the Prophet's call, the fugitives returned and, together with them, their attack began again. Then, by the help of Allah, one hundred pagans were killed and the rest of them surrendered. At last, the Battle .of Hunayn ended in favour of the Muslims and they gained a great deal of booties

"... ,on the day of Hunayn ..."

Concerning to the Battle of Hunayn, there are many things to be said upon the number of captives, the quantity of booties

and the quality of their division, the happenings that occurred there, and the consequences of this battle, which can be studied in the related history books and the .books compiled about the Battles of Islam

Thus, sometimes the abundance of persons and material possibilities cause proud and negligence in men, while in all conditions, whether in weakness or strength, the need to the helps of Allah exists. In the Battle of Badr, the Muslims were small in number but they enjoyed the help of Allah. But, at the beginning of the Battle of Hunayn, where the Muslims were large in number, they defeated and it was after that .event when the help of Allah came to them and they, finally, won the battle

Certainly Allah has helped you on many fields, and on the day of Hunayn, when your " multitude made you vain but it availed you nothing and the earth, in spite of its ,breadth

".became strait to you; then you turned back in retreat

This fact should be noticed, too, that without the Will of Allah, the material means are .ineffective, ("... it availed you nothing..."), and restructs them spiritually

"...then you turned back in retreat." " Then Allah sent down His tranquility ..."

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p: ٣٧١

۲۶- ثُمَّ أَنْزَلَ اللّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُوداً لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَآءُ الْكَافِرِينَ

۲۷- ثُمَّ يَتُوبُ اللّهُ مِن بَعْدِ ذَلِكَ عَلَى مَن يَشَآءُ وَاللّهُ غَفُورٌ رَحِيمٌ

.۲۶ " Then Allah sent down His tranquillity upon His Messenger and upon the believers,

and sent down hosts which you did not see, and He punished those who disbelieved, and that is the reward of the infidels."

.۲۷ " Then, after that (escape), Allah turns towards whomever He pleases, and Allah is Forgiving, Merciful."

Commentary: verses ۲۶-۲۷

The Arabic word /sakīnah/ (tranquallity) has been applied in six occurrences of the Qur'ān, five of which relate to battles.

In the Battle of Hunayn, there came four kinds of Divine grace upon the believers from the side of Allah. They were: tranquality, unseen troops, divine violence against pagans, and accepting the repentance of the fugitives (which is mentioned in the following verse).

Some of the pagan captives asked the Muslims: " Where are those white clothed troops who killed a number of us? " This meaning points to the angels who appeared in white clothing, in the eyes of the pagans. (At-Tafsīr-us-Sāfī)

However, the unseen helps were the secret of the Muslims' victory. And, in addition to that, generally, a good

spirituality, and having the confidence which is emerged from Faith, are among the .main factors of triumph in battles

Tranquillity and confidence are necessary both for the leader and for the followers. :The verse says

"... ,Then Allah sent down His tranquality upon His Messenger and upon the believers "

The belief in the presence of the angels and the Divine missions for helping the believers in that battle, is a Qur'ānic belief. And, no doubt, for the person who believes in 'origin and end,' being killed in the way of Allah (s.w.t.) is an honour, but for .disbelievers it is a torment. The holy verse continues saying

And sent down hosts which you did not see, and He punished those who ..."

".disbelieved, and that is the reward of the infidels

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Upon the commentary of verse ۲۷, it can be said that the gates of repentance are always open to all persons, even for fugitives and captives. In this course, those sinners will be involved in the forgiveness of Allah who truly feel sorry. It is in this case :that Allah not only covers their sins but also loves them. The verse says

Then, after that (escape), Allah turns towards whomever He pleases, and Allah is " ".Forgiving, Merciful

By the way, it should be noticed that the acceptance of repentance is not obligatory .for Allah, but it is an excellence which relates to His Own Wisdom

:Explanations

There are some probabilities expressed upon the meaning of the repentance which is :mentioned in the verse. They are as follows

.Repenting from the sin of escaping from battle-field.۱

.Repenting from idolatry.۲

.Repenting from pride, and from reliance on the immensity of persons.۳

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p: ۳۷۴

۲۸- يَآ أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلا يَقْرَبُوا الْمَسْـجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللّهُ مِن فَضْلِهِ إِن شَآءَ إِنَّ اللّهَ عَلِيمٌ حَكِيمٌ

۲۸. "O' you who have Faith! The polytheists are indeed unclean, so they shall not approach the Sacred Mosque after this year, and if you fear poverty,

then Allah will enrich you out of His grace if He pleases; verily Allah is All-Knowing,

All-Wise."

Commentary: verse ۲۸

One of the four commandments that Ali (a.s.) conveyed to the people of Mecca in the rites of Hajj (pilgrimage) in the ninth year A.H. was that from the year followed no pagan was allowed to enter the Holy Mosque and to circumambulate the Ka'bah. This verse has pointed to this matter and its philosophy. It says:

"O' you who have Faith! The polytheists are indeed unclean,

so they shall not approach the Sacred Mosque after this year, ..."

Then, in response to those shortsighted persons who said with the absence of pagans in the Sacred Mosque their business and trading would decline and they would become poor and miserable, the Qur'ān says:

"... ;and if you fear poverty, then Allah will enrich you out of His grace if He pleases ..."

And He did enrich them in the best form and, at the age of the Prophet (p.b.u.h.) with the spread of Islam, the crowds of pilgrims to the Sacred Mosque started to come toward Mecca, and this circumstance has been being continued up to the present time. Consequently, Mecca, which was located in a place surrounded by some dry mountains, has been changed into a very much inhabited city and an important center of bargains and tradings.

Finally, at the end of the verse, the Qur'ān adds that Allah is All-Knowing, All-Wise; and whatever instruction He commands is according to His Wisdom, and He is perfectly aware of its results. The verse says:

"...verily Allah is All-Knowing, All-Wise."

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۲۹- قَاتِلُوا الَّذِينَ لاـيُؤْمِنُونَ بِـاللّهِ وَلاـ بِالْيَوْمِ الآخِرِ وَلايُحَرِّمُونَ مَاحَرَّمَ اللّهُ وَرَسُولُهُ وَلا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ اُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَهَ عَن يَدٍ وَهُمْ صَاغِرُونَ

.۲۹ " Fight those who do not believe in Allah, nor in the Last Day, nor do they prohibit,

what Allah and His Messenger have prohibited, nor follow the religion of Truth, out of those who have been given the Book until they pay the (Jizyah) tributory tax with their hand and they remain subjected."

Commentary: verse ۲۹

Point

The words in the former verses were about the duty of the Muslims before idolaters. This verse, and several verses next to it, make manifest the Muslims' duty before 'the People of the Book'.

In these verses, in fact, Islam has assigned a series of moderate ordinances to be followed by both the Muslims and disbelievers. From the point of following a heavenly religion, ' the People of the Book' are resembled to Muslims, but from another point of view, they are resembled to pagans. For this very reason, Islam does not permit that they should be killed, while it issued this permission about the idolaters who insisted on their belief, because the program of Islam has been to root out idolatry from the whole earth.

Islam lets Muslims come to terms with the People of the Book in the case that they agree to have a peaceful life beside Muslims in the form of a safe minority religion, to respect

Islam without committing any oppositions and any evil propagation against Muslims and Islam. One of other signs of their accepting this peaceful life is that they agree to pay Jizyah (capitation tax), which is a kind of poll-tax, and they deliver it to Islamic .Government every year

Otherwise, Islam issues the command of struggling and fighting against them. The reason of this violence is made manifest through three phrases in the verse under .discussion

:At first, it says

"... ,Fight those who do not believe in Allah, nor in the Last Day "

How can it be that the People of the Book, such as the Jews and the Christians, do not believe in Allah and the Last Day, while outwardly we see that they believe in God and the Resurrection both. This is for the sake that their belief is mixed with a great deal of .superstitions and so many groundless matters

Then, the verse points to their second weakness, indicating that they do not accept the prohibitions of Allah. They are polluted with: drinking wines, usury, consuming the :flesh of swine, and committing a lot of acts of sexual libertinages. The verse says

"... ,nor do they prohibit what Allah and His Messenger have prohibited..."

:Finally, the verse refers to their third fault, when it says

"... ,nor follow the religion of Truth..."

That is, their religions have been deviated from their essential ways, many of the facts have been forgotten and a mass of superstitions have been substituted in their .places

After mentioning these three qualities, which are, in fact, considered as the :permission of fighting against them, the verse continues saying

"... out of those who have been given the Book ..."

Then, the Qur'ān, in a single sentence, states the difference between idolaters and pagans. It says:

"... until they pay the (Jizyah) tributary tax with their hand and they remain subjected."

What is Jizyah?

It is a kind of Islamic poll-tax which is upon persons, not upon properties and lands. In other words, Jizyah is a yearly poll-tax.

The main philosophy of this tax is that the defence for integrity, independece, and security of a country is the duty of all members of that country. Therefore, if a group of people in such a society practically undertake and fulfil that duty, while some others, because of being busy in their own occupations, can not take part in the rows of soldiers, the duty of the second group is that they pay the expenses of the strivers and protectors of the security in the form of a poll-tax every year.

Thus, a poll-tax is simply a kind of financial support which is paid by the People of the Book instead of the responsibility that Muslims undertake with the purpose of supplying security for their lives and properties.

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p: ٣٧٩

Section ۵: The Polytheism of the Jews and the Christians

Point

The polytheism of the Jews and the Christians – Their endeavour to wipe out the Truth with their vain effort – The dishonesty of the Priests

.and the Monks – Change in the sacred months declared as infidelity

۳۰- وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِؤُونَ قَوْلَ الَّذِينَ كَفَرُوا

مِن قَبْلُ قَاتَلَهُمُ اللّهُ أَنَّى يُؤْفَكُونَ

;' And the Jews say: ' Ezra is the son of God " .۳۰

:and the Christians say

The Messiah is the son of God '. That is the utterance of their mouths, conforming ' with the saying

;of those who disbelieved before. May Allah destroy them

"!how they are turned away

Commentary: verse ۳۰

The term /'uzayr/, mentioned in the verse, is the Arabic form of /'uzrā'/, in the same manner that /'īsā/ is the Arabic form of /yasū'/, and /yahyā/ is the Arabicized form of .//yūhanna

One of the great scholars of the Jews was called 'Uzayr. He later was entitled ' the Jew ', the Deliverer. It happened that after the occurrence of people's general massacre by

Nebuchadnezzar, and destruction of temples, burnt of the Turah, captivity of women and conquest of Babylon by Cyrus, 'Uzayr went to Cyrus and asked him to equip the .Jews with home and means of life

This verse is a sort of explanation upon the previous verse, which implies that the ' .People of the Book ' do not believe in Allah and the Last Day

The similarity of ' the People of the Book ' to the idolaters was that idolaters considered idols as the partners of God. This verse points to that similarity: "… ." …conforming

The Jews of the present day, of course, do not believe in 'Uzayr as the son of Allah, but at the time of the Prophet of Islam (p.b.u.h.), they had such a notion. They could offer no answer to the Prophet's question when he asked them why they did not :believe in Moses as God's son, the rank of whom was higher. The verse says

And the Jews say: ' Ezra is the son of God '; and the Christians say: ' the Messiah is " .' the son of God

"… ,That is the utterance of their mouths

The creeds of the Jews and the Christians are mixed with superstitions, the root of :which is found in the creeds of the ancient pagans. The verse says

"… .conforming with the saying of those who disbelieved before …"

:Then, the verse continues saying

"!May Allah destroy them; how they are turned away…"

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۳۱- اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ

أَرْبَاباً مِن دُونِ اللّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَآ أُمِرُوا إِلاَّ لِيَعْبُدُوا إِلَهاً وَاحِداً لآ إِلَهَ إِلاَّ هُوَ

سُبْحَانَهُ عَمَّا يُشْرِكُونَ

,They have taken their rabbis and their monks and Messiah, son of Mary “ .۳۱

as (their) lords apart from Allah, while they were commanded to worship but One ;God

there is no god but He; Pure is He and Exalted is He from what they associate (with ”.(Him

Commentary: verse ۳۱

The Qur’ānic term /’ahbār/ is the plural form of /hibr/ which means ‘scholar, learned’; and the Arabic term /ruhbān/ is the plural form of /rāhib/ with the meaning of ‘monk’. These people, with all their saintliness, are servants and worshippers of God, not .objects of worship

Unconditioned obedience from Jewish rabbis and Christian monks is a kind of worship done by the Jews and the Christians. Imam Sadiq (a.s.) said : “ Whoever obeys a person in sinning Allah; he has worshipped him. ” (Nūr-uth-Thaqalayn, the (commentary

:The verse says

,They have taken their rabbis and their monks and Messiah, son of Mary “

as (their) lords apart from Allah, while they were commanded to worship but One ;God

”… ;there is no god but He

.Thus, obeying other than Allah unconditionally is a sort of serving other than Allah

To worship the prophets, exaggerating about them, and considering them as son(s) of :God is attributing partners to God. The verse continues saying

".(Pure is He and Exalted is He from what they associate (with Him ..."

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۳۲- يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللّهُ إِلاّ أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ

They intend that they extinguish the Light of Allah with their mouths and Allah “ .۳۲
”.refuses but to perfect His Light, though the infidels detest it

Commentary: verse ۳۲

For the vain and useless efforts of the Jews and the Christians, or all the opponents of Islam, among whom are polytheists, there has come an interesting resemblance in :this verse. It says

They intend that they extinguish the Light of Allah with their mouths and Allah “

”… ,refuses but to perfect His Light

Inspite of their wish, Allah intends to spread this Divine Light and to complete it more and more, so that it covers throughout the world and in a manner that all the people of the world enjoy it, although the disbelievers do not like it. The verse continues :saying

”.though the infidels detest it…“

There is no meaning seemed more expressive than this to illustrate the degradation and contempt of their attempts. In fact, there will be no result for the efforts of a .feable creature before the endless Will and infinite Power of Allah other than this

For extinguishing a small light, people used to usually blow with their mouths, while a puff of mouth has no effect in extinguishing strong lights. In order to state the weakness of

their ability and to break their personality, the Qur’ān has applied “… with their mouths …” which is of no avail for the strong lights to be extinguished. The purpose is that these miserable people intend to extinguish the light of Allah with the blow of .their mouth, like a person who tries to extinguish the sun with a puff

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۳۳- هُوَ الَّذِی

أَرْسَلَ رَسُولَهُ بِالْهُدَی وَدِینِ الْحَقِّ لِیُظْهِرَهُ عَلَی الدِّینِ کُلِّهِ

وَلَوْ کَرِهَ الْمُشْرِکُونَ

۳۳. " He it is Who sent His Messenger with guidance and the religion of Truth, that He may prevail it over all religions, though the polytheists may detest it."

Commentary: verse ۳۳

At last, by the means of this verse, the Muslims have been given the glad tidings of the spread of Islam through the world. In this way, the Qur'ān has completed the content of the previous verse indicating that the efforts of the opponents of Islam result nothing for them. It explicitly says:

" He it is Who sent His Messenger with guidance

and the religion of Truth,

that He may prevail it over all religions, though the polytheists may detest it."

The purpose of ‘ guidance ’, mentioned in the verse, is the clear reasoning and manifest evidences which exist in the religion of Islam; and the purpose of the phrase ‘ religion of Truth ’ is the same religion of Islam whose both principles and positive laws are right and, in general, its history, evidences, proofs, consequences and concepts are totally right, too. Thus, no doubt, the religion whose both contents and documents, reasoning, and history are clear, should finally overcome all former creeds.

With the past of time and development of knowledge, together with the facility of communications, the facts will reveal their true features from behind the curtains of poisonous propaganda and they will remove the hinders that the opponents of the Truth create in its path. It is in this way that the religion of Truth and the government of Truth will dominate everywhere, though the enemies of the Truth detest it, because their effort is something opposite to the nature of history and against the .statutes of creation

:(.The Qur'ān and the reappearance of Mahdī (a.s

The words of the abovementioned verse have exactly been repeated in Sura As-Saff, No. ۶۱, verse ۹, and, with a little difference, have occurred in Sura Al-Fath, No. ۴۸, verse ۲۸. The verse informs of a significant happening, the importance of which has caused its repetition. It predicts that Islam will become a worldly religion and it will be .practiced everywhere all over the world

The concept of this verse is the complete triumph of Islam over all the religions in the world. This phrase means that Islam will finally cover the whole earth and will prevail .throughout the world

Upon the commentary of this verse, it has been narrated from Imam Sādiq (a.s.) who said: "By Allah, the content meaning of this verse has not happened yet and it will not happen until when the ' Ghā'im ' (a.s.) reappears. When he reappears there will remain no one to deny Allah, the Great, (throughout the world)." ('Ikmāl-ud-Din, by (Sadūq

:It is also narrated from Imam Bāqir (a.s.) who said

Verily whatever (promise) there lies in this verse will happen at the time of the " reappearance of Mahdī (a.s.) when

there will be no one (on the earth) but confesses the rightfulness of Muhammad ”.(.(p.b.u.h

However, the question of Mahdī (a.s.) and his worldly reappearance has been mentioned in a lot of traditions recorded in the books of both great sects of Islam, so .that it is considered as one example among the presuppositions of conviction

It is narrated from Ali-ibn-i-’Abītālib (a.s.) that, at the time of reappearance of Mahdī (a.s.), there will be no house and no town but Islam will arrive into it, whether they like .(or dislike, and the sound of ‘prayer call’ will be heard in any town. (Tafsīr-us-Sāfī

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p: ۳۸۸

۳۴- يَآ أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّ كَثِيراً مِنَ الاَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّهَ وَلا يُنفِقُونَهَا فِى سَبِيلِ اللّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ

۳۴. " O' you who have Faith! Verily many of the rabbis and monks consume the properties of the people

.in vanity and bar (them) from Allah's way

;And those who treasure up gold and silver, and do not spend them in the way of Allah

".inform them of a painful chastisement

Commentary: verse ۳۴

The contents of the former verses were mostly upon the heathenish deeds of the Jews and Christians who believed in a kind of diety for their religious scholars. This verse implies that not only they have not the rank of diety, but also they have not the eligibility of leading people. The best evidence for this idea is their committing :different offenses. The Qur'ān addresses the Muslims and says

" O' you who have Faith! Verily many of the rabbis and monks consume the

.properties of the people in vanity and bar (them) from Allah's way

These rabbis and monks used to devour the people's properties falsely in different :forms and without having a lawful permission, as follows

One of those forms was that they used to conceal some of the facts of the religion of Messiah (a.s.) and Moses (a.s.) in

order that people would not convert to the new religion (Islam), which put their .interests in danger and caused their presents to be ceased

Another thing was that, by bribery from people, they invalidated the right and confirmed falsehood in place of right, and thus they judged falsely in benefit of the .cruel and the strong

One of other ways of gaining their unlawful incomes was that, under the name of .'selling Paradise' or 'forgiving sins', they took a great deal of money from people

They used to bar people from Allah's way by perverting the Divine revelations or .concealing them in order to preserve their unlawful gains

Fitting to the discussion of mammonism of the leaders of both the Jews and the Christians, the Qur'ān mentions a general law due to those who treasure up wealth. It :states

And those who treasure up gold and silver, and do not spend them in the way of..." ".Allah; inform them of a painful chastisement

The abovementioned holy verse has clearly prohibited treasuring up wealth, and commands Muslims to utilize their properties actively in the way of Allah and in a profitable path for Allah's servants. They should severely avoid treasuring and storing them in a corner so that their wealth would not be applied in the current bargains; .otherwise, they must wait for a painful punishment

This painful punishment is not only the violent retribution of the Resurrection Day, but also it encompasses the hard chastisements of this world which comes forth as a result of disturbing the economical harmony of the society and causing a larger gap .between the rich and the poor

?How much of Wealth Is Counted Treasure

According to many traditions, that which is obligatory to be paid is yearly alms tax, not other than that. Thus, if a person obtains some considerable wealth and regularly pays its Islamic tax, i.e. alms and also its one fifth levy, (khoms), the one will not be .included of the meaning of the verse under discussion

A tradition narrated from the Prophet (p.b.u.h.) indicates that when this verse was revealed the circumstance became difficult for the Muslims. They said that by this command none of them could keep anything for the future of their children. Finally, they asked the matter from the Prophet (p.b.u.h.), and he said: " Allah has not enjoined alms-tax save for that the rest of your properties becomes pure for you. So, the law of heritage has been legislated upon the properties which remain after you." This statement means that if treasuring up wealth were absolutely prohibited, the law of .heritage would be meaningless

Considering the totality of the concerning traditions upon this subject and together with the holy verse itself, it is understood that in ordinary conditions, viz. at periods that society is not in an unpleasant or dangerous circumstance and people enjoy an ordinary life, paying alms tax is usually sufficient for the poor and the remaining .'wealth of such people is not counted 'treasure

But at the time of extraordinary conditions, and when it requires that the interests of the Islamic society to be protected, the Islamic government can assign some limitations for treasuring up wealth, or may demand all the stored properties of .people to protect the existence of the Islamic society

:Traditions upon Alms

Imam Sādiq (a.s) said: “ Allah has given you these extra properties in order that you spend them alongside His pleasure, not to hoard up and treasure it up.” (Tafsir-us-(Sāfi

The holy Prophet (p.b.u.h.) said: “Allah has enjoined Alms in the wealth of the rich Muslims as much as to sufficient the poor. Verily Allah will severely reckon and punish (them if they do not fulfil their duty.” (Tafsir-us-Sāfi

According to some traditions, when the Expected Mahdi (May Allah hasten his glad advent) reappears, he will control treasures in order to use them all for the miserable (people and his religious strives. (١)

:Abūthar and This Verse

To make a protest against the manner of Mu‘āwiyah, ‘Uthmān, and the authorities of the government in gathering and treasuring up gold and silver, Abūthar, who was one of the close companions of the Prophet (p.b.u.h.), repeatedly recited this verse aloud before Mu‘āwiyah and then in front of ‘Uthmān every morning and evening. He said that this verse was not allocated only to those who hinder Alms tax, but it .encompasses everyone who treasures up wealth

One of the excellencies of Abūthar in his life was that when confronting the governers of his time he used to enjoin right and forbid wrong concerning their vain expenses. His

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Muntakhab-ul-‘Āthār, Usūl-I-Kāfi, vol. ۴, p. ۶١; and many other traditions which ١ - ١ are recorded in the books of both great sects of Muslims, such as: Musnad Ahmad Hanbal, Sahih Bukhārī, the books entitled: Manlā Yahzuruhul-Faghīh, Wasā’il-ush-Shī‘ah, and ‘Amālī by Shaykh-i-Tūsī

conflict with ‘Uthmān was not due to his wealth and position, but it was a protest to a .social indecency ‘Uthman was committing

Abūthar was frequently exiled because he opposed the wrong style of the government of his time and shouted against the financial method of ‘Uthman, Mu‘āwiyah’s treasuring up unlawful properties, and justifications of Ka‘b-ul-’Akhbār. The details of this meaning are found in the history books of both great sects of Muslims, including: Al-Qadir, vol. ٨, p. ٣٣۵; Al-Minār, the commentary, vol. ١٠; Tafsir-i-.Nūr,vol. ۵, p. ۴۶, and so on

:Explanations

:Not all the scholars and clergies are wicked. The holy verse says .١

O’ you who have Faith! Verily many of the rabbis and monks consume the properties “ ”... of the people in vanity

It should be noted that this matter refers to many of them, not all of them. This statement means that there are also some ones among them who do not commit these indecencies. This very idea, that the Qur’ān announces, is a very good evidence that the judgements of the Qur’ān are just. That is why in Sura Al-Mā’idah, No. ۵, .verse ٨٢, the Qur’ān has admired a group of them

To misuse opportunities and ranks is religiously unlawful, and the greatest danger .٢ .for clergymen is a financial mischief

”... .Consume the properties of the people in vanity and bar (them) from Allah’s way...“

۳. The mammonism of the scholars and the treasuring up wealth done by the rich causes the wrath of Allah. The verse says:

“…And those who treasure up gold and silver, and do not spend them in the way of Allah; inform them of a painful chastisement.”

۴. Treasuring up gold, silver and money, and restraining from spending them in charity is a capital sin, because it has been promised punishment for.

۵. In Islam, there is no limitation for having a considerable capital, but in gaining it, there are some conditions which should be observed. To spend wealth in a bad way is also unlawful in Islam.

۶. Treasuring up wealth is a social calamity, and worse than that is greed, while worse than this is concealing and storing wealth, since it produces a lot of difficulties for the society.

p: ۳۹۴

۳۵- یَوْمَ یُحْمَی عَلَیْهَا فِی نَارِ جَهَنَّمَ فَتُکْوَی بِهَا جِبَاهُهُمْ

وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا کَنَزْتُمْ لاَنْفُسِکُمْ

فَذُوقُوا مَاکُنْتُمْ تَکْنِزُونَ

۳۵. " On the Day (of Judgment) they (the coins) shall be heated in the Fire of Hell,

and therewith their foreheads and their sides and their backs shall be branded, (the angels will tell them):

' This is what you have treasured up for yourselves, therefore taste you now what you were treasuring!' "

Commentary: verse ۳۵

The Retribution of Amassers of Wealth

This holy verse points to one of the chastisements of such people in the next world, where it says:

" On the Day (of Judgment) they (the coins) shall be heated in the Fire of Hell,

and therewith their foreheads and their sides and their backs shall be branded, ..."

It is in that situation that the angels of punishment will tell them that is the same thing that they amassed for themselves in the form of treasures and did not spend it for the deprived in the way of Allah. The verse says:

"...(the angels will tell them): ' This is what you have treasured up for yourselves, ..."

As a result of their deed, they should taste what they used to treasure and find the :evil consequence of it. The verse continues saying

" '!therefore taste you now what you were treasuring…"

Once more this verse emphasizes on this fact that the deeds of human beings will not vanish. The deeds of persons will remain for the next world where they will incarnate .in front of every one and cause his happiness or his toil

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۳۶- إِنَّ عِدَّةَ الشُّهُورِ عِندَ اللّهِ اثْنَا عَشَرَ شَهْراً فِی کِتَابِ اللّهِ

یَوْمَ خَلَقَ السَّمَاوَاتِ وَالاَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ

ذَلِکَ الدِّینُ الْقَیِّمُ

فَلا تَظْلِمُوا فِیهِنَّ أَنْفُسَکُمْ وَقَاتِلُوا الْمُشْرِکِینَ کَآفَّةً کَمَا یُقَاتِلُونَکُمْ کَآفَّةً

وَاعْلَمُوا أَنَّ اللّهَ مَعَ الْمُتَّقِینَ

۳۶. " Verily the number of months with Allah is twelve months in the Book of Allah,

(since) the day He created the heavens and the earth,

four of them are sacred.

That is the established religion. So be you not unjust

unto your selves during them. And fight polytheists totally even as they fight you totally,

and know that Allah is with the pious ones. "

Commentary: verse ۳۶

In view of the fact that in this Sura there have occurred several discussions about fighting against pagans, the Qur'ān refers to one of the rules of an Islamic fight and the Holy Struggle through this verse and the verse after it. It is to hold the Sacred Months in respect. It says:

" Verily the number of months with Allah is twelve months in the Book of Allah, (since) the day He created the heavens and the earth, ..."

Since the day the solar system was formed in the present shape, there have existed year and month. A year is a

complete course of the rotation of the earth around the sun; and a month is a complete course of the rotation of the moon around the earth which happens twelve .times in a year

Then the Qur'ān adds that four months out of these twelve months are sacred, in :which any fight and battle are religiously unlawful. It says

"... .four of them are sacred..."

Next to this statement, in order to emphasize on the matter, it says that this religion is fixed and unchangeable. It is not like the wrong customs which Arabs had and, whenever they wished, they would change the place of them. The verse continues :saying

"... .That is the established religion..."

It is understood from some Islamic literature that the prohibition of war during these four months were enjoined not only in the divine creed of Abraham (a.s.), but also in .the godly religions of the Jews and Christ, as well as the other heavenly religions

Then the verse implies that during these four months you should not be unjust to your selves and incur the retributions of this world and the punishments of the Hereafter. It :says

"... .So be you not unjust unto your selves during them..."

But, since the prohibition of Holy Struggle during these four months might be misused by the enemies of Islam and it would make them bold in attacking the Muslims, :through the next phrase, it adds

"... ,And fight polytheists totally even as they fight you totally..."

That is, they are infidels, and infidelity and idolatry is the origin of dispersion, yet they fight against you in one single line. It is more eligible for you, the monotheists, to be united against the enemies of Islam and stand firm in a line, like an

iron wall, in front of them. At last, the verse implies that Muslims should know that if they keep from evil and exactly excecute the teachings of Islam, Allah vouches their victory, because Allah is with the pious ones. The verse says:

"...and know that Allah is with the pious ones."

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۳۷- إِنَّمَا النَّسِيءُ زِيَادَةٌ فِی الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحِلُّونَهُ عَاماً وَيُحَرِّمُونَهُ عَاماً لِيُوَاطِئُوا عِدَّةَ مَاحَرَّمَ اللّهُ فَيُحِلُّوا مَا حَرَّمَ اللّهُ زُيِّنَ لَهُمْ سُوءُ أَعْمَالِهِمْ وَاللّهُ لايَهْدِی الْقَوْمَ الْكَافِرِينَ

Verily postponing (of the sacred month) is only an addition unto infidelity whereby “ .۳۷ the infidels

go astray; they allow it (fight) one year and forbid it another year, that they may adjust the number of months Allah has forbidden, thus they allow what Allah has forbidden. The evil of their deeds has been made fair seeming to them. And Allah does ”.not guide the unbelieving people

Commentary: verse ۳۷

In this verse, the Qur’ān points to a wrong custom which was usually accomplished at the Age of Ignorance. It was customary among them to change the place of sacred :months, about which this verse says

(Verily postponing (of the sacred month) is only an addition unto infidelity…”(۱ “

The reason of this meaning is that, besides their disbelief and ‘ creedal infidelity ’, by ignoring this commandment, they also committed ‘practical infidelity’, and by means of this

p: ۴۰۰

Lexicologists has rendered the Arabic term /nasī’/ into the sense of ‘changing the ۱ -۱ place’, or ‘ postponing ’. As they say, this word is used for postponing the menstruation of women from its time, or postponing the death of a person, and postponing the months wherein fight is unlawful. (Lisān-ul-Arab, vol. ۱, p. ۱۶۶; and (Majma‘-ul-Bayān, vol. ۵, p. ۴۴

action, the faithless persons might incure a greater aberration. The verse continues :saying

"… ;whereby the infidels go astray…"

Then, in the continuation of the verse, the Qur'ān implies that they considered one month in a year lawful and in another year they forbade the same month. They did so in order that, as they imagined, they adapted it with the months Allah had assigned. :The verse says

they allow it (fight) one year and forbid it another year, that they may adjust…"

"… ,the number of months Allah has forbidden

That is, when they omitted one month of the Sacred Months, they substituted another month in its place, so that the figure 'four' became full. But, by this ridiculous and hideous action of theirs, they utterly wasted the philosophy of the prohibition of Sacred Months and toyed with the ordinance of Allah for their low desires. Strange! :They were very happy and pleased with their own action, because

"… .The evil of their deeds has been made fair seeming to them…"

They used to say that the long peaceful time between two wars, decreased the war .skillfulness, therefore, they should light the fire of war

Allah also leaves to themselves those people who are not worthy to be guided, and :does not guide them. The verse says

".And Allah does not guide the unbelieving people…"

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Section ۶: The Tabuk Expedition

Point

Muslims called upon to fight in the way of Allah – How Allah helped the Messenger in the Cave while he migrated from Mecca, referred to.

۳۸- يَآ أَيُّهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمُ انْفِرُوا فِى سَبِيلِ اللّهِ اثَّاقَلْتُمْ إِلَى الاَرْضِ أَرَضِيتُمْ بِالْحَيَاهِ الدُّنْيَا مِنَ الاَخِرَهِ

فَمَا مَتَاعُ الْحَيَاهِ الدُّنْيَا فِى الأَخِرَهِ إِلاَّ قَلِيلٌ

۳۸. " O' you who have Faith! What (excuse) have you that when it is said to you: 'Go forth in Allah's way,'

you should incline heavily to the ground?

Are you contented with the life of this world instead of the Hereafter? But the enjoyment of the life of this world, compared with the Hereafter, is but little."

Occasion of Revelation: verse ۳۸

It has been narrated by Ibn-'Abbās, as well as some others, that this verse and the verse after it have been sent down about the ' Battle of Tabūk'.

Some Islamic narrations indicate that the Prophet of Islam (p.b.u.h.) usually did not make manifest the war decisions and his final aims concerning them for Muslims before the beginning of war in order that the Islamic martial secrets would not be handed to the enemy. But, the situation was

different about ‘ the Battle of Tabūk, where in advance he announced clearly that they were going to fight against the Romans. That fight against the Emperor of Eastern Byzantine, of course was not a simple matter, and Muslims should be .completely prepared for that great war

In addition to that, the distance between Medina and the country of the Romans was very long and, all things apart, it was summer, the hot season, and the time of harvest .for both corns and fruits

All these affairs with together made the problem of going toward the battlefield extraordinary difficult for the Muslims, so much so that some of them showed .hesitation in accepting the Prophet’s invitation

It was in those circumstances that these couple of verses were sent down and, with a very sharp and decisive tone, warned Muslims to be aware of danger, and made them .ready to participate in that great war

Commentary: verse ۳۸

As it was cited in the occasions of revelation, the abovementioned verse is about the .circumstance of the Battle of Tabūk

TABŪK is a region between Medina and Syria where the bound of Sa‘ūdi Arabia is located now, and, at that time, it was close to the lands of the Emperor of Eastern Byzantine, which was dominated over Syria. This event happened in the ninth A.H. viz. .about one year after the occurrence of Mecca Conquest

With the most intensive manner, the Qur’ān invites people unto Holy Struggle. Sometimes it applies some encouraging words, and sometimes some scorning words, and sometimes it

threatens them. It addresses people differently and through various ways in order to :make them ready. Here, in this verse, at first it says

O' you who have Faith! What (excuse) have you that when it is said to you. 'Go forth" ,'in Allah's way

"... ?you should incline heavily to the ground

Then, with a reproaching tone, and, referring to the life of this fleeting world and also :the vast eternal life in the coming world, it says

"... ?Are you contented with the life of this world instead of the Hereafter..."

Did you do it while the advantages and the amount of the life of this world in :comparison with the life in Hereafter is very little? The verse says

But the enjoyment of the life of this world, compared with the Hereafter, is but..." ".little

How might a wise person submit such a detrimental exchange? And how does he lose ?an extraordinary worthy thing for reaching to a worthless little thing

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۳۹- إِلَّا تَنْفِرُوا يُعَذِّبْكَمْ عَذاباً أَلِيماً وَيَسْتَبْدِلْ قَوْماً غَيْرَكُمْ

وَلا تَضُرُّوهُ شَيْئاً وَاللّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

۳۹. "If you do not go forth, He will chastise you with a painful chastisement,

and He will substitute in your place a people other than you,

and you will not harm Him anything, for Allah is All-Powerful over everything."

Commentary: verse ۳۹

Then, the Qur'ān promotes the reproaching tone higher into an earnest form of threat and implies that if Muslims do not move towards the battlefields of Holy Struggle, Allah will punish them with a painful punishment. The verse says:

"If you do not go forth, He will chastise you with a painful chastisement, ..."

So, if they think that by their going aside and turning their backs to the battlefields the wheels of the development of Islam may stop and the light of the religion of Allah will tend to be extinguished, they are in a tremendous error, because Allah can substitute a group of people other than them who will be faithful, decided, and obedient to the command of Allah. The verse says:

"...and He will substitute in your place a people other than you, ..."

These people will be a group of persons who are different from them from any point of view. They will be different from them not only from the view point of personality, but

.also from the view points of faith, decision, courage, and obedience

Some commentators believe that this holy phrase is an indication to Iranians or .(people of Yemen. (Majma‘-ul-Bayān

Then the verse adds that, by this way, they can not harm anything unto Allah and His :pure religion. The verse continues saying

".and you will not harm Him anything, for Allah is All-Powerful over everything…"

This is a reality, not an imaginary utterance, nor an afar hope, because Allah (s.w.t.) is powerful over everything and whenever He will upon the triumph of His pure religion, :no doubt, it will happen. The verse ends

".for Allah is All-Powerful over everything…"

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۴۰- إِلاّ تَنصُرُوهُ فَقَدْ نَصَرَهُ اللّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِىَ اثْنَيْنِ إِذْ هُمَا فِى الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لاتَحْزَنْ إِنَّ اللّهَ مَعَنَا فَأَنْزَلَ اللّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلى وَكَلِمَةُ اللّهِ هِىَ الْعُلْيَا وَاللّهُ عَزِيزٌ حَكِيمٌ

۴۰. "If you do not help him, yet Allah has helped him already, when those who disbelieved expelled him, he was the second of the two,

when they both were in the cave, when he said unto his companion: ' Do not grieve, surely Allah is with us.'

Then Allah sent down on him His tranquillity and strengthened him with hosts which you did not see, and He made the word of those who disbelieved the lowest;

and the word of Allah is the highest, and Allah is the Mighty, the Wise."

Commentary: verse ۴۰

This verse contains a hint to the dangerous plan of polytheists for slaying the Prophet (p.b.u.h.). In the event of the Night fixed for the execution of the Conspiracy, every tribe sent a vigorous person ready to stab at him. They decided to attack at night and slay the Prophet (p.b.u.h.). He put Ali-ibn-Abītālib (a.s.) in bed instead of himself and, by night, he went towards the Cave of Thūr accompanied with Abūbakr. The pagans chased the Prophet (p.b.u.h.) as far as the threshould of the Cave, but, seeing the spider's webs at the

gate of the Cave, they changed their mind and returned. Thus, after three days staying there, the Prophet (p.b.u.h.) left for Medina. During that time, Abūbakr's slave, 'Āmir-ibn-Fahrah, brought food for them. At the same time, Ali (a.s.) was preparing .the necessities of traveling to Medina

After three days, three camels were supplied ready at the Cave and the Prophet ((p.b.u.h.), Abūbakr, and a guide started for Medina. (Narrated from Durr-ul-Manthūr

Therefore, Allah's helps in the past are some admonitions for today; and if they do not help the religion of Allah, He helps His Messenger even by sending spider's webs. The :verse says

,If you do not help him, yet Allah has helped him already "

when those who disbelieved expelled him, he was the second of the two, when they both were in

the cave, when he said unto his companion: ' Do not grieve, surely Allah is with us'. Then Allah sent down on him His tranquillity and strengthened him with hosts which "... ,you did not see

Of course, the Will of Allah is superior to and higher than any decisions and desires. :The verse says

"... ,and the word of Allah is the highest..."

And, the transgressive forces, with all their specializations and possibilities, will be impotent before the true believers who have tranquillity and certainty. The holy verse :says

and He made the word of those who disbelieved the lowest; and the word of Allah..." ".is the highest, and Allah is the Mighty, the Wise

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۴۱- انفِرُوا خِفَافاً وَثِقَالاً وَجَاهِدُوا بِأَمْوَالِكَمْ وَأَنْفُسِكَمْ فِی سَبِیلِ اللّهِ ذَلِكَمْ خَیْرٌ لَكَمْ إِن كُنتُمْ تَعْلَمُونَ

۴۱. " Go forth light and heavy! and strive in Allah's way with your possessions and your selves,

this is better for you if you know."

Commentary: verse ۴۱

The objective meaning of the Arabic couple of words: /xifāf/ and /θiqāl /, mentioned in the verse, is either of the following opposite terms: ' light and heavy ', ' bachelor and married ', ' poor and rich ', ' on horseback and on foot ',

' young and old ', ' to have a large family and to have a small family', 'of ease and of discomfort ' and ' trade and farming '.

It is cited in Fi-Zilāl, a commentary of the Qur'ān, that when some old persons such as: 'Abū-'Ayyūb 'Ansāri, Miqdād, and Abū-Talhah, who became ready to go towards the battle-fields, were told that they were too old to go to fight, they often recited the abovementioned verse.

However, when the command of general mobilization for battlefield is issued, do not pretext any barrier. The verse says: " Go forth light and heavy! ..."

And do know that everything should be devoted to the religion, including wealth and life, not only either of them. The verse continues saying:

"...And strive in Allah's way with your possessions and your selves, this is better for you if you know."

Therefore, striving with life for the poor and striving with both wealth and life for the rich is obligatory.

۴۲- لَوْ كَانَ عَرَضاً قَرِيباً وَسَفَراً قَاصِداً لاَتَّبَعُوكَ وَلَكِن بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ

Had there been a near gain, and an easy journey, certainly they would have " .۴۲ :followed you, but the distance was too far to them; yet they will swear by Allah

Had we been able, we would certainly have gone out with you', they destroy' .themselves

".And Allah knows that verily they are liars

Commentary: verse ۴۲

The Qur'ān refers this meaning to the lazy persons who are weak in faith and resort to kinds of pretext in order to refrain from attending in this great course. The Qur'ān says to the Prophet (p.b.u.h.) that if there was an available booty and the journey was short they would accept his invitation and hasten to sit at that prepared table, so that :they could reach the worldly material. It says

Had there been a near gain, and an easy journey, certainly they would have followed " "... ,you

But, now that the way is very far and difficult for them, they act listlessly and seek :pretexts. The verse continues saying

"... ;but the distance was too far to them..."

It is surprising that they did not suffice to pretexts, but they would come to the Prophet (p.b.u.h.) and swear by Allah that if they could they would certainly had gone out with the Prophet (p.b.u.h.). Therefore, they expressed that the reason that they did not come forth was their incapability and lack of power. The holy verse continues :saying

yet they will swear by Allah: 'Had we been able, we would certainly have gone out..." "... ,'with you

In fact, by means of these deeds and telling those lies, they destroyed themselves. :The verse says

"... .they destroy themselves..."

:But Allah knows well that they are not truthful. The verse says

".And Allah knows that verily they are liars..."

They are completely capable to act but since the table is not so rich and there is a .difficult program in front of them, they resort to false oaths

This circumstance was not confined to the Battle of Tabūk and the age of the Prophet (p.b.u.h.). In any society, there are often some lazy, or ' hypocritic and greedy ' persons who are always waiting for the moments of victory and efficacious opportunities to come. At that time, they often substitute themselves deceitfully in the first line and shout to introduce themselves to others that they are the first strivers, the best strugglers, and the most sympathetic people, in order that they enjoy the .consequences of the existing triumph without incurring any trouble

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Section ۷: The Hypocrites

Point

The hypocrites asking permission to remain behind – Their presence would have been – only a liability or weakness

.Their spending of wealth not acceptable to Allah

۴۳- عَفَا اللّهُ عَنکَ لِمَ أَذِنتَ لَهُمْ حَتَّى يَتَبَيَّنَ لَکَ الَّذِينَ صَدَقُوا

وَتَعْلَمَ الْكَاذِبِينَ

۴۳. " May Allah pardon you! Why did you give them leave before you had found out

" ?those who spoke the truth and before you had known the liars

Commentary: verse ۴۳

:Try to Recognize Hypocrites

It is understood from the tone and style of these verses that some hypocrites came to the Prophet (p.b.u.h.) and, after expressing some excuses, and even taking oaths, they asked him permission that they would not take part in the battlefield of Tabūk. .So, the Prophet (p.b.u.h.) gave permission to that group

In this verse, Allah addresses His Messenger kindly, in a manner that, before severity in statement, His words are about remittal and forgiveness. Then the Qur'ān implies why he did

not permit that those who spoke the truth be recognized from the liars and he would :distinguish them. The verse says

May Allah pardon you! Why did you give them leave before you had found out those “ ” ?who spoke the truth and before you had known the liars

Is the abovementioned reproof and blame, which has been combined with the announcement of Allah’s forgiveness, an evidence for that the Prophet’s permission ?’had been an offense, or it had been only a ‘leaving the better

This question may be answered that the mentioned ‘reproof and blame’ has a metaphorical form and there has not been even a ‘leaving the better’ in the course, and the purpose has been to state the hypocritical spirit of the hypocrites in a delicate .and metaphorical statement

.This meaning can be made clear by mentioning an explicit example

Suppose a cruel person intends to beat your son, but at the same time one of your friends stops him of doing that action. Regarding that, not only you will not be inconvenient but also you will become happy. Yet, to prove the inward indecency of that person, you may tell your friend, in a form of reproof and blame, why he did not let him beat and all people around there would recognize that cruel hypocritical person. Your aim from this statement is only to prove his cruelty and hypocrisy which has been appeared in the guize of ‘reproof and blame’ unto your friend and your .advocate

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۴۴- لا يَسْتَأْذِنُکَ الَّذِينَ يُؤْمِنُونَ بِاللّهِ وَالْيَوْمِ الاَخِرِ

أَن يُجَاهِدُوا بِاَمْوَالِهِمْ وَأَنْفُسِهِمْ

وَاللّهُ عَلِيمٌ بِالْمُتَّقِينَ

۴۴. "Those who believe in Allah and the Last Day do not ask you for leave, (to be exempt) from striving with their possessions and their selves;

and Allah is All-Knowing of the pious ones."

Commentary: verse ۴۴

A true believer, who loves Holy Struggle and martyrdom, has no fear from death. Therefore, he does not go after taking permission to get a leave. Sometimes it happened that some Muslims persistently asked the Prophet (p.b.u.h.) to send them to fight, but he had not the necessary possibilities, and, therefore, they wept. (۱) In going to Tabūk, when the Messenger of Allah (p.b.u.h.) left Ali (a.s.) in Medina as his substitute, he (a.s.) did not feel at home. The Prophet (p.b.u.h.) conforted him and told him that he (a.s.) was, in situation to him (p.b.u.h.), as Aaron was to Moses (a.s.).

Thus, the true believers and true strivers do not flee from labour and tasks concerning Holy Struggle, and they devote both with their wealth and selves.

Therefore, a believer is always prepared and ready to obey the Divine commandment. He does not seek for pretexts. So the faith in 'origin and end' is the main factor of piety, love of

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۱- Sura At-Taubah, No. ۹, verse ۹۲

:martyrdom, and attending in Holy Struggles. The holy verse says

(Those who believe in Allah and the Last Day do not ask you for leave, (to be exempt "

"... ;from striving with their possessions and their selves

Then, it is by means of this manner that a pious person can be recognized at the time of war and in battlefields, not at home and during the time of peace. The verse :continues saying

".and Allah is All-knowing of the pious ones..."

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۴۵- إِنَّمَا يَسْتَأْذِنُکَ الَّذِینَ لاَیُؤْمِنُونَ بِاللّهِ وَالْیَوْمِ الاَخِرِ

وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِی رَیْبِهِمْ

یَتَرَدَّدُونَ

Only those ask leave from you who do not believe in Allah and the Last Day and " .۴۵
" .their hearts are in doubt, so they waver in their doubt

Commentary: verse ۴۵

Those who, in the course of the Battle of Tabūk, came to the Prophet (p.b.u.h.) and asked him to stay at home, were the very hypocrites and some Muslims of a weak faith, else those believers whose faith was safe and complete and did believe in Allah and the Resurrection Day never asked permission from the Prophet (p.b.u.h.) to .offend upon the subject of Holy Struggle

It is understood from this verse that such believers were so obedient to the Prophet's command that they would never say anything against the question of Holy Struggle and participated in it by their properties and selves without any hesitation, and Allah .was aware of the circumstances of those pious ones

Only those disputed upon the question of Holy Struggle who were weak in their belief, or were hypocrites, and had not a proper faith in Allah and the Resurrection Day. Such people came to the Prophet (p.b.u.h.) and, by some vain excuses and pretexts, they asked permission from Him not to take part in the Holy Struggle. Concerning these people, the Qur'ān

announces that their hearts are in doubt and they have not reached to a conclusive belief, then they are bewildered in their own doubt and hesitation. The verse says:

"Only those ask leave from you who do not believe in Allah and the Last Day and their hearts are in doubt, so they waver in their doubt."

Hadrat Amīr-ul-Mu'mineen Ali (a.s.) in one of his sayings has cited: "...and he who waves in doubt, Satans trample him under their feet." (١)

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p: ۴۱۷

١- (English version) Nahjul-Balāqah, saying No. ۳۱, p. ۵۵۰

۴۶- وَلَوْ أَرَادُوا الْخُرُوجَ لأَعَدُّوا لَهُ عُدَّةً وَلَكِن كَرِهَ اللّهُ انبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ

۴۶. "And if they had intended to go forth, they would have certainly provided equipment for it, but Allah was averse to their going forth, so He withheld them and it was said (to them):

' Sit you with the sedentary! ' "

Commentary: verse ۴۶

These very hypocrites, who came to the Prophet (p.b.u.h.) and asked him to give them permission not to participate in the Holy Struggle, had formerly decided not to go to the Holy Struggle and that asking permission was an external action which was done formally, since whether the Prophet (p.b.u.h.) gave them permission or not, they would not go to fight. The same matter, from their situation, is stated through this verse. It says:

"And if they had intended to go forth, they would have certainly provided equipment for it, ..."

They never provided any preliminary preparations for their going out, and the very thing indicated that they were not decided to go forth.

After that, the verse points to an important matter denoting that, as a result of their intention and their action, Allah basically was not pleased with their participation in the Holy Struggle. So, He cast this idea into their hearts that they would stay at home and refrain going forth. Therefore, they were told to remain in Medina with those who had not taken

:part in the Holy Struggle such as children, women, and the sick. The verse says

but Allah was averse to their going forth, so He withheld them and it was…“

” ’ !said (to them): ‘ Sit you with the sedentary

However, the averse of Allah to their going forth toward Holy Struggle is a negation of .Divine succor, not a practical prohibition

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۴۷- لَوْ خَرَجُوا فِيكَمْ مَا زَادُوكُمْ إِلاَّ خَبَالاً وَلأَوْضَعُوا خِلاَلَكَمْ يَبْغُونَكَمُ الْفِتْنَه وَفِيكَمْ سَمَّاعُونَ لَهُمْ

وَاللّهُ عَلِيمٌ بِالظَّالِمِينَ

۴۷. " Had they gone forth among you, they would not have increased to you aught save corruption, and they would have certainly hurried about (to and fro) amidst you, seeking to stir up sedition between you;

and some of you would listen to them;

and Allah is All-Knowing of the unjust. "

Commentary: verse ۴۷

In this holy verse, the Qur'ān explains that if they came out with you and took part in the Holy Struggle they would be a boaring for you and they would do naught but corruption and sedition. They might penetrate inside your rows and substitute themselves deceitfully amongst you being busy with disturbances; and there are some persons among you who follow them and hearken to their seditious statements. Therefore, if they had come they would have created sedition and disturbance in the groups of the Muslims. The holy verse says:

" Had they gone forth among you, they would not have increased to you aught save corruption, and they would have certainly hurried about (to and fro) amidst you, seeking to stir up sedition between you;

"... ;and some of you would listen to them

By means of their evil speeches, they would pervert the weak Muslims from the straight path and would create a gap and separation in the troops of Islam, so that the troops' spirit could be weakened. Then, the verse continues saying that Allah is :aware of the unjust; i.e. He knows all their plots. The verse says

" .and Allah is All-Knowing of the unjust..."

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۴۸- لَقَدِ ابْتَغَوُا الْفِتْنَهَ مِن قَبْلُ وَقَلَّبُوا لَکَ الْأُمُورَ

حَتَّی جَآءَ الْحَقُّ وَظَهَرَ أَمْرُ اللّهِ

وَهُمْ کَارِهُونَ

۴۸. "They certainly sought to stir up sedition already before, and turned matters upside down for you, until the truth came and Allah's command appeared though they were averse."

Commentary: verse ۴۸

These hypocrites had given their examination before. They had cast sedition among the Muslims.

Therefore, the Qur'ān refers to the course of the Battle of 'Uhud where the hypocrites, under the leadership of 'Abdullah-ibn-'Ubay, struck the Muslims very violently and hindered a large group of them from participating in the Holy Struggle. They not only did not go to war themselves, but also caused some Muslim tribes to become doubtful about it. These tribes were such as Banū-Muslimah, and Banū-Harīthah. They, as a result of the hypocrites' preachings, hesitated to go to fight in the Holy Struggle, but soon they overcame to their doubt and participated in the Holy Struggle. The following holy verse from Sura 'Āl-i-'Imrān is a hint to that very circumstance. It says:

"When two parties of you had decided to flinch but Allah was the protector of them both (and helped them to

(change their thought); so in Allah (alone) should the believers trust." (1)

It is for this reason that, in the verse under discussion, the Qur'ān states that the hypocrites had decided from before to stir up sedition and they tried to turn the matters upside down for the Prophet (p.b.u.h.) in order that he might make mistake in making his decisions. But the truth came and Allah's command was manifested while they were not pleased. That is, in that very Battle of 'Uhud that they applied their seditions, the Muslims, after incurring a failure, finally overcame the enemy, and Islam obtained a better situation and it was fixed. The hypocrites, of course, did not like that circumstance. The verse says:

"They certainly sought to stir up sedition already before, and turned matters upside down for you, until the truth came and Allah's command appeared though they were averse."

Yes, hypocrites' hearts never submit to the Islamic system, "...they were averse. ", but as it was actually proved, the helps of Allah destroy the plans of the hypocrites: "...the truth came and Allah's command appeared...".

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1- Sura 'Al-i-'Imrān, No. ۳, verse ۱۲۲

۴۹- وَمِنْهُم مَن يَقُولُ ائْذَن لِي وَلا تَفْتِنِّى أَلاَ فِى الْفِتْنَهِ سَقَطُوا

وإِنَّ جَهَنَّمَ لَمحِيطَهٌ بِالْكَافِرِينَ

And among them there is he who says: ‘ Give me leave and do not tempt me.’ “ .۴۹ Surely into temptation have they already fallen; and verily Hell encompasses the ”.infidels

Commentary: verse ۴۹

One of the chiefs of the tribe Bany Salamah, who was one of the hypocrites, asked the Messenger of Allah (p.b.u.h.) not to attend in the Battle of Tabūk. His pretext was that if he saw the Roman women, he would be enamoured of them and would commit sins. The holy Prophet (p.b.u.h.) allowed him so. Then, this verse was revealed and counted him sinful and fallen in temptation for the sake of not participating in the battlefield. The Prophet (p.b.u.h.) resigned him from his rank, the presidency of the tribe, and .appointed Bushr-ibn-Bur’ā’, a generous and good tempered man, in his place

However, for believers, a battlefield is the site of temptation and examination, and those who are worried about the temptation of war and avoid going toward Holy :Struggle, will fall into a greater temptation. The verse says

And among them there is he who says: ‘Give me leave and do not tempt me.’ Surely “ ”... ;into temptation have they already fallen

To deceive the believers, some of hypocrites abuse the religious matters and ordinances and, under the name of, for

example, ‘ looking at the Roman girls ’, disobey the command of Allah and the .Messenger

It should be noted that escape from the Divine trial is impossible; and encompassment of Hell upon infidels and hypocrites is for the encompassment of Hell upon infidels and hypocrites is for the encompassment of sin upon their entity. The :verse continues saying

”.and verily Hell encompasses the infidels…“

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۵۰- إِن تُصِبْکَ حَسَنَهٌ تَسُؤْهُمْ وَإِن تُصِبْکَ مُصِیبَهٌ یَقُولُوا

قَدْ أَخَذْنَآ أَمْرَنَا مِن قَبْلُ وَیَتَوَلَّوْا

وَهُمْ فَرِحُونَ

۵۰. " If (any) good befalls you, it vexes them; but if an affliction visits you,

they say: ' We had taken care of our affair in advance',

and they turn away, rejoicing."

Commentary: verse ۵۰

In this verse, the Qur'ān refers to one of other particular epithets of the hypocrites. This epithet in them is that if a goodness befalls the Prophet (p.b.u.h.) and Muslims, they will be annoyed of it. They will be inconvenient if the Prophet (p.b.u.h.) overcomes the enemy in the war or obtains some booties.

They do not like the goodness and happiness of the Muslims, but if an affliction befalls the Muslims, that they meet with failure or be killed, for example, they will be glad and they say that they had observed the necessary precausions from before and they did not visit that affliction. In such a way, they speak ironically of Muslims. The verse says:

" If (any) good befalls you, it vexes them; but if an affliction visits you,

they say: ' We had taken care of our affair in advance', and they turn away, rejoicing."

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۵۱- قُل لَن يُصِيبَنَآ إِلاَّ مَاكَتَبَ اللّهُ لَنَا هُوَ مَوْلاَنَا وَعَلى اللّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

;Say: ‘ Never shall afflict us (anything) save what Allah has prescribed for us “ .۵۱

” .’ He is our Master; and on Allah should the believers rely

Commentary: verse ۵۱

The leader of a community and the community itself are partners with each other in .sorrows and joys

We are commissioned to our duties, not sureties to their results. We go forth in Holy :Struggle, but determinations are with Allah. The verse says

”… ;Say: ‘ Never shall afflict us (anything) save what Allah has prescribed for us “

Whatever Allah prescribes for a believing servant is good, since never does a master .prescribe some bad things for his servant

A believer lives under the mastership of Allah (s.w.t.); and the highest peak of monotheism is to run alongside the orbit of Divine Law, and also leaving the fate to :the Will of Allah, the Wise. It says

”… ;He is our Master…“

On Allah (s.w.t.) alone should a believer rely, because the condition of Faith is relying :on Allah. The verse says

” .’and on Allah should the believers rely…“

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۵۲- قُلْ هَلْ تَرَبَّصُونَ بِنَآ إِلاَّ إِحْدَى الْحُسْنَيَيْنِ وَنَحْنُ نَتَرَبَّصُ بِكَمْ أَن يُصِيبَكَمُ اللّهُ بِعَذَابٍ مِنْ عِندِهِ أَوْ بِأَيْدِينَا فَتَرَبَّصُوا

إِنَّا مَعَكُمْ مُتَرَبِّصُونَ

۵۲. " Say: ' Do you await for us but one of the two excellences? And we await for you that

Allah will afflict you with punishment from

".' Himself or by our hands. So await; we (too) are awaiting with you

Commentary: verse ۵۲

This verse addresses the Prophet (p.b.u.h.) to convey this answer to them, too, that whether they expect to reach Muslims one of the two goodnesses, victory or :martyrdom. The verse says

" Say: ' Do you await for us but one of the two

"... ?excellences

Muslims either defeat the enemy in the war and come out from the battlefield victoriously, or they will be killed and drink the glass of martyrdom honestly. Whatever comes forth welcomes, and it is the cause of their honour and the light of Muslims' .eyes. There will be, however, no failure in their policy

But, on the contrary, concerning the opponents, Muslims await for them one of the two afflictions. Either they meet the punishment from Allah both in this world and the .next world, or Muslims make them contemptible and destroy them by their hands

:The verse says

And we await for you that Allah will afflict you with punishment from Himself or by…“ ”… .our hands

Now that the status is like that, both parties may await with each other. The verse :continues saying

”.’ So await; we (too) are awaiting with you…“

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p: ۴۲۹

۵۳- قُلْ أَنفِقُوا طَوْعاً أَوْ كَرْهاً لَن يُتَقَبَّلَ مِنكُمْ إِنَّكُمْ كُنتُمْ قَوْماً فَاسِقِينَ

,Say: ‘ Spend willingly or unwillingly “ .۵۳

it shall never be accepted from you; (for) verily you have ever been an ungodly ”.people

Commentary: verse ۵۳

Those hypocrites who did not participate in the Battle of Tabūk, desired to share the .Battle in its victory by means of their financial helps

But, the condition of deeds to be accepted by Allah is piety and sincerity, because the political and social affairs and divine services are all related to each other. Thus the spirits, innates, and intentions of persons are effective in the value of their deeds. That hypocrite who is inconvenient of triumph for Muslims and is happy when an affliction reaches them, his deeds are worthless with this polluted innate. So, such hypocrites, who instead of going forth to battlefields intend to expend financially, are :told that their action, done willingly or unwillingly, is of no avail. The verse says

,Say: ‘ Spend willingly or unwillingly “

it shall never be accepted from you; (for) verily you have ever been an ungodly ”.people

Charity, of course, is not limited to the act of satiating people with food, the .improvement of minds and spiritual growth is also the goal of Islam

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۵۴- وَمَا مَنَعَهُمْ أَن تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ اِلاَّ أَنَّهُمْ كَفَرُوا بِاللّهِ وَبِرَسُولِهِ وَلا يَأْتُونَ الصَّلاَهَ إِلاَّ وَهُمْ كُسَالَى وَلا يُنفِقُونَ إِلاَّ وَهُمْ كَارِهُونَ

۵۴. " And naught prevented that their spendings should be accepted from them, save that they have disbelieved in Allah and in his Messenger,and they do not perform the prayer but while they are sluggish, and they do not spend but while they are averse. "

Commentary: verse ۵۴

In this verse, the Qur'ān explains once more the reason of refusing the expenses of the hypocrites. It says:

" And naught prevented that their spendings should be accepted from them,

save that they have disbelieved in Allah and in his Messenger, ..."

Then, any action, which is not done with the belief in Allah, will not be accepted with Him.

Thus, the incomes of an Islamic government, comparing with the incomes of other governments, such as Khoms (one fifth levy), alms, and charities, which believing people pay heartily and with a great deal of sincerity, have some peculiarities and privileges as follows:

۱. They pay it willingly, based on their own choice and upon their religious conscience.

.They pay it with no fear, but accompanied by intention with divine motive .۲

.They count the financial expendings as some provisions for the Hereafter .۳

.They choose a just scholar among jurisprudents to give him their wealth .۴

.They usually know how that spending is used and they often control it .۵

The condition of the simple life of the taker of it is considered by them. So, they .۶ .(.usually kiss his hand and thank Allah (s.w.t

The verse, after mentioning the refusal of the hypocrites' financial expendings, refers :to the situation of their worships. It says

"... ,and they do not perform the prayer but while they are sluggish..."

This is the state of their prayer, then, similar to that, their spending is also done :forcedly and with aversion. The verse continues saying

" .and they do not spend but while they are averse..."

In fact, their spendings are not accepted for two reasons. One reason is that their action is performed with infidelity and lack of faith; and the second reason is that it is .done forcedly and with aversion

Also, their prayer is not accepted for two reasons: the first is their infidelity, and the .second is that it is performed sluggishly

****

۵۵-فلا تُعْجِبْکَ أَمْوَالُهُمْ وَلآ أَوْلاَدُهُمْ إِنَّما يُرِيدُ اللّهُ لِيُعَذِّبَهُم بِهَا

فِی الْحَيَاهِ الدُّنْيا وَتَزْهَقَ أَنْفُسُهُمْ

وَهُمْ کَافِرُونَ

So let not their possessions and their issues astonish you; verily Allah only desires " .۵۵
,thereby to chastise them in the life of (this) world

and that their souls depart while

" .they are infidels

Commentary: verse ۵۵

Some of the hypocrites had both a great deal of wealth, and many children. This status caused the surprise of some Muslims. They might think with themselves how .those hypocrites, that did not believe in Allah, had enjoyed so many bounties

In this verse, it is said to the Prophet (p.b.u.h.) and all the Muslims that they would not surprise of the abundance of the hypocrites' wealth and children. That is, they should not imagine that those bounties might cause happiness and comfort for them. But, on the contrary, those properties and children caused them affliction and punishment. Therefore, the hypocrites and infidels, because of absence of belief in Allah (s.w.t.), which is the origin of the ease of hearts, can not apply those bounties with a pleasure. Sometimes these bounties are the sources of worriment, anxiety, and spiritual torments for them. For the sake of possessing some more possibilities, they think they are free from want. This very imagination causes them to disobey most of divine

commandments and take distance more and more from Allah (s.w.t.) and from .believing in Him

:The verse says

So let not their possessions and their issues astonish you; verily Allah only desires “ ,thereby to chastise them in the life of (this) world

” .and that their souls depart while they are infidels

Therefore, if wealth and children are purified and righteous, they are some good merits which cause happiness, comfort, and ease. But if the wealth is not purified and .the children are impious, they will be a painful torment for their holders

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۵۶- وَيَحْلِفُونَ بِاللّهِ إِنَّهُمْ لَمِنكُمْ وَمَا هُم مِّنكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرَقُونَ

And they swear by Allah that they are most surely of you, while they are not of“ .۵۶ .you

” .But they are a people that are afraid

Commentary: verse ۵۶

The Arabic term /yafraqūn/ , used in the abovementioned verse, means the intense of .fear. As if their hearts burst from fear

One of the means of hypocrites, which they applied frequently, was ‘ a false oath ’. That is why we should not haste in accepting the repentance of a hypocrite and :believing his claims, because hypocrites are liars. The verse says

And they swear by Allah that they are most surely of you, while they are not of you.“ But they are a people

” .that are afraid

.However, heartily fear and terror are among the signs of hypocrites

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۵۷- لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغَارَاتٍ أَوْ مُدَّخَلًا لَوَلَّوْا إِلَيْهِ

وَهُمْ يَجْمَحُونَ

,If they (the hypocrites) could find a refuge, or caves or a place to enter therein " .۵۷

" .they would certainly turn thereto, running away in all haste

Commentary: verse ۵۷

The Arabic word /malja'/ , mentioned in this verse, means ' refuge ' , and the term /maqārāt/ is the plural form of /maqārah/ which means ' cave '. The word /madxal/ in Arabic is rendered as 'a hidden way like a tunnel under the ground '. The Qur'ānic term /yajmahūn/ is derived from /jimāh/ in the sense of ' a swift running which can not ./be stopped '. In Arabic, a vicious horse is also called /jamūh

Hypocrites express faith either because of fear or because of coveting wealth and .rank. The abovementioned verse refers to the first group

A hypocrite is often frightened and seeks for opportunity to escape from the existing .situation

The life of hypocrites is always scattered and roaming about. They lead a compulsory :life with the Muslims, since they are in fear from their own deed. The verse says

If they (the hypocrites) could find a refuge, or caves or a place to enter therein, they " " .would certainly turn thereto, running away in all haste

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۵۸- وَمِنْهُمْ مَن يَلْمِزُکَ فِی الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا

وَإِن لَمْ يُعْطَوْا مِنْهَآ إِذَا هُمْ يَسْخَطُونَ

;And some of them find fault with you regarding to the (distribution of) alms" .۵۸

,so if they are given from them, they are pleased

" .and if they are not given from them, they are enraged

Commentary: verse ۵۸

The Qur'ānic term /lumaz / means 'to find fault in front of a person', while the term .' /humaz/ means ' to find fault at the back of a person

That person who later became the leader of Kharijites (Khawārij) and the apostates (Māriqīn), when the booties of the Battle of Hunayn were being distributed, he .protested the Prophet (p.b.u.h.) and told him to behave justly

The holy Prophet (p.b.u.h.) said: " Who is better in justice than I? " At that time 'Umar was going to kill the man for that undue insolence. But the Prophet (p.b.u.h.) said that they let him go, and added that he would have some followers who would have such worships that the audience, comparing their worships with them, might count theirs naught. (This statement was a hint to their dry worships without mastership. With those plenty of worships, they exceeded the religion and went out of the bounds of Islam, like an arrow when it goes out of the bow. That person was killed in the Battle .(.of Nahrawān by the sword of Hazrat Ali (a.s

However, hypocrites look only at their own interests. Then, if they are given a share of bounties, they will be pleased and happy, and count the distributer a just person even .though they do not deserve it

But, if they are given naught from those interests, they will become angry, and accuse :the distributer to injustice. The verse says

;And some of them find fault with you regarding to the (distribution of) alms“

,so if they are given from them, they are pleased

” .and if they are not given from them, they are enraged

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p: ۴۳۸

۵۹- وَلَوْ أَنَّهُمْ رَضُوا مَآءَاتَاهُمُ اللّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللّهُ سَيُؤْتِينَا اللّهُ مِن فَضْلِهِ وَرَسُولُهُ

إِنَّآ إِلَى اللّهِ رَاغِبُونَ

۵۹. " And if they were content with what Allah and His Messenger gave them and they said:

' Allah is sufficient for us; Allah will soon give us (more)

out of His grace, and His Messenger too.

Verily unto Allah do we eagerly turn '. "

Commentary: verse ۵۹

There are four stages referred to in this verse:

۱) Being content with the Decree of Allah and submitted to it.

"And if they were content with what Allah and His Messenger gave them …"

۲) Oral Expression of content uttered by the tongue of the person.

"…and they said: 'Allah is sufficient for us; …"

۳) Being hopeful of the grace, bounteousness and beneficence of Allah.

"…Allah will soon give us (more) out of His grace, and His Messenger too. …"

۴) Being heedless to the world, and having the love of Allah (s.w.t.).

"…Verily unto Allah do we eagerly turn '. "

Hypocrites are never content with Allah's predestinations, but the goodness of man .lies in his satisfaction and contentment

Mere straitened circumstances should not be noted. Patience generally brings forth a better future for the servants. Moreover, we are not in a situation to ask Him to give our claims. Whatever He bestows upon us is from His Own bounteousness; and His .graces come to us by the way of prophets and the saints

The bitterness of worldly deprivations will become sweet by the help of Allah's .promises to the believers, and the bounties of Heaven

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Point

The punishment of hurting the Messenger of Allah – Hypocrites' vain attempt to – please the believers

.Their lame excuses and their punishment

۶۰- إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَآءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا

وَالْمُؤَلَّفَهِ قُلُوبُهُمْ وَفِی الرِّقَابِ وَالْغَارِمِينَ وَفِی سَبِيلِ اللّهِ وَابْنِ السَّبِيلِ

فَرِيضَهً مِنَ اللّهِ

وَاللّهُ عَلِيمٌ حَكِيمٌ

۶۰. " Verily alms are for the poor and the needy, and the officials (appointed) over ,them

,and those whose hearts are to be reconciled, and to free the captives

and the debtors, and for the cause of Allah, and (for) the wayfarer. (This is) a duty ;ordained by Allah

" .and Allah is All-Knowing, All-Wise

Commentary: verse ۶۰

Point

The words /sadaqah/ (alms) and /sidāq/ (dowry) are derived from the words /sidq/ (truthfulness). Giving alms is a sign of truthfulness in the Faith to Allah, and dowry (or .nuptial gift) is a sign of love to the wife

The Arabic term /faqīr/ is derived from /faqr/ (poverty). It is rendered to a person whose indigence is going to crash his bones. The Qur'ānic term /miskīn/ (indigent) refers to a person who, because of indigency, sits at home, and is called 'a stay-at-home one'.

According to some Islamic narrations, /faqīr/ (a poor person) is a needy person who usually does not ask people for help; but a /miskīn/ (an indigent one) is a person who, because of intensity of indigency, in general, asks others to give him money.

Some Islamic traditions indicate that if the rich paid their alms tax to the deserving needy persons of the society, there would not exist any poor person.

A tradition cited in Wasā'il-ush-Shī'ah says:

"Verily Allah has fixed, in the wealth of the rich, some amount for the poor to solve their difficulties. And if He knew it was not sufficient for them, He would increase it. ... And if people paid the poor's rights to them, they could live very well."

The Purpose of 'Alms' Is 'Poor-rates'

Poor-tax is one of the certain necessary duties of the religion of Islam. That is why the Qur'ān in the above verse says that it is 'a duty ordained by Allah'. This phrase means that poor-tax is a certain obligatory commandment of Allah. So, according to this holy verse, this poor-tax must be spent in the same eight positions which are said in the verse, and in other sites it is not permissible. Full majority of Islamic jurisprudents, of course, believe that poor-rates can be spent

.for all the eight mentioned instances, and it is not obligatory to divide it among them

But, from one point of view, spending it in these eight instances depends on the social necessities, and from another point of view, it depends on the attitude of the Islamic :government. These eight sites are as follows

The poor; ۲. the indigent (the needy); ۳. the officials appointed over them; ۴. those.۱ whose hearts are to be reconciled; ۵. To free the captives; ۶. the debtors, ۷. For the .cause of Allah; ۸. and the wayfarer

The explanation of the first and the second group (the poor and the indigent) has been referred to before. The third group, the officials appointed over them, are all those persons who take trouble for: collecting alms, protecting them, distributing and .accounting them. Therefore, their rage is paid from alms-tax itself

The fourth group are those people who are not eager to embrace Islam. Then, by .spending a portion of alm-tax, their hearts can be absorbed

The payment of alms-tax for absorbing the hearts is not in the sense of their embracing Islam for money, but it is for creating a preparation in them that they .obtain some understanding, and then they may have Faith

The fifth aspect is to spend it in the way of freeing the captives and striving against .the act of enslavement

The sixth aspect of spending alms-tax is for the debtors. There are some debtors who have innocently contracted some debts, like those who have last all their properties in a fire accident, in a flood, and in other natural events. Such persons are counted in this .item

Imam Sādiq (a.s.) said: "Any believer or Muslim who dies and leaves a debt, which is not based on corruption and immoderation, it is upon Imam to pay that debt."

The seventh site is for the cause of Allah which encompasses any godly efforts of the faithful, such as: religious preachings, Holy Struggle, services of comfort of life, and solving the difficulties of the Muslims.

The eighth aspect is the wayfarer. A wayfarer is a person who is rich in his own town but, in the course of travel, accidentally, he has no money and is helpless.

The Effects of Poor–tax in the Society:

۱. Poor-tax is a factor of wealth adjustment.

۲. Poor-tax is a practical thank for the things that Allah has given to that person.

۳. Poor-tax decreases the class divisions of the society, and wipes out the rancour between the poor and the rich.

۴. Poor-tax survives the spirit of generosity and grace in man, and decreases mammonism and material dependence in him.

۵. Poor-tax is a support for social securing of the deprive. It tells the poor not to be worried, and advises the bankrupt to try again. It says to the traveler not to be afraid of the lack of money in the way. It tells the employed that his share is preserved. It gives promise of freedom to the captives. It furnishes the field of godly services, and attracts the hearts of others to Islam.

۶. But, multiplication of wealth causes some ungodly things, such as: negligence from the remembrance of Allah, exploitation from people, hard-heartedness, disobedience, and revelry, the remedy of which is poor-tax.

Besides wiping deprivation, poor-tax has some more merits. It increases attraction .۷ .to Islam, or, at least, it causes persons not to cooperate with the enemies of Islam

Some ordinary people believe that Islam has limited the increase of wealth and .۸ income for Muslims, while from the point of Islam's view, human beings must be relatively free so that they enjoy the nature by effort and originative faculty and they .develop. But paying tax is also necessary

From the arrangement and order of the sites of spending alms tax, and that the .۹ poor and indigents are mentioned prior to other aspects; perhaps, it can be said that .wiping poverty from the society is in precedence

The existence of the law of alms tax in Islam does not mean that Islam wishes to .۱۰ have always some poor Muslims who take poor-tax and some rich ones to pay it; but it is a way by which an outward real problem of the society can be solved. Sometimes, the rich also face with some afflicting events such as: theft of property, fire accident, traffic accident, war, and captivity. Therefore, in an Islamic system, there should exist .a financial source for social security

The ordinance of alms-tax was revealed in Mecca, but because of scarcity of the .۱۱ .Muslims and the money of alms-tax, people paid it themselves

But, later, after the formation of an Islamic government in Medina, the idea of taking alms-tax from people with the purpose of paying to the treasury of the Muslims, and its centrality by the Islamic ruler, came into being. One of its evidences in the Qur'ān is (recited: " Take alms out of their property, ..." (Sura At-Taubah, No. ۹, verse ۱۰۳

It is not necessary that the alms-tax be divided equally among all the eight . ۱۲ aspects, but it can be divided under the

control of the Islamic judge and as much as it is needed and according to the .necessity of the circumstances

The person who does not pay alms-tax and is in the opposition of the Islamic .۱۳ .government thereby, can be fought against

It is unlawful (harām) for a sayyid (a descendant of the Prophet) to take alms-tax, .۱۴ .save that the giver and the taker of it are both sayyed

The condition of consuming alms-tax in the way of Allah is not only being in the .۱۵ .state of poverty, but wherever it helps the sovereignty of Islam it can be spent

Alms-tax can be spent for the rescue of the society from the vice of the vicious .۱۶ persons. This meaning concerns to the phrase: "… and those whose hearts are to be .reconciled, …" mentioned in the verse

If a blood-money is proved upon a person and he is not able to pay it, the case is .۱۷ "…included in the phrase: " and the debtors

Maybe, the phrase: "… and to free the captives…" encompasses the usage of alms- .۱۸ .tax for emancipation of prisoners or supplying their expenses

In the Qur'ān, the concept of 'alms-tax' has often accompanied with 'prayer'; and .۱۹ according to the Islamic literature, the condition of prayer to be accepted is the payment of alms-tax. This status denotes to the relation of the connection with Allah .and the connection with people

However, none of the obligations of the religion has occurred in the Qur'ān so close to 'prayer' that alms-tax has. As for the evidence, some verses are mentioned in the :following

A) “ And keep up the prayer, and pay the poor-rates (zakāt), and bow down in prayer .(with those who bow down (in congragation)," (Sura Al-Baqarah, No.۲, verse ۴۳

B) “ And keep up the prayer, and pay the poor-rates, ...” (Sura Al-Baqarah, No.۲, verse .(۱۱۰

C) “ Verily, verily your guardian (waliyy) is only Allah and His Messenger and those who believe, those who establish the prayer and pay the poor-rate while bowing down (in prayer).” (Sura Al-Mā’idah, No.۵, verse ۵۵). The consensus of the commentators of both great sects of Islam have cited that the objective meaning of this verse is Ali-ibn-Abitālib, Ali (a.s.) as its occasion of revelation denotes, too. (Tafsīr-ul-Bahr-ul-Muhīt, vol. ۳, p. ۵۱۳; Tafsīr-i-Fath-ul-Qadīr, vol. ۲, p. ۵۳; Ehqāq-ul-Haqq, vol. ۲, p. ۴۰۰; and Kanz-.(ul-‘Ummāl, vol. ۶, p. ۳۹۱

D) “...and Allah said: ‘ Verily I am with you, if you keep up prayer and pay the poor-rate .(and believe in My messengers and assist them...” (Sura Al-Mā’idah, No.۵, verse ۱۲

E) “...But if they repent and perform the prayer and pay the poor-rate, then leave .(their way free to them; ...” (Sura At-Taubah, No.۹, verse ۵

F) “... Therefore, keep up the prayer and pay the poor-rate and hold fast by Allah; ...” .((Sura Al-Hajj (the pilgrimage), No.۲۲, verse ۷۸

G) “... and We revealed to them the doing of good and the keeping up of prayer and the giving of the alms, and Us (alone) did they serve. ” (Sura Al-’Anbiyā, No. ۲۱, verse ۷۳

H) “... and the keeping up of the prayer and the giving of the poor-rate...” (Sura An-.Nūr, No.۲۴, verse ۳۷

I) "… and He has enjoined on me the prayer and the poor-rate so long as I live." (Sura (Maryam, No. ١٩, verse ٣٢

J) " And he enjoined on his family the prayer and the alms giving, …" (Sura Maryam, No. ٩,verse ٥٥). In addition to the above evidences, there are some more verses in this .regard recited in the Qur'ān

It should also be noted that alms giving has not been enjoined only in Islam, but as it was pointed out in the explanations of the previous verses, it has been ordained in the .former religions, too

The law of poor-rate, which illustrates an outline from the Islamic system, provides :the following traces

Social justice, effacing poverty, providing personels and employees, international popularity, the emancipation of slaves and prisoners, string the powers and faculties, .preserving the creed and honour of the Muslims, expansion of social services

:Poor-rate and traditions

The Prophet (p.b.u.h.) said: " No group of people restrain(ed) the poor-rate but Allah .١ (restrains the rain from them." (Al-Mustatraf, vol. ١, p.٩

The Prophet (p.b.u.h.) said: " Whoever spends in charity (the poor-rate), there will be .٢ (appointed) for him from the bliss of the Heaven as much as the Mount of 'Uhud for :(every coin (he has given)." (Roudat-ul-Wā'izīn, p.۴١٨

Amir-ul-Mu'mineen Ali (a.s.) said: " Protect your properties by almsgiving." (Tuhaf- .٣ (ul-'Uqūl, p.١١٣; and Bihār-ul-Anwār, vol.٩٣, p. ١٣

Imam Sādiq (a.s.) narrating from his ancestors, said that the holy Prophet (p.b.u.h.) .۴ had said: " The most generous

person among people) is the one who pays the poor-rate of his wealth; and the most) niggardly (person among people) is the one who is stingy to what Allah has enjoyed on (him." (Bihār-ul-'Anwār, vol.۹۳, p.۱۱

Imam Sādiq (a.s.) said: "If people pay the poor-rate of their properties, there will .۵ (remain no poor, needy Muslim." (Al-Imam-as-Sādiq (a.s.), Asad Heydar, vol.۴, p.۳۶۰

The holy Prophet (p.b.u.h.) said: "If you desire that Allah increases your wealth, then .۶ do pay its poor-rate." (Bihār-ul-'Anwār, vol.۹۳, p.۲۳

Imam Bāqir (a.s.) said: " The poor-rate increases in the sustenance." (Bihār-ul- .۷ (Anwār, vol.۷۵, p.۸۳

Imam Sādiq (a.s.) said: "When the poor-rate is restrained, the earth withholds its .۸ (bounties. " (Al-Muhajjat-ul-Baydā', vol.۲, p.۶۶

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۶۱- وَمِنْهُمُ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنُ خَيْرٍ لَكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِلَّذِينَ ءَامَنُوا مِنكُمْ
وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ

:And there are among them those who hurt the Prophet and say " .۶۱

He is an ear!' Say: 'An ear that is good for you; he believes in Allah, and believes the ' .believers, and he is a mercy to those of you who believe

".' And those who hurt the messenger of Allah, there is a painful punishment for them

Commentary: verse ۶۱

Some of the hypocrites said that the Prophet (p.b.u.h.) was a simple and whimsical person, and he accepts whatever everybody says. Then, the Messenger of Allah (p.b.u.h.) became inconvenient of them. At that time this verse was revealed and :answered them. It says

"...'!And there are among them those who hurt the Prophet and say: 'He is an ear"

In fact, they demonstrated one of the advantages of the Prophet (p.b.u.h.) in the form .of his disadvantage, the existence of which is necessary in a leader

That is why the Qur'ān, immediately after that, adds this idea in the verse implying that if the Prophet, as you imagine, is an ear and listens to your statements and :accepts your excuse; it is useful for you. It says

"… ;say: 'An ear that is good for you…"

It is benefitable for you because, in this way, he protects your credit, and he does not waste your personality, and he does not hurt your feelings. Through this way, he employs his effort so that he preserves your affection, concord, and unity. But, if he uncovered the curtains and publicly disgraced the liars, there would arise a lot of .troubles for you

Then, in order that the criticizers do not misuse this statement and do not take it as a document, the verse continues implying that the Prophet (p.b.u.h.) believes in Allah and his commandments, hearkens to the words of the true believers, and accepts :them, and observes them. The verse adds

"… ,he believes in Allah and believes the believers …"

That is, the Prophet (p.b.u.h.), in fact, has two stages of treatment. One stage is conservation of the outward and hindering from betraying secrets, and the other is the stage of action. In the first stage, he listens to the statements of people, and, apparently, he does not reject them. But, when the time of action comes forth, his attention is only to the commandments of Allah and to the suggestions which are uttered by the true believers. Thus, a leader, who tries to find the truth, should treat like that; and supplying the interests of a society is not possible save through this way. :Hence, the Qur'ān, immediately after that, states

"… .and he is a mercy to those of you who believe…"

The only thing that should be added here is that those who hurt the Prophet (p.b.u.h.) with such words, and find faults from him, should not think that they will be left :without punishment. So, at the end of the verse, it says

,And those who hurt the messenger of Allah…"

".' there is a painful punishment for them

۶۲- يَحْلِفُونَ بِاللّهِ لَكُمْ لِيُرْضُوكُمْ وَاللّهُ وَرَسُولُهُ أَحَقُّ أَن يُرْضُوهُ

إِن كَانُوا مُؤْمِنِينَ

;They swear to you by Allah, to please you " .۶۲

but Allah and His Messenger have a greater right that they should please Him if they ".are believers

Commentary: verse ۶۲

A hypocrite always lives in fear and terror. He tries to attract the attention of others by oaths and affectation. For this reason, not every oath should be accepted, since :sometimes the holy things are misused by some impious persons. The verse says

"... ;They swear to you by Allah, to please you "

Allah's pleasure is the main principal for a believer, not the consent of common people. The pleasure of the Messenger (p.b.u.h.) is the same as the pleasure of Allah. :The verse continues saying

but Allah and His Messenger have a greater right that they should please..."

".Him if they are believers

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۶۳- أَلَمْ يَعْلَمُوا أَنَّهُ مَن يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِداً فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ

۶۳. " Do they not know that whoever opposes Allah and His Messenger verily for him is the fire of Hell to abide therein?

That is the great abasement. "

Commentary: verse ۶۳

The Qur'ānic phrase /yuhādidillāh/ (whoever opposes Allah) / means the limitation of the Power of Allah, as if Allah is limited in His deed of wrath unto them, though they considered that Allah's hands are closed. The verse says:

" Do they not know that whoever opposes Allah ... "

Fakhr-i-Rāzī believes that this word is derived from the Arabic term /hadīd/ with the sense of ' obstinacy '. He has cited that the Arabic term /muhaddah/ means either ' to violate the law of Allah ', or ' to think oneself on one side and Allah on another side '.

Therefore, opposing the Islamic leader is an opposition against Allah; and the fruit of obstinacy before Allah is the eternal Hell. The verse says:

" ...whoever opposes Allah and His Messenger verily for him is the fire of Hell to abide therein?

That is the great abasement. "

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۶۴- یَحْذَرُ الْمُنَافِقُونَ اَن تُنَزَّلَ عَلَیْهِمْ سُورَهٌ تُنَبِّئُهُم بِمَا فِی قُلُوبِهِمْ قُلِ اسْتَهْزِءُوا إِنَّ اللّهَ مُخْرِجٌ مَاتَحْذَرُونَ

۶۴. " The hypocrites fear lest a ' Sura ' should be sent down against them apprising them of what is in their hearts. Say: ' Mock on!

Verily Allah will expose what you fear of "

Commentary: verse ۶۴

It has been said in the occasion of the revelation of this verse that a group of hypocrites made decision to startle the Prophet's camel in a neck of land when he was returning from the Battle of Tabūk, in a way that the Prophet (p.b.u.h.) would be killed. The Messenger of Allah was informed of their evil decision by means of revelation. 'Ammār and Khuthayfah were guarding from forward and backward. When they (the Prophet (p.b.u.h.) and the strivers) reached the neck of land, the hypocrites attacked them. The Prophet (p.b.u.h.) recognized them and told their names to Khuthayfah. He asked the Prophet (p.b.u.h.) why he did not order that they should be killed, and the Messenger of Allah answered: " I do not want that others say when Muhammad became powerful he killed the Muslims. "

At the absence of the Prophet (p.b.u.h.), the hypocrite mockingly said that he wanted to occupy the castles of Syria. The revelation was sent down denoting that they might mock whatever much they desired, and Allah would make manifest their plans. The verse says:

The hypocrites fear lest a ‘ Sura ’ should be sent down against them apprising them “ ” … .of what is in their hearts

The Qur’ānic term /sūrah/ means the totality of the Divine verses. In technical .terminology, this term has been applied for the whole ۱۱۴ Suras of the Qur’ān

The hypocrites were constantly in scare because of manifestation of their own real feature and their deviations. They had understood that the Messenger of Allah (p.b.u.h.) was aware of their affairs by means of revelation, yet they mocked him. But the way of treatment of Allah, and His promise upon the hypocrites, is that He divulges their secrets. So, you should not be worried of their stings. The help of Allah is :always with you. The verse continues saying

” Say: ‘ Mock on! Verily Allah will expose what you fear of… “

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۶۵- وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللّهِ وءَايَاتِهِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِءُونَ

:And if you question them (regarding their mockery), they will certainly say “ .۶۵

:We were only discoursing and sporting. ’ Say ‘

,Were you mocking Allah, His signs “

” ?and His Messenger

Commentary: verse ۶۵

The Arabic term /xaud/ means ‘ to step in mud ’, but it is used in the Qur’ān with the ’.meaning of ‘ starting some indecent actions

This verse, again, concerns the Battle of Tabūk when the hypocrites intended to kill the Prophet (p.b.u.h.) in his return from that battle. One of those hypocrites had said what they would do if their plot was divulged. Another of them said that they could pretend it was a jesting. Their statement was a clamsy excuse. (Majma‘-ul-Bayān, the .(commentery

Now, the question is whether it is possible to joke anything, even Allah, the Prophet, .and the verses of the Qur’ān

Was the subject of startling the Prophet’s camel and his fall from that dangerous neck ?of land something that could be covered under the mask of jesting

:The verse says

:And if you question them (regarding their mockery), they will certainly say “

:We were only discoursing and sporting. ’ Say ‘

” ?Were you mocking Allah, His signs, and His Messenger “

۶۶- لاتَعْتَذِرُوا قَدْ كَفَرْتُم بَعْدَ إِيمَانِكَمْ إِن نَعْفُ عَن طَآئِفَهٍ مِنكَمْ نُعَذِّبْ طَآئِفَهً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ

.Do not make excuses. You have disbelieved after your believing " .۶۶

(If We forgive a party of you (because of repentance), We will chastise (another

" .party for that they have been sinners

Commentary: verse ۶۶

Every time that the plot of the hypocrites was divulged and their secrets were manifested for the Muslims, they offered some excuses, including the very excuse mentioned in this verse. They said they did not intend seriously, but it was only an :amusement and a play. The Qur'ān does not accept their excuse, and says

" ... .Do not make excuses. You have disbelieved after your believing "

That is, after the expression of Faith, which was not true of course, they did some actions by which their apparent belief became invalid and their infidelity was made .manifest to the Muslims

:In the continuation of the verse, the Qur'ān says

If We forgive a party of you (because of repentance), We will chastise (another) ... " " .party for that they have been sinners

The purpose of the verse is that those members of the hypocrites who repent and really return toward Islam, will be

forgiven; but those hypocrites who remain in their own disbelief and hypocrisy will be .punished

Besides the chastisement of the Hereafter, this punishment occurred in this very life upon them. The Prophet (p.b.u.h.) disgraced that party of the hypocrites who resisted on their hypocrisy. The example of it was the Mosque of Dirār, the chargers of which .were openly criticized

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Section ۹: Allah's Curse for the Hypocrites

Point

Allah's curse for the Hypocrites and His Mercy for the Believers

۶۷- الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُم مِن بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ

وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللّهَ فَنَسِيَهُمْ

إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ

۶۷. " The hypocrite men and the hypocrite women are as one another; they enjoin evil and forbid good,

and they keep their hands shut.

They have forsaken Allah, so He has forsaken them, (too). The hypocrites are indeed the transgressors. "

Commentary: verse ۶۷

The Signs of the Hypocrites:

In this verse, the Qur'ān points to a general matter. It implies that the spirit of hypocrisy may appear in different shapes, and the form of ostentation in particular. The spirit of hypocrisy may be different in a man and in a woman, but the variety of the features of hypocrisy among hypocrites should not deceive us.

Therefore, the verse says:

" The hypocrite men and the hypocrite women are as one another; ... "

After mentioning that meaning, the verse refers to five epithets out of the hypocrite's :qualities as follows

The first and the second epithets of the hypocrites are that they usually encourage people to evil and restrain them from good. That is, contrast to the program of the true believers who ceaselessly, through enjoining good and forbidding evil, try to improve the society and to purify it from pollution and corruption, the hypocrites always try to expand corruption everywhere and to dismiss goodness from the :society. The verse says

" ... ,they enjoin evil and forbid good... "

Their third epithet is that they neither spend in the way of Allah, nor do they help the deprive, nor do they financially assist their relatives and those who are familiar with :them. The verse says

" ... .and they keep their hands shut... "

The fourth quality of the hypocrites is that all their deeds, statements, and behaviours denote that they have forgotten the Lord, and also the situation of their lives indicates that the Lord has deprived them from some of His bounties, successes, and merits, too. The signs of these two abandonments are vividly reflected in their lives. The :verse continues saying

" ... .(They have forsaken Allah, so He has forsaken them, (too... "

The fifth quality of theirs is that they are impious and they live outside the circle of the obedience of Allah, i.e. not only they are mischievous, but also they are disobedient. :The verse concludes as follows

" .The hypocrites are indeed the transgressors... "

Whatever was said in this verse about the qualifications of the hypocrites is seen in .such people in any age

۶۸- وَعَدَ اللّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعَنَهُمُ اللّهُ وَلَهُمْ عَذَابٌ مُقِيمٌ

۶۸. " Allah has promised the hypocrite men and the hypocrite women and the infidels, the Fire of Hell, to abide in it forever. That is enough for them, Allah has cursed them, and for them is a lasting chastisement. "

Commentary: verse ۶۸

The promise of Hell, stated in the abovementioned holy verse, is decreed at first for the hypocrites and secondly for the disbelievers.

Whatever more apparently fitting the hypocrites settle themselves in the row of the believers in this world, it is of no vail and they will be in the row of disbelievers in Hereafter.

The verse says:

" Allah has promised the hypocrite men and the hypocrite women and the infidels,

the Fire of Hell, to abide in it forever. ... "

And since Hell is the collection of any pain, affliction and tribution, then it is enough for the hypocrites and infidels both. The verse continues saying:

" ...That is enough for them, Allah has cursed them, and for them is a lasting chastisement. "

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۶۹- كَالَّذِينَ مِن قَبْلِكُمْ كَانُوا أَشَدَّ مِنكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالاً وَأَوْلَاداً فَاسْتَمْتَعُوا بِخَلاقِهِمْ فَاسْتَمْتَعْتُم بِخَلَاقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِن قَبْلِكُم بِخَلَاقِهِمْ وَخُضْتُمْ كَالَّذِى خَاضُوا أُوْلَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِى الدُّنْيَا وَالآخِرَهِ وَأُوْلَئِكَ هُمُ الْخَاسِرُونَ

۶۹. " (O' hypocrites! You are) like those who were before you, they were stronger than you in power and more

;abundant in wealth and children

so they enjoyed their portion; thus do you enjoy your portion as those before you did ;enjoy their portion

.and you indulge in vain discourses as they indulged

These are those whose works are null in this world and the Hereafter, and those are ".the losers

Commentary: verse ۶۹

:An Admonition and a Warning

In order to awaken this group of the hypocrites, the abovementioned holy verse puts the mirror of the history before them and, comparing them with the former stubborn hypocrites, it teaches them the most instructive lessons. It implies that they are like the former hypocrites and they follow the same path, the same program, and the same evil fate of theirs. The verse says:

" (O' hypocrites! You are) like those who were before you, ... "

Those very hypocrites of old were stronger and more abundant both from the point of strength and from the point of properties and children than these ones. The verse :says

;they were stronger than you in power and more abundant in wealth and children…“ ”…

They enjoyed their share of the bounties of this world in the way of lusts, pollutions, sins, mischief, and corruption. These hypocrites of this community also enjoyed their .own share in the same way that the former hypocrites had enjoyed

” … ;so they enjoyed their portion … “

:Then, the Qur'ān adds in the verse

;thus do you enjoy your portion as those before you did enjoy their portion … “

” … .and you indulge in vain discourses as they indulged

For an admonition and a warning to the group of hypocrites contemporary with the Prophet (p.b.u.h.) and all the hypocrites of the world, the Qur'ān, through two phrases, .remarks the end of the former hypocrites

:The first phrase is recited

” … ,These are those whose works are null in this world and the Hereafter … “

:And the second phrase says

” .and those are the losers … “

Such hypocrites may enjoy some temporary and limited benefits from their hypocritical deeds in this life, but if the circumstance be observed carefully, it can be made manifest that, they enjoy of real benefits neither in this world nor in the next .world

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۷۰- أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِن قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ

وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَتَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ

فَمَا كَانَ اللّهُ لِيَظْلِمَهُمْ وَلَكِن

كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

Has not the news of those before them came to them, of the people of Noah " .۷۰

and ʻĀd and Thamūd, and the people of Abraham and the dwellers of Madyan

and the subverted cities? Their Messengers came to them with clear arguments, so it ,was not Allah to do injustice unto them

" .but they unto themselves used to be unjust

Commentary: verse ۷۰

In this holy verse, the Qur'ān addresses the Prophet (p.b.u.h.) and, as a positive :interrogation with a negative sense, says

Has not the news of those before them came to them, of the people of Noah "

and ʻĀd and Thamūd, and the people of Abraham and the dwellers of Madyan and the "... ?subverted cities

These are some shaking events the study and searching of which moves any person .with the least feeling in his heart

Yet, Allah did not deprive them from His grace, which was His guidance and, as the :verse says

"... ,Their Messengers came to them with clear arguments ... "

But they did hearken to none of those godly prophets and did not consider worthy their laborious troubles in the way of guiding the servants of Allah. Thus, never did Allah injustice unto them, but they unto themselves did injustice. The verse says:

"...so it was not Allah to do injustice unto them, but they unto themselves used to be unjust. "

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p: ۴۶۵

۷۱- وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَولِيَآءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلاَةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللّهَ وَرَسُولَهُ أُوْلَئِكَ سَيَرْحَمُهُمْ اللّهُ إِنَّ اللّهَ عَزِيزٌ حَكِيمٌ

.۷۱ "And the believer men and the believer women, they are guardians to one another;

they enjoin good and forbid evil and they

perform the prayer

.and they pay the alms (zakāt), and they obey Allah and His Messenger

.It is they on whom Allah will bestow His Mercy

" .Verily Allah is the Mighty, the Wise

Commentary: verse ۷۱

:The Signs of the True Believers

The signs of true believers, men and women, have been mentioned in the verse under :discussion. These signs are also figured five here

:The verse beings as follows

;And the believer men and the believer women, they are guardians to one another "

After referring to this general principle, the revelation pays to the explanation of the .details of the epithets of the believers

۱- At first, it implies that they invite people to good. The verse continues saying:

" ... they enjoin good ..."

:They also restrain people from vices, wickednesses, and unlawful things -۲

" ... and forbid evil ... "

Contrast to the hypocrites, who usually forget Allah, the believers always establish -۳ prayer; keep the remembrance of Allah, and, consequently, by this remembrance and the Name of Allah, they cause their hearts to be light and their minds to be aware. The :holy verse says

" ...and they perform the prayer ... "

Again, contrast to the hypocrites who are some niggardly persons, the believers -۴ pay a part of their wealth as the alms (zakāt) in the way of Allah and for Allah and for supporting the servants of Allah (s.w.t.), in order to improve their society. The verse :says

"... ,(and they pay the alms (zakāt... "

The hypocrites are mischievous, and disobedient, and they behave outside of the -۵ circle of the commandment of Allah; but believers obey the command of Allah and His :Messenger. The verse says

"... .and they obey Allah and His Messenger... "

At the end of this verse, the Qur'ān points to the first privilege of the believers from :the point of their fate and their reward. It says

"... .It is they on whom Allah will bestow His Mercy... "

No doubt the promise of mercy to the believers is from the side of Allah. This promise :is conclusive and assured from any point of view, because

" .Verily Allah is the Mighty, the Wise... "

Neither does He promise without any cause, nor does He fail its fulfilment when He .promises

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۷۲- وَعَدَ اللّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِى مِن تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِى جَنَّاتِ عَدْنٍ وَرِضْوَانٌ مِنَ اللّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

Allah has promised the believer men and the " .۷۲

believer women gardens

,beneath which rivers flow wherein shall they abide forever

,and goodly dwellings in garden of perpetual abode

" .yet Allah's good pleasure is greater (than all these); that is the great success

Commentary: verse ۷۲

In this holy verse, the very believers whose epithets were pointed out before, are promised some excellent things, the most important of which is the bounty of His good pleasure. What state can be greater than the good pleasure of Allah for a :believer? The verse says

Allah has promised the believer men and the "

believer women gardens

,beneath which rivers flow wherein shall they abide forever

,and goodly dwellings in garden of perpetual abode

" .yet Allah's good pleasure is greater (than all these); that is the great success

The garden which Allah will bestow on the believers has been qualified differently in the Qur'ān. They are such as: /jannāt-i-'adnin/ (gardens of perpetual abode), /jannat-ul-

ma'wā/ (the garden, the abode), and /jannat-ul-xuld/ (garden of eternity). The purpose of the first qualification, mentioned here, is the statement of eternity of Paradise. It has been said that this garden is located in the middle of Paradise, or it is the best place of Paradise. A tradition narrated from the Prophet (p.b.u.h.) denotes .that, it is the situation of the place of prophets, veracious believers, and martyrs

Of course, entering into Paradise and enjoying its bounties can be a good goal for the believers, but greater than that is gaining the good pleasure of Allah. This is the main goal of any believer who has settled the love of Allah in his heart, and has .(.considerably climbed towards the climax of the cognition of Allah (s.w.t

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Section ۱۰: The Hypocrites Shall not Attain their Object

Point

The desires of the hypocrites shall not be fulfiled, for they do not keep up their – promises – They mock at the believers

They shall not have forgiveness

۷۳-يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ

وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

,O ’ Prophet! strive hard against the infidels and the hypocrites “ .۷۳

,and be harsh with them, and their abode shall be Hell

” .and an evil destination it is

Commentary: verse ۷۳

As long as the hypocrites have not initiated war and have not plotted against Islam, similar to the enemy alien nonbelievers, holy struggle upon them should be done only (by tongue. (the Commentary of Al-Minār

Before the revelation of the abovementioned verse, the Prophet (p.b.u.h.) treated the hypocrites gently and nobly, but after the revelation of this verse his treatment (became severe toward them. (Tafsīr-i-Fī-Zilāl-il-Qur’ān

Thus, the Prophet (p.b.u.h.), who is the source of mercy, is commissioned to severity :because of infidelity and hypocrisy of the enemies of Islam. The verse says

” ... ,And be harsh with them... “

Therefore, an Islamic leader must be decisive and sharp before the arrogance. He must strive against both the manifest foreign enemies and the interior hidden enemies. However, the Holy Struggle should be led under the command and attitude of the leader of the Muslims, who is, indeed, the commander-in-chief of the army in :the Islamic system of government. The verse says

O ' Prophet! strive hard against the infidels and the hypocrites, and be harsh with " ".them, and their abode shall be Hell, and an evil destination it is

This fact should also be noted that Holy Struggle against infidels and hypocrites is the recompense of these unbelieving people in this world, and their retribution in the .coming world will be Hell

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۷۴- يَحْلِفُونَ بِاللّهِ مَاقَالُوا وَلَقَدْ قَالُوا كَلِمَهَ الْكَفْرِ

وَكَفَرُوا بَعْدَ إِسْلاَمِهِمْ وَهَمُّوا بِمَا لَمْ يَنَالُوا وَمَا نَقَمُوا إِلاَّ أَنْ أَغْنَاهُمُ اللّهُ وَرَسُولُهُ مِن فَضْلِهِ

فَإِن يَتُوبُوا يَكُ خَيْرًا لَّهُمْ وَإِن يَتَوَلَّوْا

يُعَذِّبْهُمُ اللّهُ عَذَاباً أَلِيماً فِى الْدُّنْيَا وَالاَخِرَهِ

وَمَا لَهُمْ فِى الاَرْضِ مِن وَلِيٍّ وَلانَصِيرٍ

They swear by Allah that they have said nothing, but they certainly have " .۷۴

said the word of infidelity and disbelieved after their Islam, and they determined upon what they

never attained to, and they did not find fault except because Allah and His Messenger enriched

;them out of His grace. Therefore if they repent, it will be better for them

and if they turn away, Allah will chastise them with a painful chastisement in this world ,and the Hereafter

" .and they shall not have on the earth any guardian or any helper

Commentary: verse ۷۴

This holy verse includes all the plots that the hypocrites designed and acted against the holy Prophet (p.b.u.h.) and Islam, but most of the commentary books compiled by the Shi'ite and the Sunnite commentators have concerned it to the

plot which is known as the ' Laylatul-'Aqabah' (the Night of 'Aqabah) where the hypocrites waited in ambush in a neck of land in order to cause the murder of the Prophet (p.b.u.h.) by startling his camel. But their plot was found out and they failed. :The verse says

They swear by Allah that they have said nothing, but they certainly have said "

,the word of infidelity and disbelieved after their Islam

" ... ,and they determined upon what they never attained to

It has been cited that when the Prophet (p.b.u.h.) was speaking for the audience in Tabūk, a hypocrite, by the name of Hallās, uttered a blasphemous ugly word. One of the Prophet's companions ('Āmir-ibn-Qays) informed that insolence to the Prophet (p.b.u.h.). He summoned Hallās, but he denied the matter. 'Āmir said that he told a lie and repeated that word. Then, by the command of the Prophet (p.b.u.h.) both of them went near the pulpit of the mosque and swore. 'Āmir asked Allah to send down a verse and to disgrace the hypocrite publicly. This holy verse was revealed containing :the phrase saying

They swear by Allah that they have said nothing, but they certainly have said the " word of infidelity and disbelieved after their Islam, and they determined upon what " ... ,they never attained to

Then, at the end of the verse, the Qur'ān denotes that if the hypocrites repent and really embrace Islam it is better for them, viz, Allah will forgive them. But if they turn away and remain in their hypocrisy, they must know that Allah will punish them severely both in this world and the coming world, and they will not have any friend or :helper on the earth. The verse continues saying

and they did not find fault except because Allah and His Messenger enriched them ...“ .out of His grace

,Therefore if they repent

;it will be better for them

and if they turn away, Allah will chastise them with a painful chastisement

in this world and the Hereafter, and they shall not have on the earth any guardian or ” .any helper

****

۷۵- وَمِنْهُمْ مَنْ عَاهَدَ اللّهَ لَئِنْ ءَاتَانَا مِن فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ

مِنَ الْصَّالِحِينَ

۷۶- فَلَمَّآ ءَاتَاهُم مِن فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوا وَهُمْ مُعْرِضُونَ

۷۷- فَأَعْقَبَهُمْ نِفَاقاً فِى قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَآ أَخْلَفُوا اللّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ

۷۸- أَلَمْ يَعْلَمُوا اَنَّ اللّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَاَنَّ اللّهَ عَلَّامُ الْغُيُوبِ

And of them are those who have made a covenant with Allah: ‘ If He gives us out “ .۷۵
,of His grace

” .’ we will certainly give alms (zakāt) and we will certainly be of the righteous

But when He gave them out of His Grace, they were “ .۷۶

” .niggardly of it and they turned away, swerving aside

So as a consequence He put hypocrisy into their hearts until the day they will “ .۷۷
,meet Him

because they failed to fulfil unto Allah what they had

” .promised Him and because of what they used to lie

Do they not know that Allah knows their hidden (thought) and their secret “ .۷۸
,whisperings

.(and that Allah is the knower of all unseen (things

Commentary: verses ۷۵-۷۸

The first verse of the abovementioned group of verses is about some of the hypocrites who made a covenant with Allah and then they broke it. It has also been said that the verse has

been revealed concerning ‘ Tha‘labat-ibn Hātab ’ who was a poor man. He asked the Prophet (p.b.u.h.) that he would pray for him in this regard. He said if the Prophet (p.b.u.h.) prayed and he became rich, he would remit considerably in the way of Allah, and he would become one of the benevolent persons. The Prophet (p.b.u.h.) prayed for him and he became rich enough, but he stinted. He also did not participated in .‘Friday Prayer ’, and thereupon he made his hypocrisy manifest

Whatever the sign of the revelation of the verse might be, however, it is about some persons who have always existed and are existed in the societies. When such people have not wealth and facilities, they may make covenant with Allah that if Allah bestowed upon them properties and they became rich they would pay in charity in His way and would become righteous and of the good servants of Allah. But they often do not do like that when He causes them to be wealthy. They scant and usually avoid :doing good things. The verse says

And of them are those who have made a covenant with Allah: ‘ If He gives us out of “ ,His grace

” .’ we will certainly give alms (zakāt) and we will certainly be of the righteous

****

An important matter, regarding this subject mentioned in the second verse, is that this breach of covenant and becoming stingy causes hypocrisy to come into existence in their hearts. When a person behaves like that, he has to clasp to justification of himself and has to say something through his tongue which he does not believe in his inward. It is similar to the manner of the hypocrites who, in order to protect themselves, expressed Islam falsely and said something that they did not believe. The :verse says

But when He gave them out of His Grace, they were niggardly of it “

” .and they turned away, swerving aside

****

The one who makes covenant, but he breaches it, or promises something but he fails, he has somehow the same status of hypocrisy and duplicity. Therefore, in this verse, the Qur’ān remarks that the appearance of the state of hypocrisy in such persons originates from where they have breached their promise and have told a lie. The :verse says

So as a consequence He put hypocrisy into their hearts until the day they will meet “ ,Him

because they failed to fulfil unto Allah what

they had promised Him

” .and because of what they used to lie

Thus, according to this verse, breach of promise and falsehood are two signs for hypocrisy. This meaning is also referred to in a tradition narrated from the holy :Prophet (p.b.u.h.) who said

There are three signs for a hypocrite: when he speaks he tells a lie; when he “ ” .promises he fails; and when he is trusted he proves treacherous

****

:In the next verse, the Qur’ān states about these hypocrites as follows

Do they not know that Allah knows their hidden (thought) and their secret “ .(whisperings, and that Allah is the knower of all unseen (things

That is, Allah is aware of all their secrets whether those ones that they tell each other .as mysteries, and those secrets which they whisper

۷۹- الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِی الصَّدَقَاتِ وَالَّذِينَ لايَجِدُونَ إِلاَّ جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللّهُ مِنْهُمْ

وَلَهُمْ عَذَابٌ أَلِيمٌ

۸۰- اسْتَغْفِرْ لَهُمْ أَوْ لاتَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً

فَلَن يَغْفِرَ اللّهُ لَهُمْ ذَلِکَ بِأَنَّهُمْ كَفَرُوا بِاللّهِ وَرَسُولِهِ

وَاللّهُ لايَهْدِی الْقَوْمَ الْفَاسِقِينَ

,Those who find fault with the voluntary givers of alms from among the believers " .۷۹

and those who find nothing (to give) but (to the

,extent of) their endeavour

and they scoff at them, Allah will scoff at them, and for them shall be a painful " .chastisement

;Whether you ask forgiveness for them or do not ask forgiveness for them " .۸۰

,if you ask forgiveness for them seventy times

Allah will not forgive them; this is because

they disbelieved in Allah and His

" .Messenger; and Allah does not guide the ungodly people

Commentary: verses ۷۹-۸۰

In view of the fact that the foundation of the behaviour of the hypocrites was opposing the Muslims and finding fault with them, they often cavilled at the Muslims' affairs and mocked them. Among them was that some of the rich

Muslims remitted their wealth in the way of Allah more than the amount which they were enjoined upon. Those rich believers did it eagerly and at pleasure in order that Islam could glitter more and more. Their main aim was that they might obtain some .divine spiritual rewards

There were also some Muslims who did not possess plenty of properties, but with difficultly they provided some money and spent it. These two parties of the Muslims .were mocked and were found fault by the hypocrites

The hypocrites smiled scornly at them meaning why those Muslims lost their own wealth. The hypocrites did not believe in the Divine rewards of Hereafter. They imagined that remitting wealth to others was as squandering it, and it was a kind of .folly

:The Qur'ān refers to this ignorantly manner of the hypocrites and says

Those who find fault with the voluntary givers of alms from among the believers, " ,and those who find nothing (to give) but (to the extent of) their endeavour

,and they scoff at them

Allah will scoff at them, and for them shall be

" .a painful chastisement

The Qur'ānic phrase which says: " Allah will scoff at them " means that Allah will give them the retribution of their scoffing, and, in the Hereafter, He will arrange a situation wherein these hypocrites will be mocked by the Muslims. At that circumstance, the .believers will scoff at them and laugh at them

****

The number ' seventy ' here is a code for multiplication and it is not the statement of a definite calculation. In other

words, it indicates whatever more you seek forgiveness for them, it will be uneffective. So, it does not mean that if you seek forgiveness seventy one times, for .example, they will be forgiven

Some Islamic literature indicates that the holy Prophet (p.b.u.h.) in this regard has said: “ If I knew seeking forgiveness more than seventy times could save them, I (would seek forgiveness.” (١

Man may reach a point in aberration where nothing can save him; like a patient whom :no physician is able to help when the soul separates from him. The verse says

;Whether you ask forgiveness for them or do not ask forgiveness for them “

,if you ask forgiveness for them seventy times

Allah will not forgive them; this is because

they disbelieved in Allah and His

” .Messenger; and Allah does not guide the ungodly people

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Majma‘-ul-Bayān, the commentary ١ -١

Section ١١: Connections Served with the Hypocrites

Point

All spiritual and temporal connections with the hypocrites cut off – Their crafty plans – and lame excuses

.The Believers praised and promised Allah’s reward

٨١- فَرِحَ الْمُ-خَلَّفُونَ بِمَقْعَدِهِمْ خِلاَفَ رَسُولِ اللّهِ وَكَرِهُوا

أَن يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِى سَبِيلِ اللّهِ وَقَالُوا لاتَنْفِرُوا فِى الْحَرِّ

قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرّاً لَوْ كَانُوا يَفْقَهُونَ

٨١. “ Those who were left behind were glad on account of their sitting behind

against (the command of) the Messenger of Allah, and were averse from

striving with their possessions and their selves in the way of Allah, and said: ‘Do not go forth in the heat ’. Say:

‘ The Fire of Hell is much severe in heat,

if only they could understand ’. ”

Commentary: verse ٨١

The hypocrites were happy that they had not participated in the Holy Struggle, because they did not like to strive in the way of Allah by their properties and their lives. They not only did not participate themselves in the Holy Struggle but

:also prevented some others to take part in it. The verse in this regard says

Those who were left behind were glad on account of their sitting behind against (the “ ,command of) the Messenger of Allah

and were averse from striving with their possessions and their selves in the way of ” … ,Allah

The Battle of Tabūk happened in a season when the weather was very hot and blazing then the hypocrites prohibited people not to go forth in that hot weather. Therefore, Allah answers them that the Fire of Hell is more blazing if they understand. :The verse continues saying

:and said: ‘ Do not go forth in the heat ’. Say… “

” .The Fire of Hell is much severe in heat, if only they could understand ‘

That is, they were afraid of the heat of the weather while the blazing Fire of Hell is .waiting for them

****

p: ۴۸۲

۸۲- فَلْيَضْحَكُوا قَلِيلاً وَلْيَبْكُوا كَثِيراً جَزَآءً بِمَا كَانُوا يَكْسِبُونَ

۸۲. "Therefore they shall laugh a little and weep much (as) a recompense for what they used to earn."

Commentary: verse ۸۲

If the hypocrites knew what kind of rewards they have lost and how great opportunities and bounties they have rejected because of abandonment of the participation in the Holy Struggle, they should make merry little and weep very much. Yet, comparing the long time weepings in the Hereafter, that they will have before them, the weeping during their life-time is naught.

The verse says:

"Therefore they shall laugh a little and weep much (as) a recompense for what they used to earn."

****

۸۳- فَإِن رَجَعَکَ اللّهُ إِلَى طَآئِفَهٍ مِنْهُمْ فَاسْتَأْذَنُوکَ لِلْخُرُوجِ

فَقُل لَن تَخْرُجُوا مَعِیَ أَبَداً وَلَن تُقَاتِلُوا مَعِیَ عَدُوّاً

اِنَّکُم رَضِیتُمْ بِالْقُعُودِ أَوَّلَ مَرَّهٍ فَاقْعُدُوا مَعَ الْخَالِفِینَ

So if Allah brings you back to a party of them and they ask your permission to go " .۸۳ :forth, say

You shall never go forth with me and you shall '

,never fight an enemy with me; surely you were pleased to sit (idle) the first time

" .' then sit (now also idle) with those who stay behind

Commentary: verse ۸۳

Whoever repents sincerely and truthfully, it will be accepted by Allah, but the .hypocrites asked permission to go to fight hypocritically and affectedly

The Qur'ānic term /xālif/means both ' the one who violates going fight', and ' an .' antagonist

Do not trust upon the hypocrites' request for attending in the Holy Struggle. The verse :says

So if Allah brings you back to a party of them and they ask your permission to go " " ... :forth, say

And do fear from those who escaped from going to fight yesterday but they are :candidates to attend in the battle-field today. The verse continues saying

" ... ;You shall never go forth with me and you shall never fight an enemy with me '... "

Therefore, hypocrites must be despised and deserted. The holy verse concludes as :follows

surely you were pleased to sit (idle) the first time, then sit (now also idle) with those… "
" .who stay behind

****

p: ۴۸۵

۸۴- وَلا تُصَلِّ عَلَى أَحَدٍ مِنْهُم مَاتَ أَبَداً وَلاتَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ

.And never pray over any one of them who dies, nor stand by his grave " .۸۴

,They indeed disbelieved in Allah and His Messenger

" .and died while they were ungodly

Commentary: verse ۸۴

The way of the Prophet's life (p.b.u.h.) was so that he used to attend in the funeral and burial ceremonies of Muslims' deads. He prayed for them and established funeral prayer over their corpses. But Allah has prohibited His Messenger to attend in the :ceremonies of the dead bodies of the hypocrites. The verse says

And never pray over any one of them who dies, nor stand by his grave. They indeed " " .disbelieved in Allah and His Messenger, and died while they were ungodly

Thus, the dead body of a hypocrite is also despised when Muslims ought not to attend their funerals nor stand by their graves. Establishing funeral prayer and visitation of tombs is as a sign of a reverence and an esteem to the body of a Muslim believer; and :since a hypocrite deserves no reverence, then the verse says

" ... ;never pray over any one of them who dies, nor stand by his grave ... "

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۸۵- وَلاَ تُعْجِبْکَ أَمْوَالُهُمْ وَأَوْلاَدُهُمْ إِنَّمَا يُرِيدُ اللّهُ أَن يُعَذِّبَهُم بِهَا

فِی الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ کَافِرُونَ

۸۵. " And let not their possessions and their children astonish you;

verily Allah only desires thereby to chastise them in this world, and that their souls depart while they are infidels. "

Commentary: verse ۸۵

A similar statement to this verse, with a little difference in recitation, was referred to in holy verse No.۵۵ of the current Sura.

However, sometimes it happens that, instead of welfare and happiness, wealth and children are the cause of affliction and chastisement for a group of people. That is why the verse says:

" And let not their possessions and their children astonish you;

verily Allah only desires thereby to chastise them in this world, and that their souls depart while they are infidels. "

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۸۶- وإِذَآ أُنْزِلَتْ سُورَةٌ أَنْ ءَامِنُوا بِاللّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَکَ أُولُوا الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَکُن مَعَ الْقَاعِدِینَ

And whenever a sura is sent down, saying ' Believe in Allah and strive hard " .۸۶

along with His Messenger ', those with abundant means among them ask leave of :you, and they say

" .Let us be with those who sit back '

Commentary: verse ۸۶

Sometimes it happened that a Sura or a verse of the Qur'ān concerning the believers was revealed and invited them to be firm in Faith and to strive in the way of Allah beside the Prophet (p.b.u.h.). Such revelations caused the believers to become spiritually encouraged, firm, and steadfast; but those Divine revelations caused the hypocrites to become inconvenient and despondent. So, they (the hypocrites) sometimes came to the Prophet (p.b.u.h.) and uttered some materials which clearly .indicated their hypocrisy

This verse denotes that when a sura was revealed wherein people were enjoined to belief in Allah and Holy Struggle beside the Prophet (p.b.u.h.), some of the rich hypocrites came to the Messenger of Allah (p.b.u.h.) and asked permission not to participate in the Holy Struggle. They said that they might be allowed to stay at home with those who could stay at home, and not to take part in the Holy Struggle. The :verse says

And whenever a sura is sent down, saying ' Believe in Allah and strive hard along " ,' with His Messenger

those with abundant means among them ask leave of you, and they say: ' Let us be " .with those who sit back

۸۷- رَضُوا بِأَن يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ

لايَفْقَهُونَ

They were content that they should be with those who stay behind, and a seal " .۸۷ ,has been set upon their hearts

" .so they do not understand

Commentary: verse ۸۷

The matter discussed in the previous verse is continued in this verse, saying that the hypocrites became happy to stay with those who stay behind and, like women, .children, and patients, who do not take part in Holy Struggle, and to remain at home

It is clear that he who has no Faith in Allah will certainly refuse to go to fight in His way, because he does not believe in the excellent rewards that Allah has promised for the godly strivers. Therefore, a hypocrite considers that participation in such a war is .a fall into danger and it is a kind of self murder

Then, at the end of the verse, the Qur'ān adds that the hearts of the hypocrites are sealed. Therefore, they do not conceive the Truth, for there have been drawn a curtain before their eyes and ears. It is their infidelity that has caused them to be .incapable to understand the facts

:The verse says

They were content that they should be with those who stay behind, and a seal has " ,been set upon their hearts

" .so they do not understand

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۸۸- لكِنِ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُوْلَئِكَ لَهُمُ الْخَيْرَاتُ وَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ

.۸۸ "But the Messenger, and those who believe with him, strive hard with their possessions and their selves, and these it is who shall have good things and these it is who shall be successful."

Commentary: verse ۸۸

In the verse before this verse, the Qur'ān denoted that the hypocrites usually refuse to participate in Holy Struggle in the way of Allah and they like to stay at home at the time of war like women, little children, and sick persons. Now, in this verse, those persons are referred to whose manner is just opposite to that of the hypocrites. They consist in the Prophet (p.b.u.h.) and the believers who are ever ready to participate in Holy Struggle with all their possibilities.

The verse says:

"But the Messenger, and those who believe with him, strive hard with their possessions and their selves, and these it is who shall have good things and these it is who shall be successful."

This ending part of the verse means that Allah will give them some good rewards, and they will reach to the happiness of both this world and the Hereafter. In this world, they gain happiness by overcoming the enemies and strengthening the foundation of their own society toward ever-increasing progression. And in the Hereafter, they will be rewarded by being enjoyed of the Divine bounties.

۸۹- أَعَدَّ اللّهُ لَهُمْ جَنَّاتٍ تَجْرِى مِن تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا

ذَلِكَ الْفَوْزُ الْعَظِيمُ

Allah has prepared for them gardens beneath which rivers flow wherein shall " .۸۹ they abide forever. That is the great success. "

Commentary: verse ۸۹

In this verse, the statement is upon the great rewards that Allah will bestow on the believers. It remarks that, for such believers who strive in the way of Allah with their wealth and selves, Allah has prepared gardens that rivers flow under their trees and, more important than that is that, they will eternally abide therein. Then the Qur'ān adds that this circumstance is that very great success. The verse says:

Allah has prepared for them gardens beneath which rivers flow wherein shall they " abide forever. That is the great success. "

There are also some more rewards promised for the strivers which have been mentioned in some other verses of the Qur'ān. One of them is that Allah guides those who strive in His way unto His ways. That is, He will bestow on them a sort of recognition that they can be informed of the facts of the world of existence and enjoy the special and particular guidance of Allah, so that they may not be involved with misunderstanding. Sura 'Ankabūt, No.۲۹, verse ۶۹ says:

And (as for) those who strive hard for Us, We will most certainly guide them in Our " ways; ... "

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Section ١٢: The Deserters

Point

The false excuses given by the hypocrites who deserted the Muslims at the time of the trial (of Tabūk) – Those who were to be excused.

٩٠- وَجَآءَ الْمُعَذِّرُونَ مِنَ الأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ

٩٠. " And the dwellers of the desert came with their excuses, that permission might be given to them (to stay back),

and those who lied to Allah and His Messenger sat (at home). Soon a painful chastisement shall afflict those of them who disbelieved. "

Commentary: verse ٩٠

Some of those People who did not take part in the Holy Struggle had true excuses for which they obtained leave, while some others did not participated in the Holy Struggle without having any exemption, and the abovementioned chastisement is for the second group.

The term /'a'rāb/, mentioned here, has been applied for some Bedouins who lived in deserts and were far from the city civilization.

However, Holy Struggle is something concerned to Islamic government and it is not a personal affair. That is why both

attending in it and leaving it should be done with the permission of the leader of the :Muslims. The verse says

,And the dwellers of the desert came with their excuses "

" ...(that permission might be given to them, (to stay back

By the way, those who are heedless to the obligatory rule of Holy Struggle and try to escape from it, are liars in their belief. They must know that the seekers of exemption, who try to run away from performing their duty, will be punished and a painful :chastisement is waiting for them. The verse continues saying

and those who lied to Allah and His Messenger sat (at home). Soon a painful... " " .chastisement shall afflict those of them who disbelieved

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۹۱- لَیْسَ عَلَی الضُّعَفَآءِ وَلا عَلَی الْمَرْضَی وَلا عَلَی الَّذِینَ لایَجِدُونَ مَایُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلّهِ وَرَسُولِهِ مَا عَلَی اَلْمُ-حْسِنِینَ مِن سَبِیلٍ وَاللّهُ غَفُورٌ رَحِیمٌ

.۹۱ " There is no fault in the weak and the sick and those who find nothing to spend,

so long as they are true to Allah and to His Messenger.

There is no way (to blame) against the good-doers and Allah is Forgiving, Merciful. "

Commentary: verse ۹۱

A blind old man came to the Prophet (p.b.u.h.) and said: " I have nobody to take my hand and to lead me to the battle-field. I am old and feable. Is my excuse accepted? " The Prophet (p.b.u.h.) kept silence for a while until the abovementioned verse was revealed.

In these recent couple of verses, and the following one, in order to make clear the situation of all groups from the point of being exempted or not in regard to participation in Holy Struggle, there have been defined some proper degrees. At first, it says:

" There is no fault in the weak and the sick and those who find nothing to spend, ... "

These three groups are excused in any law, and intellect and logic also prove their being exempted. It is certain that in no instance Islamic laws are separate from intellect and logic.

After that, the Qur'ān has stated an important condition for the commandment of their being excused. It implies that this is in the condition that they refrain no sincere .benediction unto Allah and His Messenger

"... .so long as they are true to Allah and to His Messenger... "

They should encourage the strivers through their own words and behaviour toward Holy Struggle, and to weaken the enemies' spirit so that they prepare the elementary .factors of their failure

Later, in order to state the reason of this subject, it says that such people are some benevolent men, and there is no way for blaming, scorning, punishing and taking to :task the good-doers. The verse says

"... There is no way (to blame) against the good-doers... "

At the end of the verse, as another reason for these three groups being exempted, :the Qur'ān points to Allah's two great attributes by saying

" .Allah is Forgiving, Merciful... "

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٩٢- وَلاـ عَلَى الَّذِينَ إِذَا مَـآ أَتَوْکَ لِتَحْمِلَهُمْ قُلْتَ لآـ أَجِـدُ مَـآ أَحْمِلُکَمْ عَلَیْهِ تَوَلَّوا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الـدَّمْعِ حَزَنـاً أَلاَّـ يَجِدُوا مَا يُنفِقُونَ

Nor (is the task) on those unto whom, when they come unto you to provide them " .٩٢ ,with mounts

:you said

',I do not find means to carry you '

they turned back and their eyes overflowed with tears of sorrow, for they did not find " .that which they should spend

Commentary: verse ٩٢

In this verse, the Qur'ān refers to the fourth group of those who were also exempted from the Holy Struggle. This group had no means to ride on and to participate in the Holy Struggle. They went to the Prophet (p.b.u.h.) to obtain it, but he did not have any mount to give them for carrying them. They had to come back from him while their eyes were full of tears. This tear was for the sorrow which originated from the lack of :means to spend it in the way of Allah. The holy verse says

Nor (is the task) on those unto whom, when they come unto you to provide them " :with mounts, you said

',I do not find means to carry you '

they turned back and their eyes overflowed with tears of sorrow, for they did not find " .that which they should spend

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۹۳- إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَکَ وَهُمْ أَغْنِيَآءُ رَضُوا بِاَن يَکُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللّهُ عَلَى قُلُوبِهِمْ

فَهُمْ لاَيَعْلَمُونَ

Verily the way (to blame) is only against those who “ .۹۳

ask you permission (to stay behind) while they are rich. They are content to be with those who stay back, and Allah has set a seal on their hearts, thus they do not know ” .((what they have missed

Commentary: verse ۹۳

In this verse, the Qur’ān explains the fifth group, i.e. those who have never been excused with Allah, and will not be excused in the future either. It implies that the way of blame and punishment is open only to those who ask you permission not to participate in the Holy Struggle while they are rich and are in welfare. They possess :enough possibilities and necessary means for this affair. The verse says

Verily the way (to blame) is only against those who ask you permission (to stay “ ”... .behind) while they are rich

Then it adds that this disgrace is enough for them that they contented to stay back in Medina with the persons who were feeble, sick, and handicapped and to be deprived :from the honour of participation in the battle-field. It says

”... ,They are content to be with those who stay back...“

And also this retribution is enough for them that, because of their own ugly deeds, Allah has ceased them from the ability of contemplation and comprehension by sealing their hearts. Therefore, they do not know what kind of excellent ranks they have lost. The verse continues saying:

" …and Allah has set a seal on their hearts, thus they do not know (what they have missed). "

The strong and exalted spirits of the strivers of Islam are vividly made clear from this verse. It illustrates how they preferred and preceded the honour of attending in the battlefield and the honour of martyrdom to any other honours.

This very fact makes manifest one of the important factors of the rapid expansion of Islam at that time and our retardation in this age.

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۹۴- يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لاتَعْتَذِرُوا لَن نُؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ
إِلَى عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ

.They will offer you excuses when you return to them " .۹۴

.Say: ' Do not make excuses. We will never believe you

.Allah has informed us of tidings about you

,And , Allah and His Messenger will see your work

then you will be returned to the Knower of the Unseen and the visible, and He will inform you of what

" .' you used to do

Commentary: verse ۹۴

The hypocrites, who, at any rate, did not participate in the Battle of Tabūk, ceaselessly brought excuses and pretexts to the Prophet of Islam (p.b.u.h.). This verse, rejecting their seeking for excuses, indicates that when the Muslims would return from the war, the hypocrites would come to them and bring some excuses. The Muslims should say to them not to make not to excuse, since they would not believe :them and Allah had informed them of their circumstance. The verse says

.They will offer you excuses when you return to them "

Say: ' Do not make excuses. We will never believe you. Allah has informed us of tidings "... .about you

This meaning is a hint to the fact that, by means of the verses of the Qur'ān and revelation, Allah (s.w.t.) discovered

the plots and secrets of the hypocrites and He informed His Messenger (p.b.u.h.) of their actions, so that the Prophet (p.b.u.h.) knew that those excuses were made only to confuse the matter. They did not have a proper and safe belief in Allah and the .religion. And their absence in the Holy Struggle was for the same reason

:Then, in the continuation of the verse, the Qur'ān says

And , Allah and His Messenger will see your work, then you will be returned to the… " .' Knower of the Unseen and the visible, and He will inform you of what you used to do "

That moment of the return to the Knower, which is mentioned in the verse, is the time of death, when the curtains will be utterly removed and human beings will understand .the facts

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۹۵- سَيَحْلِفُونَ بِاللّهِ لَكُمْ إِذَا انقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَأْوَاهُمْ جَهَنَّمُ جَزَآءً بِمَا كَانُوا يَكْسِبُونَ

They will swear to you by Allah, when you turn back unto them that you renounce " .۹۵ them (their sin). So renounce them, for they are indeed filth and their abode is Hell, a " .recompense for what they used to earn

Commentary: verse ۹۵

After the occurrence of the Battle of Tabūk, when the Muslims returned to Medina, those hypocrites who had not participated in that Battle, in order to justify their action, came to them swearing that they had plausible excuse. This oath was for that .the Muslims might not blame them

The Qur'ān informs the Muslims in this verse that when they return from the Holy Struggle, the hypocrites come to them and swear by Allah to justify their deed in order that the Muslims renounce them their sin and do not blame them. But Muslims are commanded to turn away from them, i.e. as a protest to their ugly work, they must avoid speaking with them. Then the Qur'ān states its reason such that, as a result of .their own action, their abode is Hell

However, renouncement is often fulfilled either upon nobility and connivance, or upon wrath and heedlessness. In this verse, it has been used in both senses. The hypocrites asked for remittal and pardoning their fault, and Allah had commanded the Muslims to .have a wrathful renouncement unto them

When the Messenger of Allah (p.b.u.h.) returned from the Battle of Tabūk, he told the Muslims not to associate with the hypocrites who abandoned going to the Battle. (Books of Commentary by Imam Fakhr-i-Rāzi, Marāqi, Majma‘-ul-Bayān, Al-Minār, Fi-Zilāl, Atyab-ul-Bayān, Al- Muharrir- ul-Wajiz)

But some commentators have said that renouncement is based on remittal and pardoning, without blaming them or scorning them. It should be done in a manner that you do not attest them in what they bring excuse, but by silence and negation you do reject them, because they are filthy and it appropriates that you do not approach them. So, their abode is Hell for what they have done. (Tafsir-i-Qarā’ib-ul-Qur’ān, As-Sāfī, Jawāmi‘-ul-Jāmi‘, Al-Mīzān, and Manhaj-us-Sādiqīn)

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۹۶- يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فإِن تَرْضَوْا عَنْهُمْ فإِنَّ اللّهَ لايَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ

They swear to you that you may be pleased with them. But even if you are “ .۹۶ ,pleased with them

” .yet surely Allah will not be pleased with the transgressing people

Commentary: verse ۹۶

In this verse, the Qur’ān continues the subject matter of the previous verse. It says that the hypocrites swear so that the Muslims may be pleased with them. But they must be aware that even if they are pleased with them, Allah will not be pleased with :the mischievous ones. The verse says

They swear to you that you may be pleased with them. But even if you are pleased “ ” .with them, yet surely Allah will not be pleased with the transgressing people

This statement means that even when you become pleased with such hypocrites, it .does not benefit them in their state, because Allah is not pleased with them

However, this meaning is a warning, indicating that when Allah is not pleased with a person, a believer should not be pleased with him either, and he must cease his .communication with him

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۹۷- الاَعْرَابُ أَشَدُّ كُفْراً وَنِفَاقاً وَأَجْدَرُ أَلاَّ يَعْلَمُوا حُدُودَ مَآ أَنْزَلَ اللّهُ عَلَى رَسُولِهِ وَاللّهُ عَلِيمٌ حَكِيمٌ

The Bedouins are more hard in disbelief and hypocrisy, and more apt not to know “ .۹۷ the limits of what Allah has sent down to His Messenger, and Allah is All-Knowing, All-Wise. ”

Commentary: verse ۹۷

This verse attracts the believers’ attention to this matter that the hypocrites of the Bedouins, who lived in deserts and outside of Medina, were more intense than the hypocrites of the citizens settled inside Medina, from the point of disbelief and hypocrisy. They were also in a lower standard from the point of understanding and perceiving the ordinances and the limits of Allah which had been revealed to the Prophet (p.b.u.h.). That was why they opposed more to embrace Islam. The verse says:

“ The Bedouins are more hard in disbelief and hypocrisy, and more apt not to know the limits of what Allah has sent down to His Messenger, …”

Then, at the end of the verse, the Qur’ān adds that ‘ Allah is All-Knowing ’, viz., He is aware of the reality of the state of everyone; and He is ‘All-Wise’, viz., the revelations He sends down are all formed upon wisdom and cognizance. It says:

“ …and Allah is All-Knowing, All-Wise. ”

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۹۸- وَمِنَ الاَعْرَابِ مَن يَتَّخِذُ مَايُنْفِقُ مَغْرَماً وَيَتَرَبَّصُ بِكَمُ الدَّوَآئِرَ عَلَيْهِمْ دَآئِرَهُ السَّوْءِ وَاللّٰهُ سَمِيعٌ عَلِيمٌ

And of the Bedouins are those who take what they spend to be a loss, and they “ .۹۸ wait for calamities against you, on them shall be an evil calamity; and Allah is All-Hearing, All-Knowing. ”

Commentary: verse ۹۸

In this verse, the Qur'ān states that some of the Bedouins consider that what they spend in charity is as a kind of loss and a damage. They are hypocrites, of course, and they do not spend believably. They spend for protecting the outward aspect and in the form of hypocritical acts, so they know it as a loss for themselves. They do not believe in the rewards of the Hereafter.

“ And of the Bedouins are those who take what they spend to be a loss, … ”

Moreover, those hypocrites who lived at the time of the Prophet (p.b.u.h.) waited for arriving some horrible calamities against the Muslims. They awaited the death of the Prophet (p.b.u.h.) momentally, or that the Muslims be defeated and scattered so that they could make their inward aims manifest freely. This fact was proved after the departure of the Prophet of Islam (p.b.u.h.) when some parties of those hypocrites turned away from Islam and apostatized. The verse continues saying:

“ …and they wait for calamities against you, … ”

The holy verse, after mentioning the expectation of the hypocrites, curses them and :says

" ... ;on them shall be an evil calamity ... "

:Then it also continues saying

" .and Allah is All-Hearing, All-Knowing... "

.That is, Allah hears all their words, and He (s.w.t.) is aware of all their secrets

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p: ۵۰۶

۹۹- وَمِنَ الاَعْرَابِ مَن يُؤْمِنُ بِاللّهِ وَالْيَوْمِ الاَخِرِ وَيَتَّخِذُ مَايُنفِقُ قُرُبَاتٍ عِندَ اللّهِ وَصَلَوَاتِ الرَّسُولِ أَلآ إِنَّهَا قُرْبَهٌ لَهُمْ سَيُدْخِلُهُمُ اللّهُ فِى رَحْمَتِهِ إِنَّ اللّهَ غَفُورٌ رَحِيمٌ

۹۹. " And of the Bedouins are those who believe in Allah and the Last Day, and take what they spend to be

(means of) the nearness to Allah and the prayers (blessings) of the Messenger.

Look! Surely they are means of nearness for them. Soon Allah will admit them into His mercy. Verily Allah is Forgiving, Merciful. "

Commentary: verse ۹۹

Opposite to those Bedouins of Arab who were hypocrites, the Qur'ān refers to another group of the Bedouins who had a true Faith in Allah and the Day of Resurrection. This reference is for the reason that no one considers that all of the Bedouins were always totally hypocrites and disbelievers. The verse says:

" And of the Bedouins are those who believe in Allah and the Last Day, ... "

As a result of the Faith they had in Allah, this group of Bedouins of Arabs spent their wealth in charity in the way of Allah. So, whatever they spent in charity they assumed it as a means of nearness to Allah and, also, an attraction of the prayers of the Prophet (p.b.u.h.). The verse continues saying:

" ...and take what they spend to be (means of)

" … .the nearness to Allah and the prayers (blessings) of the Messenger

These Bedouins believed that spending properties in the way of Allah caused both the nearness to Allah and that the Prophet (p.b.u.h.) would pray for them; since the Prophet (p.b.u.h.) used to pray for any one of the believers who spent in charity in the .way of Allah, and therefore, he encouraged him thereby

The behaviour of these faithful Bedouins can be compared with that of the hypocritical Bedouins. These considered what they spent in charity as a means of nearness to Allah, while the former group, as was explained in the previous verses, .considered their charities a kind of loss, since they did not believe in Allah's rewards

:Therefore, in the continuation of the holy verse, the Qur'ān says

"… .Look! Surely they are means of nearness for them… "

There is no distance, of course, between Man and the Lord. Then the purpose of this ' nearness ' is ' a spiritual nearness ', and that a faithful person ought to create the epithets of Allah inside himself. It is in this case that he may be involved in the mercy and favour of Allah (s.w.t.), and can enjoy His rewards. We see that in this holy very verse, after confirming that their charities cause the nearness to Him, the Qur'ān :immediately says

" … .Soon Allah will admit them into His mercy… "

And, by this phrase, the Qur'ān states the fruit of the nearness to Allah. So, the verse :concludes as follows

" .Verily Allah is Forgiving, Merciful… "

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Point

the example of the Muhājirs, The Emigrants, and the Ansars, the Supporters – .Warning against the hypocrites in and about Medina – The mosque built for mischief

۱۰۰- وَالسَّابِقُونَ الاَـوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالاَنْصَارِ وَالَّذِينَ اتَّبَعُوهُم بِإِحْسَانٍ رَضِـىَ اللّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَـدَّ لَهُمْ جَنَّاتٍ تَجْرِى تَحْتَهَا الاَنْهَارُ خَالِدِينَ فِيهَآ أَبَدَاً

ذَلِكَ الْفَوْزُ الْعَظِيم

۱۰۰. " And the foremost, the first of the Emigrants and the Helpers, and those who followed them in goodness,

Allah is well-pleased with them and they are

well-pleased with Him, and He has prepared for them gardens beneath which rivers flow wherein shall they abide forever.

That is the great success. "

Commentary: verse ۱۰۰

Following the content meaning of the former holy verse which was upon the circumstances of the disbelievers and hypocrites, this verse refers to the true believers of the Muslims, and divides them into three definite groups.

The first group are those who were the foremost and the first in Islam, who .۱ :emigrated. The verse says

" ... And the foremost, the first of the Emigrants "

Those who were first in helping both the Prophet (p.b.u.h.) and his companions of .۲ .the Emigrants

" ... ,and the Helpers... "

The third group are mentioned those who followed them from the point of.۳ goodness, and by their good deeds and embracing Islam, Emigration, and helping the .Prophet's religion, they joined them

" ... ,and those who followed them in goodness... "

It is interesting that all the Islamic scholars have unanimously said that the first person of women who embraced Islam was Khadijah, the faithful and devoted wife of the Prophet (p.b.u.h.). And, as for men, all the scholars and commentators of the Shi'ites together, and a large number of the Sunnite scholars have confirmed that Ali-ibn-Abītālib (a.s.) was the first one who accepted the invitation of the Prophet of Islam ((p.b.u.h.) (۱)

:After mentioning these three groups, the Qur'ān says

" ... ,Allah is well-pleased with them and they are well-pleased with Him... "

The pleasure of Allah from them is for their Faith and the good deeds they have done; and that they are well-pleased with Allah is for the extraordinary various important .rewards He has bestowed upon them

This sentence contains all the devine merits, (the material and spiritual merits of body :and soul) yet, as an emphasis and statement of expansion after epitome, it adds

Al-Qadīr, vol. ٣, pp. ٢٢٠ to ٢۴٣; Ihqāq-ul-Haqq, vol. ٣, pp. ١١۴ to ١٢٠; Tafsīr-ul- ١ - ١
.Qurtubī, vol. ۵, p. ٣٠٧۵ (narrated from Mustadrak-I-Hākim), and some other books

" … and He has prepared for them gardens beneath which rivers flow… "

:Among the privileges of this Divine bounty is that it is eternal, as the verse itself says

" …wherein shall they abide forever. … "

:This condition is a great triumph for a person. The holy verse continues saying

" … That is the great success. "

What a success can be better than this that man, a mortal, feels that his Lord, the Exalted, his worshiped, and his Master is well-pleased with him and has accepted the whole deeds he has done?

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۱۰۱- وَمِمَّنْ حَوْلَكُم مِنَ الأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَهِ مَرَدُوا عَلَى النِّفَاقِ لا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُم مَرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَى عَذَابٍ عَظِيمٍ

.۱۰۱ “ And among the Bedouins around you there are hypocrites, and from among the people of

Medina (there are also some who) have grown bold in hypocrisy. You do not know them,

(but) We know them. Soon We will punish them twice, then they will be turned back to a grievous chastisement. ”

Commentary: verse ۱۰۱

The Qur’ān turns the discussion again unto the deeds of the hypocrites and their mischievous groups. It says:

“ And among the Bedouins around you there are hypocrites, ... ”

This phrase means that you should be aware and watch the hypocrites who are outside your city and be careful of their dangerous activities.

Then, it adds that, in Medina itself, and from among the people of this city, there are also some persons who have stretched hypocrisy as far as the limit of disobedience, and they are severely steadfast unto it so that they are experienced in it. The verse says:

“ ...and from among the people of Medina (there are also some who) have grown bold in hypocrisy. ... ”

This meaning, which is seen in the abovementioned verse about the hypocrites of ‘ inside ’ and those of ‘ outside ’,

maybe refers to this aspect that the inside hypocrites are more experienced, and naturally more dangerous, in their job than the outside hypocrites. Therefore, the Muslims must intensively be careful of them, although they should not neglect the .outside hypocrites either

:That is why, immediately after that, Allah says

" ... .You do not know them, (but) We know them... "

This indication, of course, is to the ordinary and common knowledge of the Prophet (p.b.u.h.), but there is no contrust that he (p.b.u.h.) becomes utterly aware of their .secrets through Divine revelation and by His teaching

At the end of the verse, the Qurān announces the grievous punishment of this group :as follows

Soon We will punish them twice, then they will be turned back to grievous... " " ... .chastisement

Twice in punishment is, at first, their disgraces among people, and the other is to give up their lives with hardship which includes both their spiritual and bodily .chastisements

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۱۰۲- وءَاخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلاً صَالِحاً وءَاخَرَ سَيِّئاً عَسَى اللّهُ أَن يَتُوبَ عَلَيْهِمْ إِنَّ اللّهَ غَفُورٌرَحِيمٌ

۱۰۲. "And (there are) othes who have confessed to their sins. They have mixed a righteous deed and an evil one. Maybe Allah will turn (mercifully) to them (and accept their repentance). Verily Allah is Forgiving, Merciful."

Commentary: verse ۱۰۲

Several persons from among the companions of the Prophet (p.b.u.h.) refrained from taking part in the Battle of Tabūk, not hypocritically, of course, but for the sake of loving life. When the concerning critical verses were revealed, they regreted and, as a sign of repentance, they had fastened themselves on a pillar in the Prophet's Mosque. They kept on being in that state until when Allah accepted their repentance and the Messenger of Allah (p.b.u.h.) unfastened the ropes from them and they were forgiven. The verse says:

"And (there are) othes who have confessed to their sins. They have mixed a righteous deed and an evil one. Maybe Allah will turn (mercifully) to them (and accept their repentance). Verily Allah is Forgiving, Merciful."

After that, as gratitude for this matter, they offered all their properties to the Prophet (p.b.u.h.), but he took a part of the properties to spend upon the expediencies of the Muslims, and returned the rest to them.

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۱۰۳- خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلاتَکَ سَکَنٌ لَهُمْ وَاللّهُ سَمِيعٌ عَلِيمٌ

۱۰۳. " Take alms out of their possessions to cleanse them and purify them thereby, and pray for them, surely your prayers are a comfort for them, and Allah is All-Hearing, All-Knowing. "

Commentary: verse ۱۰۳

This holy verse points to one of the important Islamic ordinances, viz. alms. As a general rule, it tells the Prophet (p.b.u.h.) to take alms tax from their properties. The verse says:

" Take alms out of their possessions ... "

The Divine command is a clear evidence for that the chief of the Islamic government can take ' the alms tax ' from people. It is not in a manner that he must wait until if they wish they pay it by themselves, and, otherwise, they do not pay it.

Then, the Qur'ān refers to two parts of the psychological, ethical, and social philosophy of almsgiving. It says:

" ...to cleanse them and purify them thereby, ... "

Almsgiving cleanse them from the bad qualities, purifies them from mammunism and stinginess, and grows the plant of philanthropy, generosity and attentiveness to people's rights in them.

Moreover, by the fulfilment of this divine commandment, you may wipe out the imputies and mischieves which come into being inside the society because of poverty, class

division, and the deprivation of some groups therein. Thus, you may clean the scene .of the society from these vices

Then, it implies that when they pay alms tax, you do pray for them and send blessing :unto them. The verse says

" ... ,and pray for them... "

This situation indicates that even for the fulfilment of the obligatory duties, people should be thanked and admired. They should be specially encouraged mentally and spiritually. Some Islamic traditions denote that when people brought alms tax to the presence of the Prophet (p.b.u.h.), he used to pray for them by saying: " O' Allah! Give ".them peace

:Then the Qur'ān adds

" ... ,surely your prayers are a comfort for them... "

It is by the glow of this prayer that the grace and blessing of Allah will be sent down over their selves and spirits, in a form that they may feel it. So, at the end of the verse, :the Qur'ān says

".and Allah is All-Hearing, All-Knowing... "

That is, Allah both hears the prayers of the Prophet (p.b.u.h.) and is aware of the .intentions of the givers of alms tax

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۱۰۴- أَلَمْ يَعْلَمُوا أَنَّ اللّهَ هُوَ يَقْبَلُ التَّوبَهَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللّهَ هُوَ التَّوَّابُ الرَّحِيمُ

Do they not know that Allah is He Who accepts the repentance from His servants " .۱۰۴ " ?and takes the alms and that Allah is He Who is Oft-Pardoning, Merciful

Commentary: verse ۱۰۴

In view of the fact that some sinners, like the hypocrites concerning the the Battle of Tabūk, urged the Prophet (pbuh) to accept their repentance, in this verse the Qur'ān points to this subject indicating that the acceptance of repentance is not something :that the Prophet (p.b.u.h.) does by himself. The verse says

" ... Do they not know that Allah is He Who accepts the repentance from His servants "

Allah not only accepts the repentances but also takes the alms or the charities which are given to Allah as the atonement of sins and for nearness to Him. The verse :continues saying

" ... and takes the alms... "

There is no doubt that the takers of alms and charities are either the Prophet (p.b.u.h.) and the immaculate Imams (a.s.), who are the leaders of the Muslims, or the needy and deserving persons. But, since the hands of the Prophet (p.b.u.h.) and those of the true leaders and the hands of deserving persons are counted as the hand of Allah .(s.w.t), it seems that Allah (s.w.t) takes these alms

:In a tradition narrated from the Prophet (p.b.u.h.), we recite

Verily the alms will reach to the hand of Allah before it reaches to the beggar's hand. "

(۱) ".(

Moreover, in an Islamic tradition, it has been announced that the angels receive all the deeds of man, except alms which directly reach to the hand of Allah.

:At the end of the verse, as an emphasis, the Qurān says

,and that Allah is He Who is Oft-Pardoning… "

" ?Merciful

From the content of this holy verse, it is so understood that the forgiveness of the faults and accepting the repentance is only up to Allah (s.w.t.). Thus, even the Prophet (p.b.u.h.) is not rightful to accept repentances, much less are the monks and the authorities of churches. This rank belongs only to Allah (s.w.t.).

" … Allah is He Who accepts the repentance… "

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۱- Tafsīr-us_Sāfī and Tafsīr-ul-Burhān (under the holy verse).

۱۰۵- وَقُلِ اعْمَلُوا فَسَيَرَى اللّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ

وَسَتُرَدُّونَ إِلَى عَالِمِ الْغَيْبِ وَالشَّهَادَهِ فَيُنَبِّئُكُم

بِمَا كُنتُمْ تَعْمَلُونَ

۱۰۵. " And say: ' Act you (as you will)! Allah will see your work and (so will) His Messenger and the believers, then soon you will be returned to the Knower of the Unseen and the visible, and He will inform you

" .' of what you used to do

Commentary: verse ۱۰۵

This verse announces that Allah, His Messenger and the believers are cognizant of what we do. It states the very belief of the Shi'ite in ' presenting deeds ' to the saints of Allah. This presentation may be performed daily, weekly, or monthly. So, if our deeds are good, the saints of Allah will be happy with us; and if they are bad, they will become worried and sad. Belief in this ' presentation of deeds ' is effective in creating .piety and modesty in us, and contains an extraordinary educative role

:The verse says

" And say: ' Act you (as you will)! Allah will see your work and (so will) His Messenger and the believers, then soon you will be returned to the Knower of the Unseen and the visible, and He will inform you

" .' of what you used to do

" !Imam Sādiq (a.s.) said: " O people! Do not annoy the Messenger of Allah by your sin

As some Islamic traditions indicate the objective meaning of /mu'm'nūn/ (the believers), mentioned in this verse, is the Immacate Imams whom Allah makes aware (of our deeds. (1)

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Tafsīr-ul-Burhān, and Tafsīr-us-Sāfī (under the holy verse), 'Usūl-i-Kāfī, vol. ۱, p. ۱-۱ .۱۷۱, and Bihār-ul-'Anwār, by 'Allāmah Majlisī

۱۰۶- وءَاخَرُونَ مُرْجَوْنَ لأَمْرِ اللّهِ إِمَّا يُعَذِّبُهُمْ وإِمَّا يَتُوبُ عَلَيْهِمْ وَاللّهُ عَلِيمٌ حَكِيمٌ

And (there are) others expecting Allah's decree: either He shall chastise them, or " .۱۰۶ ,(turn to them (mercifully

" .and Allah is All-Knowing, All-Wise

Commentary: verse ۱۰۶

The Qur'ānic term /murjūn/ is derived from /'irjā'/ in the sense of ' delay and stop ', a :delay which is acompanied with ' hope and expectation '. The verse says

" ... :And (there are) others expecting Allah's decree "

According to the Islamic literature, the verse is concerning to the murderers of Hadrat-i-Hamzah, or Ja'far-i-Tayyār, who were remorsed from their actions against these two. Or it refers to those persons who did not participate in the Battle of Tabūk .and simply regretted and did not confess it by their tongues

However, Allah is capable to either forgive the sinners or punish them. The verse :continues saying

" ... ,(either He shall chastise them, or turn to them (mercifully... "

The wrath or grace of Allah is based on knowledge and wisdom, not upon vengeance. :The verse concludes

" .and Allah is All-Knowing, All-Wise... "

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۱۰۷- وَالَّذِينَ اتَّخَذُوا مَسْجِداً ضِرَاراً وَكُفْراً وَتَفْرِيقاً بَيْنَ الْمُؤْمِنِينَ وإِرْصَاداً لِمَنْ حَارَبَ اللّهَ وَرَسُولَهُ مِن قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَآ إِلاَّ الْحُسْنَى وَاللّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ

۱۰۷. " And those who built a mosque to cause harm (to Islam) and for unbelief, and to divide the believers, and (as) an ambush for those who fought Allah and His Messenger aforetime; and they will surely swear: ' We purposed naught save good, ' but Allah testifies that verily they are liars. "

Commentary: verse ۱۰۷

In this verse, the Qur'ān has made manifest one of the great plots of the hypocrites of Medina. The event was as follows:

Twelve persons from among those hypocrites built a place under the title of ' a mosque '. They built it with the recommendation of Abū-'Āmir-Rāhib who was a harsh enemy of Islam from before. He lived in Syria. In order to make that mosque formal, the hypocrites went to the Prophet (p.b.u.h.) and asked him to come into that mosque and pray therein. They said that they had built the mosque for those Muslims who were weak and could not attend the Prophet's Mosque or Quba Mosque from some far places to pray; so they could pray in that mosque.

At that time, the Prophet (p.b.u.h.) was going to travel for the Battle of Tabūk and had not time enough to go there. Therefore, he told them to wait until he would come back

from his jurney and then he might establish prayer in that mosque. When the Prophet (pbuh.) returned from the Battle of Tabūk, they had made that mosque ready. So, they came to the Prophet (p.b.u.h.) and asked him to pray in that mosque. It was at the same time that these very holy verses were sent down and made their plot manifest. The revelations made it evident that those hypocrites aimed to harm the religion of Islam under the name of the mosque. That was why the Prophet of Allah (p.b.u.h.) sent several of his companions to ruin and burn that mosque. They were Mālik-ibn-Dikhsham, Mu'an-ibn-'Āmir-ibn-Sakn, and Wahshī. The command of the Prophet (p.b.u.h.) was obeyed, and later the site of that mosque was used as a place of .rubbishes in that locality

In this verse, the Qur'ān indicates that the hypocrites pursued four aims by building :that mosque

.To cause harm to Islam and the Muslims.۱

To create disbelief in Allah and His Messenger (p.b.u.h.) among people, and that the .۲ .foundations of infidelity to be strengthened in that mosque

To disperse the Muslims. The Muslims usually attended in one mosque, and there .۳ .was a unity among them

To supply a lurking-place for the one who was fighting against Allah and His Prophet, .۴ viz. 'Abū-'Āmir-i-Rāhib.(۱) He was a man who became a Christian in the Age of Ignorance and obtained a high rank there. When the Prophet of Islam (p.b.u.h.) migrated to Medina, as a result of his envy, 'Abū-'Āmir always applied his hostility against him (p.b.u.h.), and finally he ran away toward the polytheists of Mecca. He accompanied them in the Battle of 'Uhud, and, at last, he

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Abū-'Āmir was the father of Hanzalah' ۱ -۱

escaped to Syria in order to attract the help of Roman army and to fight against the Prophet of Islam (p.b.u.h).

The hypocrites of Medina had built that mosque with Abū-'Āmir's recommendation and were waiting for him to come with the Roman troops and to use that mosque as his station for invadiny the Muslims. The verse says:

"And those who built a mosque to cause harm (to Islam) and for unbelief, and to divide the believers, and (as) an ambush for those who fought Allah and His Messenger aforetime; ..."

In order to deceive the Muslims, the hypocrites swore that they desired nothing but good for them, and that their aim was to help and serve the Muslims. But, by narrating their saying, the Qur'ān says:

"... and they will surely swear: 'We purposed naught save good,' but Allah testifies that verily they are liars."

In this way and by sending down these verses, Allah made their great plot manifest, and futiled the evil plan of those hypocrites.

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۱۰۸- لاَتَقُمْ فِيهِ أَبَداً لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُوا

وَاللّهُ يُحِبُّ الْمُطَّهِّرِينَ

۱۰۸. " Never do stand therein (to pray). Certainly a mosque founded on piety from the first day is worthier that you stand in it (for prayer). Therein are men who love to purify themselves, and Allah loves the purified ones. "

Commentary: verse ۱۰۸

The Prophet (p.b.u.h.) is commanded in this holy verse not to stand in that mosque at all, i.e. he should not establish prayer there. The holy verse says:

" Never do stand therein (to pray). ... "

Then the Qur'ān compares this mosque with the Prophet's Mosque or Qubā Mosque, and says:

" ... Certainly a mosque founded on piety from the first day is worthier that you stand in it (for prayer). ... "

The objective meaning of this mosque was either Qubā Mosque, or the Prophet's Mosque, or any mosque which had been founded on the basis of piety and belief in Allah (s.w.t.); and the purpose of the phrase ' the first day ' was that, from the first day, the aim of its founders had been Allah.

The Qur'ān adds that, in this mosque, which has been established on the basis of piety, there are some men who desire to purify themselves, and Allah likes the purified ones. The purpose of this purification is a spiritual purification

which has been rendered into being far from sins and being studious in doing divine .obligations. It also envelops the purification of both clothes and body

:The verse continues saying

" .Therein are men who love to purify themselves, and Allah loves the purified ones… "

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۱۰۹- أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَى تَقْوَى مِنَ اللّهِ وَرِضْوَانٍ خَيْرٌ أَم مَنْ أَسَّسَ بُنْيَانَهُ عَلَى شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِی نَارِ جَهَنَّمَ وَاللّهُ لايَهْدِی الْقَوْمَ الظَّالِمِینَ

۱۰۹. " Is he, therefore, better who has laid his foundation on fear of Allah and (His) good pleasure, or he who has laid his foundation on the brink of a crumbling hollowed bank that tumbles with him into the Fire of Hell? And Allah does not guide the unjust people. "

Commentary: verse ۱۰۹

After explaining the story of the mosque of dissension, the Qur'ān compares between those two groups: a group who built Qubā Mosque and the Prophet's Mosque, and the group who built the mosque of dissension. The foundation of the work of the first group was on piety and the pleasure of Allah, while the result of the work of the second group was blazing Fire and falling into Hell.

The basis of the work of the first group is piety and obtaining the pleasure of Allah, and they have no other aim from it. Are these people better or the second group whose basis of work is upon the brink of a crumbling hollowed bank? They will fall into the Fire of Hell by the building they have built. In other words, the building, which they have established, is at the edge of the precipice of the Fire of Hell which will suddenly ruins into it.

:The verse says

Is he, therefore, better who has laid his foundation on fear of Allah and (His) good “ pleasure, or he who has laid his foundation on the brink of a crumbling hollowed bank .that tumbles with him into the Fire of Hell? And Allah does not guide the unjust people ”

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۱۱۰- لا يَزَالُ بُنْيَانُهُمُ الَّذِى بَنَوْا رِيبَةً فِى قُلُوبِهِمْ إِلاَّ أَن تَقَطَّعَ قُلُوبُهُمْ وَاللّهُ عَلِيمٌ حَكِيمٌ

The building which they built will not cease to be (a source of) disquiet in their “ .۱۱۰ ” .hearts unless their hearts be cut into pieces, and Allah is All-Knowing, All-Wise

Commentary: verse ۱۱۰

By this holy verse, the Qur’ān implies that the building which the hypocrites have built is always a source of suspicion in their hearts. This suspicion is with them until their hearts be cut into pieces, viz. when they die. The purpose is that the instruction of the Prophet (p.b.u.h.) that the mosque of dissension to be ruined has increased in the hatred of their hearts. This hatred or rancoure and disquiet towards the ordinances of Islam will be with them until the time they die and their hearts be cut into pieces. This meaning denotes that they will never believe in the Truth and will die with the same .state of hypocrisy and disbelief

:The verse says

The building which they built will not cease to be (a source of) disquiet in their hearts “

” ... ,unless their hearts be cut into pieces

Then, at the end of the verse, the Qur’ān mentions two attributes of Allah. They are: All-Knowing, All-Wise, which means Allah is aware of their status and the command He has ordained about the mosque of dissension has been done wisely. The verse :says

” .and Allah is All-Knowing, All-Wise... “

Section ۱۴: The True Believers

Point

Identification of the True Believers and their qualities – Prayer for forgiveness for .disbelievers prohibited – Those who did not join the Expedition of Tabūk

۱۱۱- إِنَّ اللّهَ اشْـتَرَى مِنَ الْمُـؤْمِنِينَ أَنْفُسَـهُمْ وَأَمْوَالَهُم بِـأَنَّ لَهُمُ الْجَنَّهَ يُقَـاتِلُونَ فِی سَبِيـلِ اللّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْـداً عَلَيْهِ حَقّـاً فِی التَّوْرَاهِ وَالإِنْجِيلِ وَالْقُرْءانِ وَمَنْ أَوْفَی بِعَهْدِهِ مِنَ اللّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِی بَايَعْتُم بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

۱۱۱. “ Verily Allah has bought from the believers their souls and their Properties for Paradise to be theirs: they fight in the way of Allah, so they slay and they are slain, (this is) a promise binding on Him in the Turah, and the Evangel and the Qur’ān. And who is more faithful to his promise than Allah? Rejoice then in your bargain that you .have made; and that is the great success ”

Commentary: verse ۱۱۱

In many occurrences of the Qur’ān, whenever it says something concerning the infidels, or polytheists, or hypocrites, immediately next to that, it refers to the .believers in order that a comparison between these two groups be performed

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Here, after delivering some explanations about the hypocrites and their evil .conspiracies, the Qur’ān refers to the believers and their specialties

In this verse, by applying a delicate similie, the Qur’ān points to the intensive love of the believers to Holy Struggle in the way of Allah. It similizes their deed to a transaction and a bargain. Usually, there are four essential elements in every bargain. These four factors are: seller, customer, the ware to be transactioned, and price. In this splendid spiritual transaction, the seller is a believer, the customer is Allah, the ware to be transactioned is the soul and the wealth of the believers, and its price is .the etetrnal Paradise

These believers fight in the way of Allah where they slay and are slain. Whether they defeat the enemy or they suffer martyrdom, both are counted felicity for them, and :both of them are sought by a belirver. The verse says

“ Verily Allah has bought from the believers their souls and their properties for Paradise to be theirs: they fight in the way of Allah, so they slay and they are slain, ... ”

Imam Sādiq (a.s.) in a tradition says that there is no price for your bodies save Pradise. Then you should not sell your selves for less than Paradise. (Majma‘-ul-Bayān, the Commentary)

:Next to that, the Qur’ān introduces the document of this transaction, where it says

“ ...(this is) a promise binding on Him in the Turah, and the Evangel and the Qur’ān. ... ”

In all these Heavenly Books, believers have been promised Paradise, and the texts of these Divine Books are counted as a document for the believers in this bargain.(1)

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۱ - ۱ Strivers, Holy Struggle, and martyrdom have been counted worthy not only in Islam but also mentioned in the Turah and the Evangel: “... in the Turah and Evangel. Now, if this meaning is not found clearly in these two present Holy Books, it shows .some distortations in them

:Then, as a further emphasis, the Qur’ān asks

” … ?And who is more faithful to his promise than Allah… “

Therefore, regarding that you have transactioned the best bargain and with the most faithful One, Who is Allah, you must be very happy with this transaction, and this is the :great felicity. The verse says

;Rejoice then in your bargain that you have made… “

” .and that is the great success

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۱۱۲- التَّآئِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الأمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللّهِ وَبَشِّرِ الْمُؤْمِنِينَ

The believing strivers are those who) turn repentant (to Allah), worship (Him),) " .۱۱۲ make a journey, bow, prostrate (in prayer), bid what is right and forbid what is wrong, " .and keep the limits of Allah, and give good news to the believers

Commentary: verse ۱۱۲

Besides the aforementioned attribute, i.e. striving in the way of Allah, the Qur'ān defines nine epithets for such believers, who have bargained with their Lord. Thus, counting that one, they will be totally ten attributes. These nine epithets are as .follows

" ... ,(The believing strivers are those who) turn repentant (to Allah) " .۱

.Whenever they commit a fault, they immediately regret and turn to Allah and repent

" ... ,(worship (Him... " .۲

They always worship the Lord and assume worshipping as an obligatory manner upon themselves. Worshipping Allah is a sign of good Faith in a high level. It trains the soul .of man and furnishes his heart and spirit with a peculiar serenity and luminosity

" ... ,(praise (Him ... " .۳

They always praise Allah for the bounties He has bestowed upon them, and they do .perform His praise and tribute

” … ,make a journey … “.۴

That is, in the way of Allah and for fulfilling their religions duties, they are always busy moving and endeavouring. For instance, they pave a distance to go into a mosque to establish their prayer, or, in order to settle reconciliation between two Muslims, they go to their houses. Or, even for taking an example from the traces of the ancient .people, they make a journey

It must also be noted that some of the commentators have taken the Qur’ānic word .’ /sā’ihūn/ in the sense of ‘ fasting

” … ,bow … “ .۵

They bow down in the prayer before Allah. It is such as bowing, humility, and .veneration

” … ,(Prostrate (in prayer … “.۶

They put their foreheads on the ground of abjectness before Allah, and this is the utmost humiliation in front of Him. The Qur’ān has referred to only these two acts from the whole acts of prayer, because the most distinguished actions in prayer are ‘ .’ bowing and prostration

” …bid what is right … “.۷

Besides that they themselves are generally good, they invite others to goodness, too. .They are always the encouragers of others in doing good deeds

” … ,and forbid what is wrong … “.۸

They not only themselves do not approach committing sins, but also dissude others .from perpetration of vices and becoming polluted with wrong actions

" ... ,and keep the limits of Allah ... ".۹

They ceaselessly try to protect the limits of the ordinances of Allah and not to transgress them. This epithet is one of the

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important qualities of a believer. He must be careful of his own deeds and treatment, so that never he violates the religious laws and that the limits of religion not to be broken. This subject is of great importance, and it has been referred to in the Qur'ān, too. For example, Sura At-Talāq, No.۶۷, verse ۱ says: " ... and whoever goes beyond the limits of Allah, he indeed does injustice to his own soul. ... " Therefore, in order to protect the limits of Allah, we must both fight against the outward enemy and struggle .for effacing the inward corruptions

However, the first six epithets, out of the nine epithets mentioned in this verse, relate to the personal private life of a believer, which he ought to individually create in himself. Two epithets concern the social life of a believer; and the last epithet envelops all the duties of a believer, whether they are personal and social, including .giving the obligatory rights

Next to mentioning these nine epithets, in order to make the believers happy, the Qur'ān implies that such believers are always in goodness and felicity, and they have :a good end. They will enter Paradise in the Hereafter. The verse continues saying

" .and give good news to the believers ..."

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۱۱۳- مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَن يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُوْلِى قُرْبَى مِن بَعْدِ مَاتَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ

It is not (fit) for the Prophet and those who believe to seek forgiveness for the " .۱۱۳ ,polytheists, after it has become clear to them that they are the inmates of Hell

" .even though they be (their) relatives

Commentary: verse ۱۱۳

At the beginning of the current Sura, the Qur'ān announced the immunity towards the polytheists. Then, there were some verses revealed upon the strictness and severity in action towards the polytheists. Now, the verse remarks that it is the same that the .polytheists be alive or dead

:The verse says

It is not (fit) for the Prophet and those who believe to seek forgiveness for the " polytheists, after it has become clear to them that they are the inmates of Hell, even " .though they be (their) relatives

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۱۱۴- وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لأَبِيهِ إِلاَّ عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لأَوَّاهٌ حَلِيمٌ

۱۱۴. " And Abraham's seeking forgiveness for his father was only because of a promise he had made to him. So when it became clear to him that he was an enemy of Allah, he declared himself quit of him. Verily Abraham was tenderhearted and forbearing. "

Commentary: verse ۱۱۴

The previous verse denoted that the Prophet (p.b.u.h.) and the true believers have not any pray for the polytheists, even though they are from their relatives. This verse answers to a doubious thing that why Abraham (a.s.) gave his uncle a promise of asking for forgiveness, saying "... I will pray to my Lord forgive you; ... " (Sura Maryam, No.۱۹, verse ۴۷). The abovementioned verse indicates that Abraham's promise was with the hope that he might be guided, but when he saw that his uncle was in the state of disbelief, Abraham left asking forgiveness for him. The verse says:

" And Abraham's seeking forgiveness for his father was only because of a promise he had made to him. So when it became clear to him that he was an enemy of Allah, he declared himself quit of him. Verily Abraham was tenderhearted and forbearing. "

Another question is why Abraham prayed for him after his death, and he said: " O ' our Lord! Forgive me and my parents... " (Sura 'Ibrāhim, No.۱۴, verse ۴۱).

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The answer to this question is that the Arabic word /wālid / is applied in the sense of the real father, while the term /'ab / is used in the sense of either father, teacher, father-in-law, and grand father. This supplication of Abraham was for his real father, not for his uncle who was a polytheist. So, the Qur'ān in its eleven verses refers to Abraham's uncle by using the word /'ab / in order that it makes clear that Abraham (a.s.) had been under the guardianship of what kind of a person, but he had not been .affected

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۱۱۵- وَمَا كَانَ اللّهُ لِيُضِلَّ قَوْماً بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُم مَايَتَّقُونَ إِنَّ اللّهَ بِكَلِّ شَیْءٍ عَلِيمٌ

Nor is it Allah to lead a people astray after He has guided them, until He makes " .۱۱۵
" .clear to them what they should beware of; verily Allah is aware of all thins

Commentary: verse ۱۱۵

This verse is about those persons who embraced Islam. But, before that all the ordinances of the religion would be sent down, they died. For instance, they prayed towards the first direction of Qiblah; or they asked forgiveness for their fathers while they were polytheists, and the ordinance upon these subjects had not been sent :down in the time when they were living. The verse says

Nor is it Allah to lead a people astray after He has guided them, until He makes clear "
" ... ;to them what they should beware of

The purpose of the holy phrase: ' to lead astray ', here, means ' to chastise ' and to take them into Hell. Therefore, they would not be chastised for the lack of performing those ordinances as long as they were not conveyed to them. The reason of it is that they have believed in Islam and were not informed of those laws. So, punishing a person for the sake of the ordinances which were issued after them, is far from Allah's justice; and, as ' theoreticians in law ' say, chastisement without statement is .not permissible

At the end of the verse, the Qur'ān implies that Allah knows every thing. That is, He knows that He ought not to

:take to task a person for the crime he has not committed. The verse says

" ... .verily Allah is aware of all thins... "

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۱۱۶- إِنَّ اللّهَ لَهُ مُلْكُ السَّماوَاتِ وَالأَرْضِ يُحْيِى وَيُمِيتُ وَمَا لَكُم مِن دُونِ اللّهِ مِن وَلِيٍّ وَلا نَصِيرٍ

.Verily to Allah belongs the sovereignty of the heavens and the earth “ .۱۱۶

He gives life and causes to die, and, besides Allah, you have not any guardian or any .helper

Commentary: verse ۱۱۶

The words in this verse are upon the sovereignty and Power of Allah. The Qur’ān implies that the kingdom of the heavens and the earth is Allah’s. It is He Who gives life .and causes to die, and you have not any friend, or any helper, save Allah

Therefore, you should not rely on anybody besides Allah, and do not take the enemies .of Allah as your shelter and your guardians, or that you be interested in them

:The verse says

Verily to Allah belongs the sovereignty of the heavens and the earth. He gives life “ .and causes to die, and, besides Allah, you have not any guardian or any helper

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۱۱۷- لَقَد تَابَ اللّهُ عَلَى النَّبِیِّ وَالْمُهَاجِرِینَ وَالاَنْصَارِ الَّذِینَ اتَّبَعُوهُ فِی سَاعَهِ الْعُسْرَهِ مِن بَعْدِمَا کَادَ یَزِیغُ قُلُوبُ فَرِیقٍ مِنْهُمْ ثُمَّ تَابَ عَلَیْهِمْ إِنَّهُ بِهِمْ رَؤُوفٌ رَحِیمٌ

۱۱۷. " Allah has turned (mercifully) towards the Prophet and the Emigrants and the Helpers who followed him in the hour of difficulty,

after the hearts of a part of them were about to swerve.

Then He turned towards them (mercifully).

Verily He is Full of pity, Merciful to them. "

Commentary: verse ۱۱۷

The process of the Battle of Tabūk was very hard and tiresome for the Prophet (p.b.u.h.) and the Muslims. It was a difficult circumstance for them. On one side, the weather was terribly hot and, on the other side, it was the season of picking off the fruits. The Muslims, who had laboured for one year, had to leave off their crops because they had not opportunity to gather them. And, on the other side, they were quietly poor, so that they had not enough food to eat. An Islamic tradition denotes that they had not even enough water, and sometimes it happened that several of them only tasted a single date. In such hard and difficult circumstances, the Prophet (p.b.u.h.) and the Emigrants and the Helpers (Ansār) went to Holy Struggle in the way of Allah.

In this verse, the Qur'ān has spoken of the grace, favour, regard and attentiveness of Allah upon the Muslims who went forth for Holy Struggle in that difficult situation. It says:

Allah has turned (mercifully) towards the Prophet and the Emigrants and the Helpers " who followed him

in the hour of difficulty, ... "

The circumstance was so hard that some of the Muslims were incapable to bear it any longer and intended to return. But Allah promoted their spirit and they could tolerate and remained. That is why the Qur'ān implies that this matter happened after that the hearts of some of them were nearly to swerve; but Allah caused them to succeed to repent, and He accepted their repentance since He is the Beneficent, the Merciful.

The verse continues saying:

" ...after the hearts of a part of them were about to swerve. Then He turned towards them (mercifully). Verily He is Full of pity, Merciful to them. "

۱۱۸- وَعَلَى الثَّلاَثَةِ الَّذِينَ خُلِّفُوا حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَن لامَلْجَأَ مِنَ اللّهِ إِلاّ إِلَيْهِ

ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللّهَ هُوَ التَّوَّابُ الرَّحِيمُ

۱۱۸. " And to the three who were left behind,

until when the earth, with all its expanse, became narrow for them, and their own souls were straitened for them and they knew that there was no refuge from Allah save toward Him,

then He turned towards them (mercifully)

that they might turn (repentant unto Him). Verily Allah is Oft-Pardoning, the Merciful. "

Commentary: verse ۱۱۸

As it was said before, in the course of the Battle of Tabūk, there were some hard and difficult conditions for Muslims, the most considerable of them was the heat of the weather and the approach of the time of harvest, specially fruits. The hypocrites did not take part in this Battle, but the true Muslims, in any way they could, participated in the expedition of Tabūk, except those who were really excused. There were three persons among the Muslims who were absent from the expedition of the battle-field. They were: ka‘b-ibn-Mālik, Marārat-ibn-Rabī‘, and Hilāl-ibn-’Umayya. They wanted to take part in the Holy Struggle, but they procrastinated and acted listlessly until when, at last, the Battle of Tabūk ended

and the Prophet of Allah (p.b.u.h.), acceompanied with the Muslims, returned to .Medina

These three persons immediately presented themselves to the Prophet (p.b.u.h.) and, after greeting, they asked about his health. But the Prophet (p.b.u.h.) turned his face from them and did not speak with them. When the Prophet (p.b.u.h.) behaved like that, all the Muslims ceased communication with them and did not reply their questions and, as the Prophet (p.b.u.h.) commanded, their wives also got separated from them. Therefore, they felt themselves completely deserted and alone. This general strike against those three men caused that they were put in a tight straitened circumstance. In order to follow the command of the Prophet (p.b.u.h.), they themselves did not .speak even with each other either

It has been said that this news reached the Romans. They secretly sent someone to those three persons and wanted them to go to Byzantine and live peacefully under the security of the government of Byzantine. But those men, who were really Muslims, rejected that suggestion. They became very inconvenient of that happening by which the disbelievers expected them like that. So, they left the habitation in the city and stationed themselves in the wilderness inside the far deserts and mountains, and .used to pray weeping and crying to Allah, asking Him to accept their repentance

There passed fifty days in that state and, finally, their repentance was accepted. Allah announced that those three persons, who had disobeyed, were forgiven, and their .instructive story became eternal in this verse

:A part of difficulties that they tolerated are stated in this revelation. It says

And to the three who were left behind, until when the earth, with all its expanse, “ became narrow for them, and

their own souls were straitened for them and they knew that there was no refuge from Allah save toward Him, then He turned towards them (mercifully) that they .(might turn (repentant unto Him

" .Verily Allah is Oft-Pardoning, the Merciful

This event shows that if the people of a society be good, no vicious persons have any room in that society. They have to improve themselves. Thus, the action that the Muslims performed was the best style for improving the polluted minority, and a .general strike against the vicious may make them improved

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Section ۱۵: To be always with the Truthful ones

Point

The Believers to be always with the truthful ones – No good work will go in vain – .some of the Believers to study religion in details to instruct the others

۱۱۹- يَآ أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

" .O you who have Faith! Be in awe of Allah and be (always) with the truthful ones " .۱۱۹

Commentary: verse ۱۱۹

This verse addresses the believers and commands them to be in awe of Allah and to .be pious. They should be always with the truthful ones, too

Thus, the believers are commanded in this verse to do two things. The first is that they should be in awe of Allah, and it is evident that the state of being Godwary is very effective in man from the point of training. When a person is Godwary, he not only .avoids committing disgrace actions, but also performs his duties

The second is that they ought to be with the truthful ones, and to make friends with some ones who are generally truthful. They should, therefore, avoid making friends .with the liars

:The verse says

".O you who have Faith! Be in awe of Allah and be (always) with the truthful ones "

Accompaniment and agreement with truthful ones has an important function in the spiritual progression and the elevation of man. It makes him familiar with spiritual and ethical values, so far that the one himself will habitually become one of the truthful .ones

Some Islamic narrations denote that the objective meaning of ‘ the truthful ones ’ is Muhammad and his Ahlul-Bayt (p.b.u.h.), and the immaculate Imams (a.s.). It is certain that they were the top of the truthful ones, and the Islamic community, as a duty, .ought to follow them

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۱۲۰- مَاكَانَ لأَهْلِ الْمَدِينَهِ وَمَنْ حَوْلَهُم مِنَ الأَعْرَابِ أَن يَتَخَلَّفُوا عَن رَسُولِ اللّهِ وَلاَ يَرْغَبُوا بِأَنْفُسِهِمْ عَن نَفْسِهِ ذَلِكَ بِأَنَّهُمْ لاَ يُصِيبُهُمْ ظَمَأٌ وَلاَ نَصَبٌ وَلاَ مَخْمَصَهٌ فِى سَبِيلِ اللّهِ وَلا يَطَأُونَ مَوْطِئاً يَغِيظُ الْكُفَّارَ وَلا يَنَالُونَ مِنْ عَدُوٍّ نَيْلاً إِلاَّ كُتِبَ لَهُم بِهِ عَمَلٌ صَالِحٌ

إِنَّ اللّهَ لايُضِيعُ أَجْرَ الْمُحْسِنِينَ

It is not for the people of Medina and the Bedouins around them to offend “ .۱۲۰ against the (command of) the Messenger of Allah, and to prefer their own lives to his life. That is because there afflicts them neither thirst, nor fatigue, nor hunger in the way of Allah, nor do they receive (any thing) from the enemy but a righteous deed is .written for them on its account

” .Verily Allah does not waste the reward of the good-doers

Commentary: verse ۱۲۰

The content of this verse is a kind of proclamation of general mobilization, and encouraging the Muslims toward participation in Holy Struggle and defending the life of the Prophet (p.b.u.h.). Through this verse, the Qur’ān warns the Muslims habitated in Medina and around it that they should not offend against the command of going to Holy Struggle beside the Prophet of Islam (p.b.u.h.). They must not think of their own (.lives dearer than the life of the Prophet (p.b.u.h

.but they must defend his life before the enemy by their own lives

It is evident that in battles the protection of the life of the commander is an important duty upon the army, since if the commander be killed the army may be defeated. In the battles that the Prophet (p.b.u.h.) participated, he himself undertook the rank of a commander, and then, it was necessary for the Muslims to prefer his life to their own .lives and to protect it from any danger

Participation in Holy Struggle, of course, is a sufficient necessity, and when sufficient men, who can afford the defense and war, attend in the scene, it is not necessary for the rest to participate. But, when the Prophet (p.b.u.h.) or the Imam (a.s.) invites a particular person to Holy Struggle, it will become an individual duty for him to obey, .and its offense is not permissible

At the advent of Islam, the number of Muslims was small, and when a war happened, the holy Prophet (p.b.u.h.) invited all those Muslims who had the ability of fighting to the battle- field and he proclaimed a general mobilization thereby. Therefore, all of them should take part in the battle and no offending was allowed. This verse, which concerns to that very period, warns the people of Medina and its Bedouins; who were the only power of Islam, not to offend from the Holy Struggle beside the Prophet :(p.b.u.h.). The holy verse says

It is not for the people of Medina and the Bedouins around them to offend against " (the (command of

" ... .the Messenger of Allah, and to prefer their own lives to his life

Next to expressing this meaning, in the continuation of the verse, and in relation to the troops of Islam, the Qur'ān points

out that Allah gives the strivers in His way some good rewards for the hardships they :tolerate. It says

That is because there afflicts them neither thirst, nor fatigue, nor hunger in the... “ way of Allah, nor do they receive (any thing) from the enemy but a righteous deed is written for them on its account. Verily Allah does not waste the reward of the good- ” .doers

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۱۲۱- وَلا يُنفِقُونَ نَفَقَةً صَغِيرَةً وَلا كَبِيرَةً وَلا يَقْطَعُونَ وَادِياً

إِلاَّ كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللّهُ أَحْسَنَ

مَاكَانُوا يَعْمَلُونَ

And neither do they expend anything " .۱۲۱

in the way of Holy Struggle), small or great, nor do they cross any land, but it is) ,recorded for them

" .so that Allah may reward them with better than what they used to do

Commentary: verse ۱۲۱

There is no expense, whether it be small or large, that the Muslims spend in charity, nor do they cross any desert, but it is recorded for them, in order that Allah will recompense them with something better than that which they have done. The verse :says

And neither do they expend anything (in the way of Holy Struggle), small or great, " nor do they cross any land, but it is recorded for them, so that Allah may reward them " .with better than what they used to do

When we refer to the history of the Battles of the advent of Islam, we realize that the Muslims were confronted with a great deal of hardships and difficulties in many of those Battles. They suffered much pain because of scarcity of possibilities, martial means and equipments, provisions, and ammunitions. They had to tolerate both thirst and hunger. Whatever they had they spent in the way of Allah. They were surrounded by some insupportable problems. They became

wounded, they were slain, but they bore all of these hardships in order to protect the life of the Prophet (p.b.u.h.) and to cause Islam victorious.

According to this verse, Allah will reward all of these pains and hardships, and He will not waste the wage of the righteous.

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۱۲۲- وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَآفَّةً فَلَوْلا نَفَرَ مِن كُلِّ فِرْقَهٍ مِنْهُمْ طَآئِفَهٌ لِيَتَفَقَّهُوا فِی الدِّینِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ

لَعَلَّهُمْ يَحْذَرُونَ

And it is not for the believers to go out " .۱۲۲

to fight) totally; why should not then a group from every party of them go forth to) ,become learned in religion

" ?and to warn their people when they return to them. So that they may beware

Commentary: verse ۱۲۲

In the previous verses, the Muslims were emphatically called toward Holy Struggle, and those who offended that commandment were severely criticized. Now, this verse attracts the attention of the Muslims toward another important duty that they have. This matter is not less significant than Holy Struggle from the point of importance, .because the ordinances of Allah can be learnt

With the emphasis which was laid on Holy Struggle, the believers attached importance to Holy Struggle, and whenever a fight came forth, the Muslims wholly attended in its expedition, even though the Prophet himself (p.b.u.h.) would not take part in that Holy Struggle, and no one offended from it. In that circumstance, the Prophet (p.b.u.h.) was alone and there was not anybody of those Muslims to take the .ordinances of Islam from him

This verse indicates that the entire of the believers should not go to fight, but a group of them ought to remain in Medina

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in order to learn the religious teachings and to be learned in religion, so that when the strivers came back to them, they could teach them what they had learnt, and could warn them and preach them, perhaps, they would be in awe of Allah and would .observe the limits of the religion

It is indisputable that the conditions are often different. Sometimes the enemy is powerful and dangerous and all Muslims must be mobilized for war, like what happened in the Battle of Tabūk where the Muslims were against the powerful army of Byzantine. And, sometimes it happens that the enemy is less powerful and it is not .necessary that the Muslims totally participate in war

When the Prophet (p.b.u.h.) was alive, it was in such circumstances that a group of the Muslims should go to fight and another group would remain at the presence of the Prophet (p.b.u.h.) busy learning the subjects of the religion. For, at any moment, the revelation might be sent down and an ordinance or a new subject be announced by the Prophet (p.b.u.h.). So, there should be present some believers to receive it and to learn it, and when their brethren would return from Holy Struggle, they could teach it to them, too. In that manner, the strivers could also be in the current of that revelation which would firm their Faith and might create a higher standard of piety .and God-fearing in them

:The verse says

And it is not for the believers to go out (to fight) totally; why should not then a group " from every party of them go forth to become learned in religion, and to warn their .people when they return to them

" ?So that they may beware

This holy verse clearly indicates to the importance of knowledge in Islam. It is found out that the value of learning

and teaching is not less than the value of Holy Struggle. Then, when a party of faithful people go to Holy Struggle and fight against the enemy of Islam, another party should .also remain in the intrenchment of knowledge and acquaintance in order to obtain it

The verse under discussion can also be rendered into another form. The content meaning of the verse can be considered as some facts related to the Muslims who lived in other cities and the tribes who were far from Medina. In this case, we may say that the verse indicates that there were some Muslims who lived in some other places and they should not go to fight totally, but a party of them ought to travel to Medina and attend the presence of the holy Prophet (P.b.u.h.) in order to learn the ordinances of the religion. After that, they could return to their people and preach them those .ordinances

There seems another probability denoting that basically the verse is not related to Holy Struggle, since there is not any word mentioned in the verse concerning Holy Struggle. It only implies that the whole believers should not go out, but a group from .every party of them would travel and learn the lessons of religion

Perhaps, the objective meaning is that, at the time of the Prophet (p.b.u.h.) and after the expansion of Islam among different tribes, whoever embraced Islam wished to meet the Prophet (p.b.u.h.) and to learn Islam directly from him, which caused a trouble. So, the verse commands such believers that they did not need to go totally to Medina to attend the presence of the Prophet (p.b.u.h.), but a group of them were sufficient to come and learn the lessons of the religion and return to their people in .order to teach those lessons to them

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Section ۱۶:Effects of the Guidance Revealed

Point

Muslims to be firm in the belief and steadfast in their stand against the enemy – Allah .is sufficient for those who depend upon Him

۱۲۳-يَا أَيُّهَا الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُم مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

۱۲۳. " O ' you who have Faith! Fight those of the infidels who are near to you, and let them find severity in you,

" .and know that Allah is with the pious ones

Commentary: verse ۱۲۳

In the life of the Prophet of Islam, the Muslims had many enemies. Some of those enemies lived in a long distance from the Muslims, like the Romans who were in Syria, Palestine, and Tabūk. But, some of other enemies of the Muslims were not so far from the center of Islam. For, example, the tribes of Hawāzin and Thaqīf were in a little distance from the Muslims and they were a danger in ambush. It was necessary that at first the near enemies should be crushed, and then the far distanced enemies might be dealt with, because their danger was greater and they could be aware of the .secrets and martial abilities of the Muslims

:In this holy verse, the Qur'ān notifies to the Muslims of this very matter. It says

O ’ you who have Faith! Fight those of the infidels who are near to you, and let them “ find severity in you, and know that Allah is with the pious ones. ”

To show violence of action in front of an enemy the strivers may make him both frightened and disappointed. He understands that the Muslims are not penetrable, and they may not be deceived by some mere promises, nor that they can get the martial secrets from them.

A believer should have the ultimate humility and modesty in front of his religious brethren, but he must be severe, firm and violent in front of enemies, as the Qur’ān says:

Muhammad is the Messenger of Allah, and those with him are firm of heart against “ the unbelievers, compassionate among themselves, ... ” (Sura Al-Fath, No.۴۸, verse ۲۹)

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۱۲۴- وإِذَا مَآ أُنْزِلَتْ سُورَةٌ فَمِنْهُم مَن يَقُولُ أَيُّكَمْ زَادَتْهُ هَذِهِ إِيمَاناً فَأَمَّا الَّذِينَ ءَامَنُوا فَزَادَتْهُمْ إِيمَاناً وَهُمْ يَسْتَبْشِرُونَ

And whenever a Sura is sent down, there are some of them (the hypocrites) who " .۱۲۴ say: ' Which of you did this increase in belief? '. As for those who have Faith, it " .increases them in belief and they rejoice

Commentary: verse ۱۲۴

The hypocrites always and in any opportunity tried to weaken the spirit of the Muslims. One of their methods was that they used to mock the verses of the Qur'ān in .order to both disturb their sacredness and hurt the Muslims

This verse states the indecent reaction of the hypocrites at the time of the revelation of a Sura of the Qur'ān. Whenever a Sura was revealed, some of them mockingly asked some others whether that Sura increased in belief of either of them. By that .manner, they wanted to mock the Muslims among themselves

After narrating this meaning, the Qur'ān gives them a suitable answer, which is .recited in the next verse

Whenever a Sura of the Qur'ān was sent down, there were created two reactions in the believers and two other reactions in the hypocrites. Every couple of those reactions were just opposite to each other. The reaction of the believers before the :revelation of a Sura of the Qur'ān was two things

.The first was that it increased in the belief of them and made their Faith firm

This statement indicates that belief can be both decreased and increased, and the revelation of the Qur’ān causes the belief to be increased in the receptive believing .hearts

The second was that it made them happy. When they heard the verses of the Qur’ān, and they were aware of the great rewards which were mentioned in them for the believers, they rejoiced and they became hopeful that they would be included in the .favours of Allah

:The verse says

And whenever a Sura is sent down, there are some of them (the hypocrites) who “ say: ‘ which of you did this increase in belief? ’. As for those who have Faith, it ” .increases them in belief and they rejoice

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۱۲۵- وَأَمَّا الَّذِينَ فِی قُلُوبِهِم مَرَضٌ فَزَادَتْهُمْ رِجْساً إِلَی رِجْسِهِمْ وَمَاتُوا وَهُمْ کَافِرُونَ

۱۲۵. " And as for those in whose hearts is a sickness, it (only) adds filth to their filth, and they die while they are infidels. "

Commentary: verse ۱۲۵

If a corpse falls inside a pool, whatever much rain it rains upon it, it will become more malodorous. This bad smell is not because of the rain, but it is because of that corpse. When there is the mood of obstinacy and haughtiness in a person, it causes that, by the revelation of the verses of the Qur'ān, those in whose hearts is disease will become more haughty, and will show a more amount of obstinacy, bigotry and enmity from themselves.

This status is a kind of sickness in them like the sicknesses of the body. If we do not think of a remedy for it, it will expand so much so that may it destroy the person.

The verse says:

" And as for those in whose hearts is a sickness, it (only) adds filth to their filth, and they die while they are infidels. "

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۱۲۶- أَوَلا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِی کُلِّ عامٍ مَرَّهً أَوْ مَرَّتَیْنِ

ثُمَّ لاَ یَتُوبُونَ وَلاَ هُمْ یَذَّکَّرُونَ

۱۲۶. " Do they not see that they are tried once or twice every year? Yet they neither repent, nor do they take admonition. "

Commentary: verse ۱۲۶

These blind-hearted hypocrites take no counsel and take an example of nothing. They are always faced with trials, and some calamities and disasters fall upon them, but they do not come to themselves and do not take counsel.

In this holy verse, if fact, the Qur'ān criticizes their inattentiveness and their unawareness. It says:

" Do they not see that they are tried once or twice every year? Yet they neither repent, nor do they take admonition. "

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۱۲۷-إِذا مَآ أُنزِلَتْ سُورَةٌ نَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرَاكُم مِنْ أَحَدٍ ثُمَّ انصَرَفُوا صَرَفَ اللّهُ قُلُوبَهُمْ

بِأَنَّهُمْ قَوْمٌ لا يَفْقَهُونَ

۱۲۷. " And whenever a Sura is sent down, they look at one another, (saying): ' Does anyone see you? ' Then they turn away. Allah has turned away their hearts because they are a people who do not understand. "

Commentary: verse ۱۲۷

When the hypocrites were at the presence of the Prophet (p.b.u.h.) and the believers, and, at the same time a Sura was revealed, they looked at each other and, by their glances and signals, they said to one another whether anyone saw them. That is, if the Prophet (p.b.u.h.) and the believers did not watch them, and they were neglectful of them the hypocrites might go out of that meeting in order not to listen to the recitation of the Sura.

They feared that the Sura would be about them, and it might say something of their secrets. Therefore, they wanted to leave the meeting in any way they could, and when they found the opportunity for it, they would flee. The above holy verse says:

" And whenever a Sura is sent down, they look at one another, (saying): ' Does anyone see you? ' ... "

After mentioning these matters in this verse, the Qur'ān implies that Allah has turned away their hearts. That is, their hearts have turned away from the truth. The reason of this

status is that they are a group of people who do not apprehend the reality and do not think correctly. Thus, it is their own difficulty that as a result of enmity with the truth, they have brought forth such a situation for themselves, and Allah (s.w.t.) has turned away their hearts because of their own deeds. The verse says:

" …Then they turn away.

Allah has turned away their hearts because they are a people who do not understand.
"

As if the hypocrites do not take any admonishment from the holy verses of the Qur'ān. They are, for example, like a consumed lamp that whatever it be contacted to electricity it does not work.

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۱۲۸- لَقَدْ جَآءَكُمْ رَسُولٌ مِنْ أَنْفُسِكَمْ عَزِيزٌ عَلَيْهِ مَاعَنِتُّمْ

حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ

There has indeed come to you a messenger from among yourselves. Grievous to " .۱۲۸ him is whatever afflicts you; he is full of concern for you (your guidance), and most " .kind and merciful to the believers

Commentary: verse ۱۲۸

These holy verses are very important from the point of sympathy, because they .(.express several significant specialties concerning the holy Prophet of Islam (p.b.u.h

In the first verse, which addresses all Muslims, the Qur'ān refers to four attractive .epithets of the Prophet of Islam

It says that this Prophet is from among yourselves. He is not of the kind of angels, .۱ but he is of your kind and, like you, he eats, sleeps, and lives. He is not a prince or a person born in a wealthy family who can not perceive your toils and pains. He is from among you and has grown up in the same lanes and quarters where you have familiar .intercourse

Whatever afflicts you is grievous to him, too. That is, the hardships and afflictions .۲ that reach you, he takes them upon him, and he knows your sadness as his own sadness. Therefore, he becomes offended when you are annoyed, because he thinks .of you as ones from himself and vice versa

He is found of you and he is compassionate to you. He desires that you obtain the .۳ felicity of both this world and the next, so that whatever goodness exists becomes .yours. He is desirous for your success and happiness

He is very kind and merciful to the believers, and loves those believers who have .۴ .truly embraced his religion

As it was said in the above, these epithets are all attractive and move the feelings. They inform of the deep relation and immense attachment of the Prophet of Islam .((p.b.u.h.) toward his community, (ummah

Thus, as the Qur'ān denotes, the Prophet (p.b.u.h.) is the best example for you, then Muslims must have the same relations and attachments among themselves and think .of themselves as the share of the sorrows and happinesses of each other

It should be noted that the Prophet (p.b.u.h.) has been introduced in this verse as a ' kind and merciful ' messenger. These two epithets are among the attributes of Allah, with a difference that the Prophet (p.b.u.h.) is ' kind and merciful ' to the believers, while Allah is kind and merciful to all human beings. The Qur'ān says: " ... verily Allah is (to mankind Most Affectionate, Most Merciful. " (Sura Al-Baqarah, No.۲, verse ۱۴۳

Allah has based the foundation of creation on kindness and mery, and, originally, He is kind to all mankind. The evidence of this meaning is the vast possibilities which He has bestowed upon His servants in order that they, enjoying the present bounties, pave the path of Allah and follow the religion of prophets. But, if a person turns away from Allah and His prophets, in fact he has turned away himself from the vast mercy of Allah. But, from the very beginning, the kindness and mercy of the Prophet (p.b.u.h.) have been attached to the believers, and he who is not in the straight way does not .accept it from the very beginning

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۱۲۹- فَإِن تَوَلَّوْا فَقُلْ حَسْبِيَ اللّهُ لآ إِلَهَ إِلاَّ هُوَ عَلَيْهِ تَوَكَّلْتُ

وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

So if they turn away, say: ' Allah is sufficient for me. There is no god but He. In " .۱۲۹
" .Him I have put my trust and He is the Lord of the great 'Arsh

Commentary: verse ۱۲۹

The Lord Who controls the great system of existence, can hold man, a little creature, .under His Own compassions, too

People's arrogance and desistance must not affect your Faith and spiritualities, .because whoever is with Allah has everything

It is recited in the supplication of 'Arafah that Imam Hussayn (a.s), addressing Allah, says: " O' Lord! He who did find You, what did he miss, and he who is in lack of You, " ?what does he have

Therefore, the secret of solving problems is confidence in Allah. In this verse, Allah :(.says to His Prophet (p.b.u.h

So if they turn away, say: ' Allah is sufficient for me. There is no god but He. In Him I " " .have put my trust and He is the Lord of the great 'Arsh

The Prophet (p.b.u.h.) said these phrases from the depth of his heart (soul). It was by this high spirit that he conquered the highest peaks of dignity, and possessed the .greatest rank that a godly human being can ever obtain

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P. ۱۶۴

The number of Muslim strivers in the Battle of Badr –

was one third of that of pagans. Therefore, he

p.b.u.h.) invoked, saying: " O' Allah! do manifest)

whatever You promised me. O' Allah! if this group

of Muslims) be killed, You will not be worshipped)

in the earth." P. ۲۰۷

Whoever transgresses in Ali's vicegerency after " –

my death, it is as if he has denied my messengership

".and the prophethood of the prophets before me

P. ۲۳۴

When seditions appear among the community, be " –

with Ali, although he is alone." P. ۲۳۵

He (p.b.u.h.) said about Ali (a.s.): " I am his and he is –

mine." P. ۳۲۷

When you see a man haunts a mosque, then testify “ -

to his Faith” p. ۳۵۷

Allah has not enjoined alms-tax save for the rest of “ -

your properties to become pure for you …” p. ۳۹۱

Allah has enjoined Alms in the wealth of the rich “ -

Muslims as much as to sufficient the poor. Verily

Allah will severely reckon and punish them if they do

not fulfil thir duty.” P. ۳۹۲

No group of people restrain the poor-rate but “ -

Allah restrains the rain from them.” P. ۴۴۸

p: ۵۸۵

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Whoever spends in charity (the poor-rate), there " -

will be (appointed) for him from the bliss of Heaven

as much as the mount of 'Uhud for every coin (he has

given)." P. ۴۴۸

If you desire that Allah increases your wealth, then " -

do pay its poor-rate." P. ۴۴۹

There are three signs for a hypocrite: when he " -

speaks he tells a lie; when he promises he fails; and

when he is trusted he proves treacherous." P. ۴۷۷

-In regard to the content of verse ۸۰ from Sura At -

:Taubah upon the hypocrites, he (p.b.u.h.) has said

If I knew seeking forgiveness more than seventy "

".times could save them, I would seek forgiveness

P. ۴۸۰

:(.Imam Ali (a.s

:He has criticized the justification of sins, such as -

,wine ' with ' date liqour ', ' bribery ' with a present '

and ' usury ' with transaction. P. ۱۲۷

:He (a.s.) told his children as his last testament -

Verily I heard from your ancestor, the Prophet "

p.b.u.h.), who said: 'Reconciliation is better than the)

kinds of recommended prayer and fasting'." P. ١٩۶

Verily I have never fleed from any battle, and none " -

combated me save that I satiated the earth from his

blood." P. ٢١٧

During evil disturbances be like an adolescent " -

camel who has neither a back strong enough for

riding nor udders for milking." P. ٢٣۴

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- After the departure of the Prophet (p.b.u.h.), Ali (a.s.) said: " There were two sources of deliverance from Allah's punishment, one of which has been raised up, while the other is before you. You should therefore adhere to it..." pp. ۲۵۰-۲۵۱

- " O' Allah! forgive me the sins which bring about tribulation." P. ۲۵۱

- " In Seffin, the leader of infidelity was alive and the fugitives would gather around him. ..." p. ۳۴۷

- " At the time of reappearance of Mahdi (a.s.), there will be no house and no town but Islam will arrive into it, whether they like or dislike, and the sound of 'prayer call' will be heard in any town." P. ۳۸۸

- " and he who waves in doubt, Satans trample him ... under their feet. P. ۴۱۷

- " Protect your properties by almsgiving." P. ۴۴۸

Imam Hassan (a.s.):

- " Once some Jewish people asked the Prophet (p.b.u.h.) whether he was a prophet the same as

Moses was and he answered positively, and then he

added: ' I am the master of the (whole) children of

Adam, ..." p. ۱۱۶

:(.Imam Hussayn (a.s

,O Lord! He who did find You, what did he miss " -

" ?and he who is in lack of You, what does he have

p. ۵۶۷

p: ۵۸۷

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:(.Imam Bāqir (a.s

The philosophy of appointing forty nights for " -

Moses was to try the Children of Israel." P. ٨۵

Upon the content of verse ٣٣ from Sura At-Taubah -

he (a.s.) said: " Verily whatever (promise) there lies

in this verse will happen at the time of reappearance

of Mahdi (a.s.) when there will be no one (on the

earth) but confesses the rightfulness of Muhammad

p.b.u.h.). p. ٣٨٧)

:(.Imam Sādiq (a.s

Allah, Almighty and Glorious, has said: ' When the " -

one who has known Me disobeys Me, I will set up, as

an absolute master over him the one who has not

known Me '." p.٢٧

By Allah, we are the Beautiful Names." P. ١۵۴ " -

Allah chose Moses because his humbleness and " -

submission was matchless." P. ٩٢

The bounty of Allah given to a sinful person may " -

cause him to be neglectful." P. ١۵٢

-The one who recites Sura Al-'Anfāl and Sura Al " -
Barā't every month, he will not be involved with hypocrisy at all and will be among the true followers of Amir-ul-Mu'mineen (a.s.) ..." p. ۱۹۱

Concerning 'Anfāl, he (a.s.) said: " The share of - Allah is spent under the control of the Messenger of Allah (p.b.u.h.)." p. ۱۹۵

p: ۵۸۸

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He (a.s.) told Mufaddal: “ If there happens a conflict –
between two persons of our followers, spend out of
my wealth and produce reconciliation between
them.” P. ١٩٧

(.As a commentary upon the concerning verse he (a.s –
said: “ Allah intervenes between a man and his
heart.” P. ٢٣٢

The interpretation of this verse (٣٩, Al-’Anfāl) has “ –
not come forth yet. When our Ghā’im raises, those
who will be alive on the earth will see its
interpretation, and the religion of Muhammad
p.b.u.h.) will cover throughout the world. Then)
there will remain no polytheist therein.” P. ٢٦١

,Whoever makes sarcastic remarks to your religion “ –
he will surely become infidel.” P. ٣٤٧

Whoever obeys a person in sinning Allah, he has “ –
worshipped him.” P. ٣٨٢

-Upon the commentary of verse ٣٣from Sura At –
Taubah, he (a.s.) said: “ By Allah, the content

meaning of this verse has not happened yet and it will

.not happen until when the Ghā’im (a.s.) reappears

When he reappears there will remain no one to deny

Allah, the Great, throughout the world.” P. ۳۸۷

Allah has given you these extra properties in order -

that you spend them alongside His Pleasure, not to

hoard up and treasure it up.” P. ۳۹۲

Any believer, or Muslim, who dies and leaves a “ -

dept, which is not based on corruption and

”.immoderation, it is upon Imam to pay that debt

P. ۴۴۴

p: ۵۸۹

He (a.s.) narrated from the Prophet (p.b.u.h.) who -

said: “ the most generous (person among people) is

the one who pays the poor-rate of his wealth; and the

most niggardly (person among people) is the one who

”.is stingy to what Allah has enjoyed on him

pp. ۴۴۸,۴۴۹

If people pay the poor-rate of their properties, there “ -

will remain no poor, needy Muslim.” P. ۴۴۹

When the poor-rate is restrained, the earth “ -

withholds its bounties.” P. ۴۴۹

O people! Do not annoy the Messenger of Allah by -

your sin! ” p. ۵۱۹

.There is no price for your bodies save Paradise “ -

Then you should not sell your selves for less than

Paradise.” P. ۵۳۱

:(.Ali-ibn-Mus-ar-Ridā (a.s

Bal‘am knew ‘ the Greatest Name of Allah ’, by “ -

which his supplications used to be answered.” P. ۱۴۵

The Prophet said : ‘ His example (Imam Ghā’im “ -

a.s.)) is like the time of Resurrection ’.” p. ۱۶۴)

Upon the philosophy of banning of escape from the -

battle-field, he (a.s.) said: “ Flight is the weakness of

,religion, contempt of the leader of the truth

encouraging the enemy, and wiping out the school of

law.” P. ۲۱۷

:(.Imam Hādi, the tenth Imam (a.s

Verily Allah has a caller who calls every day and “-

p: ۵۹۰

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night: ‘ O’ servants of Allah! stop! Stop sinning Allah! If there were not grazing animals, milking children, and (in prayer) bowing aged ones, there would be showered a punishment over you by which you might be severely bruised.’ ” p. ۲۷

Relying on verse ۲۵ from Sura At-Taubah, about the - number of silver coinss Mutuwakkil-i-Abbāsi should pay for his vow, he (a.s.) said: “ He must remit eighty derhams (silver coins).” P. ۳۷۰

Tradition of Rank – ۸۸

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Tryst of Moses (a.s.) – ۸۸,۹۸,۱۰۹

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burnt of – ۳۸۱-

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Ugly work of the hypocrites – ۵۰۱

Uhud‘

the battle of – ۴۲۳-

the mount of – ۴۴۸–

Umar–ibn–Khattāb – ۸۸,۴۳۷‘

Umm–ul–Fadl – ۳۱۴’

Ummayyads – ۲۳۴’

Ummus–Salamah – ۸۸’

Umm–ul–l–Qurā, Mecca – ۱۱۷’

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Vicegerency of the Prophet (p.b.u.h.) – ۸۸

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Verses of the Quran and traditions

بِسْمِ اللّهِ الرَّحْمنِ الرَّحيم

يا اَيُّهَا النّاسُ قَدْ جاءَكُمْ بُرْهانٌ مِنْ رَبِّكُمْ وَ اَنْزَلْنا اِلَيْكُمْ نُوراً مُبيناً (سوره نساء ۴ آیه ۱۷۴)

O' mankind! Verily there has come to you a convincing proof (the Messenger and the " Qur'ān) from your Lord: for We have sent unto you a light (that is) manifest." (Holy (Qur'ān ۴: ۱۷۴

اِنّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَ اِنّا لَهُ لَحافِظُونَ (سوره الحجر ۱۵ آیه ۹)

We have, without doubt, sent down the Message and We will assuredly Guard it " ((from corruption)." (Holy Qur'ān ۱۵: ۹

وَ مَنْ اَعْرَضَ عَنْ ذِكْرى فَاِنَّ لَهُ مَعيشَةً ضَنْكا وَ نَحْشُرُهُ يَوْمَ الْقِيمَهِ اَعْمى (سوره طه ۲۰ آیه ۱۲۴)

But whosoever turns away from My Message (the Qur'ān), verily for him is a " straitened toilsome life, and We shall raise him up blind on the Day of Judgement." ((Holy Qur'ān ۲۰: ۱۲۴

وَ نُنَزِّلُ مِنَ الْقُرانِ ما هُوَ شِفاءٌ وَ رَحْمَةٌ لِلْمُؤْمِنينَ (سوره اسراء ۱۷ آیه ۸۲)

And We send down (stage by stage) of the Qur'ān that which is a healing and a " (mercy to those who believe...", (Holy Qur'ān ۱۷: ۸۲

بسم الله الرحمن الرحيم

" يا اَيُّهَا الَّذينَ آمَنُوا اَطيعُوا اللّه وَ اَطيعُوا الرَّسُول وَ اُولِى الْاَمْرِ مِنْكُمْ "قالَ اللّه تَعالى:

سوره النساء ۴-لآيه ۵۹

In The Name of Allah, The Beneficent, The Merciful

O you who have faith! Obey Allah, and obey the Apostle, and "

(those charged with authority among you..." (Sura Nisa, No. ۴, Verse ۵۹

(.Those charged with authority' are only the twelve sinless Imams (a.s`)

,and, at the time of occultation, Sources of Imitation, who are learned

(.pious, and just, should be referred to

فِى اِكْمالِ الدّينِ فى حَديثٍ عَنْ جابِرِ الْجُعْفى عَنْ جابِرِبْنِ عَبْدِاللّهِ الْاَنْص-ارىّ قالَ: قُلْتُ: يا رَسُولَ اللّهِ عَرَفْنَا اللّهَ وَ رَسُولَهُ، فَمَنْ اُولُوالْاَمْرِ الَّذينَ قَرَنَ اللّهُ طاعَتَهُمْ بِطاعَتِكَ؟ فَقالَ (ص) هُمْ خُلَفائى يا جابِرُ، وَ اَئِمَهُ الْمُسْلِمينَ مِنْ بَعْدى أَوَّلُهُمْ علىُ بْنُ اَبيطالِبٍ، ثُمَّ الْحَسَنُ وَ الْحُسَينُ، ثُمَّ عَلِيُّ بْنُ الْحُسَيْنِ، ثُمَّ مُحَمِّدُ بْنُ عَلِيٍّ الْمَعْرُوفُ فِى التَّوْراهِ بِالْباقِرِ، وسَتُدْرِكُهُ يا جابِرُ، فَاِذا لَقَيْتَهُ فَأَقْرِئْهُ مِنّى السَّلاَمَ، ثُمَّ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَدٍ، ثُمَّ مُوسَى بْنُ جَعْفَرٍ، ثُمَّ عَلِيُّ بْنُ مُوسى، ثُمَّ مُحَمَّدُ بْنُ عَلِيٍّ، ثُمَّ عَلىُّ بْنُ مُحَمَّدٍ، ثُمَّ الْحَسَنُ بْنُ عَلِيٍّ، ثُمَّ سَمِيّى وَ كَنِيّى حُجَّهُ اللّهِ فى أَرْضِهِ، وَ بَقِيَّتُهُ فى عِبادِهِ ابْنُ الْحسنِ بِنِ عَلِيٍّ، ذَاكَ الَّذِى يَفْتَحُ اللّهُ تَعالى ذِكْرُهُ عَلَى يَدَيْهِ مَشَارِقَ الْاَرْضِ وَ مَغارِبَها، ذاكَ الَّذى يَغيبُ عَنْ شيعَتِهِ وَ اَولِيآئِهِ غَيْبَهً لا يَثْبُتُ فِيها عَلَى اللّهِ فَه-لْ مَنِ امْتَحَنَ اللّهُ قَلْبَهُ لِلْايمانِ. قالَ جابِرٌ: فَقُلْتُ لَهُ: يا رَسُولَ اللّهِ، فَهَلْ يَقَعُ لِشيعَتِهِ الْاِنْتِفاعُ بِهِ فى غَيْبَتِهِ، فَق-الَ اى ¨ وَالَّذى ¨ بَعَثَنى ¨ بِالنُّبُوَّهِ اِنَّهُمْ يَسْتَضيئُونَ بِنُورِهِ وَ يَنْتَفِعُونَ بِوِلايَتِهِ فى غَيْبَتِهِ كَانْتِفاعِ النّاسِ بِالشَّمْسِ وَ اِنْ تَجَلَّلَها سَحابٌ...

اکمال الدین جلد ۱، صفحه ۲۵۳

p: ۵۹۴

In ` Ikmāl-ud-Din ' a tradition, through ` Jābir-il-Ju`fī ', is narrated from ` Jābir-ibn-`Abdillāh ' thus: " I said: ` O Messenger of Allah, we have known Allah and His Apostle; then who is ` Ulul-Amr ', those that Allah has made their obedience the same as your obedience? ' Then, the Prophet p.b.u.h.) said: ` O Jābir! they are, after me, my successors and the Guides) of Muslims; the first of them is Ali-ibn-Abitalib; then (Imam) Hassan, and Imam) Husain; then Ali-ibn-il-Husain; then Mohammad-ibn- Ali; known) in the Turah as Bāqir, whom you will see. O Jābir! When you visit him, give my regards to him. After him, there is Sādiq, Ja`far-ibn-Muhammad; and ;after him Mūsa-ibn-Ja`far; then Ali-ibn-Mūsā; then Muḥammad-ibn-Ali (then Ali-ibn-Muhammad, then Hassan-ibn-Ali; and after him (there comes Al-Ghā'im whose name and sir-name is the same as mine. He is Allah's Authority on the Earth and His Remainder amongst His servants. He is the son of (Imam) Hassan-ibn-Ali (al-`Askarī). This is the very personality by whose hands Allah will open the Easts and Wests of the worlds and this is the very personality who will be absent from his followers and his lovers in which his mastership can not be proved by a statement of anyone except ".for the one whose heart Allah tests for Faith

Jābir said: " I asked him: ` O' Messenger of Allah! will his followers avail of him during his occultation? ' He answered: ` Yes. By the One Who

appointed me to prophethood, they will seek brightness from his light and

will avail by devotion in his absence the same as the availing of people from

"...' the (glow of) sun when clouds cover it

Ikmal-ud-Dīn, Vol. ۱, p. ۲۵۳' with nearly similar meaning, in Yanābī-` ul-Mawaddah, p.) (۱۱۷

قالَ اللّهُ تَعالی: "وَ ما يَنْطِقُ عَنِ الْهَوی اِنْ هُوَ اِلاّ وَحْیٌ يُوحی"

سوره النجم (۵۳) - لآيه ۳ و ۴

" Nor does the Apostle speak out of desire. It is naught but revelation

" that is revealed

(Sura Najm, No. ۵۳, verses ۳,۴)

قالَ رَسولُ اللّه (ص):

اِنّى تارِكٌ فيكُمْ الثَّقَلَيْنِ كِتابَ اللّهِ وَ عِتْرَتى، كِتابُ اللّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّماءِ اِلَى الْاَرْضِ وَ عِتْرَتى "

أَهْلُ بَيْتى وَ اِنَّ اللّطيفَ الْخَبيرَ اَخْبَرَنى اَنَّهُما لَنْ يَفْتَرِقا حَتّى يَرِدا عَلَيَّ الْحَوْضَ فَانْظُرُوا بِماذا تَخْلُفُونى

تَضِلُّوا ما اِنْ تَمَسَّكْتُمْ بِهِما" وَ فى حَديثٍ اخَر:"قالَ النَّبى (ص):

معانى الاخبار، صفحه ۹۰ و مُسند احمدبن حنبل، جلد ۳ صفحه ۱۷

The Prophet (p.b.u.h.) said: " I leave behind me two weighty (very worthy and important) things: The Book of Allah (i.e. the Qur'ān), which is a stretched string from the heaven to the earth, and my progeny, my Ahlul-Bait; for verily Allah, The Merciful, The Aware, informed me that never, never, will these two get separated from each other until they meet me at the Houd of Kauthar (the Pond of Abundance). Therefore, be careful and contemplate on how you will treat them (after me) ". And, in another tradition it is added: " Never, never, shall you get astray if you ".attach yourselves to these TWO

Ma`ānī-ul-Akhbār, p. ۹۰, tradition ۲, Musnad Aḥmad-ibn-Ḥanbal, Vol. ۳, p. ۱۷, and(other

books from the Sunnite School and Shi`ah School mentioned in Iḥqāq-ul-Haqq, Vol. ۹, p. ۳۰۹

(to ۳۷۵

قال الامام الرضا عليه السلام:

رحم اللّه عبداً احيا امرنا فقلت له و كيف يحيى امركم قال يتعلم علومنا و يعلمها الناس

فانهم لو علموا محاسن كلامنا لا تبعونا

معانى الاخبار صفحه ۸۰ - عيون اخبار الرضا جلد ۱ صفحه ۲۰۷

:Abul-Hassan-ir-Ridā (a.s.) said

May the Mercy of Allah be upon the servant who Keeps alive our "

commandment." I asked him (a.s.) how the one could keep your

commandment alive. He (a.s.) said: " He (can) learn our sciences and

teach them to people. In fact, if people knew (the merits) and goodnesses

".of our speech, surely they would follow us

(Ma`ānī-ul-Akhbār, p. ۱۸۰ `Uyūn-i-Akhbār-ur-Ridā, V. ۱, p. ۲۰۷)

p: ۵۹۶

The Rank and Importance of the Qur'an

قال ترشول الله (ص) : فضل القران على سائر الكلام كفضل الله على خلقه

The holy Prophet (p.b.u.h.) said: " The superiority of the Qur'an unto other words is like ".the superiority of Allah (s.w.t.) unto His creatures

جامع الاخبار والاثار جلد اول صفحه ۱۸۲

قال الحسن ابن على (ع) : إثر هذا القران فى مصابيح النور و شفاء الصدور

Imam Hassan-ibn-Ali (a.s.) said: " Verily in this Qur'an there are some bright lights (of ".(guidance, and also a healing (remedy) for the hearts (minds

جامع الاخبار والاثار جلد اول صفحه ۱۶۴

قال رسول الله (ص) : خيارکم من تعلم القران و علمه

The holy Prophet (p.b.u.h.) said: " The best of you is the one who learns ۴ the Qur'an ".and teaches it

بحارالانوار جلد ۹۲ صفحه ۱۷۷

قال النبى (ص) : عليكم بالقران فانه الشفاء النافع والدواء المبارک و

عضمه لمن تمسک به و نجاه لمن تبعه

The holy Prophet (p.b.u.h.) said: "Be aware of the Qur'an! verily it is a useful healing, and an auspicious remedy; and it is the protector of the person who holds fast to it, ".and a rescue for the one who follows it

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بِسْمِ اللّهِ الرَّحْمنِ الرَّحیم

اُدْعُ إِلَی سَبِیلِ رَبِّکَ بالْحِکْمَهِ وَ الْمَوْعِظَهِ

الْحَسَنَهِ وَ جدِلْهُم بِالّتِی هِیَ أَحْسَنُ إِنَّ رَبَّکَ

هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِیلِهِ وَ هُوَ أَعْلَمُ

بِالْمُهْتَدِین

****

In The Name of Allah, The Beneficent, The Merciful

Invite (all) to the Way of your Lord with wisdom and beautiful

;exhortation; and debate with them in a way which is the best

surely your Lord knows best who have strayed from His path and

.knows best who are (rightly) guided

[.Sura Nahl (The Bee), No. ۱۶, verse ۱۲۵]

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In the Name of Allah, The Beneficent, The Merciful

Introduction

This book contains the English translation of the verses and commentary of three Suras of the Holy Qur'ān: Yūnus, Hūd, and Yūsuf. They insist of nearly parts eleven .and twelve, out of thirty parts, of the Qur'ān

There has occurred a delay in the translation, publication, and distribution of this book, No. ۷, which fortunately has been removed, and the current book is available for you after the publication of book No. ۹. By the help of Allah, book No. ۸, will also be offered you soon, so that the gap between books No. ۶ and ۹ might be auspiciously .filled, Allah willing

It is noteworthy to be mentioned here that the main introductory of this endeavour has been explained in details at the beginning of the first part of the commentary of the Qur'ān. Those dear readers who desire to know more about the sourse of the commentary of the Qur'ān and be familiar with some essential data towards the aim of this holy effort, may refer to it. It must be helpful along the way of studying this .book, too

As usual, again and again we ask Allah, the Exalted, that He helps us, as ever before, .and assists us to complete this sacred endeavour successfully

May He (s.w.t.) guide and assist all of us by the light of the Qur'ān to pave its Straight .Path further and further, for we are always in need of His favours

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Sayyid 'Abbās Sadr-'Āmilī

The Translator

Transliteration of Arabic Letters

Long Vowels		Short Vowels		Diphthongs	
آ ا	ā	َ	a	اَی	aī
و	ū	ُ	u	اَو	aū
ی	ī	ِ	i	اَوْ	au

Letters

ب	b	ط	ṭ
ت	t	ظ	ẓ
ث	θ	ع	ʻ
ج	j	غ	q̇
ح	ḥ	ف	f
خ	x	ق	q
د	d	ک	k
ذ	ð	ل	l
ر	r	م	m
ز	z	ن	n
س	s	و	w, ū, aū
ش	š	ه	h
ص	ṣ	ی	y
ض	ḍ	ة	ah, at

Sura Yūnus No. ١٠

Point

(Revealed in Mecca)

(verses in ١١ sections ١٠٩)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيم

.In The Name of Allah, The Beneficent, The Merciful

The Contents of Sura Yūnus

(No.١٠ (١٠٩ Verses

Sura Yūnus is the tenth Sura of the Holy Qur'ān which was revealed during the early days of the Prophet's appointment in Mecca. This Sura contains ١٠٩ verses, and its main topics are about monotheism, the authenticity of the Qur'ān, answers to those who deny revelation, inspiring fear in the unbelievers, exposing the glory and magnitude of the act of creation and of the Creator, the lack of permanence of the .world as well as calling the attentions of all peoples to the world after death

The former Sura, that is "Repentance", dealt with the acts of the hypocrites as well as .their punishment, while this Sura refers to the acts of polytheists

As to the rewards accounted for reciting and reading this Sura, there have been cited some traditions among which is the tradition narrated by Imam Ṣādiq (a.s.) who said: He who recites Sura Yūnus every two or three months may not be of the ignorant and (will be of the near-stationed on the Day of Resurrection. (١

Tafsīr-uṣ-Ṣāfī, and Tafsī-i-Burhān -١

(Sura Yūnus (Jonah

(No. ١٠ (Revealed in Mecca

verses in ١١ sections ١٠٩

Section ١: The Qur'ān contains Signs from the All–Wise

Point

The object of the revelation of the Qur'ān to the Apostle (Muhammad) – The believers .and the disbelievers in the Turah and the reward and the punishment

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In The Name of Allah, The Beneficent, The Merciful

(١) الر تِلْكَ ءَايَاتُ الْكِتَابِ الْحَكِيمِ

".Alif 'A', Lām 'L', Rā 'R'. These are the verses of the Book of Wisdom " .١

Commentary: verse ١

It is noteworthy that six consecutive suras of the Qur'ān begin with abbreviated letters which are recited: Alif, Lām, Rā. These Suras are: Yūnus, Hūd, Yūsuf, Ar–Ra'd (with an exception, of course), 'Ibrāhīm, and Al–Hijr. Each of these letters is an indication to the Names of Allah or to some other

.things which have been explained at the beginning of Sura Al-Baqarah

.The Arabic word /tilka/ refers to the verses that are found in this Sura

The objective meaning of the Qur'ānic phrase /al kitāb il ḥakīm/ is the "Protected Tablet" or the Qur'ān. Since it contains wisdom and teaches by means of wisdom, it is .therefore Wise

In other words; the Qur'ān has a high rank, because the Holy Book itself is Wise. Simultaneously, while it contains both teachings of wisdom and is wise in content, it is a judge and an arbitrator as well. It remains intact from hostile elements and history ."and the passage of time can leave no impact upon it. It is "the Book of Wisdom

****

(۲) أَكَانَ لِلنَّاسِ عَجَباً أَنْ أَوْحَيْنَآ إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسَاحِرٌ مُبِينٌ

۲. "Was it a wonder to the people that We revealed to a man from among themselves that he should warn mankind and give good tidings to those who believe that they have before their Lord the rank of Truth? (While)

the unbelievers say: 'This is indeed an evident sorcerer!'"

Commentary: verse ۲

The verses of wisdom of the Qur'ān are composed of the same letters and sounds that are just like Alif, Lam, and Rā. Their differences with other statements lie in the fact that they are intermingled with divine wisdom, the sort of which is so encompassing that it exposes the truth, and drags mankind to guidance, but the people do not believe this fact that a man, selected from among themselves, can receive revelations from Allah. This matter is not surprising, since the aim of revelation is to warn the people and give glad tidings to the believers notifying them of the high esteem in which they are being held with their Creator. If they believe firmly in Him, He guides them and rewards them accordingly(۱)! The verse says:

"Was it a wonder to the people that We revealed to a man from among themselves that he should warn

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۱ - In Islamic quotations, whether those of the Sunnis or those of the Shīa'h, the Prophet of Islam (p.b.u.h.) has been known as the Propagator of Truth. (See the Commentary of Qurtubī and Al-Borhan).

mankind and give good tidings to those who believe that they have before their Lord ”…?the rank of Truth

The idolaters, however, said that “this man” (meaning the Prophet (p.b.u.h.), must have obviously been a sorcerer and a magician since he brought something that could :not be brought by others. The verse continues saying

”’!While) the unbelievers say: ‘This is indeed an evident sorcerer) …“

The disbelievers considered prophecy as sorcery and, because of their short sightedness, dark heartedness, and lack of understanding, they could mostly not grasp the truth and distinguish the difference between miracles and the work of .magicians

****

(٣) إِنَّ رَبَّكُمُ اللّهُ الَّذِى خَلَقَ السَّمَاوَاتِ وَالأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُدَبِّرُ الأَمْرَ مَا مِن شَفِيعٍ إِلاَّ مِنْ بَعْدِ إِذْنِهِ ذَلِكُمُ اللّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلاَ تَذَكَّرُونَ

٣. "Verily, your Lord is Allah, Who created the heavens and the Earth in six Days. Then He established Himself on 'Arsh (the Throne), directing the affair. No intercessor can there be except after (obtaining) His leave. This is Allah your Lord; Him therefore worship you: will you not remember?"

Commentary: verse ٣

The objective meaning of 'Six Days' is six periods of time in the course of creation.

The 'throne' ('arsh) alludes to power and omnipotence. When one says someone was enthroned or overthrown, he implies that he was elevated in power or stripped of his power. Allah's comprehensive authority extends all over existence both before the creation of the earth and the heavens and after their creation. The Qur'ān says: "And His 'Arsh (throne) was over the water."(١)

Even next to the end of the world and during the Resurrection, Allah's omnipotence over all existence will remain intact, too. The Qur'ān says: "... and above them eight shall bear on that Day your Lord's 'Arsh (throne)."(٢)

١- Sura Hūd, No. ١١, verse ٧

٢- Sura Al-Ḥāqqah, No. ۶٩, verse ١٧

Messages:

۱. Acquiring knowledge about Allah (s.w.t.) should precede worshipping Him.

۲. Worship must be kept exclusively for Him Who has the power to create and administer all the affairs of creation and to no one else.

۳. The creation of the world has been accomplished according to a plan and an arranged program, (in six days). When there are pre-ordaining plans for all beings in the system of creation, how can one think of human beings, who are the outstanding achievements of the creative process, to be without any planned destiny? The verse says:

"Verily, your Lord is Allah, Who created the heavens and the Earth in six Days. Then He established Himself on 'Arsh (the Throne), directing the affair. …"

۴. Allah has created the entire existence and is in full command, administering it with wisdom while leaving no one in charge of any part without His prior approval.

۵. Any effort at mediation by any being must meet with His approval. Thus one, such as idols, cannot be unduly appointed as an intercessor. The verse says:

"… No intercessor can there be except after (obtaining) His leave. …"

۶. Extremists might try to introduce the Creator as Allah, nevertheless they consider themselves as competent policy-makers and able to separate religion from politics. It says:

"…This is Allah your Lord; Him therefore worship you:…"

Man believes in his Creator. He only needs to be reminded.

The verse concludes:

"… will you not remember?"

۷. Deity is not separate from Lordship.

(۴) إِلَيْهِ مَرْجِعُكُمْ جَمِيعاً وَعْدَ اللَّهِ حَقّاً إِنَّهُ يَبْدَؤُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِىَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ

To Him will be your return, all together. The promise of Allah is true. Verily He " .۴ originates the (process of) creation, then He causes it to return, that He may reward with justice those who believe and do righteous deeds; but those who disbelieve, for them shall be a drink from the boiling fluids and a painful chastisement for what they ".used to reject

Commentary: verse ۴

This verse puts forth both the principle of Resurrection (to Him will be your return), and its probability, (...He originates the (process of) creation, then He causes it to return,...). This meaning is just like verse ۱۹ of Sura Al-'A'rāf, No. ۷ which states: "... As He brought you forth in the beginning, so shall you return." And it also refers to the aim of Resurrection which involves punishment and reward. The verse continues :saying

that He may reward with justice those who believe and do righteous deeds; but ... " those who disbelieve, for them shall be a drink from the boiling fluids and a painful ".chastisement for what they used to reject

Therefore, those who are believers and have done good deeds will be rewarded in a just manner, leading them to Paradise. The share of the unbelievers will be a burning liquid made of boiling water that will torture them painfully and they will be kept in Hell .forever

(۵) هُوَ الَّذِی جَعَلَ الشَّمْسَ ضِیَاءً وَالْقَمَرَ نُوراً وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِینَ وَالْحِسَابَ مَا خَلَقَ اللّهُ ذَلِکَ إِلاَّ بِالْحَقِّ یُفَصِّلُ الآیَاتِ

لِقَوْمٍ یَعْلَمُونَ

۵. "He it is Who made the sun a radiation and the moon a light, and determined it by stations, that you might know the number of years and the reckoning (of time). Allah did not create that save in truth. (Thus) does He explain the Signs in detail, for a people who know".

Commentary: verse ۵

There are words used in the Qur'ān for the sun, such as /sirāj/ and /ḍīyā'/, which signify a strong and intensive light. As for the moon, the words used are /nūr/ and /munīr/ which signify even dim light as well.

From among the tokens of Allah's designs in the world of existence and His absolute command over the universe, one can name the wise order spread throughout the entire cosmos. Do you not behold what a heat and what a light He has given to the sun? They change with the changes of the sun in the morning and during the day, and manifest themselves in the variety of the seasons of the year. It varies at dawn and midday, not exceeding the limits at any extreme. If the sun's heat exceeds what it already is, all the earth would be incinerated, and if it decreases from its present temperature, the earth and what ever is in it will freeze, and in both cases, life will terminate in its totality. If the light of the sun was extinguished you would no longer be able to see the moon for it borrows its light from the sun. It spreads its

light at nighttime over the earth, residing temporarily in its different stages: as the full moon, as a crescent and occasionally disappearing altogether. Through observing the regularity of these changes mankind can keep track of their days, months and years, organize their work and make plans with a schedule. That is, it is an accurate natural calendar that can benefit both the sage and the illiterate for keeping track of the rhythm of their work in their daily-lives. This privilege of the moon is besides the light :that it gives us. The verse says

He it is Who made the sun a radiation and the moon a light, and determined it by" "... .(stations, that you might know the number of years and the reckoning (of time

Then the Qur'ān implies that this process of creation and the revolution and rotation of the sun and the moon are not to be dismissed as trivial matters. The verse :continues saying

"... .Allah did not create that save in truth ..."

The cloud and the wind, the moon and the sun move in the sky that you may earn .your bread, and you should not eat it without being aware of your Provider

At the end of the verse, the Qur'ān emphasizes that Allah explains His verses for those who comprehend them although those who are ill-sighted and unaware :overlook all these verses, not understanding the slightest thing from them. It says

".Thus) does He explain the Signs in detail, for a people who know) ..."

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(۶) إِنَّ فِى اخْتِلَافِ الَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللّهُ فِى السَّمَاوَاتِ وَالأَرْضِ لَاَيَاتٍ لِقَوْمٍ يَتَّقُونَ

۶. "Verily, in the alternation of night and day, and all that Allah has created in the heavens and the earth, surely there are signs for a people who keep from evil."

Commentary: verse ۶

Allah has designed the universe in keeping with His Own magnificence and wisdom, the cycle of night and day, the overarching heavens, the fixed and moving stars, the animals, plants, inanimate objects, and all the rest of provisions and bounties provided in the earth are proofs and evidences upon His Oneness and Glory for those people who avoid committing sins and disobeying Allah for the fear of His punishment. The fact that He only mentions the pious as those who reflect upon His Signs is an indication that it is only such people who take lessons by observing the worldly phenomena. The rest of mankind are blinded by their own negligence and ignorance; no phenomenon can affect on their hearts; thus, they cannot grasp the objectives of creation.

Incidentally, the word 'alternation' /'ixtilāf/, mentioned in the holy verse, signifies coming and going as well as variation. Thus the night and the day are different in some respects:

A. They alternatively substitute for each other. Allah says:

"... The sign of the night have We made to pass away and have We the sign of the day manifest, ..."(۱)

۱- Sura Al-'Isrā', No. ۱۷, verse ۱۲

B. Night is pre-ordained for tranquility and the day for the hustle and bustle of :struggle. Allah says

And We made the night as a covering," "And We made the day for (seeking)" (livelihood."(1)

C. The decrease and increase in the number of daylight hours in the different seasons .of the year

D. The change in the hours of the day and the night in various regions of the world. :The verse says

Verily, in the alternation of night and day, and all that Allah has created in the " ".heavens and the earth, surely there are signs for a people who keep from evil

?Question: Why is it that some scientists are atheists

Answer: In itself, science is not sufficient. The approach to truth must stem from intentional and purposeful people and the motive must originate from those who honestly seek the truth and reality. Thus sins and pollutions from sin leave a negative .impact upon one's analysis and cognition

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Sura Naba', No. ۷۸, verses ۱۰, ۱۱ -۱

(۷) إِنَّ الَّذِينَ لاَ يَرْجُونَ لِقَآءَنَا وَرَضُوا بِالْحَيَاهِ الدُّنْيَا وَاطْمَأَنُّوا بِهَا وَالَّذِينَ هُمْ عَنْ ءَايَاتِنَا غَافِلُونَ

(۸) أُوْلَئِكَ مَأْوَاهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ

.۷ "Verily those who do not expect the meeting with Us, but are pleased with the life of this world and are satisfied with it, and those who are neglectful of Our Signs,"

.۸ "These! Their abode is the Fire for what they used to earn."

Commentary: verses ۷-۸

From this verse on, there is also a description concerning the Resurrection and the destiny of people in the Hereafter.

At first, the verse says:

"Verily those who do not expect on the meeting with Us, but are pleased with the life of this world and are satisfied with it, ..."

Then it refers to those who are neglectful of the revelations of Allah and do not meditate upon them so as to be thoroughly awakened and feel responsibility. The verse continues saying:

"... and those who are neglectful of Our Signs,"

Both of these two groups will have their abode in the Fire for the evil actions they have committed. The verse says:

"Their abode is the Fire for what they used to earn."

The Messenger of Allah (p.b.u.h.) said: "He who loves meeting Allah, Allah also loves meeting him." (۱)

۱- Tafsīr-ul-Furqān

In fact, the direct result of the lack of belief in the Resurrection is this very love unto .this limited life, of worldly position and a confidence and reliance upon it

Also, negligence from the revelations of Allah, is the origin of separation from Allah which in turn is the origin of the lack of sympathy and, consequently, falling into .pollution, mischief, and sin whose ultimate result cannot be aught but Fire

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(٩) إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُم بِإِيمَانِهِمْ

تَجْرِى مِن تَحْتِهِمُ الأَنْهَارُ فِى جَنَّاتِ النَّعِيمِ

.٩ "Verily those who believe and do righteous deeds, their Lord will guide them by their Faith: beneath them rivers flow in gardens of bliss."

Commentary: verse ٩

Then the Qur'ān refers to the state of another group who behave opposite of the two groups mentioned before.

The holy verse says:

"Verily those who believe and do righteous deeds, their Lord will guide them by their Faith: ..."

This beam of light of Divine guidance which has its origins in their faith enlightens every aspect within the entire horizons of their lives. They are so enlightened by that light that they will never submit themselves to the falsity of the materialist schools, satanic fancies or the false glamour associated with sin, wealth and power, and they never pave the path of astray.

As for the Hereafter, the Creator (s.w.t.) establishes them in palaces and Gardens underneath which Rivers flow. The verse continues saying:

"...beneath them rivers flow in gardens of bliss."

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(١٠) دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلاَمٌ وءَاخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Their cry therein (will be): 'Glory be to You, O Allah!' and 'Peace' will be their" .١٠ greeting therein. And the close of their cry (will be): '(All) praise is (only) Allah's, the ".'Lord of the Worlds

Commentary: verse ١٠

The faithful will lead their lives in an environment full of peace, kindness, love unto the Lord, and blessings of various kinds. Whenever they contemplate these things and reflect upon His Essence and qualities, in their speech and prayers in Paradise they :will invoke their Lord, and as the verse says

"...'!Their cry therein (will be): 'Glory be to You, O Allah"

And whenever they encounter each other, their talk will be of peace and friendliness. :Their greetings are exclusively /salām/. The verse continues saying

"... .and 'Peace' will be their greeting therein ..."

And finally, whenever they enjoy the various blessings of Allah in Paradise, they will :start thanking Him, and end their words with gratitude. The verse says

And the close of their cry (will be): '(All) praise is (only) Allah's, the Lord of the..." ".'Worlds

:Explanations

Peace" is the word uttered by the people in Paradise and the atmosphere of Paradise" is filled with /salām/ (peace). It comes from different sources, such as from Allah: " Peace: a

word from a Merciful Lord"(۱), and which comes from the angels saying: "Peace be upon you, you shall be happy;"(۲). It also is uttered by all those who reside in Paradise. ("Only the saying: 'Peace, Peace'."(۳

.The holy phrase "(All) praise is (only) Allah's" is the saying of the prophets and saints

Haḍrat Noah (a.s.), after being released from the unjust people uttered these words, and 'Ibrāhīm (a.s.) also, saying them, thanked Allah in his old age for He had bestowed .him Ishmael and Ishāq

Some Islamic tradition indicate that the People of Paradise, by uttering /subhaanaka 'allahumma/ will call up the hosts of Paradise, who in turn show up immediately and (fulfill their wishes. (Manhaj-uṣ-Ṣādiqīn, the Commentary

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p: ۳۳

Sura Yāseen, No. ۳۶, verse ۵۸ -۱

Sura Az-Zumae, No. ۳۹, verse ۷۳ -۲

Sura Al-Wāqi'ah, No. ۵۶, verse ۲۶ -۳

Point

Reason for the respite given – Man prays for help when in difficulty but forgets Allah immediately as he is relieved – Men were one single people but later they disagreed and got separated in tribes, and communities and nations

(۱۱) وَلَوْ يُعَجِّلُ اللّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُم بِالْخَيْرِ لَقُضِىَ إِلَيْهِمْ أَجَلُهُمْ فَنَذَرُ الَّذِينَ لايَرْجُونَ لِقَآءَنَا فِى طُغْيَانِهِمْ يَعْمَهُونَ

۱۱. "And if Allah were to hasten on for men the ill (they have earned) as they would hasten on the good, surely their term would already be decreed unto them. But We leave those who do not expect the meeting with Us, in their contumacy, wandering blindly."

Commentary: verse ۱۱

This verse also deals with the subject of punishment and reward meted out to the evildoers. First, the Qur'ān implies if Allah punished the evil-doers swiftly in this world and hastened on their punishment at the same speed in which they are after the good things of this world and their own interests, that would be the end of the world and no traces of them would remain. The verse says:

"And if Allah were to hasten on for men the ill (they have earned) as they would hasten on the good, Surely their term would already be decreed unto them. ..."

However, as Allah's grace encompasses all His servants, even the evildoers, idol worshippers, and non-believers, He

does not hasten on their punishment lest they wake-up and repent and be lead .straight

At the end of the verse, He says that punishment is for those who do not believe in the Resurrection and the Meeting with Him; they are left alone so that they may stray and remain in confusion, not knowing the truth from "untruth" and the right path from the :wrong. The verse says

But We leave those who do not expect the meeting with Us, in their contumacy, … " ".wandering blindly

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(١٢) وَإِذَا مَسَّ الإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِداً أَوْ قَآئِماً فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَمْ يَدْعُنَآ إِلَى ضُرٍّ مَسَّهُ كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ

١٢. " And when an affliction touches a man, he calls Us (while reclining) on his side, or sitting, or standing. But when We remove from him his affliction, he passes on, as if he never called Us to an affliction that touched him. Thus is made fair seeming to the extravagant that which they have been doing."

Commentary: verse ١٢

Then the Qur'ān refers to the existence of the light of monotheism in man, which emanates from the depth of his soul. It indicates that when man suffers from the loss of something, and he is helpless on all sides, he seeks Allah's help by stretching his hands towards Him, calling Him in whatever state he is whether lying on his side, sitting or standing. The verse says:

" And when an affliction touches a man, he calls Us (while reclining) on his side, or sitting, or standing. …"

Yes, the positive aspect of the difficulties and painful incidents is that they unveil the true character of human beings and, though it may last merely for a while, the light of monotheism eventually shines forth.

Then the Qur'ān implies that these people, however, are so in capacious and unwise that as soon as their troubles are removed they once more become so immersed in oblivion that it is as if they had made no supplications at all, and He had not given them any assistance. The verse says:

But when We remove from him his affliction, he passes on, as if he never called Us ...“ to an affliction that touched him. Thus is made fair seeming to the extravagant that ”.which they have been doing

It is this very ingratitude and negligence that has made the indecent acts of the .mischief makers seemingly beautiful for them

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(١٣) وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَآءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا كَذَلِكَ نَجْزِى الْقَوْمَ الْمُ-جْرِمِينَ

١٣. " And certainly We destroyed the generations before you when they were unjust, and their messengers came to them with clear arguments and they would not believe. Thus do We recompense the guilty people. "

Commentary: verse ١٣

In this holy verse, Allah informs us of the calamities which were inflicted upon previous nations and warns the present nations against the descent of those calamities which may fall upon them.

The Qur'ān announces that Allah exterminated former nations by means of kinds of punishment when they inflicted injustice upon themselves by revolting, becoming disobedient, and after sending prophets to them with obvious miracles and clear proofs. The verse says:

" And certainly We destroyed the generations before you when they were unjust, and their messengers came to them with clear arguments and they would not believe. ..."

This verse carries this message that the secret of their eradication was that if they had been to remain existent, they definitely would not have believed in their prophets and the Books. Which were sent to them.

In the future, too, Allah will inflict calamities upon those unbelieving people who do not reform themselves in spite of offering them proofs for completing arguments, and with the full understanding that they are well-informed as to the consequences and that they will not believe. The verse continues saying:

"... Thus do We recompense the guilty people. "

(۱۴) ثُمَّ جَعَلْنَاكُمْ خَلاَئِفَ فِی الأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ

".Then We made you successors in the earth after them to see how you behave " .۱۴

Commentary: verse ۱۴

Allah expresses more explicitly the matter in this verse, implying that, after destroying them, He substituted you on the earth in their place so that He may observe the way :you behave. The verse says

".Then We made you successors in the earth after them to see how you behave "

From the sentence "and they would not believe:", mentioned in the previous verse, it is understood that Allah exterminates only those whose situation leaves no hope that they will even be probable believers in the future, for those who may become .believers in the future are not involved in this category for such punishments

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(۱۵) وإِذَا تُتْلَى عَلَيْهِمْ ءَايَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لاَ يَرْجُونَ لِقَآءَنَا ائْتِ بِقُرْءَانٍ غَيْرِ هَـٰذَآ أَوْ بَدِّ لْهُ قُلْ مَايَكُونُ لِى أَنْ أُبَدِّ لَهُ مِن تِلْقَآئِ نَفْسِى

إِنْ أَتَّبِعُ إِلاَّ مَا يُوحَى إِلَىَّ

إِنّى أَخَافُ إِنْ عَصَيْتُ رَبّى عَذَابَ يَوْمٍ عَظِيمٍ

۱۵. "And when Our Clear Signs are recited unto them, those who do not expect the meeting with Us, say: 'Bring us a Qur'ān other than this, or alter it.' Say: 'It is not for me to alter it of my own accord, I follow naught but what is revealed unto me; verily, I fear, if I were to disobey my Lord the Penalty of a Great Day (to come).'"

The Occasion of the Revelation:

This holy verse and the next two verses had been revealed concerning several idol-worshippers when they came to the Prophet (p.b.u.h) and said: "Whatever this Qur'ān says about abandoning the worship of our great idols namely Lāt, Uzzā, Manāt, Hubal and its disrespect of them is not acceptable and bearable to us. If you want us to follow you, get us another Qur'ān which is free of this criticism, or, at least change such ideas in this present Qur'ān."

Commentary: verse ۱۵

These holy verses, following the previous verses, are all concerned with 'Origin and End'.

First, The Qur'ān alludes to one of the great mistakes of the idol-worshippers. It says:

And when Our Clear Signs are recited unto them, those who do not expect the “ ”… ’.meeting with Us, say: ‘Bring us a Qur’ān other than this, or alter it

These ignorant people did not want the Prophet (p.b.u.h.) to guide them as a leader; they rather invited him to follow in the footsteps of their own superstitious .conjectures

The Qur’ān explicitly enlightens them regarding their grave mistake, ordering the Prophet (p.b.u.h.) to tell them that it is impossible for him to alter the Divine revelation :by himself. The verse says

”… ,Say: ‘It is not for me to alter it of my own accord …“

Then, to articulate further, he should add that he would only follow what was revealed to him, and that not only he could not make any alterations in that heavenly Revelation, but, also he feared the punishment of that Great Day (Resurrection) if he .would disobey the Command of the Lord

:The holy verse says

I follow naught but what is revealed unto me; verily, I fear, if I were to disobey my …“ ”’.(Lord the Penalty of a Great Day (to come

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(۱۶) قُل لَوْ شَآءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكَمْ وَلآ أَدْرَاكُم بِهِ فَقَدْ لَبِثْتُ فِيكَمْ عُمُراً مِن قَبْلِهِ أَفَلاَ تَعْقِلُونَ

.۱۶ “Say: ‘Had Allah so willed, I would not have recited it to you, nor would He have taught it to you. Indeed I have lived amongst you a lifetime before it. Have you then no sense?’”

Commentary: verse ۱۶

In this verse the Qur’ān brings a reason for the Divine order by commanding the Prophet to say that his ideas do not have the slightest role in this Holy Book, and had Allah wanted, he would not have read the Qur’ān to them and they would not have been made aware of it. The verse says:

“Say: ‘Had Allah so willed, I would not have recited it to you, nor would He have taught it to you. ...”

I have lived among you a long time before this. It provides reason for what I claim, for you have never heard me saying such things before. If the verses had come from me, you should have heard me saying them during the past forty years as they would have been at the tip of my tongue, or at least parts of it might have been heard by someone in the past. How can you not notice such an obvious matter? The verse continues saying:

“... Indeed I have lived amongst you a lifetime before it. Have you then no sense?’”

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(۱۷) فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِباً أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لا يُفْلِحُ الْمُـجْرِمُونَ

Who is then more unjust than he who forges a lie against Allah, or belies His“ .۱۷ ”.Signs? Verily the guilty ones will never prosper

Commentary: verse ۱۷

In order to emphasize the point, the Prophet (p.b.u.h.) adds that, being well aware that the worst kind of evil is that someone falsely attributes a lie to Allah, how could he :then commit such a sin on the earth? The verse says

?Who is then more unjust than he who forges a lie against Allah, or belies His Signs“ ”...

And he who denies the Divine verses, his action is also the most cruel and unjust of all actions. If the unbelievers are unaware of the scope and volume of the severity and greatness of the sin of forging a lie to the Divine verses, the Prophet, on the contrary, is not so unaware. At any event, this action of theirs is a grave offence and those who :perpetrate it will never be saved. The verse says

”.Verily the guilty ones will never prosper...“

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(۱۸) وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لا يَضُرُّهُمْ وَلا يَنفَعُهُمْ وَيَقُولُونَ هَؤُلآءِ شُفَعَآؤُنَا عِندَ اللَّهِ قُلْ أَتُنَبِّؤُنَ اللَّهَ بِمَا لا يَعلَمُ فِى السَّمَاوَاتِ وَلا فِى الأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

۱۸. "And they worship, besides Allah, what can neither hurt them nor profit them, and they say: 'These are our intercessors with Allah.' Say: 'Will you inform Allah of what He knows not either in the heavens or in the earth?' Glory be to Him! High be He exalted above what they associate (with Him)."

Commentary: verse ۱۸

The issue of monotheism is also continued in this verse by negating the claim that these idols are associated with divinity, and it has been proved as groundless by offering clear reasons. They used to worship icons and idols which neither did any harm to them nor any good. They were neither feared by the idol worshippers nor did the idols provide them with any profit so that they were worshipped for gaining benefit thereof. The verse says:

"And they worship, besides Allah, what can neither hurt them nor profit them, …"

The Qur'ān deals with the groundless and unfounded claims of the idol worshippers when it implies that they claim that these idols serve as mediators between them and Allah which was one of the motives for worshipping them. The verse says:

"…and they say: 'These are our intercessors with Allah…'."

The Qur’ān, in response to such a way of thinking, tells the Prophet (p.b.u.h.) to ask them a question, as follows:

“...Say: ‘Will you inform Allah of what He knows not either in the heavens or in the earth?’ ...”

Allusion is here made to the fact that if the Almighty had such mediators who would protect them, and wherever on the earth or in the skies they might have existed, He would have been well aware of their existence.

At the end of the verse it stresses emphatically on the fact that Allah is pure and superior to those partners whom they envisage for Him. The verse says:

“...Glory be to Him! High be He exalted above what they associate (with Him).”

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(۱۹) وَمَا كَانَ النَّاسُ

إِلاَّ أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلاَ كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ

لَقُضِىَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ

.۱۹ "And mankind were only one community, then they differed, and had not a Word already gone forth from your Lord, their differences would have been judged between them."

Commentary: verse ۱۹

This verse refers to the monotheistic nature of all human beings, alluding in part to the previous verse in connection with negating unbelief and idol worshipping. It implies that in the beginning, all human beings were of a single nation, and, with no exception, all were monotheists. The verse says:

"And mankind were only one community, ..."

This monotheistic nature, that was untouched at the beginning, because of shortsightedness and some satanic attitudes, underwent changes. With the passage of time, some went astray from the monotheistic path and became the adherents of polytheism. Thus the human society spitted into two groups: Monotheists and Polytheists. The verse continues saying:

"...then they differed, ..."

Therefore, polytheism is in fact a deviation from what is innate in human nature, and its roots lie in some baseless ideas and conjectures.

One might raise the issue at this point as to why the Almighty does not hasten to ?eradicate the origin of such differences by the speedy punishment of the polytheists

The Qur’ān immediately gives an answer to this question implying that if Allah’s command in regard to the absence of their speedy punishment had not been already issued, arbitration would have been administered and their differences would have :been judged, then all of them would meet their painful fate. The verse says

and had not a Word already gone forth from your Lord, their differences would … “ ”.have been judged between them

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(۲۰) وَيَقُولُونَ لَوْلآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِن رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانتَظِرُوا إِنّى مَعَكُم مِنَ الْمُنْتَظِرِينَ

And they say: 'Why is not a Sign sent down to him from his Lord?' Say then: ' Verily " .۲۰ the Unseen is only for Allah (to know). Wait you then, verily I, also with you, will be of ".'those who wait

Commentary: verse ۲۰

Once again, the Qur'ān deals with the pretexts of the polytheists for evading belief and faith in Islam. It indicates that the disbelievers complain about a miracle not being :sent down from Allah to the Prophet (p.b.u.h.). The verse in this regard says

"... '?And they say: 'Why is not a Sign sent down to him from his Lord "

They meant, of course, that any time they demanded a miracle they desired, the Prophet (p.b.u.h.) should have acted immediately and accordingly (۱) to fulfill their demands. It was forthwith revealed to the Prophet (p.b.u.h.) that the invisible world and supernatural affairs, (miracles relating to the invisible and metaphysical world), :belong to Allah alone. The verse says

"... .(Say then: ' Verily the Unseen is only for Allah (to know ..."

Some commentators state that Allah is aware of the world of Unseen and whatever -۱ stands in the way of divine miracles to be sent down is itself invisible, none is aware .but Allah

Therefore the Prophet (p.b.u.h.) should tell them he could not perform miracles according to their wishes, which they would later deny and which would not convince them to become believers. In the final analysis, they refrained from believing .regardless of the pretext

At the end of the verse, from his tongue, the Qur'ān, in a threatening tone implies that if they did not stop being obstinate, they should expect divine punishment whilst, on :the other hand, the Prophet (p.b.u.h.) should expect victory. The verse says

".'Wait you then, verily I, also with you, will be of those who wait ..."

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Point

Ingratitude of Man after enjoying the Divine Mercy – Every evil shall be equally punished along with ignominy – All false deities shall vanish away on the Day of Judgment and they will disown their devotees.

(٢١) وإِذَآ أَذَقْنَا النَّاسَ رَحْمَةً مِن بَعْدِ ضَرَّآءَ مَسَّتْهُمْ إِذَا لَهُم مَكْرٌ فِى ءَايَاتِنَا قُلِ اللَّهُ أَسْرَعُ مَكْراً إِنَّ رُسُلَنَا يَكْتُبُونَ مَاتَمْكُرُونَ

٢١. "And when We make mankind taste of (Our) mercy after adversity hath touched them, behold! they have a device concerning Our Signs! Say: 'Allah is quicker at devising. Verily, Our messengers record what you devise.'""

Commentary: verse ٢١

The previous verse alluded to the pretexts of those who used to ask why no new signs were revealed. Here Allah refers to their obstinacy and to the fact that they played dirty tricks after a new verse was revealed instead of appreciating it.

The verse says:

"And when We make mankind taste of (Our) mercy after adversity hath touched them, behold! they have a device concerning Our Signs! ..."

As for the occasion of revelation of this verse, it has been said that there occurred a drought and famine in Mecca. The Almighty (s.w.t.) made it rain for the blessing of His Prophet (p.b.u.h.). The polytheists claimed, however, that the reason

for the rain was because of the idols. (The commentary of Aṣ-Ṣāfī, Fī-Ẓalāl-il-Qur’ān (and Fakhr-i-Rāzī

One of the measures and tricky devices employed by his enemies was character assassination of the Prophet (p.b.u.h.), ridiculing the divine verses, and degrading the blessings of Allah. At any rate, man misuses God-given blessings and makes mischief instead of giving thanks and we must know that he who plays dirty tricks, will ultimately be involved with the device and the punishment of Allah. The verse says:

“... Say: ‘Allah is quicker at devising ... ”

Then, He warns them not to think that such conspiracies and plans will be forgotten. His messengers, (that is, His angels responsible for recording human actions) will take note of all those plans which disbelievers arrange for extinguishing the light of the truth. And they must prepare themselves for the Judgment and the punishment in the world here-after. The verse says:

“... Verily, Our messengers record what you devise.’ ””

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(۲۲) هُوَ الَّذِی یُسَیِّرُکُمْ فِی الْبَرِّ وَالْبَحْرِ حَتَّی إِذَا کُنتُمْ فِی الْفُلْکِ وَجَرَیْنَ بِهِم بِرِیحٍ طَیِّبَهٍ وَفَرِحُوا بِهَا جَآءَتْهَا رِیحٌ عَاصِفٌ وَجَآءَهُمُ الْمَوْجُ مِن کُلِّ مَکَانٍ وَظَنُّوا أَنَّهُمْ أُحِیطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِینَ لَهُ الدِّینَ لَئِنْ أَنجَیْتَنَا مِنْ هَذِهِ لَنَکُونَنّ مِنَ الشَّاکِرِینَ

۲۲. " He it is Who enables you to traverse through land and sea; so that you are in the ships, and they sail with them with a favourable wind, and they rejoice thereat. Then there comes upon them a stormy wind and the waves come on them from all sides, and they think that they are encompassed therewith, they call upon Allah, making their faith pure for Him, (saying): 'If You deliver us from this, we shall surely be of the grateful ones'."

Commentary: verse ۲۲

In this verse the Qur'ān appeals to the depths of human nature, explaining to them the monotheism which is embedded in their very being, describing to them how man once in great difficulty and danger, tends to forget everything but Allah.

First, He says that He is the One Who enables you to traverse through the land and the sea. And, when you go on board a ship, He makes you eventually get, you and your ship, to your destination with the help of the appropriate winds that gladden every heart. Then when a horrible thunderstorm blows and waves buffet them from all sides, it makes them realize that death is near, and they lose their hopes of survival. The verse says:

He it is Who enables you to traverse through land and sea; so that you are in the " ships, and they sail with them with a favourable wind, and they rejoice thereat. Then there comes upon them a stormy wind and the waves come on them from all sides, "... ,and they think that they are encompassed therewith

At just about that time, they are reminded of Allah and call upon Him sincerely, their thoughts stripped of all sorts of polytheism and idol worship. The verse continues :saying

"...,they call upon Allah, making their faith pure for Him ..."

They start praying at this time, saying that if Allah save them from this plight, they will thank Him while they shall neither oppress others nor turn to others for help save :Him. The verse says

".'saying): 'If You deliver us from this, we shall surely be of the grateful ones) ..."

Although this temporary awakening will often have no remarkable educational effect upon extraordinarily wicked people, yet He completes the process of reasoning to the .end to them, and it will serve as their eventual condemnation

In such incidents, those individuals, who are only slightly polluted, are usually .awakened and tend to reform themselves

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(۲۳) فَلَمَّآ أَنجاهُمْ إِذَا هُمْ يَبْغُونَ فِى الاَرْضِ بِغَيْرِ الْحَقِّ يَآ أَيُّهَا النَّاسُ إِنَّمَا بَغْيُكَمْ عَلَى أَنفُسِكَم مَتَاعَ الْحَيَاهِ الدُّنْيَا ثُمَّ إِلَيْنَا مَرجِعُكَمْ فَنُنَبِّئُكُم بِمَا كُنتُم تَعْمَلُونَ

۲۳. " But when He delivers them, behold! They rebel in the earth unjustly. O mankind! Your rebellion is against your own selves, an enjoyment of the life of this world.

Then to Us is your return, and We shall inform you of what you used to do."

Commentary: verse ۲۳

But such neglectful people usually start bothering others and oppressing them on the earth, as soon as Allah saves them and leads them to safe shores. The verse says:

" But when He delivers them, behold! They rebel in the earth unjustly. ..."

Yet, the Qur'ān advises people to know that whatever oppression they commit and whatever sort of deviation they have made from the right path, they themselves will pay its price. The verse says:

"... O mankind! Your rebellion is against your own selves, ..."

The only thing that they may be able to do is to enjoy the life in this world for merely a few days, and finally their eventual return will be towards Allah. It is at that time that they shall be informed of whatever they did in the world. The verse says:

" ... an enjoyment of the life of this world. Then to Us is your return, and We shall inform you of what you used to do."

(۲۴) إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَآءٍ أَنزَلْنَاهُ مِنَ السَّمَآءِ فَاخْتَلَطَ بِهِ نَبَاتُ الاَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالاَنْعَامُ حَتَّى إِذَآ أَخَذَتِ الأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَآ أَنَّهُمْ قَادِرُونَ عَلَيْهَآ أَتَاهَآ أَمْرُنَا لَيْلاً أَوْ نَهَاراً فَجَعَلْنَاهَا حَصِيداً كَأَن لَمْ تَغْنَ بِالاَمْسِ كَذَلِكَ نُفَصِّلُ الاَيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ

۲۴. " The likeness of the life of this world is just as the water which We send down from the sky, and the plants of the earth mingle with it whereof men and cattle eat, till when the earth takes its ornament and is embellished, and its people imagine that they have power over it, (but suddenly) Our command reaches it by night or by day, and We make it stubble, as if it had not flourished the day before! Thus do We explain the Signs in detail for a people who reflect.

Commentary: verse ۲۴

In the foregoing verses allusion had been made to the lack of permanence in this worldly life. In this holy verse this grave reality is depicted with an interesting example so that He may remove the curtain of arrogance and negligence from the eyes of those who are neglectful and unjust. The verse says:

" The likeness of the life of this world is just as the water which We send down from the sky, ..."

These life-providing drops fall on cultivable soil, making it possible for various plants to grow, some of which are useful for man, and others that are useful for birds and beasts. The verse continues saying:

"… ,and the plants of the earth mingle with it whereof men and cattle eat …"

These plants, besides the nutritional qualities that they contain for living creatures, .cover the earth's surface and decorate it so that the earth finds its utmost beauty in it

It is at this time that the blossoms decorate the branches and the flowers bloom. Nutritious grains and fruits show up gradually, dramatically depicting the full meaning of the scene of life, thus rendering people's hearts hopeful and their eyes full of joy. This is done to the extent that people on the earth become certain that they can benefit from the blessings of the plants and fruits as well as from their life-inducing .grains

:The verse says

till when the earth takes its ornament and is embellished, and its people imagine … " "… ,that they have power over it

All of a sudden, Allah's command reaches them, ordering excessive cold, unexpected heavy rains or strong thunderstorms to overwhelm and eradicate them all as if they :never existed. The verse continues saying

but suddenly) Our command reaches it by night or by day, and We make it) …" "… !stubble, as if it had not flourished the day before

:Towards the end of the verse, in order to emphasize further, Allah declares

.Thus do We explain the Signs in detail for a people who reflect …"

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(۲۵) وَاللَّهُ يَدْعُوٓاْ إِلَى دَارِ السَّلَامِ وَيَهْدِى مَن يَشَآءُ إِلَى صِرَاطٍ مُّسْتَقِيمٍ

And Allah doth call mankind to the Abode of Peace and He guides whomever He " .۲۵ ".Pleases unto the Straight path

Commentary: verse ۲۵

The Arabic appellation /dār-us-Salām/ is one of the names of Paradise within which nobody bears any grudge against another and where no quarrel, war, and :exploitation takes place. The verse says

And Allah doth call mankind to the Abode of Peace and He guides whomever He " ".Pleases unto the Straight path

The holy word "Peace" is Allah's name, and "the Abode of Peace" signifies the proximity of the divine blessings. It is the place where everyone's words and greetings consist of "peace", and unto whom Allah also sends peace. The Qur'ān says: ("Peace: a word from a Merciful Lord." (Yāsīn, verse ۵۸

Some Islamic traditions indicate that the way leads to the mastership (wilāyat) of Amir-ul-Mu'mineen (a.s.) and the Immaculate Imams, has been stated as the best (example for the 'Straight Path'. (Majma'-ul-Bayān

We must note that the divine call is the symbol of His special favour towards His servants. It embodies the safe passage of man in this world and the Hereafter, the .first stage of which is transient while the second stage is permanent

Incidentally, the Straight Path is one which creates 'peace' for man not only in the .Hereafter, but also creates peace for him in this world

(۲۶) لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُوْلَئِکَ

أَصْحَابُ الْجَنَّهِ هُمْ فِيهَا خَالِدُونَ

۲۶. " For those who do good, is a goodly (reward), and more (than this). Neither dust nor abasement shall over spread their faces. They are Companions of the Garden; they will abide therein forever."

Commentary: verse ۲۶

The Arabic term /rahiqa/ signifies covering by force and the word /qatar/ means 'dust', 'smoke' and 'ashes'.

Bestowing incremental and extra rewards on the believers has repeatedly been mentioned in the Qur'ān by the words /ziyadah/, /zi'f/ and /'az'āf/. Among them are the following verses: "Whoever brings a good (deed), he shall have ten times its like, ..."(۱) "... He will pay them their rewards fully and with bestow upon them more out of His Grace."(۲) In addition to the complete reward, Allah also bestows upon them more for partaking of his own virtue, there is a seven hundred-fold reward for giving charity for Allah's sake. "The likeness of those who spend their property in the way of Allah is as the likeness of a grain (of corn) that grows seven ears, (with) a hundred grains in every ear. And Allah multiplies (in abundance) for whom He wills; and Allah is All-Embracing, All-Knowing."(۳)

۱- Sura Al-'An'ām, No. ۶, verse ۱۶۰

۲- Sura An-Nisā', No. ۴, verse ۱۷۳

۳- Sura Al-Baqarah, No. ۲, verse ۲۶۱

Imam Ṣādiq (a.s.) declares: "Every thing has its own system of measurement except tears, a drop of which

extinguishes fires". Then he (a.s.) said: "He who sheds tears for the sake of Allah, his face will never confront darkness and humiliation," and he recited: "Neither dust nor abasement shall overspread their face."(1)

Faḍīl-bin-Yasār, has narrated from Imam Bāqir (a.s.) who said that the Messenger of Allah (p.b.u.h.) declared; "There are no eyes which are soaked with tears for the fear of Allah except that Allah forbids that body to be in the Fire of Hell. Were he to shed tears, his face would not be covered by the dust and abasement".(2)

At any rate, those who turn to other than Allah, have no excuses to make as Allah (s.w.t.) simultaneously extends His invitation to man and, at the same time, leads him; He not only rewards but also rewards more and more. The verse says:

"For those who do good, is a goodly (reward), and more (than this). Neither dust nor abasement shall over spread their faces. They are Companions of the Garden; they will abide therein forever."

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۱- Nūr-uth-Thaqalayn, the Commentary

۲- Majma' ul-Bayān

(۲۷) وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَآءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَا لَهُم مِنَ اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَآ أُغْشِيَتْ وُجُوهُهُمْ قِطَعاً مِنَ الَّيْلِ مَظْلِماً أُوْلَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

And those who have earned evil will have a reward of like evil; and the dust of " .۲۷ ignominy will cover them. No defender will they have from (the wrath of) Allah: as if their faces had been covered with pieces from the darkness of night. They are "!Companions of the Fire: they will abide therein forever

Commentary: verse ۲۷

And those who have committed evil acts and sins will be punished accordingly in proportion to their acts. They will be punished to the extent they deserve, not more, for punishment beyond that which a person deserves is something inequitable (which is far from the Divine Providence). On the other hand, the reward for good deeds exceeds what one deserves and it is good to emanate from Allah. Therefore, the objective meaning of the word "like", in this verse, is nothing more and nothing less :than one's due. The verse says

"... ;And those who have earned evil will have a reward of like evil "

The Qur'ānic phrase /wa tar haqahum ŏillah/ signifies that such sinners will be humiliated and become debased, for punishment is coupled with degradation. The :verse continues saying

"... .and the dust of ignominy will cover them ..."

p: ۶۰

Then the verse implies that there are no guards and obstacles to hinder the :punishment of Allah from them. It says

”...:No defender will they have from (the wrath of) Allah ...“

The obscurity reflected on their faces would be to such an extent that one would imagine that parts of the darkness of the night had cast their shadow, one after .another, over them

:The verse says

”... .as if their faces had been covered with pieces from the darkness of night ...“

They shall be coupled with the Hell Fire and will eternally remain within its flames. The :verse concludes saying

”!They are Companions of the Fire: they will abide therein forever ...“

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p: ۶۱

(۲۸) وَيَوْمَ

نَحْشُرُهُمْ جَمِيعاً ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنتُمْ وَشُرَكَآؤُكُمْ فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَآؤُهُم مَّا كُنتُمْ إِيَّانَا تَعْبُدُونَ

۲۸. " And the Day We shall muster them all, then We shall say to those who associated others (with Us): 'Get you to your place! You and your associates', then We shall set a space between them, and their associates shall say: 'It was not us (indeed) that you used to worship!' "

Commentary: verse ۲۸

This verse also follows the previous discussions on the issue of the origin of existence and the Resurrection and the situation of the polytheists.

At first, the Qur'ān warns all to remember the Day when Allah will assemble all His subjects and make them rise from the dead. The verse says:

"And the Day We shall muster them all, ..."

Then He will declare unto the polytheists to stay in their place together with their idols so that He may examine their account. It continues saying:

"... then We shall say to those who associated others (with Us): ..."

The Qur'ān informs that Allah will separate these two groups from each other; i.e. the worshippers and the worshipped ones, and He will question each individual separately, as it is usual with all courts that they investigate each person separately. The verse says:

"... 'Get you to your place! You and your associates', then We shall set a space between them, ..."

Allah may ask the idol-worshippers why they worshipped idols along with Allah (s.w.t.), and He will also ask the idols why they permitted such an act to occur, that they allowed the polytheists to worship them.

It is at this time that those things that were worshipped as idols will speak, saying to them that they never worshipped idols. In actual fact, they worshipped the creation of their own imaginations, whims and passions. The verse says:

"… and their associates shall say: 'It was not us (indeed) that you used to worship!' "

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(۲۹) فَكَفَى بِاللَّهِ شَهِيداً بَيْنَنَا وَبَيْنَكُمْ إِن كُنَّا عَنْ عِبَادَتِكُمْ لَغَافِلِينَ

Allah is a sufficient witness between us and you: we certainly were Unaware of " .۲۹
".(your worship (of us

Commentary: verse ۲۹

In the previous verse, those things worshipped were saying that the polytheists did .not worship them. Here, they declare that they were unaware of their worship

:The verse says

Allah is a sufficient witness between us and you: we certainly were Unaware of your "
".(worship (of us

Consequently, whatever act of worship is performed without the knowledge of the .worshipped is null and void

Incidentally, there are numerous allusions made to the hatred and disavowal of those objects worshipped from the polytheists and their deeds in the Qur'ān, i.e., Sura Al-.Furqān, No. ۲۵, verse ۱۷, and Sura Al-Qaṣaṣ, No. ۲۸, verse ۶۳

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(۳۰) هُنَالِکَ تَبْلُوا کُلُّ نَفْسٍ مَآ أَسْلَفَتْ وَرُدُّوا إِلَی اللَّهِ مَوْلاَهُمُ الْحَقّ وَضَلَّ عَنْهُم مَا کَانُوا یَفْتَرُونَ

There will every soul realize (the reward of) the deeds it sent aforetime, and they " .۳۰ will be brought back to Allah, their true Lord, and that which they used to fabricate ".(the false deities) will vanish (away) from them

Commentary: verse ۳۰

The Day of Resurrection is the day on which the worldly test results are received. The :verse says

"... ,There will every soul realize (the reward of) the deeds it sent aforetime "

.The true Lord is Allah and any other than Him, whatever it may be, is absurd

:The verse says

"... ,and they will be brought back to Allah, their true Lord ..."

The Resurrection pertains to all men. And the false effects of the worshipped will be :wiped out. The verse continues saying

and that which they used to fabricate (the false deities) will vanish (away) from ... " ".them

.All existence has its origin in Him, and the final destination will be towards Him, too

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Point

A few of the Divine gifts given in the physical body of man are referred to – The idolaters asked to make their own made gods effect a creation – The Qur'ān a Book .from Allah

(۳۱) قُلْ مَن يَرْزُقُكُم مِنَ السَّمَآءِ وَالأَرْضِ أَمَّن يَمْلِكُ السَّمْعَ وَالاَبْصَارَ وَمَن يُخْرِجُ الْحَىَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَىِّ وَمَن يُدَبِّرُ الاَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلا تَتَّقُونَ

Say: "Who provides you (sustenance) from the sky and from the earth? Or who " .۳۱ possesses hearing and sight? And who brings forth the living from the dead and brings forth the dead from the living? And, who administrates (every) affair? They will " '?soon say: 'Allah'. Then, say: 'Will you not then keep from evil

Commentary: verse ۳۱

There have been said same examples of Allah's bringing forth the living from the dead and the dead from the living, among which one might cite the case of the human sperm leading to human beings and human seed from human beings, the chicken from the egg and egg from the chicken, plants from seeds, and seeds from plants; socially - righteous children from corrupt parents and corrupt children from worthy .parents

In this verse there are hints regarding the existence of the Lord and His right of being .worshipped

At first, the holy Qur’ān addresses the Prophet (p.b.u.h.) implying to tell those polytheists and idol-worshippers, that who are going astray, who is it that provides ?nourishment for you in the sky and on the earth

:The verse says

”... ?Say: “Who provides you (sustenance) from the sky and from the earth “

Definitely, the earth provides nourishment for the roots of plants by means of its nutritious substances. It is probably for this reason that the above verse refers to the .nourishing substances coming from the sky and later from the earth

Later, the verse refers to two of man’s most important senses, namely seeing and hearing, without which man’s acquisition of knowledge would have been impossible. It tells him to ask them who is He Who is the Creator of their eyes and ears and :reinforces these two senses of theirs. The verse says

”... ?Or who possesses hearing and sight ...“

Then it brings up the two phenomena of death and life which are the most peculiar :ones in the realm of creation. It says

And who brings forth the living from the dead and brings forth the deed from the...“ ”... ?living

This is the very issue confronted by scientists and the learned men of the natural sciences as well as biologists, amazing them that how living creatures spring from .inanimate objects

The meaning of the above verse includes material as well as spiritual death and life, for one can see intelligent, honest and faithful men sometimes born to parents who .are corrupt and faithless, and vice versa

Then it adds implying that Who is He who rules and regulates all worldly affairs? The :verse says

"… ?And, who administrates (every) affair…"

p: ۶۷

In fact, the verse at first talks about the creation of the blessings and then it speaks .about the guardian and administrator of these blessings

After putting forth these three questions, the holy Qur’ān immediately declares that :they will soon answer in reply that it is Allah. The verse says

”… .’They will soon say: ‘Allah …“

One may infer from the above sentence that even the polytheists, infidels and idol-worshippers during the “Age of Ignorance” considered Allah as the sole Creator, Sustainer, Giver of Life as well as the Administrator and Maintainer of the world of .existence

And at the end of the verse the Prophet (p.b.u.h.) has been commanded to ask them: :why they did not take the path of virtue. It says

” ’?Then, say: ‘Will you not then keep from evil …“

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(۳۲) فَذَلِكُمُ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعْدَ الْحَقِّ إِلاَّ الضَّلاَلُ

فَأَنَّى تُصْرَفُونَ

۳۲. " Such then is Allah, your true Lord; and what is apart from the Truth but error? How then are you turned away?"

Commentary: verse ۳۲

After explaining some of the symbols of the signs of the magnitude and the prudence of Allah (s.w.t.) in the heavens and the earth, and through this, appealing to the conscience and intellect of the opponents by which they confessed to it, He decisively declares in this verse that this is Allah, your true Creator, not the idols or other beings you have considered as partners with Allah for the sake of worship in front of which you bow down. The verse says:

" Such then is Allah, your true Lord; and what is apart from the Truth but error? …"

Concluding these remarks, the Qur'ān implies: now that you have come to clearly know the truth, do you not realize that you are certain of being misled if you take any path other than the truth?

How can you turn away from worshipping Allah despite your knowledge that there is no one else worthy to be worshipped? The verse says:

"… How then are you turned away?"

This verse in fact, offers us a clear logical way for knowing the wrong and abandoning it. This way is that: one must first try to know the truth by way of his own conscience and reasoning. After the cognition of the truth, one must abandon whatever is contrary to the truth or other than the truth, because they are those things that mislead.

(۳۳) كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لا يُؤْمِنُونَ

Thus is the Word of your Lord proved true against those who did wrong, that they " .۳۳ ".will not believe

Commentary: verse ۳۳

Breaking the laws of Allah and committing sins provide the grounds for infidelity and in :this way man makes Allah's wrath upon himself inevitable. The verse says

"... ,Thus is the Word of your Lord proved true against those who did wrong "

This is the direct result of their continuous indecency which may darken their hearts and pollute their spirits to the extent that they cannot see the enlightening state of :the truth, and thus they go astray. The verse continues saying

".that they will not believe ..."

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p: ۷۰

(۳۴) قُلْ هَلْ مِن شُرَكَآئِكُم مَن يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ

قُلِ اللَّهُ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ

فَأَنَّى تُؤْفَكُونَ

۳۴. "Say: 'Is there any of your partners (whom you ascribe unto Allah) one (that) can originate creation, then bring it back again?' Say: '(Only) Allah originates creation, then brings it back again; then how are you turned away (from the Truth)?'"

Commentary: verse ۳۴

The Qur'ān asks whether those whom you consider as Allah's partners are able to create and then annihilate that creation and recreate it again in the same way that Allah is able to do. The polytheists know that creation is solely in Allah's Power. Then, why is it that they again weave false stories and lie? The verse declares:

"Say: 'Is there any of your partners (whom you ascribe unto Allah) one (that) can originate creation, then bring it back again?' Say: '(Only) Allah originates creation, then brings it back again; then how are you turned away (from the Truth)?'"

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(۳۵) قلْ هَلْ مِن شُرَكَآئِكم مَن يَهْدِيٓ إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِى لِلْحَقِّ أَفَمَن يَهْدِيٓ إِلَى الْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمْ مَن لَّا يَهِدِّيٓ إِلآَ أَن يُهْدَى فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ

۳۵. " Say: 'Is there any of your partners (whom you ascribe unto Allah) one that leads towards the Truth? Say: '(Only) Allah leads unto the Truth. Is then He Who leads unto the Truth more worthy to be followed, or he who does not go aright (himself) unless he is guided? What then is the matter with you? How do you judge?' "

Commentary: verse ۳۵

The Qur'ān asks once again implying that who provides the living with life and leads them while managing their material and spiritual lives, it self Is He your sole Allah, or are the idols? The verse says:

" Say: 'Is there any of your partners (whom you ascribe unto Allah) one that leads towards The Truth? ..."

Then, the Qur'ān, answers that it is the Creator Who guides us and has bestowed on us intellect, ears and eyes, providing the living with instincts which help them manage their affairs in their own interests. Thus, despite all this: Is it appropriate for us to submit ourselves to idols which cannot lead us? How is it that the worshippers of idols submit and surrender to such things which are neither able to guide anyone nor have they the potentiality of being led? The verse continues saying:

"... Say: '(Only) Allah leads unto The Truth. Is then He Who leads unto the Truth more worthy to be followed, or

he who does not go aright (himself) unless he is guided? What then is the matter with you?

How do you judge?' "

(۳۶) وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلاَّ ظَنّاً إِنَّ الظَّنَّ لا يُغْنِى مِنَ الْحَقِّ شَيْئاً إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ

۳۶. " And most of them follow nothing but conjecture: truly, conjecture can be of no avail against the Truth. Verily Allah is well aware of what they do."

Commentary: verse ۳۶

Thus the reason for their being misled and misguided is that they follow their own conjectures and their own corrupt speculations. Conjectures will never lead us to the Truth and to Reality. Following conjectures only results in the doing of indecencies.

The verse says:

" And most of them follow nothing but conjecture: truly, conjecture can be of no avail against The Truth. …"

What is of real value is "knowledge". Sound conjecture and confidence, if based on proper solid grounds is valuable, i.e. those conjectures deducted from the apparent words of the holy verses (and quotations) derived from the Allah's commandments which are practiced by Islamic jurisprudents (Fuqahā') in even the minute details of problems.

The verse says:

"… Verily Allah is well aware of what they do."

However, conjectures in the realm of ideas, if they are rooted in pursuing the vain way of one's ancestors or fanaticism based on ignorance are groundless, and hence, are of no avail.

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(۳۷) وَمَا كَانَ هَذَا الْقُرْءَانُ أَن يُفْتَرَى مِن دُونِ اللَّهِ وَلَكِن تَصْدِيقَ الَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لاَ رَيْبَ فِيهِ مِن رَبِّ الْعَالَمِينَ

۳۷. "And this Qur'ān is not such as to be produced by other than Allah; but it is a confirmation of (revelations) that went before it, and a (clear) explanation of the Book, wherein there is no doubt, from the Lord of the Worlds."

Commentary: verse ۳۷

The comprehensive nature of the Qur'ān and its contents are such that any kind of unsound allegation ascribed to it and relating it to other than Allah (s.w.t.) is unreasonable. The holy verse says:

"And this Qur'ān is not such as to be produced by other than Allah; but it is a confirmation of (revelations) that went before it, …"

All heavenly Books confirm each other; their differences lie only in the conciseness and detail of their contents. The verse continues saying:

"… and a (clear) explanation of the Book, wherein there is no doubt, from the Lord of the Worlds."

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(٣٨) أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ

٣٨. “Or they say, ‘He has forged it.’ Say: ‘Bring then a Sura like unto it, and call (to your aid) anyone you can, besides Allah, if you are truthful!’”

Commentary: verse ٣٨

The Qur’ān has reiterated on several occasions that the words of Allah (the Qur’ān) are miracles because of the inability of man and jinn to present something similar, and it has presented this challenge to both of them. Among the verses that testify to this fact, one may cite verse ١٣ of the Sura Hūd. Despite the fact that Islam has had millions of opponents throughout history and still has such enemies, and they have striven to weaken the Qur’ān and defeat Islam, carrying out intensive activities in the process, yet this confident challenge of the Qur’ān has been left unanswered and will continue to be so until the Day of Resurrection.

Since we are dealing with setting the dimensions and the definition of the Qur’ān, we will now point out some aspects of this divine miracle.

١. It distills extensive and profound wisdom into concise words. For instance, regarding the relationship of man and woman, it comments: “They (your wives) are a clothing for you and you are a clothing for them.’(١) To explain the fragility and vulnerability of the non-divine powers, it likens them to a spider’s web or declares that they are unable to create even a

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١- Sura Al-Baqarah, No. ٢, verse ١٨٧

gnat. It says: "... verily those whom you call upon besides Allah cannot create a gnat. ..."(۱)

۲. Its profundity and the sweetness of words do not render it monotonous even if it may be read over and again for more than thousand times; on the contrary, each time it is studied it presents new messages.

۳. Its harmony of words is especially outstanding and if a Qur'ānic verse is placed among other Arabic texts or passages it can be easily distinguished from them.

۴. The comprehensive nature of the Qur'ān: It includes reasoning and demonstration to citing examples from worldly affairs to the life in hereafter, and also the facts concerning family problems, legal, political, military, ethical, historical teachings etc.

۵. Its realism: Its contents are not based upon conjecture; even its stories are documented and real.

۶. The universal and all-embracing nature of the Qur'ān: All people will benefit from it at all levels and in all places regardless of whenever or wherever they are; it is not a Book particular to a special time, place, or people.

۷. The eternal effect of the Qur'ān: The older the age of humanity and the more the sciences progress the more of its secrets are discovered.

۸. Its ever-increasing and its everlasting development: Despite having an increasing number of enemies and the growing number of attacks launched against it during its history, it has not only survived but also it has secured the highest station.

۱- Sura Al-Hajj, No. ۲۲, verse ۷۳

۹. It is an ever-existing miracle by itself. A miracle that is available to all and is composed of the kind of words that put it at everyone's disposal.

۱۰. It is both a miracle and a Book of commandments and legal codes.

۱۱. It is a token from an illiterate man from a region deprived of literacy.

۱۲. Nothing has been added to it or deducted from it and it has been kept intact from distortion. The Qur'ān puts forth the simplest challenge, of calling people to present a Sura like it, to prove its being miraculous. It declares:

"Or they say, 'He has forged it.' Say: 'Bring then a Sura like unto it, ..."

The Qur'ān is a miracle not only in its entirety but also every one of its suras proves the same. This challenge of the Qur'ān is not confined to a specific time and place. It will stand unanswered all over the globe until the end of the life of mankind and the Day of Resurrection. The Qur'ān's challenge is not only issued to the common people, on the contrary, it is issued to all of mankind, including: jurisconsults, men of letters, and geniuses. It continues saying:

"... and call (to your aid) anyone you can, besides Allah,

if you are truthful!'"

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p: ۷۷

(۳۹) بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَٰلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ

۳۹. "Nay, they belied that which they comprehended not with the knowledge of it, which whose interpretation has not yet come to them. Even thus did belie those before them, see then what was the end of the unjust ones."

Commentary: verse ۳۹

The opponents of the prophets have often had two reasons for their dissidence throughout history, one of which was due to their ignorance and the other to their lack of knowledge and intellectual appreciation of the glorious Qur'ān as well as the other heavenly Books. It says:

"Nay, they belied that which they comprehended not with the knowledge of it, which whose interpretation has not yet come to them. Even thus did belie those before them, ..."

They rejected the Qur'ān before they knew the truth about it and had not grasped command of its interpretation and meaning; because it was fundamentally against their ancestral religion. Hence, as to the eventual fate of the oppressors, the verse continues saying:

"... see then what was the end of the unjust ones."

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(۴۰) وَمِنْهُم مَّن يُؤْمِنُ بِهِ وَمِنْهُم مَن لا يُؤْمِنُ بِهِ وَرَبُّکَ أَعْلَمُ بِالْمُفْسِدِينَ

۴۰. "And some of them believe in it and some of them do not believe in it; and your Lord knows best the mischief makers."

Commentary: verse ۴۰

A leader must not expect everyone to believe in his way. He must lead them on to the Right Path and if they do not follow, he can only let them wait for the divine punishment.

The verse says:

"And some of them believe in it and some of them do not believe in it; and your Lord knows best the mischief makers."

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Section ۵: Every People had an Apostle from Allah

Point

The rejecters of the Truth and their punishment – Every people had an apostle from Allah.

(۴۱) وَإِن كَذَّبُوكَ فَقُل لِّى عَمَلِى وَلَكُمْ عَمَلُكُمْ أَنتُم بَرِيئُونَ مِمَّآ أَعْمَلُ وَأَنَا۟ بَرِىٓءٌ مِّمَّا تَعْمَلُونَ

۴۱. "And if they belie you, say: 'For me is my work and for you is your work. You are quit of what I do, and I am quit of what you do.'"

Commentary: verse ۴۱

A leader must prepare himself for a party of the people to oppose him, and he must not feel defeated when he is confronted the rejecters because he will benefit from the guidance he provides them under every circumstance. Opponents also will meet their fate, resulting from their rejection and obstinacy. The winner in this scene will be the one who provides guidance. The verse says:

"And if they belie you, say: 'For me is my work and for you is your work. …"

Incidentally, Islam is the religion of reason and ethics; it is not a religion of reconciliation with the idolaters. Were they not to answer the call of Allah (s.w.t.), you should express your abhorrence towards their ideas and behaviour. The verse continues saying:

"…You are quit of what I do, and I am quit of what you do.'"

(۴۲) وَمِنْهُم مَن يَسْتَمِعُونَ إِلَيْکَ أَفَأَنتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا لا يَعْقِلُونَ

۴۲. " And (when you recite the Qur'ān) some of them (pretend to) listen to you, but can you make the deaf to hear, even though they are without understanding?"

Commentary: verse ۴۲

The Qur'ān addresses the Prophet (p.b.u.h.) and implies that when you are reading the Qur'ān and teaching the Divine commandments, there are some people who listen to you but do not accept what you have to say and do not reflect upon them. And there are some people who look toward you and take your guidance, contemplating and paying more attention to the symbols of your appointment to prophecy, yet they do not testify them. The verse says:

" And (when you recite the Qur'ān) some of them (pretend to) listen to you, ..."

Then the verse implies whether he is able to make himself be heard when he as faced with those who are deaf, especially, when in addition to being deaf reason does not prevail. For a deaf wise man may sometimes pay attention to reasoning. The verse continues saying:

"... but can you make the deaf to hear, even though they are without understanding?"

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(۴۳) وَمِنْهُم مَن يَنظُرُ إِلَيْكَ أَفَأَنتَ تَهْدِى الْعُمىَ وَلَوْ كَانُوا لا يُبْصِرُونَ

۴۳. “And some of them look at you, but can you guide the blind even though they will not see (inwardly)?”

Commentary: verse ۴۳

Not all kinds of observation always take place with insight and not every observer is attracted by the truth. Even the prophets could not affect those who were blind-hearted. That is why the Qur'ān inquires whether he wish to be able to guide a blind man who is not only blind but also is lacking in insight; in addition to his blindness. The verse says:

“And some of them look at you, but can you guide the blind even though they will not see (inwardly)?”

The objective of this question is that such people lack wisdom and insight like the deaf and the blind from the point of view of their obstinacy in accepting the truth and adhering to it.

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(۴۴) إِنَّ اللَّهَ لاَ يَظْلِمُ النَّاسَ شَيْئاً وَلَكِنَّ النَّاسَ أَنفُسَهُمْ يَظْلِمُونَ

۴۴. "Verily Allah does not any injustice to people but people to their own selves do injustice."

Commentary: verse ۴۴

Allah has sent the best school, the best Book and the best leader for the people. If they do not accept them, they in fact inflict oppression upon themselves. That is, Allah does not hinder anyone from benefiting from the Qur'ān and other divine proofs. However, it is the people themselves who allow themselves to be oppressed because of abandoning their reason, and therefore, they make themselves deserving for retribution. The verse says:

"Verily Allah does not any injustice to people but people to their own selves do injustice."

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(۴۵) وَيَوْمَ يَحْشُرُهُمْ كَأَن لَمْ يَلْبَثُوا إِلاَّ سَاعَةً مِنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَآءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ

۴۵. " And on the Day He will muster them, as if they had tarried but an hour of the day, they will recognize each other. Those will verily have perished who denied the meeting with Allah and were not guided a right."

Commentary: verse ۴۵

The greatness of the Day of Judgment is such that ones entire life prior to it will seem as if it lasted only a short time. The Qur'ān commands us to remember the Day when Allah will make them all rise from the dead and assemble them and they will have a feeling that their entire lives in this world had not exceeded more than one single day, so much that they would get to see and to know one another. The verse in this regard says:

"And on the Day He will muster them, as if they had tarried but an hour of the day, they will recognize each other. …"

Therefore, the real losers are those people whose negation of the Resurrection deprives them from the eternal benefits of the life of Hereafter, and are content with worldly pleasures. On the contrary, the believers enjoy both worldly divine blessings and a share in the Hereafter as well. The verse continues saying:

"… Those will verily have perished who denied the meeting with Allah and were not guided a right."

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(۴۶) وإِمَّا نُرِيَنَّکَ بَعْضَ الَّذِی نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّکَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَى مَا يَفْعَلُونَ

۴۶. "Whether We show you (realized in your lifetime) some part of what We promise them, or We take your soul, to Us is their return. Then Allah is witness to (all) what they do."

Commentary: verse ۴۶

The punishment of some of the infidels took place during the Bādr, Hunayn, Ahzāb and the conquest of Mecca. After the death of the Prophet (p.b.u.h.), Allah's Power is extended to apply punishment upon those who deserve it.

Therefore, Allah takes note of the acts of the disbelievers and punishes them, whether at the present time or at other times. Hence, Muslims need not despair because of the delay in the Divine Judgment concerning these people. The verse says:

"Whether We show you (realized in your lifetime) some part of what We promise them, or We take your soul, ..."

At any rate, the return of all beings terminates in Him and nobody is able to flee the divine court of justice. The holy verse continues saying:

"... to Us is their return. Then Allah is witness to (all) what they do."

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(۴۷) وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَآءَ رَسُولُهُمْ قُضِىَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لاَ يُظْلَمُونَ

And for every people there is a Messenger. Then when their Messenger comes, " .۴۷ (on the Day of Judgment), the matter will be judged between them with justice, and ".they will not be dealt with unjustly

Commentary: verse ۴۷

That is, for every group which follows a prescribed Path and has a common religion, like the nation (ummah) of Muhammad (p.b.u.h.), the nation of Moses (a.s.) and that of Jesus (a.s.), there is a messenger and a prophet, whom Allah (s.w.t.) has appointed for .them and has commissioned them to convey His message

And when their prophet came and successfully conveyed His message, some denied him and others accepted him, and those who denied and refuted Him met their :destruction and those who were believers were saved. The verse says

And for every people there is a Messenger. Then when their Messenger comes, (on " the Day of Judgment), the matter will be judged between them with justice, and they ".will not be dealt with unjustly

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(۴۸) وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ

"’?They say: ‘When will this promise be, if you are truthful " .۴۸

Commentary: verse ۴۸

The idolaters, ridiculing the prophets (a.s.), used to ask them that if they were right, when the time would come for Allah’s punishment. This humiliating way of asking questions was a sort of reinforcement for those individuals who might be affected by them. However, in order to realize that an action will occur, should one necessarily .know it’s timing

:The verse says

"’?They say: ‘When will this promise be, if you are truthful "

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(۴۹) قُل لاَ أَمْلِكَ لِنَفْسِى ضَرّاً وَلا نَفْعاً إِلاَّ مَا شَآءَ اللَّهُ لِكَلِّ اُمَّهٍ أَجَلٌ إِذَا جَآءَ أَجَلُهُمْ فَلاَ يَسْتَأْخِرُونَ سَاعَهً وَلاَيَسْتَقْدِمُونَ

۴۹. " Say: 'I do not possess any harm or profit for myself except as Allah wills. To every people is a term appointed. When their term comes, then they shall neither put (it) off an hour, nor hasten (it).'"

Commentary: verse ۴۹

Facing this question, Allah orders His Prophet to provide them with an answer in several ways. The first step is that he should tell them that the timing for such a thing is not at his disposal. He is not the author or proprietor of any profit or loss for himself (much less for them) except those ordained or predetermined by Him.

The verse says:

" Say: 'I do not possess any harm or profit for myself except as Allah wills. …"

Muhammad (p.b.u.h.) should announce that he is His sole and only Messenger and Prophet. It is He who fixes the timing of the punishment which is within His power.

The above sentence alludes to the unity of actions which pre-supposes that all and every thing in this world eventually returns to Him, and when deviators are being punished with His justice, it is He Who sets the course of action.

Obviously, this does not contradict the stipulation that Allah has bestowed upon us powers and abilities by which we are entitled to partly gain or lose and to be able to make decisions regarding our own destiny.

Then, the Qur'ān, referring to another issue, declares that each community and every tribe has a predetermined time of

death and a point of its termination, which, when it comes, there will be no delay or :advancement in its occurrence. The verse continues saying

To every people is a term appointed. When their term comes, then they shall … “ ”’.(neither put (it) off an hour, nor hasten (it

In fact, the Qur’ān warns the polytheists not to hasten and jump unduly to .conclusions. When the timing of their death comes no delays or advances will happen

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(۵۰) قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَاتاً أَوْ نَهَاراً مَاذَا يَسْتَعْجِلُ مِنْهُ الْمُ-جْرِمُونَ

Say: 'Have you considered? If His punishment comes upon you by night or by day, " .۵۰ what portion of it will the sinners wish to hasten?'"

Commentary: verse ۵۰

The Qur'ān raises the third answer in this verse. It orders the Prophet (p.b.u.h.) to tell the infidels that it is not improbable for Allah's punishment to come to them during the day-time or at night. Then, are they in a position to repel such a sudden punishment from themselves? The verse says:

Say: 'Have you considered? If His punishment comes upon you by night or by day, " what portion of it will the sinners wish to hasten?'"

In this case, under what pretexts do the culprits and sinners make haste.

Upon this meaning, Sura An-Naml, No. ۲۷, verse ۷۱ says: "And they say: 'when will this threat come to pass, if you are truthful?'"

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(۵۱) أَثُمَّ إِذَا مَا وَقَعَ ءَامَنتُم بِهِ ءَآلاَنَ وَقَدْ كُنتُم بِهِ تَسْتَعْجِلُونَ

۵۱. "Is it when it (the punishment) comes to pass, you will believe in it? Ah! Now? And you wanted (aforetime) to hasten it on?"

Commentary: verse ۵۱

The Qur'ān provides the fourth answer for them in this noble verse, asking them whether they intend to believe in Him once the punishment emerges. (Faith established under such circumstances is fruitless). They would be told implying that: 'Now, that the punishment has come, you have faith and supplicate and you repent while before this you were ridiculing and were hastily asking for the punishment.'

The verse says:

"Is it when it (the punishment) comes to pass, you will believe in it? Ah! Now? And you wanted (aforetime) to hasten it on?"

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(۵۲) ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلاَّ بِمَا كُنتُمْ تَكْسِبُونَ

۵۲. "Then it will be said to those who were unjust: 'Taste you the enduring punishment! Are you requited aught save what you used to earn?'"

Commentary: verse ۵۲

Those who have oppressed themselves will be told on the Day of Resurrection that they should suffer eternal punishment in the Hereafter following their sufferings afflictions in the world. The verse declares:

"Then it will be said to those who were unjust: 'Taste you the enduring punishment! Are you requited aught save what you used to earn?'"

It signifies that they have been called to accept the truth and they have been guided, after firm proofs were offered to them, removing all their pretexts and excuses.

They will be told that: they kept on insisting upon their infidelity and denial, and not abandoning their misleading course. Now, it is time for they to receive punishment for their acts.

The reason why the term "taste" has been employed in connection with suffering punishment is that this sense has a stronger effect on man than the other senses.

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(۵۳) وَيَسْتَنْبِئُونَكَ أَحَقٌّ هُوَ قُلْ إِى وَرَبّى إِنَّهُ لَحَقٌّ وَمَآ أَنتُم بِمُعْجِزِينَ

۵۳. "And they ask you to inform them saying: 'Is that true?' Say: 'You! by my Lord! Verily it is the truth; and you cannot frustrate (Him).'"

Commentary: verse ۵۳

The words in the foregoing holy verses were about the punishment and suffering of the wrongdoers both in this world and in the world hereafter. This verse also follows that same topic.

At first, the Qur'ān implies that the wrongdoers and the idolaters regard the Prophet (p.b.u.h.) with astonishment as to whether the promise of the divine punishment in this world and the Hereafter is true. The verse says:

"And they ask you to inform them saying: 'Is that true?'..."

Allah commands His Prophet (p.b.u.h.) to answer them emphatically saying that his answer is positive and he swears by his Lord that this is a reality and there is no doubt about it.

And if they think, they can escape the divine punishment, they have committed a grave mistake, for they will never be able (to prevent it) and make Him unable to act. The verse continues saying:

"... Say: 'You! by my Lord! Verily it is the truth; and you cannot frustrate (Him).'"

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Point

All things of this world put together will not be accepted as ransom for any guilty one – The Qur’ān is an exhortation, cure for the internal diseases, a Guidance and a Mercy for Mankind

(۵۴) وَلَوْ أَنَّ لِكُلّ نَفْسٍ ظَلَمَتْ مَا فِی الأَرْضِ لاَفْتَدَتْ بِهِ وَأَسَرُّوا النَّدَامَهَ لَمَّا رَأَوُا الْعَذَابَ وَقُضِی بَيْنَهُم بِالْقِسْطِ وَهُمْ لا يُظْلَمُونَ

۵۴. “And if every soul that has done injustice had all that is on earth, he would assuredly give it in ransom, and they declare (their) remorse when they see the Penalty. But the judgment between them will be with justice, and they will not be dealt with unjustly.”

Commentary: verse ۵۴

The proper magnitude of this punishment is particularly emphasized in this verse concerning the Day of Judgment, where it implies that the divine punishment is so awe-inspiring and horrible that if each of the oppressors owned the entire wealth of the world, he would have paid all of it so as to be relieved from the harsh punishment awaiting him. The verse says:

“And if every soul that has done injustice had all that is on earth, he would assuredly give it in ransom, …”

In fact they are ready to offer the greatest bribes imaginable in order to relieve themselves from the divine chastisement

and to diminish the slightest possible portion of His punishment. However, it will never .be accepted from them

Some of these Divine punishments are particularly spiritual in nature; that is, when they behold the punishment, they would declare their regret(۱). The verse continues :saying

”... .and they declare (their) remorse when they see the Penalty ...“

Then the Qur’ān stresses that despite everything, justice will prevail and will be administered fairly among them and no oppression will be inflicted upon them. The :verse says

But the judgment between them will be with justice, and they will not be dealt with ...“ ”.unjustly

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p: ۹۵

Some of the commentators have translated the Qur’ānic word /’asarrū/, mentioned -۱ in the verse under discussion, by its first lexical meaning which is: ‘To conceal’, while referring to the explanations of the Arabic Dictionary: Mufradāt by Rāqib, and also Lisān-ul-‘Arab, it is realized that this word has opposite meanings: ‘to conceal’ as well as ‘to express, declare and appear’. Keeping the whole verses of the Qur’ān in mind, this fact is clear that on the Day of Hereafter everything is manifest and no one will be able to conceal a thing from others, (here, their regret), or to behave so that he can escape from the reality. That is why the latter meaning has been chosen for the word ./’asarrū/ in this verse

(۵۵) أَلآ إِنَّ لِلَّهِ مَا فِی السَّمَاوَاتِ والأَرْضِ أَلآ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لاَ يَعْلَمُونَ

!Behold " .۵۵

!Verily to Allah belongs whatever is in the heavens and the earth. Behold

".Verily, Allah's promise is true, but most of them do not know

Commentary: verse ۵۵

Then for the reason that people may consider these Divine promises and threats seriously and know that Allah is not unable to do such things, the Qur'ān says that whatsoever is in the heavens and on the earth are His, His Lordship and His realm of administration encompasses the world of existence in its entirety and no one can be :excluded from His zone of jurisdiction. The verse says

!Behold "

"... .Verily to Allah belongs whatever is in the heavens and the earth

And again, beware that Allah's promise (concerning punishment of the wrongdoers) is just, though many people (whose unconscious ignorance has darkened their souls) do :not know this fact. The verse continues saying

".Behold! Verily, Allah's promise is true, but most of them do not know ..."

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(۵۶) هُوَ يُحْيِى وَيُمِيتُ وإِلَيْهِ تُرْجَعُونَ

".He (it is Who) gives life and causes to die, and to Him you shall be returned " .۵۶

Commentary: verse ۵۶

This verse also lays again an emphasis upon the problematic issue of life. It indicates .that it is Allah Who enlivens and makes one die

Therefore, He is able to cause death unto the servants as well as having the power to .enliven them on the Day of Resurrection for the Court of Judgment

:The verse says

"... ,He (it is Who) gives life and causes to die "

And ultimately, all of you will return to Him in order to receive the reward of all your .deeds there

:The verse continues saying

".and to Him you shall be returned ..."

.And you will receive the rewards for all the deeds you have done then and there

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(۵۷) يَآ أَيُّهَا النَّاسُ قَدْ جَآءَتْكُم مَوْعِظَةٌ مِن رَبِّكُمْ وَشِفَآءٌ لِمَا فِى الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ

O mankind! There hath come to you an admonition from your Lord and a healing " .۵۷ ".for what is in your hearts, and a guidance and a mercy for the believers

Commentary: verse ۵۷

The Arabic term /mau'izah/ (preaching) means to restrain intermingled with warning and awakening. The Arabic phrase /šifā'-iṣ-Ṣudūr/ refers to the purification of spirit and heart from spiritual evils. The spiritual defects are more grievous than the diseases of the body. The Qur'ān's advantage lies in this very healing the spiritual :diseases. The verse says

O mankind! There hath come to you an admonition from your Lord and a healing for " "... ,what is in your hearts

The verse seems to allude to the four kinds of stages that shape education and :development, that is

.The preaching stage against visible acts .۱

.The purification stage for purging the soul from ethical and social evils .۲

The self-guiding stage towards those objectives which signify worldly happiness .۳ .and the happiness and prosperity in the Hereafter

The stage of receiving divine blessings which is forgiveness and Paradise. In the .۴ meantime, the Qur'ān is wholly preaching on a general level, however, only those :groups that seek will be covered by the divine blessings. The verse says

".and a guidance and a mercy for the believers ..."

Finally, the cure for all pains must be sought after in the school of the Qur’ān; not from the schools of the East and West. “… and a healing for what is in your hearts, …”

This is the reason why, Allah’s Prophet (p.b.u.h.) in a tradition states:

“When afflictions, like a dark and terrible night, invade you, seek refuge in the Qur’ān.” It is simultaneously full of preaching as well as being a remedy, a source of illumination and blessing all at the same time.”

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(۵۸) قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ

Say: 'In the grace of Allah, and in His mercy – in that let them rejoice; it is better " .۵۸
".'than that which they hoard

Commentary: verse ۵۸

What is apparently revealed in this verse, if we consider the previous verse about the Qur'ān as a source of healing and preaching, is the appeal to the Qur'ān which is the purpose of Allah's grace and mercy. As Imam Ali (a.s.) says: "On the Day of Resurrection, a voice will be heard that every farmer will be busy with some kind of pest except those who had sowed in the field of the Qur'ān. Thus, sow your seeds in (the field of the Qur'ān."(۱)

The Prophet (p.b.u.h.) said: "He who has been honoured by Allah to be introduced to the blessings of Islam and the understanding of the Qur'ān, but feels miserable is miserable indeed, and will be labeled so until the Day of Resurrection", then he recited (this verse.(۲)

This is meant to say that once a person benefits from the blessings of Islam and the Qur'ān, he is no longer poor and he enjoys the greatest wealth. Likewise, it has been narrated from the Prophet (p.b.u.h.) who said: "Refer to the Qur'ān so that your life becomes enriched like the lives of happy people and your death becomes similar to those of the martyrs and you are saved from the terror on the Day of Resurrection. For the Qur'ān, is surely the word of the Compassionate (Allah) which

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Nahjul-Balāqah, Sermon ۱۷ -۱
Nūr-uth-Thaqalayn, the Commentary -۲

guards against Satan, and favourably balances one's acts during the Day of Judgment"(1)

Incidentally, 'grace' and 'mercy' mentioned in the Qur'ān have been interpreted as prophethood and Imamate.(2)

Also the former has sometimes been interpreted as the general divine blessings and the latter has been interpreted as His specific blessings. According to an Islamic tradition, divine grace has been pointed out as Islam and His mercy is the Qur'ān. Imam Bāqir (a.s.) said: "Divine grace consists of /salawāt/ and His mercy is Ali-ibn-Abitalib (a.s.)."(3)

The verse says:

"Say: 'In the grace of Allah, and in His mercy, ..."

Finally, we must be happy for all the divine blessings, especially the fact that He has blessed us with prophethood of Muhammad (p.b.u.h.) and Imamate of the Immaculate Imams (a.s.) and we must know that spiritual blessings are superior to all the material ones. The verse continues saying:

"... in that let them rejoice, it is better than that which they hoard.'"

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۱- Bihār-ul-'Anwār, vol. ۸۹, p. ۱۹

۲- Tafsīr-ul-Burhān, vol. ۲, p. ۱۸۷

۳- Tafsīr-uṣ-Ṣāfī, vol. ۲, p. ۴۰۷

(۵۹) قُلْ أَرَأَيْتُم مَآ أَنزَلَ اللَّهُ لَكُم مِن رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَاماً وَحَلاَلاً قُلْ ءَآللَّهُ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ

Say: 'Have you considered what (things) Allah has sent down for you of " .۵۹ sustenance, then you made some of it unlawful, and (some of it) lawful?' Say: 'Has "'?Allah permitted you, or do you forge a lie against Allah

Commentary: verse ۵۹

There have been mentioned in Sura Al-Mā'idah, No. ۵, verse ۱۰۳ some examples of those unreasonable prohibitions which the polytheists invented. They used to lay aside part of their crops for their idols and idol-temples, thus making it forbidden for them. They also used to forbid whatever was in the wombs of animals for women while making them lawful for the use of men. The Qur'ān completely rejects all these :superstitions. The verse says

Say: 'Have you considered what (things) Allah has sent down for you of sustenance, " then you made some of it unlawful, and (some of it) lawful?' Say: 'Has Allah permitted "'?you, or do you forge a lie against Allah

The main general principle upon the edible things is that they are lawful to be eaten, .except those whose being unlawful is proved by religion

We should also know that divine legislation is particular to Allah, the legislator, and no one is right to precede the lawgiver. Similar to the case no divine unlawful thing can be .changed into a lawful one, the lawful things cannot be counted unlawful either

However, to legislate an innovative law is a crime, and to forge it against Allah is .another crime

(۶۰) وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَامَهِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لاَ يَشْكَرُونَ

And what imagine those who forge lies against Allah, on the Day of Resurrection? " .۶۰
".Verily Allah is the Lord of bounty to mankind, but most of them are not thankful

Commentary: verse ۶۰

In the previous verse, the act of certain prohibitions done by some people was criticized. In this verse we encounter Allah's superiority and His uncountable Divine favors that deserve our gratitude, and at the same time, we are also criticized in all those cases where thanksgiving is lacking and false accusations are directed towards :Allah. The verse says

And what imagine those who forge lies against Allah, on the Day of Resurrection? "
"... ,Verily Allah is the Lord of bounty to mankind

To ascribe false accusations towards Allah (s.w.t.) is a sin deserving of punishment. One must not make light the chance and respite that Allah has provided man in this world; neither must we forget and be oblivious to the Court of Justice which will be .established on the Day of Judgment

Prohibition of Divine blessings is a repulsive act and leads one to deprivation in this world and brings shame and devastating consequences on the Day of Resurrection. Almighty Allah has done the utmost in being forgiving and kind towards man, though most people turn a blind eye to all those favors. They rarely engage in thanksgiving, thus paving the way for the utter denial and refutation of the fact that it is He who has :provided all those favors. The verse says

".but most of them are not thankful ..."

Section ۷: No Fear or Grief for the Friends of Allah

Point

Everything in the earth and the heavens is contained in the Open Book – There shall .not be any fear or grief for any friend of Allah

(۶۱) وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُواْ مِنْهُ مِن قُرْءَانٍ وَلا تَعْمَلُونَ مِنْ عَمَلٍ إِلاَّ كُنَّا عَلَيْكُمْ شُهُوداً إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَن رَبِّكَ مِن مِثْقَالِ ذَرَّةٍ فِي الأَرْضِ وَلاَ فِي السَّمَآءِ وَلآ أَصْغَرَ مِن ذَلِكَ وَلآ أَكْبَرَ إِلاَّ فِي كِتَابٍ مُبِينٍ

۶۱. "And you are not (engaged) in any affair, nor do you recite any part from the Qur'ān, and nor any deed you (mankind) may be doing, but We are Witnesses over you when you enter into it. Nor is there hidden from your Lord (so much as) the weight of an atom on the earth or in the heaven, not anything lesser than that or greater but ".are (recorded) in a Clear Book

Commentary: verse ۶۱

The "Clear Book" is the 'Preserved Tablet' or Allah's Comprehensive Knowledge which covers the entire cosmos including not only the actions of human beings but also the smallest details of everything in the heavens and the earth. With the utmost subtlety and eloquence, this verse announces that Allah is not only fully aware of the minutest facts in the heavens and the earth but He is also fully aware of the minutest details of .the actions of his subjects

Whatever the mood or state of meditation or an important affair you might

be in, whatever part of the Qur’ān you might be engaged in reciting, and whatever action you begin, you can do nothing which cannot be seen or noticed by Allah when :you start it. The verse says

And you are not (engaged) in any affair, nor do you recite any part from the Qur’ān, “ and nor any deed you (mankind) may be doing, but We are Witnesses over you when ”... .you enter into it

Then more emphatically, it continues by saying that not slightest thing in the heavens and on earth, even that of an insignificant particle or greater than it can be hidden from Allah. All of these are recorded and registered in the Preserved Tablet and in the :Open Book of Allah. It continues saying

Nor is there hidden from your Lord (so much as) the weight of an atom on the ... “ earth or in the heaven, not anything lesser than that or greater but are (recorded) in a ”.Clear Book

All Muslims are taught a great lesson by this verse, which can place them on the right .track, leading them toward the Truth and preventing them from going astray

It calls our attention to the fact that not only does the Almighty comprehend our every thought, word and deed, but His angels are also carefully watching every step we take, every word we utter, every thought we entertain in our heads, wherever we .cast our eyes, and in whatever state we are in

It is not without proper grounds that Imam Ṣādiq (a.s) said: “The Prophet of Islam (p.b.u.h) whenever reading this verse, used to weep greatly”. If the Prophet of Islam (p.b.u.h.), with all his sincerity and gratitude, with all the services he had rendered human beings, and with all his unparalleled worship of the Creator could be so concerned about his imperfections before Allah, how then, can we determine our ?state

(۶۲) أَلآ إِنَّ أَوْلِيَآءَ اللَّهِ لاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

(۶۳)

الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ

(۶۴) لَهُمُ الْبُشْرَى فِى الْحَيَاهِ الدُّنْيَا وَفِى الاَخِرَهِ لا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

۶۲. " Behold! Verily no fear shall be upon the friends of Allah, nor shall they grieve;"

۶۳. " Those who believe and constantly keep from evil."

۶۴. " For them are Glad Tidings in this world's life and in the Hereafter. There is no change in the Words of Allah. That is the great success."

Commentary: verses ۶۲-۶۴

In the previous verses, some of the characteristics of the polytheists and non-believers were explained, from now on, the characteristics of the true believers and those who struggle and strive, who constantly guard against evil and who are the exact opposite of the first group will be described. The verse attracts the attentions implying that there is no fear among the men of Allah and they will have no sorrows. The verse says:

" Behold! Verily no fear shall be upon the friends of Allah, nor shall they grieve;"

Here sorrows and fears are those that relate to worldly matters for Allah's worshippers are imbued with the owe of Him. This kind of fear is concerned with one's failure to carry out ones duties and responsibilities and that kind of sorrow which one feels towards his lack of achievements during the course of his life. Here fear and sorrow have spiritual

.connotations, which help in man’s perfection and development

This is quite contrary to the fear and sorrow that have a material basis and is the .source of degradation and deviations

The friends of Allah are those whose position requires no boundaries between them and their Lord and they are not distant from Him. Their hearts are open and unveiled and they see Him with all their hearts through the light of knowledge, faith, and good deeds which leaves them with perfect sincerity. It is because of such an acquaintance with Allah that, in their views, anything else other than Him is insignificant, of little :value, and ephemeral. The verse says

”.Those who believe and constantly keep from evil “

They are those who have become believers, continuously strive after virtue and make continence their habit. For them there is good news both in this world and in the Hereafter, because there are no changes in the Divine words and promises, for Allah always fulfils the promises He has made to His friends. This is a great victory and :happiness for the person concerned. The verse says

For them are Glad Tidings in this world’s life and in the Hereafter. There is no change “ ”.in the Words of Allah. That is the great success

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p: ۱۰۷

(۶۵) وَلا يَحْزُنْکَ قَوْلُهُمْ إِنَّ الْعِزَّهَ لِلَّهِ جَمِیعاً هُوَ السَّمِیعُ الْعَلِیمُ

And let not their speech grieve you. Verily the glory is wholly Allah's; He is All- " .۶۵ ".Hearing, All-Knowing

Commentary: verse ۶۵

As a good end awaits those who observe continence, the attainment of this goal requires one to pass through some great difficulties. Among them is that one can cite the struggle which the faithful experience within their hearts in the process of overthrowing and revising their aspirations. This can tend to make them feel hopeless, giving them the impression that the oppressors can overcome them. But this is not so, Allah, the Exalted in Majesty informs us that we must not let the oppressors make us sorrowful. The Majesty is entirely His. It is He Who is All-Hearing and Omniscient. This good news only applies to those whose existence embodies the :characteristics of the friends of Allah. The verse says

And let not their speech grieve you. Verily the glory is wholly Allah's; He is All- " ".Hearing, All-Knowing

:In the Islamic texts one reads that

Amir-ul-Mu'mineen Ali-ibn-Abī-Tālib (a.s.) once was asked about the meaning of Allah's words when He says: "Behold! Verily no fear shall be upon the friends of Allah, .nor shall they grieve", and who the friends of Allah were

Amir-ul-Mu'mineen answered: "The friends of Allah are those who are sincere in their worship, they are cognizant of the depth of those matters that are of the world, whereas others attach importance to the outward appearance of the world. These believe in the idea of the permanent character of the

(world while the others do not believe in its lack of permanence. …"(۱)

It is also narrated from Imam Bāqir (a.s.) who said that it is written in Imam Sajjād's (a.s.), book concerning the friends of Allah that they are those who accomplish their religious obligations, and act according to the practice of Allah's Messenger (p.b.u.h.). They are those who abstain from all that is forbidden, and have let the transient world go by, while they are only interested in what is dear to Allah. They make a living in accordance with the laws which consider these ways of earning a livelihood lawful. They abhor arrogance, shun the hoarding of wealth and pay all the obligatory religious dues. Allah has blessed them all for what they earn, and He has also fixed a great reward for what they have saved in advance for their life in Hereafter.

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۱- The Commentary of Al-Mīzān, the explanation upon the verse

(۶۶) أَلا إِنَّ لِلّهِ مَن فِی السَّمَاوَات وَمَن فِی الأَرْضِ وَمَا یَتَّبِعُ الَّذِینَ یَدْعُونَ مِن دُونِ اللّهِ شُرَکَاء إِن یَتَّبِعُونَ إِلاَّ الظَّنَّ وَإِنْ هُمْ إِلاَّ یَخْرُصُونَ

۶۶. "Behold! Verily to Allah belongs whoever is in the heavens and whoever is in the earth, and they do not follow any associates, who call on others besides Allah, they do not follow (anything) but conjectures,

and they only lie."

Commentary: verse ۶۶

Be aware that whosoever is in the heavens and on the earth belongs to Allah and is under His domination. The use of word /man/, mentioned in this holy verse (and we translated it as whoever), signifies wise and intelligent men.

That is, those who have been provided with intelligence and live in the heavens and on the earth are all under Allah's power and control. When the rule is that all intelligent people, as individuals among His creation, must belong to Him, it follows that other existing beings should also follow the rule and they also belong to Allah. The fact that He specializes "the intelligent" as a separate category signifies their elevation and magnification in that position. The verse says:

"Behold! Verily to Allah belongs whoever is in the heavens and whoever is in the earth, ..."

Those who follow idols are those who consider them as partners with Allah. The verse continues saying:

"... and they do not follow any associates, who call on others besides Allah, ..."

Those who select partners for Allah, follow nothing but their own conjectures simply following their forefathers in this case or it is because of mistake they have made thinking that they approach Allah therewith. If they think they can elevate themselves and approach Allah in this way, they do nothing but lie. The verse says:

"... they do not follow (anything) but conjectures, and they only lie."

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p: ١١١

(۶۷) هُوَ الَّذِی جَعَلَ لَکَمُ الَّیلَ لِتَسْکَنُوا فِیهِ وَالنَّهَارَ مُبْصِراً إِنَّ فِی ذَلِکَ لَآیَاتٍ لِقَوْمٍ یَسْمَعُونَ

.He it is Who appointed for you the night that you rest in it, and the day giving light " .۶۷

".Verily there are signs in it for people who hearken

Commentary: verse ۶۷

After rejecting all the partners of the polytheists, in calling the polytheists' attention to His magnitude and His blessings, the Qur'ān implies that Allah made the night dark and the day illuminated so that they may find silence and comfort during the night and :make their living and earn their sustenance during the day. The verse says

"... .He it is Who appointed for you the night that you rest in it, and the day giving light "

Truly, these are clear proofs and reasons attesting to the Unity of Allah, the Glorified, :for no one else is able to do all this. The verse continues saying

".Verily there are signs in it for people who hearken ..."

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(۶۸) قَالُوا اتَّخَذَ اللَّهُ وَلَداً سُبْحَانَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ إِنْ عِندَكُم مِن سُلْطَانٍ بِهَذَآ أَتَقُولُونَ عَلَى اللَّهِ

مَا لا تَعْلَمُونَ

They say, 'Allah has begotten a son!' Glory be to Him! He is Self-Sufficient! His is " .۶۸
whatever is in the heavens and whatever is in the earth! No warrant have you for this!
"'?Do you say about Allah what you do not know

Commentary: verse ۶۸

To beget a son' signifies 'to be the father of someone, which differs from giving birth '
and having children. The polytheists considered the angels as the daughters of Allah, and the Jews took "Ezra" as an offspring of Allah, while the Christians called Jesus the .Son of Allah

Allah is neither afraid of being lonely so as to want to adopt an offspring, nor does He need any heir to adopt a son. He also does not need any help so that He chooses an assistant, nor does He need to ensure the survival of His species, so He does not need :a son. The verse says

"... !They say, 'Allah has begotten a son!' Glory be to Him! He is Self-Sufficient "

This phrase, means that Allah is absolutely self sufficient and He is absolutely far from what they say, because whatever is in the heavens and on the earth are His and fall :under His command. The verse says

"... !His is whatever is in the heavens and whatever is in the earth ..."

Thus He absolutely does not need to have a son, for begetting offspring is to relieve oneself from one’s lack of ability and weakness or to enrich oneself and get rid of poverty, but Allah is free from all this. If it is impossible for Him to have a real son, it is also impossible for Him to adopt a stepson and there are no reasons to support the authenticity of this claim. It says:

“... No warrant have you for this! Do you say about Allah what you do not know?’”

If one wants to know about Allah, these words are to be regarded as blame, a censure and a threat from Allah, the Magnificent, to those who have made these unsanctioned and atrocious claims.

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(۶۹) قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لا يُفْلِحُونَ

(۷۰) مَتَاعٌ فِى الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ

".'Say: 'Verily those who forge a lie against Allah will not prosper " .۶۹

They have) a little enjoyment in this world, then to Us will be their return, then)" .۷۰
".shall We make them taste the severe penalty because they used to disbelieve

Commentary: verses ۶۹-۷۰

Here the Holy Qur'ān mentions the ultimate disastrous end for all those who ascribe belies and false concepts to Allah. He addresses His Prophet (p.b.u.h.) that he should tell those who make false ascriptions to Him and those who make them only lie that :they will not be saved. The verse says

".'Say: 'Verily those who forge a lie against Allah will not prosper "

They might be able to attain worldly wealth through lies and false claims for a few days, but it is only a passing phenomenon in this world.(۱) They will eventually return to Allah and He will punish them vigorously for their disbelief and their associating :partners with Him. The verse says

They have) a little enjoyment in this world, then to Us will be their return, then shall)"
".We make them taste the severe penalty because they used to disbelieve

p: ۱۱۵

The Arabic words /matā'/ and /mut'ah/ are employed for short-term use. As man's -۱ use of the world and its blessings are short-lived, the Qur'ān then applies the word ./matā'/cornering worldly affairs

Point

Noah’s exhortation and the punishment meted out to Those who rejected Noah – Reference to the other apostles of Allah – And the encounter of Moses with Pharaoh.

(۷۱) وَاتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَاقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُم مَقَامِى وَتَذْكِيرِى بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَاجْمِعُوا أَمْرَكُمْ وَشُرَكَآءَكُمْ ثُمَّ لا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلا تُنظِرُونِ

۷۱. “And recite to them the story of Noah when he said to his people: ‘O my people! if my stay (with you) and my reminding you of the Signs of Allah is grievous to you, yet I have put my trust in Allah, so resolve on your affair, with your partners, so that your affair be not dubious to you. Then make decision on me, and give me no respite.’”

Commentary: verse ۷۱

Allah the Exalted had commissioned His prophet that he should relate the news of the people of Noah to them, because this verse indicates that Noah (a.s.) used to receive support and encouragement from Divine sources, which made him not fear the threats and strategies of the enemy. Noah announces if listening to his useful instructions and advice with demonstrations and reasoning concerning the authenticity of Monotheism, Justice, prophethood and Resurrection are difficult and unbearable for them, and thus they have decided to kill him or they intend to cast him out, he does put all his

hopes and trust in Allah, in which case, he will leave his fate in His will, with the conviction that He will save him from their wickedness and vice. The verse says:

"And recite to them the story of Noah when he said to his people: 'O my people! if my stay (with you) and my reminding you of the Signs of Allah is grievous to you, yet I have put my trust in Allah, ..."

Haḍrat Noah then threw out a powerful challenge saying that they should collect their thoughts and invite their idols to participate in their decision-making so that nothing should be left hidden from them, there should be no ambiguity remaining in their plans, they should make the appropriate decisions and come up with the best stratagem concerning him. The verse continues saying:

"... so resolve on your affair, with your partners, so that your affair be not dubious to you. ..."

Noah (a.s.) added telling them if they were able, they should go ahead and put an end to his life, and not spare him a single moment. Here is his statement:

"... Then make decision on me, and give me no respite.'"

It has been narrated that before noon on the Day of Ashura Imam Hussein (a.s.) also recited this very verse to the Kufan army.

This is a lesson for all Islamic leaders who might feel daunted when confronted by a multitude of enemies, rather; they must, by taking recourse to Allah and appealing to Him, with utmost decisiveness challenge them and humiliate them their power which would reinforce the morale of their followers and lower that of their enemies.

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(۷۲) فَإِن تَوَلَّيْتُمْ فَمَا سَأَلْتُكُم مِنْ أَجْرٍ إِنْ أَجْرِىَ إِلاَّ عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ

But if you turn back, I have not asked you for any recompense, my recompense is " .۷۲ ".(only upon Allah, and I am commanded to be of those (who) surrender (unto Him

Commentary: verse ۷۲

Anxieties often revolve around either one's life or one's wealth. In the foregoing verse, the issue in question centers on the conspiracy of their enemies with regard to the lives of the prophets. The issue dealt with in this verse relates to the prophets' .lack of expectations for reward and wealth from the side of people

Noah (a.s.) in this verse announced that if the unbelievers were to turn away from the truth, not accepting or following it, he did not expect any rewards for bringing them the message. This was his mission, so they should not balk at acceptance for fear of feeling that they would end up owing him something, which would be burdensome to :them. The verse says

But if you turn back, I have not asked you for any recompense, my recompense is " "… ,only upon Allah

The verse also implies that if they turn away from accepting his words, he would not be at a disadvantage for he was not after their wealth (he did not covet) so that their turning away would put him at a loss, on the contrary, their rejection would turn out to .be at their own disadvantage

He emphasized that his reward for the prophetic mission and its accomplishment lay .with Allah alone

And Allah, the Gracious, had commissioned Noah (a.s.) to be among those who had submitted themselves to His commandments for, indeed, the best of what the servants of Allah can practice is to obey and submit to Him. The verse continues as :follows

".(and I am commanded to be of those (who) surrender (unto Him ..."

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(۷۳) فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمَن مَعَهُ فِی الْفُلْكِ وَجَعَلْنَاهُمْ خَلاَئِفَ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ

But they rejected him (Noah), So We delivered him and those with him, in the Ark, " .۷۳ and We made them successors (in the earth), and We overwhelmed those who ".rejected Our Signs. Then see what was the end of the warned ones

Commentary: verse ۷۳

The Holy Qur'ān presents the final destiny of Noah's enemies and veracity of his prediction in the following way. The enemies refuted Noah while Allah saved him and all those who were with him in the Ark. Not only did He save them but He also replaced the oppressors by them and drowned all those who had denied His Signs. The verse :says

But they rejected him (Noah), So We delivered him and those with him, in the Ark, " and We made them successors (in the earth), and We overwhelmed those who "... .rejected Our Signs

Turning to the Prophet (p.b.u.h.), Allah finally commands him that he should consider the ultimate destiny of those who did not heed the divine warning and threats and :were swept away. The verse says

".Then see what was the end of the warned ones ..."

Noah's companions were only eighty in number whilst the numbers of the unbelievers were manifold, however, by the grace of Allah, the Almighty, the unbelievers were .annihilated and the faithful became the inheritors of the earth

(۷۴) ثُمَّ بَعَثْنَا مِن بَعْدِهِ رُسُلاً إِلَى قَوْمِهِمْ فَجَآءُوهُم بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِن قَبْلُ كَذَلِكَ نَطْبَعُ عَلَى قُلُوبِ الْمُعْتَدِينَ

Then, after him, We sent messengers to their people; they brought them the " .۷۴ clear evidences, but they would not believe in what they had already rejected ".beforehand. Thus do We seal up the hearts of the transgressors

Commentary: verse ۷۴

In these verses, Allah, the Gracious, recounts the stories of those prophets who had .(.been appointed after Noah (a.s

After Noah and the annihilation of his people, several prophets were dispatched to their peoples who, as a result of marriage and reproduction, had multiplied by that .(time. The purpose here is prophets 'Ibrāhīm, Hūd, Sāleh, Lot, and Shu'ayb (Jethro

These prophets went to those people with clear proofs and miracles that testified to :their prophecy and provided reasons for their truthfulness. The verse says

Then, after him, We sent messengers to their People; they brought them the clear " "... ,evidences

However, none of them any longer believed in what their divinely guided forefathers had believed. Just like the idol worshippers before them, they were also rebellious and :stood in opposition to Divine guidance. The verse continues saying

"... .but they would not believe in what they had already rejected beforehand ..."

The holy phrase saying: 'Thus do We seal the hearts of the transgressors' means that Allah (s.w.t.) impresses the symbol of infidelity upon the hearts of those who do injustice against

themselves and violate the Divine limits and laws laid down by the Almighty, so that they become condemned to reprimand, and are recognized by the angels. The verse :says

".Thus do We seal up the hearts of the transgressors …"

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(۷۵) ثُمَّ بَعَثْنَا مِن بَعْدِهِم مُوسَى وَهَارُونَ إِلَى فِرْعَوْنَ وَملاِئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْماً مُجْرِمِينَ

۷۵. "Then, after them, We sent Moses and Aaron to Pharaoh and his chiefs with Our Signs, but they were arrogant, and they were a guilty people."

Commentary: verse ۷۵

The meaning of the Arabic word /mala'/ is the eye-caching splendour of the courtiers and palace residents who were among the Pharaoh's entourage.

Pharaoh had divided the society into two categories: The Coptic palace-dwellers and the Sebti paupers. He had enslaved one group and the other group resided in wealth and luxury.

The primary crime of Pharaoh was his claim to being a god, and of putting innocent boys to death and letting the girls live.

Fighting against arrogant autocrats has been a major activity of the prophets, for they fight the causes of corruption not only what is caused by it.

The verse says:

"Then, after them, We sent Moses and Aaron to Pharaoh and his chiefs with Our Signs, but they were arrogant, and they were a guilty people."

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(۷۶) فَلَمَّا جَآءَهُمُ الْحَقُّ مِنْ عِندِنَا قَالُوا إِنَّ هَذَا لَسِحْرٌ مُبِينٌ

So when the truth came to them from Us, they said: 'Verily, this is a manifest " .۷۶ ".'sorcery

Commentary: verse ۷۶

The Essence of Allah, the prophets, the divine laws, miracles and whatever is .attributed to Him are all true and real

People do not always go after the truth. The adherents of the truth must sometimes .go after the people

The Prophets entertain a direct link with the Lord and their miracles as well as their .program have their origins in the Divine nature

However, accusing someone to be a magician is the shrewdest, simplest and the most prevalent of the accusations leveled against the prophets. It is for this reason that .Moses (a.s.) was personally accused of being a sorcerer

:The verse says

So when the truth came to them from Us, they said: 'Verily, this is a manifest " ".'sorcery

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(۷۷) قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَآءَكُمْ أَسِحْرٌ هَذَا وَلاَ يُفْلِحُ السَّاحِرُونَ

Said Moses: 'Do you say (this) about the Truth when it hath actually reached you? " .۷۷
"'.Is this sorcery? But sorcerers do not prosper

Commentary: verse ۷۷

Moses asked the disbelievers why it was that when the Signs of truth reached them they kept claiming it was sorcery. Moses rejects the allegations that the Signs accompanying him were the products of sorcery, for sorcery is not like this, these were Signs of the Truth and independent investigation could vouch for that. The verse :says

Said Moses: 'Do you say (this) about the Truth when it hath actually reached you? Is "
"... ?this sorcery

However, they did not want to submit to the Truth, even if this truth had reached them from Allah. They claimed that the proofs that Moses brought was sorcery and simple-hearted people did not discriminate between sorcery and prophecy since both involved elements contrary to nature and habit. It was for this reason that they .became confused, mixing the two which led many astray

In such a case, people must be armed with knowledge so as to be able to distinguish miracle from magic and not to be so dominated by the confusion that sorcerers cause and reject the issue of prophecy. However this is a fact that sorcerers do not succeed. :The verse says

"'.But sorcerers do not prosper ..."

(۷۸) قَالُوا أَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ ءَابآءَنَا وَتَكُونَ لَكُمَا الْكِبْرِيَآءُ فِى الأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ

۷۸. “They said: ‘(O’ Moses) have you come to turn us away from what we found our fathers upon, and that the greatness in the land may be for you two? But we shall not believe you two.”

Commentary: verse ۷۸

The people of Pharaoh continued their accusations against Moses, explicitly accusing him and Aaron of wanting them to abandon the ways of their ancestors.

They brought up the issues of ancestral traditions, and their fabulous glory to influence public opinion against Moses and Aaron, implying that they wanted to belittle and ridicule the sacred objects and symbols of their society and country.

They maintained then that Moses’ call to Allah’s religion and divinely inspired way was nothing but a lie. They claimed all of them were simply part of a stratagem of Moses and Aaron to seize power over the land and to put the reins of domination in their hands.

In fact, as they themselves made every effort to rule the earth oppressively, using all kinds of underhanded ways of seizing power, they ended up thinking of others as they thought of themselves, which included the struggles of the reformists and prophets. The verse says:

“They said: ‘(O’ Moses) have you come to turn us away from what we found our fathers upon, and that the greatness in the land may be for you two? ...”

For this reason they said that they were never going to believe in Moses for they thought his message and proofs were only but the act of sorcery in the service of a wider scheme for political aggrandizement. This was the first stage of their struggle :against Moses (a.s.). The verse continues saying

".But we shall not believe you two ..."

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(۷۹) وَقَالَ فِرْعَوْنُ ائْتُونِی بِکُلِّ سَاحِرٍ عَلِیمٍ

".'And Pharaoh said: 'Bring unto me every knowing (expert) sorcerer " .۷۹

Commentary: verse ۷۹

In witnessing the miracles of Moses (a.s.), he had been rendered wretched and helpless in trying to find a way to remove them, Pharaoh, addressing his people, put the call out that all the best sorcerers in the land should come to him in order to get :them to help him nullify Moses' miracles. The verse says

".'And Pharaoh said: 'Bring unto me every knowing (expert) sorcerer "

Of course, Pharaoh did so in order that the sorcerers could help him in dismissing the achievement of Moses (a.s.), and thus he called on all of them because he did not want any craft of magic or sorcery to remain hidden from him which might be of potential use in combating what he perceived to be the powerful sorcery of Moses, little knowing that the Signs that Moses manifested were not the effects of sorcery and .magic but miracles originating from Allah

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(۸۰) فَلَمَّا جَآءَ السَّحَرَةُ قَالَ لَهُم مُّوسَى أَلْقُوا مَآ أَنتُم مُّلْقُونَ

"'!When the sorcerers came, Moses said to them: 'Throw what you have to throw " .۸۰

Commentary: verse ۸۰

Pharaoh wanted to render the divine movement of Moses inactive with the help of those expert sorcerers. They carried instruments and devices like ropes, wood etc, which by being mixed with some particular materials moved when the sunshine .affected them

On the day when it was appointed for this historical challenge and a common invitation had also issued, a great crowd gathered. Then Moses addressed the :sorcerers and told them to cast what they could cast. The verse says

"'!When the sorcerers came, Moses said to them: 'Throw what you have to throw "

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(۸۱) فَلَمَّآ أَلْقَوْا قَالَ مُوسَى مَا جِئْتُم بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ

إِنَّ اللَّهَ لا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ

(۸۲) وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُ-جْرِمُونَ

So when they had thrown, Moses said: 'What you have brought is sorcery. Allah " .۸۱ ".will surely make it naught, verily Allah does not set right the work of mischief makers

".(And Allah proves the Truth by His Words though the sinners be averse (to it " .۸۲

Commentary: verses ۸۱-۸۲

Falsehood may have a parade and flaunt for a short time, but, at last, it is condemned to extinction. Allah does not support and improve the affairs of the mischief-makers. A .sorcerer is a mischief-maker, and sorcery is a corruption

:Therefore, it must be opposed with. The verse says

So when they had thrown, Moses said: 'What you have brought is sorcery. Allah will " ".surely make it naught, verily Allah does not set right the work of mischief makers

Then Allah proclaims in the verse that Moses told them that he would definitely triumph in that quarrel and combat, for Allah had promised to unveil the truth and, through decisive logic and the astounding miracles of His prophets, He would expose the scandals of those who incite corruption even though some of the evil-doers, such .as Pharaoh and his supporters, would dislike that

:The verse says

".(And Allah proves the Truth by His Words though the sinners be averse (to it "

Section ۹: Moses Takes away the Children of Israel

Point

Moses enjoins his followers to defend upon Allah – Moses ordered by Allah to take abode with the Children of Israel in Egypt and to establish regular prayers – Moses defies Pharaoh – Pharaoh chases Moses and the Children of Israel and is drowned .with his armies

(۸۳) فَمَآ ءَامَنَ لِمُوسَىٰ إِلاَّ ذُرِّيَّةٌ مِن قَوْمِهِ عَلَى خَوْفٍ مِن فِرْعَوْنَ وَملإِيْهِمْ أَن يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِى الأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ

But none believed in Moses save some children of his people, because of the fear " .۸۳ of Pharaoh and his chiefs, that they would torment them; and verily, Pharaoh was ".mighty on the earth, and verily, he was of the extravagant

Commentary: verse ۸۳

In the beginning, the Qur'ān describes the situation of the first group of those who believed in Moses, saying that after this (event) no one believed in Moses except a group of his own offspring. This tiny group, which becomes apparent by use of the Qur'ānic word /ŏurriyah/ (children), was formed mostly from among the youth and young adolescents. They were under tremendous pressure from the side of Pharaoh and his associates, and feared the Pharaohnic system which, by putting pressure upon the believers tried to dissuade them, and make them quit the religion of Moses. :The verse says

But none believed in Moses save some children of his people, because of the fear of " "... ;Pharaoh and his chiefs, that they would torment them

Pharaoh was an arrogant man in that land, indulgent and violent, and he recognized no boundaries and limits. The verse continues saying:

"... and verily, Pharaoh was mighty on the earth, and verily, he was of the extravagant."

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(۸۴) وَقَالَ مُوسَى يَاقَوْمِ إِن كُنتُمْ ءَامَنتُم بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُم مُسْلِمِينَ

And Moses said: "O my people! If you have (really) believed in Allah, then put trust " .۸۴
".(in Him (alone) if you have surrendered (unto Him

Commentary: verse ۸۴

To comfort them and alleviate their pain in their souls, Moses, soothingly and affectionately said to them, that if they believed in Allah they should staunchly stand by their words, have faith, and submit to Him by putting all their hopes and trust in Him. They ought not to be fearful of the waves and the storm of afflictions, for Faith .(.cannot be separated from trust in Allah (s.w.t

The real meaning of "trust", here, is leaving one's tasks in His hands and selecting Him .as one's only true help in the times of adversity

The significance of trust does not imply abandoning one's struggle, rather, it means that once man has done his utmost in struggling and has not been able to solve his difficulty, he must not be upset. He must rely upon Allah's favor, support, and seek help from His pure Essence. He must have fortitude and continue on in his everlasting :struggle. The above holy verse says

And Moses said: "O my people! If you have (really) believed in Allah, then put trust in "
".(Him (alone) if you have surrendered (unto Him

(۸۵) فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لا تَجْعَلْنَا فِتْنَةً لِلْقَوْمِ الظَّالِمِينَ

.۸۵ "Then they said: 'In Allah (alone) we have put our trust. 'Our Lord! Make us not (subject) to a trial for the unjust people'."

Commentary: verse ۸۵

These truthful believers accepted Moses' call to trust in Allah. They said that only in Allah they put their hopes and trust. The verse says:

"Then they said: 'In Allah (alone) we have put our trust…."

Then, they supplicated Him to relieve them from the wickedness and vices of their enemies as well as the pressure they were imposing upon them. They invocated Him not to set them to become rebellious like the oppressors nor put them under their control and influence. The above holy verse continues saying:

"… 'Our Lord! Make us not (subject) to a trial for the unjust people'."

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(۸۶) وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ

۸۶. "And deliver us by your Mercy from the disbelieving people."

Commentary: verse ۸۶

They supplicated that Allah (s.w.t.) might relieve them, by His Own Grace, from the grips of the infidels, i.e. Pharaonic nation who had been enslaving them, allocating hard work and imposing mean jobs upon them.

The verse says:

"And deliver us by your Mercy from the disbelieving people."

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(۸۷) وَأَوْحَيْنَآ إِلَى مُوسَى وَأَخِيهِ أَن تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتاً وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلاَة وَبَشِّرِ الْمُؤْمِنِينَ

۸۷. "And We revealed to Moses and his brother, saying: 'Provide houses for your people in Egypt, make your houses into places of worship, and keep up prayer: and give glad tidings to the believers.'"

Commentary: verse ۸۷

Another stage of the uprising and revolution of Moses (a.s.), Hārūn (a.s.), and the Children of Israel against the Pharaonids is portrayed here.

First, Allah says that He revealed to Moses and his brother that his nation should build houses in the land of Egypt. Particularly, they were to build these houses next to one another and facing them. The verse says:

"And We revealed to Moses and his brother, saying: 'Provide houses for your people in Egypt, make your houses into places of worship, ..."

Then, they were to pay proper attention to spiritual self-actualization through regular prayers, thus purifying and strengthening themselves. The verse says:

"... and keep up prayer: ..."

In order to remove the effects of fear and terror from their hearts, and thus regain their spiritual and revolutionary power, He orders them to give these tidings to the faithful, as to their eventual victory, and the bestowal of Allah's favour and grace upon them. The verse continues saying:

"... and give glad tidings to the believers.'"

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(۸۸) وَقَالَ مُوسَى رَبَّنَآ إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالاً فِى الْحَيَاهِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَن سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ
وَاشْدُدْ عَلَى قُلُوبِهِمْ فَلا يُؤْمِنُوا حَتَّى يَرَوُا الْعَذَابَ الأَلِيمَ

۸۸. "And Moses said: 'Our Lord! Verily You have given to Pharaoh and his chiefs adornment and wealth in the life of this world, Our Lord! so that they mislead (men) from Your Path. Our Lord! Destroy their wealth, and harden their hearts, so they will not believe until they see the painful penalty.'"

Commentary: verse ۸۸

The Qur'ān then refers to one of the reasons for the rebellion of the Pharaoh and his adherents, by mentioning the statement of Moses to his Lord where he talks about the wealth and luxury that Pharaoh and his followers had in the world. This wealth and luxury had the effect of seducing the people away from the true Path. The verse says:

"And Moses said: 'Our Lord! Verily You have given to Pharaoh and his chiefs adornment and wealth in the life of this world, Our Lord! so that they mislead (men) from Your Path. ..."

Thus Moses (a.s.) asked Allah to destroy their belongings so that they could not benefit from them, and to take their power away from them that they might be able to reflect and meditate upon the reality of existence. The verse says:

"... Our Lord! Destroy their wealth, and harden their hearts, ..."

By losing these two capitals, they would quickly degenerate and move a step closer to annihilation, thus making it more possible for the Children of Israel to inflict the last blow upon them. This prayer was not because of revenge or retaliation but it was because they did not have the slightest preparedness for accepting faith. The verse :says

".'so they will not believe until they see the painful penalty ..."

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(۸۹) قَالَ قَدْ أُجِيبَتْ دَعْوَتُكَمَا فَاسْتَقِيمَا وَلاَ تَتَّبِعَآنِّ سَبِيلَ الَّذِينَ لا يَعْلَمُونَ

He (Allah) said: 'The prayer of you both has been accepted, so stand straight and " .۸۹
".'follow not the path of those who know not

Commentary: verse ۸۹

Allah said to Moses and his brother that now that they were ready to educate and shape the people of Israel, their prayers regarding their enemies were accepted. The :verse says

"...,He (Allah) said: 'The prayer of you both has been accepted "

Then they should finally stand, resist, be decisive and do not be afraid of the difficulties on the way. Never should they submit to the suggestions of the unwise and the ignorant and nor follow the way of those who do not know. The verse continues :saying

".'so stand straight and follow not the path of those who know not ..."

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(۹۰) وَجَاوَزْنَا بِبَنِى إِسْرَآئِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْياً وَعَدْواً حَتَّى إِذَآ أَدْرَكَهُ الْغَرَقُ قَالَ ءَامَنْتُ أَنَّهُ لآ إِلَهَ إِلاَّ الَّذِى ءَامَنَتْ بِهِ بَنُوا إِسْرَآئِيلَ وَأَنَاْ مِنَ الْمُسْلِمِينَ

۹۰. "And We made the Children of Israel to pass through the sea; then Pharaoh and his hosts chased them in insolence and hostility, until when the drowning overtook him, he said: 'I believe that there is no Allah but He in Whom the Children of Israel believe, and I am of those that surrender'."

Commentary: verse ۹۰

The last phase of the struggle of the Children of Israel with the followers of Pharaoh and their destiny has been depicted in a concise yet accurate and transparent manner here.

The verse implies that Allah let the Children of Israel pass through the sea when confronted with the army of Pharaoh while were being pressured and chased by them. The verse says:

"And We made the Children of Israel to pass through the sea; …"

Pharaoh and his army chased them there in order to oppress and eliminate them though they were soon drowned in the midst of the stormy waves of the sea. The verse continues saying:

"… then Pharaoh and his hosts chased them in insolence and hostility, until when the drowning overtook him, …"

This course went on until the abyss surrounded Pharaoh who started floating on the waves and it was then that his

blindness, arrogance and unconsciousness came to an end and the innate light of monotheism started shining. He shouted he believed in Him Whom the Children of Israel believed in, and he confessed that there is no one to be worshipped except Him :and he resigned himself to Him. The verse says

he said: 'I believe that there is no Allah but He in Whom the Children of Israel ... " ".'believe, and I am of those that surrender

In fact when the prophecies of Moses proved to be true one after another, and Pharaoh realized the truthfulness of the words of this great prophet over and again, on witnessing this final power, he had no excuse but to believe, maybe hoping that the Lord of the Children of Israel would save him the same way He had saved the Children .of Israel from the mountainous waves

Obviously, such a faith which is attained in the face of calamities, when one is caught in the jaws of death, is in fact a kind of "faith for emergencies", which every criminal .claims when he is captured, and is of no value

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(۹۱) ءَآلآنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ

What! Now! (when facing death?) while hitherto you have rebelled and been of " .۹۱
"?the mischief-makers

Commentary: verse ۹۱

It was for this reason that Allah, addressing him, informed him that he did become a believer, while before that he used to rebel, disobey and used to commit sin; lining up :alongside villains and those who were corrupt on the earth. The verse says

What! Now! (when facing death?) while hitherto you have rebelled and been of the "
"?mischief-makers

At any rate, repenting while one is dying is of no benefit. One must repent while there .is still a chance of life and of being saved

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(۹۲) فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ ءَايَةً وَإِنَّ كَثِيراً مِنَ النَّاسِ عَنْ ءَايَاتِنَا لَغَافِلُونَ

۹۲. " So this day We shall save you in your body, that you may be a Sign to those after you! But verily, many among mankind are heedless of Our Signs."

Commentary: verse ۹۲

Allah through the Qur'ān announces that He saves Pharaoh's body from being lost in the sea today so that we can provide an instructive lesson for future generations for arrogant rulers, and for all oppressors and those enticing others into corruption as well as for the oppressed. The verse says:

" So this day We shall save you in your body, that you may be a Sign to those after you! ..."

At the end of the verse, the Qur'ān indicates that many people still remain ignorant of our verses and symbols and of all those instructive lessons which have been recorded over and over again in the history of man, and despite those clues which prove Our omnipotence? The verse continues saying:

"... But verily, many among mankind are heedless of Our Signs."

It is narrated from Imam Riḍa (a.s.) in the commentary, Nūr-uth-Thaqalayn and Aṣ-Ṣāfī that Pharaoh was armoured from head to toe which must have pulled him down deep under the sea drowning him but the waves drove the heavy body ashore atop a lofty rock. This itself was a divine miracle.

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Point

The Israeties lodged in a goodly place – Jonah's people benefited by the warning – No soul is guided aright but by Allah's permission – Safety of the believers undertaken by Allah Himself

(٩٣) وَلَقَدْ بَوَّأْنَا بَنِی إِسْرَآئِیلَ مُبَوَّأَ صِدْقٍ وَرَزَقْنَاهُم مِنَ الطَّیِّبَاتِ

فَمَا اخْتَلَفُوا حَتَّی جَآءَهُمُ الْعِلْمُ إِنَّ رَبَّکَ یَقْضِی بَیْنَهُمْ یَوْمَ الْقِیَامَهِ

فِیمَا کَانُوا فِیهِ یَخْتَلِفُونَ

٩٣. "And certainly We lodged the Children of Israel a goodly lodging, and provided them with good things, so they did not differ but after the knowledge came to them, Verily your Lord will judge between them on the Day of Judgment concerning that in which they used to differ."

Commentary: verse ٩٣

The ultimate victory of the Children of Israel and their eventual return to the Holy Land after their liberation from the men of Pharaoh, are explained in this verse as follows:

"And certainly We lodged the Children of Israel a goodly lodging, …"

The objective meaning of the phrase /mubawwa'a ṣidqin/ (a goodly lodging) can be considered as alluding to the land of Egypt or the lands of Syria and Palestine.

Then the Qur'ān adds that Allah provided them with the good things to eat but they did not appreciate the real value of

this blessing. Contrarily, they sowed the seeds of discord and quarreled with each other, and this they did not until the knowledge was made available to them. The :verse says

and provided them with good things, so they did not differ but after the knowledge ...“ ”... ,came to them

Eventually, Allah will arbitrate among them as to what they disagreed upon on the Day of Resurrection. If they do not experience the punishment for their discord today, :they will experience it in the future. The verse continues saying

Verily your Lord will judge between them on the Day of Judgment concerning that ...“ ”.in which they used to differ

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p: ۱۴۵

(۹۴) فَإِن كُنْتَ فِى شَكٍّ مِمَّآ أَنْزَلْنَآ إِلَيْكَ فَسْأَلِ الَّذِينَ يَقْرَءُونَ الْكِتَابَ مِن قَبْلِكَ لَقَدْ جَآءَكَ الْحَقُّ مِن رَبِّكَ

فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

So if you are in doubt as to what We have revealed unto you, then ask those who " .۹۴ read the book (sent) before you. The Truth hath indeed come to you from your Lord, ".so be not of the doubters

Commentary: verse ۹۴

How is it that the Qur’ān implies: O! Prophet, if you have any doubts about the Qur’ān, ask the People of the Book, despite the fact that he (p.b.u.h.) had never had any shadow of a doubt in this respect? Reason does not admit that a prophet might doubt the revelation sent to him. However, its meaning can be gathered in the same Sura, verse ۱۰۴. Here Allah, the Exalted, has addressed the Prophet (p.b.u.h.) while this meaning addresses the whole people. The implication of it is that if the people are .hesitating, they must ask those who have read the Qur’ān

To support this argument, there is a verse at the end of the current Sura in which Allah, the Gracious, addressing the people from the tongue of the Prophet (p.b.u.h.), says: "O you people if you are in doubt as to my religion." With this verse, Allah, the Gracious, made it transparent that the Prophet (p.b.u.h.) had not been skeptical and His objective in addressing the Prophet (p.b.u.h.) is really intended for other people. Likewise, there are other verses that apparently address the Prophet (p.b.u.h.) although, in reality, the

:addressees are people other than the Prophet (p.b.u.h.) as well. The verse says

So if you are in doubt as to what We have revealed unto you, then ask those who " read the book (sent) before

"... .you

Incidentally, some of the great commentators of the Qur'ān have stated that this doubt is of the type which is based upon supposition and probability and not upon certainty and through defining rules, like the verse which says: "If the Beneficent .((Allah) had a son, ..."(1

Although the verse, "He begets not, nor is He begotten...", categorically rules out the issue of Allah having a child. This proposition is in fact a conditional proposition. That is, were you to have the slightest doubt in this respect, you should ask those .knowledgeable People of the Book, because they are sure that you tell the Truth

Imam Ṣādiq (a.s.) is narrated who said that Haḍrat Muhammad (p.b.u.h.) never .doubted and never asked the People of the Book

And finally, besides the explanation offered in the above, the verse demonstrates the fact that the reasons for the appointment of the Prophet (p.b.u.h.) and whatever is revealed to him are not confined to his call to prophecy and his offering of miracles. There are allusions made to him in the Books of the preceding prophets and though those books are misrepresented and their authenticity questionable, there are numerous tidings here and there, amounting to sixty cases which are available to the .People of the Book

The holy sentence which says: "...The Truth has indeed come to you from your Lord, ..." signifies: by means of the revelations and exhaustive proofs it has been proved to you

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Sura Al-Zukhruf, No. ۴۳, verse ۸۱ -۱

that what has been passed to you is an authentic and genuine truth which leaves no room for any sort of skepticism. Thus, be firm in your beliefs in which case you should .have no doubts, not refuting and denying the Divine verses, and continue your course

:The verse continues saying

".The Truth hath indeed come to you from your Lord, so be not of the doubters …"

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(۹۵) وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ فَتَكُونَ مِنَ الْخَاسِرِينَ

".Nor be of those who belied the Signs of Allah, (for) then you shall be of the losers " .۹۵

Commentary: verse ۹۵

The previous holy verse advised against maintaining any skepticism about the Qur'ān. .This noble verse addresses itself to refutation of the verses

Many a time if skepticism remains unchallenged, it will lead to refutation. The verse :says

".Nor be of those who belied the Signs of Allah, (for) then you shall be of the losers "

All investigation and analysis that had been applied to skepticism in the previous verse, may equally propound here as well, for refutation is worse than skepticism. There have been numerous verses and traditions which inform of the certainty the Prophet (p.b.u.h.) possessed. Therefore, the target and the addressees of such warnings are mankind, and not the Prophet (p.b.u.h.) in person. How can someone, who has led others to believe in something with certainty, be himself a skeptic, or ?refute that same thing

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(۹۶) إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لا يُؤْمِنُونَ

(۹۷) وَلَوْ جَآءَتْهُم كُلُّ ءَايَةٍ حَتَّى يَرَوُا الْعَذَابَ الاَلِيمَ

۹۶. " Verily those against whom the Word of your Lord has proved true will not believe,"

۹۷. " Even if every Sign come unto them, until they see the painful chastisement."

Commentary: verses ۹۶-۹۷

Allah tells the Prophet (p.b.u.h.), here, that there is a group among his opponents who are fanatic and obstinate and who cannot be expected to become believers. They have become so brainwashed in their thinking, and have been led astray to such an extent that they have lost their human consciences, becoming individuals who may not be impressed or influenced. However, explaining the subject with this connotation, the Qur'ān says that Allah's commandment had been proven and was unequivocal to them, though they will not become believers. The verse says:

" Verily those against whom the Word of your Lord has proved true will not believe,"

Even if all Allah's verses and symbols had dawned upon them, they would not become believers unless they witnessed the Divine Punishment with their own eyes, at which time, their faith would be of no avail.

The verse says:

" Even if every Sign come unto them, until they see the painful chastisement."

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(٩٨) فَلَوْلاَ كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهآ إِيمَانُهَآ إِلاَّ قَوْمَ يُونُسَ لَمَّآ ءَامَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْىِ فِى الْحَيَاهِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَى حِينٍ

٩٨. " Why was there not a township which believed, so that their belief should have profited them, except the people of Jonah (Yūnus)? When they believed, We removed from them the Penalty of Ignominy in the life of the world, and gave them enjoyment for a while."

Commentary: verse ٩٨

Allah, the Gracious, had said in the previous verses, Pharaoh's repentance when he witnessed the Punishment was not accepted. In line with this account, the Qur'ān recounts the story of the nation of Jonah before the Punishment was imposed, asking the question why is it that the people of every settlement do not become believers when their faith would bring them dividends and is to their advantage?

Allah, the Gracious, likewise has declared that accepting faith at the time when the punishment is imposed and death is near is of no avail. However, when the nation of Jonah witnessed the early signs of the Punishment they started to believe, and Allah relieved them from it, and allowed them to enjoy their lives until the end of their lifetimes, and reap the fruits of His blessings. The verse says:

" Why was there not a township which believed, so that their belief should have profited them, except the people of Jonah (Yūnus)? When they believed, We removed from them the Penalty of Ignominy in the life of the world, and gave them enjoyment for a while."

According to Haḍrat Ṣādiq (a.s.), Haḍrat Jonah (a.s.) had been preaching for ٣٣ years, starting at the age of ٣٠ until the age of ۶٣. However, he only was successful in converting two people to the religion of monotheism. He then cursed the people for their recalcitrance. One of these two believers was a sage and philosopher. When he noticed the prophet's cursing the people and his departure, he went up to them and warned them in a loud voice. The people who were impressed, under his guidance, left the town distancing themselves from their children, and they cried and repented before Allah until they were forgiven. On his return, Jonah (a.s.) had noticed that township had not been annihilated. He asked the reason and was told the story: .((Majma'-ul-Bayān, and Aṣ-Ṣāfī

Therefore, faith and repentance in sufficient time removes Divine Punishment, while prayer and supplication both removes the Punishment and generates success and (happiness. (Regarding the occasion of revelation

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(۹۹) وَلَوْ شَآءَ رَبُّکَ لَأَمَنَ مَنْ فِی الأَرْضِ کُلُّهُمْ جَمیعاً أَفَأَنْتَ تُکْرِهُ النَّاسَ حَتَّی یَکُونُوا مُؤْمِنِینَ

And if your Lord had willed, whoever is on the earth would have believed, all of " .۹۹ "?them, all together. Will thou then compel the people till they become believers

Commentary: verse ۹۹

Man is free and faith is based upon one's voluntary choice; it is not to be accepted .under compulsion or by imposition

Allah is Omnipotent and Omniscient, employing His power in such a way that it does not run contrary to His Knowledge. And as His omniscience requires mankind to be .free, He never compels them to accept faith by force

The Prophet (p.b.u.h.) has compassionately insisted that people accept the faith on the :basis of voluntary acceptance and not through compulsion. The verse says

And if your Lord had willed, whoever is on the earth would have believed, all of them, " "?all together. Will thou then compel the people till they become believers

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(۱۰۰) وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلاَّ بِإِذْنِ اللَّهِ وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِينَ لاَ يَعْقِلُونَ

۱۰۰. "And it is not for a soul to believe except by the Will of Allah, and He appoints uncleanness (of infidelity) on those who do not ponder."

Commentary: verse ۱۰۰

People are neither compelled to accept the faith (according to the previous verse) nor can they succeed in accepting the faith without His guidance and Divine Providence. The verse says:

"And it is not for a soul to believe except by the Will of Allah, …"

Divine favor and Divine Providence shine their light upon the sage and those people who use their reasoning and he who does not meditate and reason under his own volition, will suffer His Punishment and will abide in wretchedness. The verse continues saying:

"… and He appoints uncleanness (of infidelity) on those who do not ponder."

Sound reasoning provides the basis for faith and having no faith exhibits ignorant and irrational behavior.

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(۱۰۱) قُلِ انْظُرُوا مَاذَا فِي السَّمَاوَاتِ وَالأَرْضِ وَمَا تُغْنِي الآيَاتُ وَالنُّذُرُ عَن قَوْمٍ لاَّ يُؤْمِنُونَ

Say: 'Observe you what is in the heavens and the earth! But neither Signs nor " .۱۰۱
".'warnings avail a people who do not believe

Commentary: verse ۱۰۱

In the previous verses the issue in question was that faith is a voluntary matter; it is not a matter that springs up in emergency situations, nor is it compulsory. It is for this reason that the means of acquiring faith is shown in this verse. Addressing the Prophet (p.b.u.h.), the Qur'ān implies that he should say to the unbelievers to carefully observe the wonderful, profound system at work in the skies and on the earth each part of which exhibits the magnitude, power, knowledge and wisdom of Allah. The :verse says

"...!Say: 'Observe you what is in the heavens and the earth"

The above sentence explicitly rules out the issue of fatalism and the lack of freedom of will. It indicates that accepting faith is consequential upon studying the world of .existence which is a task left entirely in our hands

The Qur'ān adds, however, that despite all these verses and clues to the Truth, is it not surprising that some groups do not become believers, for those verses and clues, warnings and admonishments not only are of no benefit to those who lack preparedness for embracing the Truth, but they are not useful for those obstinate :people who will not become believers either. The verse continues saying

".'But neither Signs nor warnings avail a people who do not believe ..."

(۱۰۲) فَهَلْ يَنْتَظِرُونَ إِلاَّ مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِن قَبْلِهِمْ قُلْ فَانْتَظِرُوا إِنِّی مَعَکُم مِنَ الْمُنتَظِرِينَ

۱۰۲. "Do they then expect (anything) but the like of the days of those who passed away before them? Say: 'Wait you then, verily I also with you, will be of those who wait'."

Commentary: verse ۱۰۲

This verse is in the form of a question with a threatening tone. It declares that obstinate and faithless people expect to see a destiny other than that of former nations which suffered the painful Divine Punishment; the doom of Pharaohs, the Nimrods, Shaddāds, and their assistants and advocates. The verse says:

"Do they then expect (anything) but the like of the days of those who passed away before them? ..."

Towards the end of the verse, in order to warn them, Allah commands the Prophet (p.b.u.h.) to tell them that now they are on such a track, and are not ready to reconsider their fate, that they should wait and look out for it as he was. The verse continues saying:

"... Say: 'Wait you then, verily I also with you, will be of those who wait'."

They wait in order to avoid and deny Allah's call, and we wait for the evil and painful destiny which awaits them like that of the former oppressive nations of the past.

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(۱۰۳) ثُمَّ نُنَجِّی رُسُلَنَا وَالَّذِینَ ءامَنُوا كَذَلِكَ حَقّاً عَلَیْنَا نُنْجِ الْمُؤْمِنِینَ

Then (when Our wrath fell) We deliver Our messengers and those who believe. " .۱۰۳
".Thus it is binding on Us (that) We deliver the believers

Commentary: verse ۱۰۳

Our common sense tells us and we witness the fact that the good and evil are sometimes placed in the same category indiscriminately. The Qur'ān warns us also in verse ۲۵ of Sura Al-Anfāl that we must fear the calamities which not only are inflicted upon the oppressors but also upon the faithful as well. How is it, then, that this verse :states that Allah saves the faithful in time of trouble? The verse says

"... .Then (when Our wrath fell) We deliver Our messengers and those who believe "

The answer to this verse is that if the faithful remain silent when they are among the disbelievers and the guilty, Allah's punishment will encompass all of them. However, if the believers act according to their divine duty, which is forbidding the wrong, Allah :may save them in time of trouble. The verse continues saying

".Thus it is binding on Us (that) We deliver the believers ..."

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Section ١١: Profit or loss caused by Allah Unavoidable by anyone

Point

To worship none but Allah alone – He who avails of guidance or strays, he does it at his own cost – If Allah wills to bestow any profit or afflict any loss, none else can avoid .it

(١٠۴) قُلْ يَآ أَيُّهَا النَّاسُ إِنْ كُنتُمْ فِی شَکٍّ مِنْ دِينی فَلاَ أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ وَلَكِنْ أَعْبُدُ اللَّهَ الَّذِی يَتَوَفَّاكُمْ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ

١٠۴. "Say: "O you people! If you are in doubt as to my religion, then (know that) I do not worship those whom you worship other than Allah! But I worship Allah Who causes you to die and I have been commanded that I should be of the believers'."

Commentary: verse ١٠۴

Do not allow the skepticism of others to influence you. Decisiveness is the primary .condition for leadership

Any reconciliation and agreement with the unbelievers is prohibited. You must expel the unbelieving front from among yourselves, making them despair. Beware that the enemy envies the leaders of Islam. You must declare your ostracism and position of differentiation from the unbelievers. Allah Who is in command of life and death is more suitable to be worshipped than idols, oppressors, and insignificant powers and puppets. Therefore, the holy Prophet (p.b.u.h.) and, by

extension, the believers have been commanded to be faithful and testify to :monotheism. The verse says

Say: “O you people! If you are in doubt as to my religion, then (know that) I do not “ worship those whom you worship other than Allah! But I worship Allah Who causes ”.’you to die and I have been commanded that I should be of the believers

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(١٠٥) وَأَنْ أَقِمْ وَجْهَکَ لِلدِّينِ حَنِيفاً وَلاَ تَكُونَنَّ مِنَ الْمُشْرِكِينَ

(١٠۶) وَلا تَدْعُ مِن دُونِ اللَّهِ مَا لاَ يَنفَعُکَ وَلاَ يَضُرُّکَ فَإِن فَعَلْتَ فَإِنَّکَ إِذاً مِنَ الظَّالِمِينَ

And (I have also been commanded) that 'Set your face towards the Religion " .١٠٥ "'.uprightly, and never be of the polytheists

And do not call other than Allah on that which will neither profit you nor hurt you: " .١٠۶ ".for if you do, then verily you will on that case be of the unjust

Commentary: verses ١٠۵-١٠۶

In the last verses of this Sura, Allah, the Supreme, has designated the responsibilities of the Messenger (the Prophet) as to what he must do in case the people did not :follow him or hesitated in accepting his mission. The verse says

And (I have also been commanded) that 'Set your face towards the Religion " "'.uprightly, and never be of the polytheists

The Prophet's responsibility is to get the people to desist from the worship of self-styled gods and induce the sincere worship of the one Allah, "Allah", to inculcate an honest faith in Him and to execute His Commandments whether apparent or hidden. They should not worship other gods and man-made idols, for by doing this they would be oppressing themselves because these false deities are of no advantage or disadvantage to them. He Who is really the only source of benefit and loss is no one :but "Allah". The verse says

And do not call other than Allah on that which will neither profit you nor hurt you: for “ ”.if you do, then verily you will on that case be of the unjust

Man’s submission to idols and those manufactured deities he has made as partners with the Creator, is injustice to himself. If he does this, he will lose his identity which is one of the most precious endowments he is blessed with, and if he tries to persuade others to follow this road this can also be considered as oppressing the people by .misleading them in their thinking

.Though this speech is addressed to the Prophet, in reality it is targeted at the people

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(۱۰۷) وَإِن يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهِ يُصِيبُ بِهِ مَن يَشَآءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ

۱۰۷. "And if Allah afflicts you with any hurt, none can remove it but Him. And if He intends any good for you, none can repel His favor. He causes it to reach whomsoever of His servants He pleases, and He is the Forgiving, the Merciful."

Commentary: verse ۱۰۷

If Allah causes you pain in cases of calamities or brings you hardships or sufferings, no one but He is able to release you by removing them, and if He gives you well-being in matters of health, blessings or affluence and so forth, no one can hinder Him or block His way. The verse says:

"And if Allah afflicts you with any hurt, none can remove it but Him. And if He intends any good for you, none can repel His favor. …"

Allah's beneficence, which is always appropriate, extends in different circumstances for whom He pleases from among His servants and according to His wise Judgment and realistic evaluation. He is forgiving of the sins committed by his servants and He is compassionate towards them. The verse says:

"… He causes it to reach whomsoever of His servants He pleases, and He is the Forgiving, the Merciful."

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(۱۰۸) قُلْ يَآ أَيُّهَا النَّاسُ قَدْ جَآءَكُمُ الْحَقُّ مِن رَبِّكُمْ فَمَنِ اهْتَدَى فإِنَّمَا يَهْتَدِى لِنَفْسِهِ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا

وَمَآ أَنَاْ عَلَيْكُم بِوَكِيلٍ

Say: 'O mankind! (Now) the Truth has come to you from your Lord. Therefore, " .۱۰۸
whoever is guided, he is guided for (the good of) his own self, and whoever strays, he
".'strays only against it; and I am not a warden over you

Commentary: verse ۱۰۸

This verse and the one following it are admonishments to mankind in general and to the Prophet (p.b.u.h.) in particular. They complement the commandments that Allah .has explained throughout this Sura and with that, the Sura of Yūnus comes to an end

At first, as a general instruction, Allah commands the Prophet (p.b.u.h.) to say to .mankind that the Truth has now reached them from their Lord

These instructions, this Heavenly Book, this program and this Prophet along with his miracles are all true and the evidence of their truthfulness is explicit and obvious. The :verse declares

"... .Say: 'O mankind! (Now) the Truth has come to you from your Lord "

In the light of this reality, he who is led by the light of this truth has been guided and will reap his own advantages while he who refuses and fails to submit himself when facing truth would have taken steps towards his own destruction. The verse continues :saying

Therefore, whoever is guided, he is guided for (the good of) his own self, and … "
"… ;whoever strays he strays only against it

The Prophet (p.b.u.h.) is instructed to say that he is not their agent; he does not act on :their behalf as an advocate, nor is he their guardian. The verse says

".'and I am not a warden over you …"

That is, neither is he commissioned to force them to accept the truth for accepting faith under compulsion is meaningless not could he save them from the Divine Punishment in case they did not accept the Truth. His duty is to call them to Islam, to bring Allah's message to them, to guide them on the Straight Path, to lead them, and .to serve them as their leader

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(۱۰۹) وَاتَّبِعْ مَا يُوحَى إِلَيْكَ وَاصْبِرْ حَتَّى يَحْكُمَ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ

And follow (only) what is revealed unto you, and be patient till Allah judges, and " .۱۰۹
".He is the best of the judges

Commentary: verse ۱۰۹

In this noble verse, Allah sums up the duties of the Prophet (p.b.u.h.) in two sentences: the first one says that he should act according to what has been revealed unto him. :The verse says

"... ,And follow (only) what is revealed unto you "

The direction or his path has been fixed by what Allah has revealed to him and he is .not allowed to make the slightest deviation from it

Secondly there are numerous trials and tribulations facing him on this path and he must not let himself be distracted by these difficulties. He must wait, practice fortitude, and maintain his position until Allah issues His verdict concerning his success over his enemies, for Allah is the Best of those who decide because His decision is identical with the Truth, His wisdom is based on justice and His promise is never to be :broken. The verse continues saying

".and be patient till Allah judges, and He is the best of the judges ..."

.The End of Sura Yūnus

p: ۱۶۵

.In the Name of Allah, The Beneficent, The Merciful

Sura Hūd

Point

(Revealed in Mecca)

(verses in ۱۰ sections ۱۲۳)

The Contents of Sura Hūd

This holy Sura was revealed during the last years of the Prophet's stay in Mecca, during which the Muslims were experiencing very hard times because of the passing .away of Haḍrat Abū-Tālib and Haḍrat Khadijah

The blessed Prophet (p.b.u.h.) once said: "Sura Hūd made me age", for the verse recommending perseverance and persistence has been revealed within this Sura. It " .says: "Persevere and persist as you have been ordered and your followers with you

However, the impatience and lack of perseverance of the companions of the Prophet .(p.b.u.h.) annoyed him

The contents of this Sura, which comprises ۱۲۳ verses, deal with the history of the prophets; in particular, the story of Haḍrat Noah (a.s.). It also focuses upon economic problems. Attention is devoted to the history of the prophets, presenting their message as a continuous historical process, and not as some isolated affairs. It insists on the fact that the history of the prophets is governed by laws, the study of which reveals the secrets of the rise and fall, the glorification and degradation of nations. This indicates that religion is not separate from

.society, and society's destiny depends entirely upon people's religion and way of life

The name of Haḍrat Hūd (a.s.) has been repeated five times in this Sura which equals .the number of its recurrence throughout the rest of the Qur'ān

As for the virtues implied in this Sura, there is a tradition narrated from the Prophet (p.b.u.h.) who has said: "He who recites this Sura, will reap rewards, the size of which would equal the number of all those who believed in Hūd and the other prophets as well as those who refuted them, and he will be elevated in rank equal to those of the ".martyrs on the Day of Resurrection, and thus everything would be easy for him

Obviously, a mere cursory reading of the Sura would have not such a result; rather reading, meditating upon it and later combining it with practice, would place man .along with the former believers and distance him from the rejecters of the prophets

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Sura Hūd No. ۱۱

(Revealed in Mecca)

verses in ۱۰ sections ۱۲۳

Section ۱ : Repentance earns pardon and the bounties from Allah

Point

The verses of the Qur’ān established in Wisdom – The Apostle Muhammad is a Warner and the Bearer of Glad Tidings from Allah

(۱) الر كِتَابٌ أُحْكِمَتْ ءَايَاتُهُ ثُمَّ فُصِّلَتْ مِن لَدُنْ حَكِيمٍ خَبِيرٍ

Alif ‘A’, Lām ‘L’, Rā ‘R’. (This is) a Book whose verses are set firmly, then explained’ “ .۱ ”.in detail, from One All-Wise, All-Aware

Commentary: verse ۱

The Qur’ān is made up of those very same alphabetical letters that are found in every Arabic text available for all. However, Allah has created a book out of these simple .letters, the equivalent of which no one can produce

Just as man makes bricks and ceramics out of soil, Allah creates thousands of flowers and plants, fruits and animals as well as man, out of the same materials. Of course just as we can notice Allah’s omnipotence in the system of creation, we can observe His omnipotence in the Book of Divine legislation as well. There

are some further explanations about the abbreviated letters mentioned at the .beginning of Sura Al-Baqarah, No. ۲ which need not to be repeated here

The Qur'ān is a decisive Book, containing one fundamental spirit; that is, the spirit of monotheism; besides all its stories, exhortations, Divine commandments, and its .verses are the explanations of this very line

.The Qur'ān is a decisive book which has not been distorted nor is it to be doubted

It is not based on conjecture and presupposition, and so all its contents are .irrevocable with sound foundations

The foundations of the Qur'ān are decisively firm and nothing will be able to penetrate or cause disruption in it. The further science advances, the more the secrets of this .book are revealed and discovered

The Qur'ān is both demonstrative and irrevocable, while at the same time, encompassing all the dimensions of this worldly life and the life hereafter. The Qur'ān has been revealed to the Prophet (p.b.u.h.) in its totality, after which, it has been extensively explained. And as Allah is Wise, His Book is decisive, and as He is All-Aware, He has dealt with the details of all needs. The verse says:

Alif 'A', Lām 'L', Rā 'R'. (This is) a Book whose verses are set firmly, then explained in' " detail, from One

".All-Wise, All-Aware

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(۲) أَلاَّ تَعْبُدُوا إِلاَّ اللَّهَ إِنَّنِی لَکَم مِنْهُ نَذِیرٌ وَبَشِیرٌ

It teaches) that you should worship none but Allah. Verily, I am for you from Him,) " .۲
".a warner and a bearer of glad tidings

Commentary: verse ۲

This verse takes up the most important and the most fundamental issue of the Qur'ān, which is monotheism by explaining the campaign against polytheism as :follows

Allah's first and foremost call to mankind is that he should stop worshipping :everything else but the Almighty. The verse says

"… .It teaches) that you should worship none but Allah) "

Secondly, the Divine call concerns the matter that the Prophet (p.b.u.h.) is surely .acting on Allah's behalf, as a messenger of warning and glad tidings

The duty of the Prophet (p.b.u.h.) is that he warns people against disobeying Allah, .injustice, corruption, polytheism and infidelity

He informs them of Divine punishment as a result of their evil actions, and give them glad tidings of a happy fate for their obedience, piety and virtuousness. The holy :verse continued saying

".Verily, I am for you from Him, a warner and a bearer of glad tidings …"

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(٣) وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُم مَتَاعاً حَسَناً إِلَى أَجَلٍ مُسَمّىً وَيُؤْتِ كُلَّ ذِی فَضْلٍ فَضْلَهُ وَإِن تَوَلَّوْا فَإِنّی أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ

And that you seek the forgiveness of Allah and turn unto Him in repentance so that" .٣ He may provide you with a goodly provision to an appointed term, and bestow His .abounding grace on everyone endowed with grace

But if you turn away (from serving Him), then

".I fear for you the Penalty of a Great Day

Commentary: verse ٣

His third call is that people should repent from their sins, and purify themselves from .all types of pollution

His fourth call for them is that they should turn to Him after purifying themselves from their sins by repentance, thus decorating themselves with Divine characteristics. This means that returning to Him means nothing more than acquiring those qualities that .are associated with Him

Afterwards, the holy Qur'ān recounts that the practical results which ensue from acceptance or rejection of the four commandments, mentioned in the above, are as follows: Whenever you act according to this schedule, Allah grants you a whole happy :life-time of enjoyment in your worldly life. The verse says

“And that you seek the forgiveness of Allah and turn unto Him in repentance so that He may provide you with a goodly provision to an appointed term, …”

Therefore, before enabling one to reap the fruits of his deeds in the After-Life, religion and religious ideologies tend to produce their fruits in this world. Moreover, the fact that everyone is rewarded according to his deeds in this world, and people’s individual differences are never overlooked, it is amazing how they can all act in accordance with those four principles mentioned above. Allah measures each in his virtue and every individual’s merit for whatever He bestows upon him. The verse continues saying:

“… and bestow His abounding grace on everyone endowed with grace. …”

However, if you turn against these principles, disobeying these ideological and practical commandments, I fear for you the punishment of a Great Day, when you must stand in that great court of Justice for the Divine Judgment. The verse says:

“… But if you turn away (from serving Him), then I fear for you the Penalty of a Great Day.”

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(۴) إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

".To Allah is your return and He is All-Powerful over everything " .۴

Commentary: verse ۴

At any rate, one should beware that regardless of who he is and whatever rank or :position he may occupy, that ultimately, the one will return to Him. The verse says

"... To Allah is your return "

The above sentence points to the fifth principle of the fundamental principles of the .Qur'ān, that is, the Resurrection

You should never think that your power is significant compared to the power of Allah, or you are able to disobey His orders, and escape His Court of Justice. Never give yourselves the benefit of a doubt that He would be unable to assemble your degenerated bones after death, providing them with a new life, because He is :Omnipotent and has the power over all things. The verse continues saying

".and He is All-Powerful over everything ..."

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(۵) أَلآ إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلا حِينَ يَستَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

Behold! They fold up their breasts to hide them from him (the Prophet)! Behold! " .۵ Even when they cover themselves with their garments, He knows what they conceal ".and what they reveal: Verily He is aware of what is in the hearts

Commentary: verse ۵

This verse, in general, makes allusions to one of the foolish behaviors of the Prophet's (p.b.u.h.) enemies who, by using their subterfuge and hypocritical manner, i.e., distancing themselves from the Truth, sought to conceal their true nature from the .public so as not to lend their ears to the words of truth

Thus, the holy Qur'ān implies that the unbelievers would approach each other in a very intimate manner, and draw alongside one another so as to conceal themselves :and their words from the Prophet (p.b.u.h.). The verse says

"... !(Behold! They fold up their breasts to hide them from him (the Prophet "

The interpretation of /yaθnūn/ probably refers to whatever act of concealment, whether apparent or hidden, that was performed by the enemies of the Prophet .(.(p.b.u.h

The Arabic verb /yaθnūn/ means placing two things next to each other. The word -۱ ./'iθnān/ means 'two', which also signifies bearing a grudge against someone

Therefore, the Qur'ānic phrase: (yaθnūna ṣudūrahum/ either means that the unbelievers converge and ally themselves for secret objectives

.and conspiracies against the prophets or that they bear grudges against them

Therefore, the holy Qur’ān hastens to add that we should beware of those who conceal themselves in their places, however they are not hidden from Allah as He has :knowledge of all secrets whether open or hidden. The verse also says

Behold! Even when they cover themselves with their garments, He knows what … “ ”.they conceal and what they reveal: Verily He is aware of what is in the hearts

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(۶) وَمَا مِن دَآبَّةٍ فِی الاَرْضِ إِلاَّ عَلَی اللَّهِ رِزْقُهَا وَیَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا کُلٌّ فِی کِتَابٍ مُبِینٍ

۶. " And there is no moving creature on the earth but its sustenance is on Allah, and He knows its resting place and its depository. All is (recorded) in a clear Book."

Commentary: verse ۶

The Arabic word /dābbah/, derived from the word /dabīb/ signifies 'walking slowly' and 'taking short steps.' However it also refers to every moving creature.

The Qur'ānic word /rizq/ signifies the continuous bestowal of bounties, whether material or spiritual. Hence, we call to Allah in our prayers: "O Allah! Bestow upon me knowledge that is useful." Whatever of sustenance He bestows is suitable for the relevant creature. For instance, the food that babies utilize, while still unborn, alters according to their needs after birth which changes into delicious milk, otherwise, how could a human being feed a baby in the womb of its mother? Or, how could a newly born baby receive its food?

In another occurrence, the Qur'ān says: "And how many a living creature that does not carry it's sustenance: Allah sustains it and yourselves."(۱)

Haḍrat Ali (a.s.) says in his will to Imam Hasan (a.s.): "Sustenance, /rizq/, is of two kinds: One kind is to be obtained through your own endeavor and struggle; the other kind is that which comes to you by itself, whether it be natural, such as

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۱- Sura 'Ankabūt, No. ۲۹, verse ۶۰

sunlight and rain, or whether it be a potentiality in man such as intelligence and ".memory

Thus, the verse does not tell us to sit around and wait for food to descend from Heaven; rather it tells us to struggle and to endeavor, as well as to consider whatever we obtain as Allah-given and is a bestowal from Him. He takes care of all creatures which necessitates the existence of a very accurate system to be permanently at work so as to keep track of all allotted portions and needs. That is, He must be aware of the numbers and places of all men, animals, marine animals, birds, and desert animals as well as creatures great or small with their various specifications and :needs. The verse says

And there is no moving creature on the earth but its sustenance is on Allah, and He " ".knows its resting place and its depository. All is (recorded) in a clear Book

If all knowledge is contained in the Holy Book, it follows that he who has a good command of the Book knows everything. We recite in the last verse of Sura Ar-Ra'd: "…Say: 'Allah is sufficient as a witness between me and you and the one with whom is (the knowledge of the Book."(١)

Both Shī'ah and the Sunni quotations reaffirm the fact that the man in question in the .(.foregoing sentence is Haḍrat Ali (a.s

Concerning the provision bestowed upon the creatures, Allah's way of treatment is of two kinds. One is providing them directly with those necessities for their existence and the other is providing for them through making the means and devices available which would enable them to meet their needs. Thus, obtaining one's share is not .incompatible with the laws governing one's endeavor in obtaining what he needs

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Sura Ar-Ra'd, No. ١٣, verse ۴٣ -١

In other words, one must not rely upon others for his needs, abandoning his own struggle. At the same time we must admit that our share is in Allah’s control, for He has made available to us both the resources of our provisions as well as the reasons .and means for the exploitation, discovery, and acquisition of those resources

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(۷) وَهُوَ الَّذِى خَلَقَ السَّمَاوَاتِ وَالأَرْضَ فِى سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَآءِ لِيَبْلُوَكُمْ أَيُّكَمْ أَحْسَنُ عَمَلاً وَلَئِن قُلْتَ إِنَّكُم مَبْعُوثُونَ مِن بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَآ إِلا سِحْرٌ مُبِينٌ

.۷ " And He it is Who created the heavens and the earth within Six Days (periods), and His Throne was over the water so that He might try you, which of you is best in conduct. And, if you were to say to them: 'Verily you shall be raised up after death', the unbelievers would surely say: 'This is (not) but a manifest sorcery'."

Commentary: verse ۷

There are three principal issues discussed in this noble verse: First, the creation of the world of existence which represents a display of Allah's Omnipotence, specially the initiation of creation which signifies His Power, as well as the reasons for His glory. The verse says:

"And He it is Who created the heavens and the earth within Six Days (periods), ..."

The word 'Days' here means epochs, whether long or short. Then it adds:

"... and His Throne was over the Water..."

Some of the scientists believe that at very early time of creation, the world of existence was in the form of some molten materials, (or some extra ordinary pressed gases which had the form of some liquid materials).

Then, some great bursts happened inside this very liquid substance and parts of its outside surface were continuously

.separated off which, finally, formed the stars and germs of the systems in the sky

Therefore, the world of existence, maybe, at first was located on this great material, .the liquid like

The second issue hinted at in this verse, is the objective of the creation of the cosmos, the main aim of which refers to the supreme fruit of the process of creation, namely .man

Man who must be subjected to educational processes, thus evolving and approaching :the Almighty even further. It says

"… .so that He might try you which of you is best in conduct …"

Imam Ṣādiq (a.s.) says: "Good conduct refers to that kind of conduct which is coupled with knowledge, sincerity and virtue, not a mere action which is practiced in abundance. Therefore, the heavens and the earth have been created for good deeds ".and not for the sake of happiness, pleasure-seeking, and negligence

Definitely, those who deny the Day of Resurrection have no reasoning for their claim and they only take recourse to accusations of sorcery and hallucinations. The verse :says

"… And, if you were to say to them: 'Verily you shall be raised up after death', the ".'unbelievers would surely say: 'This is (not) but a manifest sorcery

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(٨) وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَى أُمَّةٍ مَعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِسُهُ أَلاَ يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفاً عَنْهُمْ وَحَاقَ بِهِم مَاكَانُوا بِهِ يَسْتَهْزِءُونَ

And if We postpone the penalty from them until a limited period of time, they will " .٨ surely say: 'What prevents it?' Beware! On the day it will come to them it shall not be turned aside from them, and they will be encompassed by that which they used to ".mock at

Commentary: verse ٨

The word /'ummah/ refers to a group which has a common aim and also means women. The aim in this verse is a definite period of time as we also recite in Sura Yūsuf /waǒkur ba'da 'ummatin/ which means that the freed prisoner was reminded of .Yūsuf after the passage of a length of time

At any rate, Allah, the Gracious, remarks that if He postponed the tormenting punishment of these unbelievers for a certain period of time, delaying its certain arrival, they would sarcastically cry: If these punishments are certain to come, what has kept them back? In response, the Qur'ān implies that they should beware of the punishment whose late arrival they mocked about, for when He decides to let it come, no one would be able to reverse it, and when He wishes it to happen, no one can stop it, and they would be eradicated by the very punishment which they so mockingly .despised

:The verse says

And if We postpone the penalty from them until a limited period of time, they will " surely say: 'What prevents it?' Beware! On the day it will come to them it shall not be

turned aside from them, and they will be encompassed by that which they used to ".mock at

:Explanations

The postponement of the Divine punishment has a number of implications, namely, -۱ providing a chance for the sinners to repent, the birth of faithful children from deviant parents, etc. Moreover, the existence of honest people and their prayers also delay .the occurrence of Divine punishment

Imam Bāqir (a.s.) and Imam Ṣādiq (a.s.) have been quoted in a tradition as saying -۲ that the holy phrase: /'ummatin ma'dūdah/ in the verse refers to a limited group of like minded people, alludes to the friends of Haḍrat Mahdī (a.s.), whose number equals no more than ۳۱۳, equivalent in size to the circle of Companions at Badr, who assembled .like autumn clouds over the sea

Other interpretations have been made for the phrase /'ummatin ma'dūdah/ with -۳ documentations from the Qur'ānic verses and the sayings of the Ahl-ul-Bayt (a.s.) which also exist in Sunni interpretations and we will not deal with them here for the .sake of brevity

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Section ۲

Point

Patience and good deeds

earn pardon from Allah

The common nature of the people who rejoice and get proud when blessed by Allah and whenever any blessings is justly withdrawn, man gets dejected and becomes ungrateful – The infidels challenged to bring some chapters like those of the Qur’ān is .they be truthful – Tyrants cursed by Allah

(۹) وَلَئِنْ أَذَقْنَا الإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَئُوسٌ كَفُورٌ

If We make man taste mercy from Ourselves, (and) then take it off from him, verily “ .۹ ”.he is despairing ungrateful

Commentary: verse ۹

Allah’s blessings do not always reflect His compassion; nor does usually the withdrawal of His blessings signify His punishment and anger. Many a time, they could :mean that He might be putting someone through a special test. The verse says

If We make man taste mercy from Ourselves, (and) then take it off from him, verily “ ”.he is despairing ungrateful

As man does not understand the Divine wisdom and his own good, he tends to jump to conclusions, feels desperate and becomes ungrateful. However faith in Him is not based upon what we perceive to be our happiness in life. Allah’s blessings are the consequences of His judgment and His grace, not the results of our merit. Therefore, :despair of Allah’s blessings leads to ungratefulness. In this regard, the verse says

”.verily he is despairing ungrateful ...“

(۱۰) وَلَئِنْ أَذَقْنَاهُ نَعْمَآءَ بَعْدَ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّی إِنَّهُ لَفَرِحٌ فَخُورٌ

۱۰. " And if We make him taste (Our) favors after adversity has afflicted him, he will say, 'The evils have departed from me'. Verily he is joyous, boastful."

Commentary: verse ۱۰

All the blessings which are handed down to man after hardships and sufferings must serve as a source of thanksgiving and remembering Allah (s.w.t.) and not as a means of arrogance, boasting and self satisfaction.

There are two risks to one's joy, one is making a wrong analysis of events, and the other is that this joy would result in a person's arrogance.

Worldly affairs do not always take the same path, on the contrary, as some Islamic traditions testify to, they have two sides to them; sometimes they run in your favor, at other times, they run against you. Once they are in your favor, you must not become arrogant, and once they are otherwise, you must keep your patience because, at any rate, you are the focus of the Divine attention, and you are in the course of Allah's trial. The verse says:

" And if We make him taste (Our) favors after adversity has afflicted him, he will say, 'The evils have departed from me'. Verily he is joyous, boastful."

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(۱۱) إِلاَّ الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُوْلَئِکَ لَهُم مَغْفِرَةٌ

وَأَجْرٌ کَبِيرٌ

۱۱. "Except those who are patient and constant, and do deeds of righteousness; for them is forgiveness and a great reward."

Commentary: verse ۱۱

All cases dealt with in the Qur'ān concerning good conduct are mentioned along with faith except in this verse which, says: "Except those who are patient and constant". In this verse, too, 'the patient' refers to the true believers compared with those who behave with intolerance.

Patience is not confined only to cases of frustration and bitter events. On the contrary, in cases of abundant welfare and happiness, one must keep patience, otherwise, it will lead man to unruliness as the Children of Israel were when they were liberated from the yoke of Pharaoh and gained a more comfortable life and independence they went the path of aberration. They then started worshipping cows and when confronted by the protests of Hārun, they went so far in their rudeness that they were about to kill their prophet. The Qur'ān in this regard says: "Verily the people judged me weak and had well nigh slain me."(۱)

Therefore, being patient in times of joy and sorrow is one of the best examples of good conduct. A true believer is an integrated person who never despairs, neither is he blasphemous, happy-go lucky, nor arrogant. On the contrary, he is patient and persevering.

۱- Sura 'A'rāf, No. ۷, verse ۱۵۰

(١٢) فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَى إِلَيْكَ وَضَآئِقٌ بِهِ صَدْرُكَ أَن يَقُولُوا لَوْلاَ أُنْزِلَ عَلَيْهِ كَنْزٌ أَوْ جَآءَ مَعَهُ مَلَكٌ إِنَّمَآ أَنتَ نَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ وَكِيلٌ

١٢. " So perhaps you may (be inclined) to give up a part of what is revealed unto thee, and your breast becomes straitened by it lest they say, 'Why has not a treasure been sent down unto him or an angel not come with him?' Verily you are only a warner, and Allah is custodian over everything."

Commentary: verse ١٢

Once the unbelievers asked the Prophet (p.b.u.h.) to turn the mountains of Mecca into gold through a miracle or they wished that an angel come to him, thus confirming him. Others, on the contrary, owing to their grudge and hatred, wanted him to say something related to Haḍrat Ali (a.s.) and whenever he would say something, they would reject all of it.

Therefore, the Prophet (p.b.u.h.) felt a strain in his heart, and consequently, he delayed conveying the messages. Incidentally, his delay did not intrude upon his infallibility nor was it incompatible with it, for at that time, there was no urgency to convey Allah's message. Thus, owing to considerations which were not personal but based upon expediency, he could postpone conveying the verses. With the revelation of this verse, those considerations were set aside and the message had now to be conveyed without delay. The verse says:

" So perhaps you may (be inclined) to give up a part of what is revealed unto thee, and your breast becomes

straitened by it lest they say, 'Why has not a treasure been sent down unto him or an angel not come with him?' …"

Perhaps, the delay in conveying the revelations had been confined solely to a few obstinate people, of whose guidance the Prophet (p.b.u.h.) had despaired. However, Allah ordered that although they might not become believers, it was the duty of the Prophet (p.b.u.h.) not to abandon them. The verse continues saying:

"… Verily you are only a warner, and Allah is custodian over everything."

Therefore, a leader and an authority in propagating the message of Islam must be always decisive in propagating and conveying the word of Allah, remaining undaunted by the people's words and pretexts, for Allah is the guarantor of a prophet's duty and prophets are not responsible for the consequences. They must act according to their duty and leave the rest to the Almighty.

The unbelievers used to put pressure upon the Prophet (p.b.u.h.) under various pretexts. It was in addition to the physical tortures that they used to inflict upon him.

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(۱۳) أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوَرٍ مِثْلِهِ مُفْتَرَيَاتٍ وَادْعُوا مَنِ اسْتَطَعْتُم مِن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ

۱۳. "Or do they say: 'He has forged it'? Say, 'Bring you then ten suras forged, like unto it, and call (to your aid) whomsoever you can, other than Allah, if you are truthful!'"

Commentary: verse ۱۳

The Qur'ān is not only a miracle of eloquence in itself, it is also a miracle from the view point of its wisdom and ideology, its admonitions, its reasoning, the news it gives of the invisible world and its legislations. The sentence, "and call to your aid whomsoever you can" is a call addressed to everyone, and not only to those Arabs who could comprehend the eloquence and the fluency of the noble Qur'ān.

In this regard He elsewhere reiterates: "Were men and jinn to combine together to bring the like of this Qur'ān, they could not bring the like of it, …"(۱)

The miraculous nature of the Qur'ān is multi-faceted. It is found in the sweetness of its words when read, the harmony of its content, etc. Although it had been revealed over a period of ۲۳ years, it had revealed scientific knowledge which had been non-existent at that time. It foretold affairs that eventually took place in the future. It provided information concerning the nations of antiquity which had left no trace from themselves. It stated comprehensive laws governing all dimensions of the individual and social life of man. And it has remained intact

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۱- Sura Al-'Isrā', No. ۱۷, verse ۸۸

throughout the ages free of all distortions, changes, and of becoming out-dated and .forgotten

Despite making it easy for them and all these challenges, mankind is still rendered impotent. The Qur'ān elsewhere says: "...to bring the like of this Qur'ān...".(۱) In the verse under discussion, it says: "Bring you then ten suras forged like unto it". In another place it makes it even easier by saying: "... then bring one Sura the like thereof ...".(۲) In addition to this, the Qur'ān issues thought-provoking challenges. Elsewhere it says: "Were men and jinn to combine together to bring the like of this (Qur'ān."(۳

Elsewhere it implies that if they call on all the think-tanks of the whole globe; they cannot produce anything like the Qur'ān. Here is the text: "... they could not bring the (like of it, though some of them were aiders of others."(۴

History has also clearly proven that enemies have waged numerous wars against Islam, they have planned conspiracies and yet they have never been able to produce ?even one Sura like that of the Qur'ān. Can any miracle performed be better than this

However, instead of using their reason, the unbelievers, accused the Prophet (p.b.u.h.) of fabricating the Qur'ān, saying that it is not the word of Allah, while the Qur'ān is the :eternal miracle of history. The verse says

Or do they say: 'He has forged it'? Say, 'Bring you then ten suras forged, like unto it, " "'!and call (to your aid) whomsoever you can, other than Allah, if you are truthful

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Sura Al-'Isrā', No. ۱۷, verse ۸۸ -۱

Sura Al-Baqarah, No. ۲, verse ۲۳ -۲

Sura Al-'Isrā', No. ۱۷, verse ۸۸ -۳

Ibid -۴

(۱۴) فإن لَّمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَآ أُنزِلَ بِعِلمِ اللَّهِ وَأَن لآ إِلَهَ إِلاَّ هُوَ فَهَلْ أَنتُم مُسْلِمُونَ

If then they do not answer your (call), know that it is sent down by the knowledge“ .۱۴
”?(of Allah, and that there is no Allah but He! Will you then submit (to Islam

Commentary: verse ۱۴

The unbelievers accused the Prophet (p.b.u.h.) of having learned the Qur'ān from someone. The Qur'ān answers them that the source of this Book is Divine Knowledge and nothing other than that. Sometimes they also said that he had written the Qur'ān while receiving help from others. This verse provides a firm answer to all those .accusations

:It says

If then they do not answer your (call), know that it is sent down by the knowledge of“
”?(Allah, and that there is no Allah but He! Will you then submit (to Islam

The noble Qur'ān is not a product of man's conjectural suppositions, imaginations, or contemplations, it is based upon Allah's Omniscience, recognizing no spatial, temporal, or racial boundaries and is not specific to only one particular generation for .it is based on Allah's Knowledge

Similar to the infinite knowledge of Allah, the secrets of the Qur'ān are infinite. Therefore, we must not waver in our opinion concerning the authenticity of the holy Qur'ān and in monotheism with regards to Allah because of infidelity and hesitation of .disbelievers

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(۱۵) مَن كَانَ يُرِيدُ الْحَيَاهَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لا يُبْخَسُونَ

(۱۶) أُوْلَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِى الأَخِرَهِ إِلاَّ النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ

Whoever desires the life of this world and its adornment, We shall pay them in full " .۱۵
".(the recompense for) their deeds therein, and they will not be defrauded therein

But) these are they for whom there is naught in the hereafter but the Fire; and) " .۱۶
".what they have wrought in it shall fail, and vain shall be what they were doing

Commentary: verses ۱۵–۱۶

Their reward for their good conduct will be delivered to them without any diminution in this world and they will be amply rewarded, which is healthy and favours gifted to them, but there would be no rewards for them in the Afterlife, for they had no intention of meriting Allah's approbation in their deeds and expected no .compensation in the Hereafter

They had only intended to have what they gain in this world and this they have :obtained. The verse says

Whoever desires the life of this world and its adornment, We shall pay them in full "
".(the recompense for) their deeds therein, and they will not be defrauded therein

The foregoing holy verses present adequate proofs to the unbelievers and deniers by .mentioning the reasons for the miracle of the Qur'ān

After the truth has been well-expounded and made crystal clear, some people abstain from submitting to it for their own material benefits. The Qur'ān refers to the fate of such people in this verse and in the one following by saying that those whose aims are simply to have a good and luxurious life are given their complete reward in this world .without losing anything

However, if their intention is to please Allah, they will be rewarded abundantly both in .this world and in the next

One could easily find examples of the above facts in his environment. The Western world, in its unceasing efforts, has split the unknown secrets of many sciences, thus controlling and dominating various forces in nature. It has attained affluence as a .result of its unity and its continuous struggle and resistance against difficulties

Thus, they will evidently reap the fruits of their labor and attain the fruits of victory. However, as their aim is solely confined to the worldly life, the natural consequences .of such acts will be only limited to the provisions of this material world

Therefore, in this verse the Qur'ān explicitly states that whatever they have done in this world (which are rewarded here) will be obliterated in the next world and they will get no rewards for whatever they have performed for all they have done for other :than Allah will become null and void. The verse says

But) these are they for whom there is naught in the hereafter but the Fire: and what) " ".they have wrought in it shall fail, and vain shall be what they were doing

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(۱۷) أَفَمَن كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ وَمِن قَبْلِهِ كِتَابُ مُوسَى إِمَاماً وَرَحْمَةً أُوْلَئِكَ يُؤْمِنُونَ بِهِ وَمَن يَكْفُرْبِهِ مِنَ الأَحْزَابِ فَالنَّارُ مَوْعِدُهُ فَلا تَكُ فِى مِرْيَةٍ مِنْهُ إِنَّهُ الْحَقُّ مِن رَبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لاَ يُؤْمِنُونَ

۱۷. "Is he then (like unto him) who has a clear proof from his Lord and follows him a witness from Him, and before it (is) the Book of Moses, a guide and a mercy (testifying it)? These believe in it; but whoever of the (different) parties disbelieves in it, the (Hell) Fire is the promised place; so be you not in doubt of it; verily it (the Qur'ān) is the truth from your Lord, but most of the people do not believe."

Commentary: verse ۱۷

Allah has offered more than adequate reasons as to why people must be believers. The Qur'ān is a miracle on its own and, at the same time, a person like Ali-ibn-Abi-Tālib (a.s.), is also a witness which testifies to its authenticity. Moreover, the Torah had also provided good tidings as to the emergence of the Qur'ān long before it was revealed.

Therefore, the Qur'ān inquires whether he who brings clear evidence from his Lord, who is supported by a testifying witness, who is commissioned by Allah, and before whom the Book of Moses (Torah) had come bringing revelations as the forerunner of future blessings to come and heralding his magnitude to be regarded as equal to those who lack all these qualities, signs, and proofs. The verse says:

Is he then (like unto him) who has a clear proof from his Lord and follows him a " witness from Him, and before it (is) the Book of Moses, a guide and a mercy

"...?(testifying it)

He is no one but the Prophet Muhammad (p.b.u.h.) and /bayyinah/ or the clear evidence he offers, is the glorious Qur'ān, and his witness, who testifies as to the truthfulness of his prophecy amongst the believers is none other than that righteous believer, Ali (a.s.), whose signs and characteristics had been depicted in the Torah long before his historical appearance. Therefore, the authenticity of his mission has :been verified in three ways

.First, the Qur'ān which is a clear evidence in his hands

Secondly, the previous holy Books which have precisely explained his signs, and whose adherents were very familiar with those signs during the era of the Prophet .(.(p.b.u.h

Thirdly, faithful followers, the leading figure of whom is Ali-ibn-Abi-Tālib (as.) who .testifies as to the truthfulness of his call and his words

Can one still doubt the authenticity of his call or compare him with others who claim to ?'be 'prophets

Then, it makes an allusion to truth-seeking individuals and calls on them to become believers, telling them to adhere to such a prophet who carries so many clear proofs. :It says

"... ;These believe in it ..."

Following this statement, the Qur'ān mentions the fate of the unbelievers saying whichever of the various groups denies him, will meet the Fire of the Inferno, as there :is its meeting place. It continues saying

but whoever of the (different) parties disbelieves in it, the (Hell) Fire is the … "
"… ;promised place

As is the case with the style of the holy Qur'ān in most situations, it addresses the people through addressing the Prophet (p.b.u.h.), at the end of the verse as a general lesson it teaches that since the circumstances are as such and the authenticity of his call has been confirmed by so many witnesses, there should not be the least shadow of doubt cast as far as his mission is concerned, for this is a truthful word on the part of Allah though many people, because of their ignorance, fanaticism and ego-centrism would remain unbelievers in his mission. The verse says:

so be you not in doubt of it; verily it (the Qur'ān) is the truth from your Lord, but … "
".most of the people do not believe

In summary, the verse refers to the privileges of Islam and the Muslims, the righteous ones, and their reliance upon sound reasoning for choosing this divine school of thought, while, simultaneously, it also explains the wicked and evil destiny of the arrogant unbelievers.

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(۱۸) وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِباً أُوْلَئِكَ يُعْرَضُونَ عَلَى رَبِّهِمْ وَيَقُولُ الاَشْـهَادُ هَؤُلآءِ الَّذِين كَذَبُوا عَلَى رَبِّهِمْ أَلاَ لَعْنَهُ اللَّهِ عَلَى الظَّالِمِينَ

۱۸. "And who is more unjust than he who forges a lie against Allah? (On the Day of Resurrection) these will be presented before their Lord and the witnesses (the prophets and angels) will say: 'These are those who lied against their Lord!' Beware! the curse of Allah is on the unjust."

Commentary: verse ۱۸

The Court of the Resurrection contains many witnesses:

A) The Lord who is a witness to all of our conduct:

"Verily, Allah is a witness for everything."(۱)

B) The Blessed Prophet (p.b.u.h.):

"How will it be then when We bring from every People a witness, and We bring you a witness over those witnesses? (۲)

C) The Immaculate Imams (a.s.)

"And thus have We made you an Ummah of middling stand that you may be witnesses over mankind,…"(۳) According to some Islamic traditions, what is meant by Ummah (nation) here are the Immaculate Imams, for other individuals in the nation are not eligible for serving as witnesses on that Day owing to their lack of knowledge and their not being infallible.

۱- Sura Hajj, No. ۲۲, verse ۱۷

۲- Sura Nisā, No. ۴, verse ۴۱

۳- Sura Al-Baqarah, No. ۲, verse ۱۴۳

D) The Angels, "And every soul shall come forth, with each will be a driver, and a witness." (1)

On the Day of Resurrection every person will be accompanied with two angels; one of them drives him and the other is a witness over him.

E) The Earth: "On that Day, she (the earth) will recount (all) her news." (2)

F) Conscience: "Read your book; your own self is sufficient as a reckoner against you this Day." (3)

G) One's Bodily Organs: "On the Day (of Resurrection), their tongue, and their hands, and their feet shall bear witness against them as to what they used to do." (4)

H) Time: Imam Sajjād (a.s.) states in the sixth prayer of the Sahifa that:

"Today (on the Day of Resurrection) is a new day which will testify as to the kind of conduct we have had."

I) Performance: "...and what they had done they shall find present (there),..." (5)

Question: The Qur'ān has employed the word /'aẓlamu/ when referring to many sins while the utmost oppression must be one and not more than one. Why is it so?

Answer: This inference is used in ۱۵ cases, all of which are concerned with spiritual mental deviations irrespective of polytheism, false accusations, covering up the truth and withholding it, and obstruction of the way and of the remembrance of Allah. Therefore, the most important of the oppressions is intellectual, cultural, and ideological.

1- Sura Qāf, No. ۵۰, verse ۲۱

2- Sura Zilzāl, No. ۹۹, verse ۴

3- Sura Al-'Isrā', No. ۱۷, verse ۱۴

4- Sura Nūr, No. ۲۴, verse ۲۴

Sura Kahf, No. ۱۸, verse ۴۹ -۵

The Qur'ān in this verse, as well as in a few verses which come later, explains the situation, profile, and the fate of those who falsely accuse Allah as follows: The most oppressive individual is he who is deprived of Divine favors, denies the Day of Resurrection, distorts facts, obstructs the way of Allah and is neither able to escape .Allah's domination in this world nor to seek assistance on the Day of Resurrection

He is the one whose punishment is multi-fold, his life has gone with the wind, his .endeavors have become null and void, and his life and soul have become lost

Therefore, false accusations against Allah are the greatest of the unjust. Writers and preachers of religion must be on guard against wrong words and their writings and keep in mind the fact that there are many witnesses who will testify as to what they :have said and written on the Day of Resurrection. The verse says

And who is more unjust than he who forges a lie against Allah? (On the Day of " Resurrection) these will be presented before their Lord and the witnesses (the prophets and angels) will say: 'These are those who lied against their Lord!' Beware! ".the curse of Allah is on the unjust

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(۱۹) الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجاً وَهُمْ بِالأخِرَهِ هُمْ كَافِرُونَ

Those who hinder (people) from the path of Allah and seek to make it crooked, " .۱۹
".and they are themselves unbelievers as to the hereafter

Commentary: verse ۱۹

Enemies obstruct the Path of Allah through various methods including heresy, false accusations, personal interpretations, forging traditions, provoking skepticism, emptying mosques, abandoning and neglecting the teaching of Ahl-ul-Bayt, standing in the way of good conduct, fabricating pretexts to justify immoral entertainment, setting forth insignificant issues of hero worship, recommending and propagating falsehood, humiliating faithful believers, forbidding what has been allowed by religion, giving undue appreciation and recommendation of what is not appropriate, glorifying .despots, etc

Among the clear examples of obstruction of Allah's Path, one may cite closing the gate of the 'House of Allah', closing the 'House of the men of Allah,' and the 'House of the Ahl-ul-Bayt of the Prophet (p.b.u.h.)' as well as that of the immaculate and just .leaders

The enemy obstructs the Path first, and if he is unable to do so, he diverts the course :leading to the Path. The verse says

Those who hinder (people) from the path of Allah and seek to make it crooked, and "
".they are themselves unbelievers as to the hereafter

(۲۰) أُوْلَئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِى الاَرْضِ وَمَا كَانَ لَهُمْ مِن دُونِ اللَّهِ مِنْ أَوْلِيَآءَ يُضَاعَفُ لَهُمُ الْعَذَابُ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ

۲۰. " They will in no wise frustrate (His design) on the earth, nor shall there be for them any protectors besides Allah! The penalty will be doubled for them. They could not bear to hear (the truth), and they used not to see (it)."

Commentary: verse ۲۰

How can one reconcile the issue of the manifestation and multiplication of Allah's punishment with Divine justice which seem to be incompatible with each other?

Answer: He who misleads others, owing to his power and position, naturally must be held responsible for their faults.

Thus, the sin committed by knowledgeable people, because of their social function, is manifold when compared to that committed by ordinary people and this is identical with justice. Any way, the oppressors are under the yoke of the Divine wrath and power, and will meet their own doom. The holy verse says:

" They will in no wise frustrate (His design) on the earth, nor shall there be for them any protectors besides Allah! The penalty will be doubled for them. They could not bear to hear (the truth), and they used not to see (it)."

Those who make false accusations must forget and give up the idea that being the support of despots and being among their entourage will save them.

p: ۲۰۰

(۲۱) أُوْلَئِکَ الَّذِینَ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُم مَا کَانُوا یَفْتَرُونَ

(۲۲) لا جَرَمَ أَنَّهُمْ فِی الاَخِرَهِ هُمُ الاَخْسَرُونَ

۲۱. " These are they who have lost their own selves, and that which they used to invent has failed them."

۲۲. " Assuredly, they will be the greatest losers in the Hereafter."

Commentary: verses ۲۱–۲۲

In Islamic culture, the world is compared to a marketplace where people are salesmen and the purchasing group consists of Allah, the Satan, one's passionate self, etc., the number of which is numerous. The merchandise is the soul, property and performance.

This merchandise is on offer at an expensive or cheap price. Hence the words /'ajr/ (recompense), /θawāb/ (reward), /ḍi'f/ and /'iḍ'āf/, are used frequently in the Qur'ān to mean recompense; while the terms /xusr/ (loss) and /xusrānun mubīn/ (manifest loss) and /axsarīn/ (the most losers) are used about damage. The important warning is that we know that every loss can be compensated except the passage of one's lifetime which cannot be redeemed. The holy verse says:

" These are they who have lost their own selves, and that which they used to invent has failed them."

Sometimes, wealth and property, position and power or one's social status are lost. At other times, man himself and his humanity are lost which is the greatest of all losses.

Therefore, worldly losses can be compensated but losses incurred in the Hereafter cannot be replaced. The verse says:

" Assuredly, they will be the greatest losers in the Hereafter."

(٢٣) إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَى رَبِّهِمْ أُوْلَئِکَ أَصْحَابُ الْجَنَّهِ هُمْ فِيهَا خَالِدُونَ

٢٣. " Verily those who believe and work righteousness, and humble themselves before their Lord, they will be Companions of the Garden, (paradise), they will abide therein for ever."

Commentary: verse ٢٣

The Qur'ānic word /axbatū/, is derived from /xabt/ which means both submission and humility as well as comfort and confidence.

Reward and encourage have also been mentioned along with warnings and threats.

Following the aforementioned verses which explained the fate of those who are involved in giving false accusations, this verse exposes the profile of those involved in righteous deeds. It implies that those who believe and perform righteous acts and behave well, who submit themselves before Allah and are confident of His promises, will be among the Companions of Paradise, remaining there forever. The verse says:

" Verily those who believe and work righteousness, and humble themselves before their Lord, they will be Companions of the Garden, (paradise), they will abide therein for ever."

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p: ٢٠٢

(۲۴) مَثَلُ الْفَرِيقَيْنِ كَالاَعْمَى وَالاَصَمِّ وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا أَفَلا تَذَكَّرُونَ

The similitude the two parties is like the blind and the deaf, and the seeing (ones) " .۲۴ "?and the hearing (ones). Are they equal in likeness? Will you not then admonish

Commentary: verse ۲۴

As one's body has eyes and ears, one's heart also has eyes and ears and as the blind and the deaf do not perceive the sensations of the world and do not enjoy them, obstinate individuals also stop enjoying the Divine acquaintance and do not enjoy it. Therefore, the Qur'ān inquires whether the deaf and the blind are equal to the hearing and the seeing in the eyes of a wise man. And as they are not equal, the faithful and the unbeliever are not identical either. Do you not meditate in this matter :so as to attain to the truth? The verse says

The similitude the two parties is like the blind and the deaf, and the seeing (ones) and " "?the hearing (ones). Are they equal in likeness? Will you not then admonish

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Section ۳

Point

The Ministry of Noah

Noah exhorts the people believe in and worship only the One Ture God – Noah is rejected and charged the people and as imposter – Noah warns the people of the punishment from Allah

(۲۵) وَلَقَدْ أَرْسَلْنَا نُوحاً إِلَى قَوْمِهِ إِنِّى لَكُمْ نَذِيرٌ مُبِينٌ

(۲۶) أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّى أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ

۲۵. "And verily, We sent Noah to his people, (saying):

'I am a plain warner for you'."

۲۶. "That you serve none but Allah; verily, I do fear for you the penalty of a painful day".

Commentary: verses ۲۵-۲۶

Haḍrat Noah is the first prophet among those possessors of determination /'ulul 'azm/ i.e., among the major prophets, who stood up against polytheism and idol worship, and as the human generation traces its genealogy back to him after the drowning of the unbelievers, he is addressed as the second Adam and, since his life-time was longest comparing that of other prophets, he is called Master of the Prophets. Allah, the Gracious, has told the story of the prophets of the past to warn the unbelievers and to soothe the Prophet (p.b.u.h). Taking up the story of Noah, the Qur'ān says that he was sent to his people so as to warn them against worshipping other than Allah.

The verse says:

".'And verily, We sent Noah to his people, (saying:) 'I am a plain warner for you "

He started His call in a sincere manner inviting them to accept monotheism because it was the most supreme ideal, for no other act of worship would be accepted before :the All-knowing Allah, the sole and only Creator of the world. The verse says

".That you serve none but Allah; verily, I do fear for you the penalty of a painful day "

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(۲۷) فَقَالَ الْمَلأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا نَرَاكَ إِلاَّ بَشَراً مِثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلاَّ الَّذِينَ هُمْ أَرَاذِلُنَا بَادِيَ الرَّأْيِ وَمَا نَرَى لَكَمْ عَلَيْنَا مِن فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ

Then the chiefs of those who disbelieved among his people said: 'We do not see " .۲۷ (in) you but a man like ourselves, nor do we see that any follow you but those who are the meanest among us, at first thought, nor do we see (in) you any excellence over "'!us; nay, we think you are liars

Commentary: verse ۲۷

The opponents of the truth sometimes belittle and endeavor to weaken the Divine leaders. They claim that prophets are men like others and not superior to them. The :verse says

Then the chiefs of those who disbelieved among his people said: 'We do not see (in) " "... ,you but a man like ourselves

At other times, humiliating the prophets' followers, they claim that they are some :unimportant and insignificant people. The verse continues saying

nor do we see that any follow you but those who are the meanest among us, at ... " "... ,first thought

At other times, they despise the entire school claiming that the adherents of this :school are naive and superficial who lack any depth of vision. The verse says

"'!nor do we see (in) you any excellence over us; nay, we think you are liars ..."

Arrogant people often detest being equal with the masses, especially with those who are deprived. Usually, the aristocrats have always allied themselves with the opponents of the prophets but those who take less interest in worldly affairs, become believers more quickly and are more decent.

Therefore, the opponents of the prophets lack reasoning and whatever they claim is based on conjecture, speculation and on hallucinations.

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(۲۸) قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِن كُنْتُ عَلَى بَيِّنَهٍ مِن رَبّی وءَاتَانِی رَحْمَهً مِنْ عِندِهِ فَعُمّيَتْ عَلَيْكَمْ أَنُلْزِمُكَمُوهَا وَأَنتُمْ لَهَا كَارِهُونَ

He said: "O my People! Bethink you, if I be upon a clear proof from my Lord, and " .۲۸ He has grant me mercy from His Presence, but has been obscured for you; shall we "?compel you to (accept) it while you are averse to it

Commentary: verse ۲۸

This holy verse provides answers to two objections of the unbelievers which were .raised in the foregoing verse

The unbelievers used to say that Noah (a.s.) was a man like themselves. This verse answers that although in appearance the prophets are like the unbelievers, they have merited Allah's particular approbation since they receive revelations and perform .miracles

The unbelievers would say that the followers of Haḍrat Noah (a.s.) were some simple minded, short sighted, and naive people. The verse answers that such was not the case, although apparently they were weaker than the unbelievers, they had become believers through witnessing the proofs shown to them by their prophet. Their .conviction, indeed, was not baseless and without reason

Despite all the false accusations and groundless protests, the prophets have always displayed a tolerant attitude towards their foes and they still took recourse to logic, .reasoning and appeal to their emotions

Of all the things required of the prophets, offering proofs to the people and performing miracles combined with decisive reasoning leave no room for any excuses. Nothing must

withhold people from exercising their free choice. Once they stick to their beliefs, they will prosper and once they refuse to do so they will be tormented. There is no compulsion in that. The verse says:

"He said: "O my People! Bethink you, if I be upon a clear proof from my Lord, and He has grant me mercy from His Presence, but has been obscured for you; shall we compel you to (accept) it while you are averse to it?"

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(۲۹) وَيَا قَوْمِ لآَ أَسْأَلُكَم عَلَيْهِ مَالاً إِنْ أَجْرِىَ إِلاَّ عَلَى اللَّهِ وَمَا أَنَاْ بِطَارِدِ الَّذِينَ ءَامَنُوا إِنَّهُم مُلاَقُوا رَبِّهِمْ وَلَكِنّى أَرَاكُمْ قَوْماً تَجْهَلُونَ

۲۹. " And O' my People! I ask you no wealth for it. My reward is only upon Allah, and I will not drive away those who believe, (for) verily they shall meet their Lord, but I see you are an ignorant people."

Commentary: verse ۲۹

The secret of a preacher's success is his lack of over expectation with regard to people and not letting himself be stymied by the objections of the wealthy corrupt classes.

If the prophets were seeking illegitimate profits, they would call on the aristocrats and not the poor, on the princes not on the paupers. The followers of the prophets are the oppressed people and they never neglect them.

The prophets are never greedy for the people's property. Their sole purpose, according to their mission is to save the people from their ignorance and from the Divine punishment. The verse says:

" And O' my People! I ask you no wealth for it. My reward is only upon Allah, and I will not drive away those who believe, (for) verily they shall meet their Lord, but I see you are an ignorant people."

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(۳۰) وَيَا قَوْمِ مَن يَنصُرُنِى مِنَ اللَّهِ إِن طَرَدتُّهُمْ أَفَلَا تَذَكَّرُونَ

And O my people! Who will help me against Allah if I drove them away? Will you " .۳۰ "?not then reflect

Commentary: verse ۳۰

The Qur'ān further explains the situation in this verse, and from the tongue of the prophet to his people, it implies that if he cast out this group, who in this world can :come to his assistance in that great Court of Justice? The verse says

"... ?And O my people! Who will help me against Allah if I drove them away "

Driving out the righteous and faithful believers is no easy matter. They can bear witness against the prophet on the Day of Resurrection and no one will be able to defend him then, while, at the same time, the Divine punishment might also face him in this world. And contemplating this would lead to knowledge that whatever the :prophet said was identical with the truth. The verse says

"?Will you not then reflect ..."

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(۳۱) وَلآ أَقُولُ لَكُمْ عِندِی خَزَآئِنُ اللَّهِ وَلآ أَعْلَمُ الْغَیْبَ وَلآ أَقُولُ إِنِّی مَلَكٌ وَلآ أَقُولُ لِلَّذِینَ تَزْدَرِی أَعْیُنُكُمْ لَن یُؤْتِیَهُمُ اللَّهُ خَیْراً اللَّهُ أَعْلَمُ بِمَا فِی أَنفُسِهِمْ إِنِّی إِذاً لَمِنَ الظَّالِمِینَ

۳۱. "And I do not say to you (that) Allah's treasures are with me; nor do I know the Unseen, nor do I claim to be an angel; nor do I say, about those whom your eyes do despise, (that) Allah will never grant them any good. Allah is well aware of what is in their hearts; (for) verily then I should be of the unjust."

Commentary: verse ۳۱

Knowledge of Unseen, regarding anything and every condition, is absolutely with Allah. The Qur'ān says: "And with Him are the keys of the Unseen. None but He knows them …"(۱) which means that the keys to the invisible world are in His Own authority. However, due to Divine Providence and according to the Divine Will, men of Allah will sometimes find windows opened up for them. The Qur'ān in regard to this fact says: "These are of the tidings of the Unseen which We reveal unto you. …"(۲)

Therefore, Allah's prophets are knowledgeable about the invisible world as the Qur'ān states: "The Knower of the Unseen! So He does not reveal His secrets to any," "Except to him whom He chooses as an apostle…"(۳). This verse means

p: ۲۱۲

۱- Sura Al-An'ām, No. ۶, verse ۵۹

۲- Sura Hūd, No. ۱۱, verse ۴۹

۳- Sura The Jinn, No. ۷۲, verses ۲۶, ۲۷

that He is knowledgeable about the invisible world, and no one is aware of this knowledge of the invisible except those whom He has selected from among His .prophets

Not only the knowledge of the invisible world is His own prerogative but the power to perform extraordinary works also rests with Him, though Allah can and will bestow something of whatever aspect of His power which He deems worthy upon anyone He chooses and to the extent that He wishes. For example, it is mentioned in the Qur'ān (that death and life are in His Power: "Verily, it is He who makes one die and live".(۱

However, the Qur'ān also says that Haḍrat 'Isā (a.s.) made the dead live with His permission "I make the dead live with His permission."(۲) Although Allah takes lives ("Allah takes the souls..."(۳

yet angels take lives with His permission: "The angel of death shall cause you to die, ..."(۴) And although He is the sole Creator of all, "Allah is the Creator of every thing ,(..."(۵

But Haḍrat 'Isā creates, however, with His permission: "...and when you did make of (clay a thing like the shape of a bird, by My leave, ..."(۶

Theological research has shown that no one individual existing among the jinn and mankind can have access to the science of the invisible world apart from a limited amount of it which depends upon their potentialities. This type of knowledge in relation to them is not a science of the invisible after it is bestowed on them although it might be so for others. On the other hand, Allah has made the prophets and the Imams

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Sura An-Najm, No. ۵۳, verse ۴۴ -۱
Sura 'Āl-i-'Imrān, No. ۳, verse ۴۹ -۲
Sura Az-Zumar, No. ۳۹, verse ۴۲ -۳
Sura As-Sajdah, No. ۳۲, verse ۱۱ -۴

۵- Sura Ar-Ra‘d, No. ۱۳, verse ۱۶

۶- Sura Al-Mā’idah, No. ۵, verse ۱۱۰

knowledgeable about the invisible world and aware of the past and future. For example, the blessed Prophet (p.b.u.h.) had foretold the news of the 'Imamat' of twelve persons, the sufferings inflicted on them, the intentional disappearance of Haḍrat Mahdī (a.s.) and his reappearance, the events occurring during the last days, the establishment of his government, and the resurrection of the dead on the Day of Judgment, other similar matters have also been passed down to us from the other Imams (a.s.). Without doubt whatever has not been given to us in this respect is due to the lack of capacity on the part of the average man or has been withheld for reasons (known only to Allah.(١)

At the end of the verse, the Qur'ān goes back to the subject of oppressed believers, emphasizing that the prophet cannot say that those whom the disbelievers despise will not be rewarded by Allah. On the contrary, the blessings of this world and those of the next belong to the oppressed even though they are empty handed in this world. It is the wrongdoers who in their infatuation with the world consider goodness to be confined to wealth, position, youth, and the like, demonstrating their lack of knowledge of the truth and its true meaning. Even if one assumes that the oppressors are right and that the oppressed are indeed wretches, still Allah is more aware than us of what is in their minds, for we know nothing about them except what is indicative of their good faith and sincerity, and thus we are obliged to accept them. I am only required to judge and relate with men based on their outward

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Refer to Bihār-ul-'Anwār, vol.٣۵ p.۴٢٠, 'Usūl ul Kāfī, vol.١, p.٢٢۵ Yanābī' ul Mawaddah, -١ vol.١, p.۶٠۵; Kashf-ul Ghumma, vol.٣, p.٣۴٠, Safīnat-ul-Bihār 'Uyūn Akhbār-ur-Riḍā, vol.٢, p.٢٣٧; Kitāb al Ṣirāt ul Ḥaqq, vol.٣ p.٣۴٠, 'Uyūn-i-Akhbār-ur-Riḍā, vol.٢, Nahjul Balāqah and Ḥaqāyiq by Ibn Shahr-'Āshūb, and other books regarding the .'Knowledge of the Imams

behavior, judging a man on the basis of his inward nature belongs to Allah alone, and :if I act otherwise, I will certainly be among the oppressors. The verse says

And I do not say to you (that) Allah's treasures are with me; nor do I know the" Unseen, nor do I claim to be an angel; nor do I say, about those whom your eyes do despise, (that) Allah will never grant them any good. Allah is well aware of what is in ".their hearts; (for) verily then I should be of the unjust

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(۳۲) قَالُوا يَانُوحُ قَدْ جَادَلْتَنَا فَأَكْثَرْتَ جِدَالَنَا فَأْتِنَا بِمَا تَعِدُنَآ إِن كُنْتَ مِنَ الصَّادِقِينَ

۳۲. "They said: 'O' Noah! You have disputed with us and multiplied disputation with us. Bring us then what you have promised us (of divine punishment), if you are truthful'."

Commentary: verse ۳۲

Disputes are only valuable whenever they are honestly in pursuit of the truth and done in a respectful and polite manner; as the Qur'ān says: "...and argue with them in the best manner."(۱)

If the dispute is based on what is wrong, it is of no value, as the holy Qur'ān says: "... and they disputed by means of the falsehood in order to stamp out the truth thereby. ..."(۲)

Thus, as the unbelievers did not have logic on their side and accepted no logical arguments, they sought to bring the debate to and end by telling him to bring unto them what he had promised. The verse says:

"They said: 'O' Noah! You have disputed with us and multiplied disputation with us. Bring us then what you have promised us (of divine punishment), if you are truthful'."

Therefore Haḍrat Noah (a.s.) cursed them after they had made their declaration that they wanted him to send down their destruction.

۱- Sura An-Nahl, No. ۱۶, verse ۱۲۵

۲- Sura Ghāfir, No. ۴۰, verse ۵

(۳۳) قَالَ إِنَّمَا يَأْتِيكُم بِهِ اللَّهُ إِن شَآءَ وَمَآ أَنتُم بِمُعْجِزِينَ

۳۳. “He said: ‘Verily Allah will bring it to you, if He wills, and you will not be able to frustrate (it).’”

Commentary: verse ۳۳

Noah replies that the realization of the punishment for their heedlessness and obstinacy is not up to him but it is dependent upon the Will of Allah. He himself is only a messenger and a sincere servant of the Almighty.

They should beware, however, that when the command for the punishment is issued they cannot escape His power for they are at His mercy and they will not be able to take refuge anywhere. The verse says:

“He said: ‘Verily Allah will bring it to you, if He wills, and you will not be able to frustrate (it).’”

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(۳۴) وَلاَ يَنفَعُكَمْ نُصْحِى إِنْ أَرَدْتُّ أَنْ أَنصَحَ لَكَمْ إِن كَانَ اللَّهُ يُرِيدُ أَن يُغْوِيَكَمْ هُوَ رَبُّكَمْ وَإِلَيْهِ تُرْجَعُونَ

And my advice will not profit you, should I intend to give you advice, if Allah wills to " .۳۴
".lead you astray. He is your Lord and unto Him you will be returned

Commentary: verse ۳۴

Noah said that his advice would have been of no use to them even though he .sincerely wished to counsel them

The punishment and retribution of the evildoers is up to Allah, and prophets are .nothing but agents for conveying the Divine message and admonishing the people

There is no way for man to resist or escape Divine justice and punishment, for Allah's Will overcomes all other wills. Even if one is not punished in this world, Allah will deal .with him on the Day of Resurrection, and then he will see the final result of his deeds

However, the Arabic word /nush/ refers to the saying or deed by which sincere reformation is achieved, and the Arabic word /qayy/is called to that kind of ignorance which has its roots in corrupt and evil convictions. The difference between /'iḍlāl/ and /'iqwā/ is that the doer of the former knows the destination but he has lost the way, while with respect to /'iqwā/ the aim and intention are both unknown. Attributing the actions of /'iḍlāl/ and /'iqwā/ to Allah is in the way of punishing those who are misled because of the obstinacy and corruption of their character. It does not mean that .from the beginning and without prior premise Allah goes on leading one astray

(۳۵) أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنِ افْتَرَيْتُهُ فَعَلَيَّ إِجْرَامِي وَأَنَاْ بَرِيءٌ مِّمَّا تُجْرِمُونَ

Or they say: 'He has forged it.' Say: 'If I have forged it, upon me is my sin, and I am" .۳۵
".'quit of the sins you commit

Commentary: verse ۳۵

Some of the unbelievers among the Quraysh claimed that these stories of the prophets had been fabricated by the Prophet himself (p.b.u.h.) which he then attributed to Allah. The Almighty instructs him to tell them that if he had fabricated them, it would be he alone who would suffer the consequences and they would not be held responsible, but the converse is also true with respect to their transgressions, that he is just as free of responsibility for their sins and offences. His duty is only to convey the message and nothing else, whether or not they accepted or rejected it. :The verse says

Or they say: 'He has forged it.' Say: 'If I have forged it, upon me is my sin, and I am "
".'quit of the sins you commit

Apparently because of the Qur'ānic word /qul/, which means 'say', and owing to the news about the unbelievers of Mecca and the Prophet of Islam, the verse relates to the Apostle of Islam (p.b.u.h.). Anyway, he who commits an act will only be held responsible and it is no one else's fault. The Prophet (p.b.u.h.) will not be involved in their sins either. The fact that they did not accept the faith and attributed false accusations to the Qur'ān, calling the Prophet a liar, all together resulted in grievous consequences while on his part, he had performed his mission in admonishing and .conveying the message to them

The Arabic term /'ijrām/ and /jurm/ mean the picking of unripe fruits and which .thereafter have been referred to whatever indecent behavior or offence or sin

Section ۴

Point

The Fate of Those Who disbelieved Noah

Noah directed to make an Ark – People of Noah scoff at Noah – The Deluge – Noah's people drowned – Noah and his companions in the Ark saved.

(۳۶) وَأُوحِیَ إِلَی نُوحٍ أَنَّهُ لَن یُؤْمِنَ مِن قَوْمِکَ إِلاَّ مَن قَدْ ءَامَنَ فَلاَ تَبْتَئِسْ بِمَا کَانُوا یَفْعَلُونَ

۳۶. "And it was revealed unto Noah: 'None of your people will believe except those who have already believed, so do not grieve as to what they used to do.'"

Commentary: verse ۳۶

The previous holy verses thoroughly covered the stage of inviting the people to the religion on Divine unity and Noah's indefatigable propagation and dissemination of the Divine message which he accomplished using all the devices he had available. This verse deals with the second stage of the campaign; the final stage of the propagation phase.

Here, the second phase of the campaign has not been dealt with, it is the end of the propagation stage, and the second stage is the preparation for the Divine purge.

At first, we read that it was revealed to Noah that no one else except those who had already adhered to him would become believers. The verse says:

"And it was revealed unto Noah: 'None of your people will believe except those who have already believed, …"

Reference is here made to the fact that alignments had already been made and finalized and no further call or

reformation would have been useful, hence a state of readiness for the upheaval and .the purge must be declared

Towards the end of the verse, consoling Noah, the Qur’ān implies that he should not :despair at all despite whatever wrongful deeds they used to do. The verse says

”.’so do not grieve as to what they used to do …“

In the meantime, one can infer from this verse that Allah made those aspects of the knowledge of the secrets of the Unseen that He had deemed necessary, accessible so .that His prophet should know

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(۳۷) وَاصْنَعِ الْفُلْکَ بِأَعْيُنِنَا وَوَحْيِنَا وَلا تُخَاطِبْنِى فِى الَّذِينَ ظَلَمُوا إِنَّهُم مُّغْرَقُونَ

And make you the Ark under Our eyes, and as We reveal; and address Me not “ .۳۷ ”.about those who are unjust; verily they shall be drowned

Commentary: verse ۳۷

At any rate, this unruly and obstinate group must be punished with the kind of punishment that would remove their polluting existence from the entire world, thus .liberating the faithful believers from their yoke

At first, the Qur’ān implies that Allah commanded Noah to build an Ark according to :His order and in His presence. The verse says

”... ;And make you the Ark under Our eyes, and as We reveal “

Towards the end of the verse, Noah is warned against any form of mediation on behalf of the oppressors. Saying to him that he should not ask for any amnesty or clemency for they are certainly condemned to chastisement and to be drowned as :soon as they are convicted. The verse says

”.and address Me not about those who are unjust; verily they shall be drowned ...“

One can very easily infer from this sentence that taking up the act of mediation requires certain preconditions which, when they are lacking in someone, even Allah’s .prophet is not rightful to mediate on his behalf

(۳۸) وَيَصْنَعُ الْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلأٌ مِن قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِن تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنكُم كَمَا تَسْخَرُونَ

And he began making the Ark; and whenever the chiefs of his people passed by " .۳۸ him they scoffed at him. He said: 'If you scoff at us, we (too) shall surely scoff at you, ".' as you scoff

Commentary: verse ۳۸

Let us briefly discuss the situation of Noah's People. Instead of taking Noah's call seriously for a moment, and allowing some room for accepting the probability of the truth of his repeated calls which might have had their origins in Divine Providence and that the subject of punishment through storms might be serious, Noah's people went on mocking and ridiculing as is the case with all arrogant and vainglorious people, however he went on building the Ark. Whenever some of his people passed by him they would watch Noah and his companions struggle to prepare the timber, nails and other ship-building instruments, and they would laugh and ridicule them. The verse :says

And he began making the Ark; and whenever the chiefs of his people passed by him " "... .they scoffed at him

However, Noah pursued his goal with an extraordinary persistence whose origins lay in his faith, and paying no attention to what they said, he made rapid progress in his efforts. Day after day, the structure of the ship came closer and closer to completion. Noah would sometimes raise his head, and told them this short out expressive statement: "You ridicule us today, but we will surely do the same thing to you

soon, the day when you are caught, lost and wandering in the storm, terrified, running in all directions with no shelter, crying in the midst of the waves, begging for mercy, the believers then and there will laugh at your negligence, and ignorance." The verse :says

".' He said: 'If you scoff at us, we (too) shall surely scoff at you, as you scoff ..."

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(۳۹) فَسَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخزِيهِ وَيَحِلّ عَلَيْهِ عَذَابٌ مُقِيمٌ

So you shall know soon to whom a Penalty (that) will confound him comes, and " .۳۹
".upon whom there shall fall a lasting Penalty

Commentary: verse ۳۹

Point

The meaning of the punishment which is modified by the term /yuxzīhi/ is the devastating worldly punishment, i.e. their being drowned which would humiliate and belittle them, whilst the meaning of the term /'aŏābun muqīm/ is the punishment to be :imposed on the Day of Resurrection. The verse says

So you shall know soon to whom a Penalty (that) will confound him comes, and upon " ".whom there shall fall a lasting Penalty

In some Islamic narrations, one reads that forty years prior to the appearance of the storm, a type of disease had spread among the women of the People of Noah which had prevented them from giving birth to children. This event, in fact, marked the .beginning of their punishment

:Noah's Ark

Noah's Ark, undoubtedly, was not an ordinary ship and its manufacture in those days with the technology of the time was not easily accomplished. It was a large vessel which, in addition to the believers, accommodated pairs of an extremely wide variety of animals, it also carried a large amount of food supplies for the human passengers, as well as food for the

animals which was unprecedented for that time. In particular, this ship had to be safely navigated through a sea that covered the entire world with mountain-sized waves and still remain intact. In their commentaries, some Qur’ān commentators have expressed their admiration for the magnitude of the ship. Refer to the comments of Majma‘-ul-Bayān for further information.

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(۴۰) حَتَّى إِذَا جَآءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِن كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلاَّ مَن سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ ءَامَنَ وَمَآ ءَامَنَ مَعَهُ إِلاَّ قَلِيلٌ

Thus it was) till, when Our Command came, and the oven gushed forth (water)!) " .۴۰ We said: "Embark therein, of each kind a pair, and your family (apart from your wife and a son) – except for those him against whom the Word has already passed – and ".whoever believed. But there believed not with him but a few

Commentary: verse ۴۰

:The Onset of the Flood

In the previous verses, we noted how Noah and the true believers became occupied in building the Ark of Salvation and, while subjected to all kinds of difficulties and sarcasms of the arrogant unbelieving majority, they prepared themselves for the flood. Here, the Qur'ān expounds upon the third highlight or the climax of the story which relates to the punishment inflicted upon this oppressive nation. First of all, it says that this situation continued until Allah's command was issued and the dawning of the divine punishment appeared, and waters of the earth gushed forth. The verse :says

"... !(Thus it was) till, when Our Command came, and the oven gushed forth (water) "

Those people who were inattentive and unaware probably noticed the bubbling water in their wells, but, as usual, they did not heed these Divine warnings much less try to understand their meaning. They probably did not pay any

attention to it at all to see if a cataclysm was about to occur, and maybe to at least .entertain the possibility that Noah's warnings might be real

At this time, the Command was issued to Noah that he should put a pair of each animal on the Ark so that they would not be exterminated in the flood. And that he, his family, except those for whom word had already had been marked for their punishment, and the believers should board the Ark of Salvation. However few were :those who had believed in him. The verse says

We said: "Embark therein, of each kind a pair, and your family (apart from your … " wife and a son) – except for those him against whom the Word has already passed – ".and whoever believed. But there believed not with him but a few

This verse, on the one hand, refers to the wife of Noah and his son 'Kan'an', who, deviating from the path of belief and being in collaboration with the sinners, had .broken off their relationship with Noah and were not entitled to embark on the Ark

On the other hand, it refers to the limited success that Noah (a.s.) had had in persuading people to follow his way of life during his long years of continuous struggle .that had resulted in getting only a small number of believers

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(۴۱) وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرِيهَا وَمُرْسَاهَا إِنَّ رَبِّی لَغَفُورٌ رَحِيمٌ

۴۱. “And he (Noah) said: ‘Embark in it! In Allah’s Name shall be its sailing and its berthing. Verily my Lord is the Forgiving, the Merciful’.”

Commentary: verse ۴۱

Noah assembled his relatives and companions quickly and as the time of the devastating storm and the striking Punishment approached, he ordered them to embark in the name of Allah and to remember Allah both when the Ark was in motion or standing still for He is the All Forgiving, the All Compassionate. The verse says:

“And he (Noah) said: ‘Embark in it! In Allah’s Name shall be its sailing and its berthing. Verily my Lord is the Forgiving, the Merciful’.”

Owing to His blessings, Allah had made these instruments available to you, His faithful servants, and because of His forgiveness, He may pardon your offences.

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p: ۲۲۹

(۴۲) وَهِیَ تَجْرِی بِهِمْ فِی مَوْجٍ کَالْجِبَالِ وَنَادَی نوحٌ ابْنَهُ وَکَانَ فِی مَعْزِلٍ یَا بُنَیَّ ارْکَبْ مَعَنَا وَلاَ تَکُن مَعَ الکَافِرِینَ

۴۲. "So, it sailed with them amid waves like mountains. And Noah called out to his son and he was aloof: 'O my son! Embark with us and be not with the unbelievers'."

Commentary: verse ۴۲

At long last, the final moment arrived and the Command for the punishment of this unruly nation was issued. Dark and ominous clouds darker than the darkest night covered the entire sky, massing on top of each other in an unprecedented manner. There was the terrible clap of thunder and the flash of lightning ceaselessly filled up the sky. They informed of a great disaster mounting in magnitude and terrible in character.

It started raining. The droplets grew bigger and bigger in size. The level of underground water rose and gushing fountains emerged everywhere.

The surface of the earth was soon turned into an ocean, and with the wind howling, mountain-like waves raged over this ocean, rising over each other, to come crashing down upon the surface of the stormy sea. Noah's Ark parted the mountain-like waves and made headway. The verse says:

"So, it sailed with them amid waves like mountains. And Noah called out to his son and he was aloof: …"

Addressing his son, who was standing on the side and not far from him, Noah shouted:

"…'O my son! Embark with us and be not with the unbelievers'."

However, his son's companionship and association with evil company had overtaken him to such an extent that his father's compassion against annihilation made no impact upon him.

(۴۳) قَالَ سَآوِی إِلَی جَبَلٍ یَعْصِمُنِی مِنَ الْمَآءِ قَالَ لَا عَاصِمَ الْیَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَن رَحِمَ وَحَالَ بَیْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِینَ

۴۳. " He said: 'I will take refuge in a mountain; it will save me from the water.' Said he (Noah): 'Today, there is no protector from Allah's decree but (of whom) He has mercy.' And the waves came between them, and he was among the drowned."

Commentary: verse ۴۳

Point

This obstinate and shortsighted son, thinking that he could escape Allah's anger, shouted implying that his father should not be worried about him. He would take to the mountain which could never be overtaken by flood-waters, and it would shelter him. The verse says:

" He said: 'I will take refuge in a mountain; it will save me from the water.' ..."

Noah still did not despair. He advised his son once more, so as to lead him onto the True Path and overcome his son's shortsightedness and arrogance. He said to him that no power was able to save anyone from Allah's command. The only hope of being saved remained for him who was covered by Allah's blessing. The verse says:

"... Said he (Noah): 'Today, there is no protector from Allah's decree but (of whom) He has mercy.' ..."

At this time, a wave, coming between them, overwhelmed his son, uprooting him as if he was a straw, and placed him among the drowned ones. The verse continues saying:

"... And the waves came between them, and he was among the drowned."

As we notice, the main aim of the Qur'ān is to teach us lessons by recounting the didactic teachings of past history, from which one can draw the following inferences:

١ - Purging the face of the earth: It is true that Allah is Compassionate and Kind. However, one must not forget that He is at the same time Wise. Whenever a nation becomes corrupt and does not answer the call of His messengers He judges it appropriate that that nation has no right to continue to live. Ultimately, their system will be overthrown through some natural or social revolutions.

This has not been confined to the Noah's nation, nor has it been confined to a particular time and place. As a result of the Divine Providence this has taken place throughout all ages and among all nations up to our time. The first and the second World Wars might be regarded as examples of such a purge.

٢ - Why Punishment was inflicted by a flood. It is true that a corrupt nation must be exterminated, but their means of annihilation can vary. The holy verses of the Qur'ān provide evidence that punishments are commensurate with sins of the nations punished.

The Pharaoh relied on the River Nile which was the backbone of his power, and, interestingly, it became the source of his annihilation.

The People of Noah was an agricultural and a livestock-breeding nation. That ungodly nation had relied upon rainfall for everything, and ultimately that very nation was wiped out by rainfall.

If we notice that our contemporary fellow human beings are being devastated with their most modern arms and ammunitions, we must not be surprised, for the advanced industries which they relied upon for the exploitation of

.oppressed nations, would be eventually used for their own destruction

Unreliable shelters of straw. It is usual for everyone to take shelter to something -۳ when in need. Some take refuge in their wealth, some find shelter in their position, some rely upon their bodily strength, and finally, some rely upon their power of thinking. However, as the above verses show, and as history has demonstrated for us, none of these can resist the command of the Almighty, and they will easily .disappear just like a spider's web standing in the storms

The ignorant and stiff-necked son of the prophet Noah committed the same fault. He thought that the mountains could protect him from Allah's Wrath. But, what a grave .mistake! The sweep of a wave put an end to his life

The Ark of Salvation. As it has been quoted from the blessed Prophet (p.b.u.h.) - ۴ which is found in Shī'ah and Sunni books, the Prophet's family, which are the Imams and Ahl-ul-Bayt (a.s.), as well as the content of the school of Islam, have been designated as 'the Ark of Salvation'. That is, when tremendous changes occur in the mental, ideological, and social spheres of the Islamic community, the only means of .(.salvation is to take refuge in the School of the Ahl-ul-Bayt (a.s

The tradition which talks about this 'Ark of Salvation', the tradition of /safīnah/ (ship) has been generally accepted by the consensus of the Imamiah scholars and by more than ۱۰۰ Sunni scholars as well. It has been narrated as follows: "Abūthar, the great companion of the Prophet (p.b.u.h.), while holding the knob of the door of the Ka'bah, said with a loud voice: 'O you people! I heard the Prophet (p.b.u.h.) saying with my own ears, that the Prophet (p.b.u.h.) said 'The similitude of my Ahl-ul-Bayt (family) is like Noah's Ark; he who embarks upon it is rescued, and he who distances himself

from it, will perish.' Certainly, other great personalities at the dawn of Islam like Abū Sa'īd Khedri, Ibn Abbas, Abdullah-Ibn Zubayr, and Anas Ibn-Mālik have also quoted this tradition of the Prophet (p.b.u.h.) which has been mentioned in the known books (of the Ahl al Sunna.(١)

If we place this sequential 'Hadith" (tradition) alongside another sequential 'Hadith' which says: "The Muslims will be divided into ٧٣ sects, out of which only one will be saved," it would become evident that the Prophet (p.b.u.h.) himself considered this sect to be the one that follows the Ahl-ul-Bayt, (a.s.) and where he says 'He who .(embarks upon it will be saved,' he means the same term /nājiyah/ (saved

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١- Refer to Tabari's Al Mu'jam al Kabīr, Hakim Neyshābūrī in Al-Mustadrak, Ibn-Kathīr in his Commentaries; Suyuti's Tarīkh-ul-Khulafā; Ibn Qutayba's Uyūn-ul Akhbār; Tabari's Zakha`ir-ul 'Uqbā, Khatīb ul Baghdādī in Tārīkh ul Baghdād, Abū Na'īm in Hilyat ul 'Auliya'; Ibn Abil Hadīd in Sharh Nahj ul Balāqah, 'Ālūsī in Rūh ul Ma'ānī; and other detailed books which have been mentioned in Iḥqāq ul Ḥaqq (vol.٩) from P. ٢٧٠ .onwards. See also Nafahāt ul Azhār fī Khulāsah 'Abaqāt ul Anwār, Part ۴ P. ٣٧٠

(۴۴) وَقِيلَ يَآ أَرْضُ ابْلَعِى مَآءَكِ وَيَا سَمَآءُ أَقْلِعِى وَغِيضَ الْمَآءُ وَقُضِىَ الأمْرُ وَاسْتَوَتْ عَلى الْجُودِىّ وَقِيلَ بُعْداً لِلْقَوْمِ الظَّالِمِينَ

۴۴. "And it was said: 'O earth! Swallow down your water, and O sky! Withhold (your rain)!' And the water abated, and the matter was ended, and it (the Ark) rested on the (Mount) Judi, and it was said: 'Away with the unjust people!'"

Commentary: verse ۴۴

The End of an Adventure

Noah left the ship up to Allah to take the rudder in His own hands. The waves had taken the ship in an undesignated direction. It has been quoted that the ship drifted for six months, passing by various places, including Mecca and the area surrounding the House of the Ka'ba.

Eventually, the decree ending the punishment and the return of the earth to its original state was issued. This verse explains the details and the conditions as well as the ensuing consequences in a concise, and at the same time, extraordinarily beautiful and eloquent manner in a few sentences. The earth was commanded to absorb all its water and the sky was ordered to stop raining; the water subsisted and the work was accomplished. The verse says:

And it was said: ‘O earth! Swallow down your water, and O sky! Withhold (your rain)!’ “ ”… ,And the water abated, and the matter was ended

The ship came to rest on the slopes of Mount Judi, which is a famous mountain near Mosul and it was at this time that it was proclaimed that off with the oppressors! The :verse says

and it (the Ark) rested on the (Mount) Judi, and it was said: ‘Away with the unjust …“ ”’!people

According to a number of Arab men of knowledge this verse is counted as the most eloquent and the most fluent of the Qur’ānic verses. According to the narrations and the books of Islamic history it is said that some unbelievers of the Quraysh, starting a campaign against the Qur’ān, decided to fabricate verses like those of the Holy Book. Their supporters provided them with the best food and drink for forty days including the kernel of a particular type of wheat, mutton, and old wine, so that their minds would be free of every kind of anxiety in order to compose the verses. However, when they arrived at the above verse, they were so moved by it that they gazed at one another in surprise, saying: “These are words unsurpassed and unequalled by all means, and they do not resemble those made by human beings.” Saying this, they .abandoned their decision and dispersed in despair

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(۴۵) وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِی مِنْ أَهْلِی وَإِنَّ وَعْدَکَ الْحَقُّ وَأَنتَ أَحْکَمُ الْحَاکِمِینَ

And Noah called unto his Lord, and said: "O my Lord! Verily, my son is of my family, " .۴۵
".and certainly Your promise is true and You are the Most just of Judges

Commentary: verse ۴۵

:The Tragic Story of Noah's Son

In the foregoing verses, we noted that Noah's son did not listen to his father's advice, .and did not stop being obstinate and stiff-necked to the last moment

Another part of this same story is being dealt with here. That is, when Noah noticed his son buffeted by the waves, his fatherly emotions were provoked and he was reminded of Allah's promise that his family would be saved. Facing Allah's sanctuary, he cried: that his son was a member of his family and He had promised him that He would save his family from the storm and His promises are always true. Allah is superior to all rulers, and He is a staunch keeper of His promise. This promise refers to the same subject that was discussed in the fortieth verse of this Sura. The verse :says

And Noah called unto his Lord, and said: "O my Lord! Verily, my son is of my family, "
".and certainly Your promise is true and You are the Most just of Judges

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(۴۶) قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَن تَكُونَ مِنَ الْجَاهِلِينَ

.۴۶ " He (Allah) said: 'O' Noah! Verily he is not of your family. Verily he is (of) conduct other than righteous.

So do not ask of Me that of which you have no knowledge! I admonish you, lest you should be among the ignorant.'"

Commentary: verse ۴۶

However, the thought provoking answer was provided, recalling a stern reality and the secondary status of the family relationship as separated from religious school of thought. Allah tells Noah that he was not of his kind, on the contrary, he was an evil doer; a man of misdemeanor, whose family relationship was of no value and kinship of no avail owing to the fact that he was cut off from Noah's school of thought, as such Noah should not make any requests about which he had no knowledge and therefore he should not be among the ignorant. The verse says:

"He (Allah) said: 'O' Noah! Verily he is not of your family. Verily he is (of) conduct other than righteous.

So do not ask of Me that of which you have no knowledge! I admonish you, lest you should be among the ignorant.'"

Imam Riḍā (a.s.) has been quoted as saying that one day he asked his friends: "How do the common folk comment on this verse, which says: '...Verily he is (of) conduct other than righteous...'."

One person from among the audience replied: "Some believe that it means that he, who is referred to as Noah's son,

that is, Kan‘ān was not his real son.” The Imam (a.s.) said: “No it is not so, he was his real son, though Allah refused him his kinship when he committed sins and disobeyed, leading himself astray. Those who also belong to our school but refuse to obey Allah ”.should not be considered as of us

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(۴۷) قَالَ رَبِّ إِنِّی أَعُوذُ بِکَ أَنْ أَسْأَلَکَ مَا لَیْسَ لِی بِهِ عِلْمٌ وَإِلاَّ تَغْفِرْ لِی وَتَرْحَمْنِی أَکُن مِنَ الْخَاسِرِینَ

He (Noah) said: 'O my Lord! Verily I seek refuge in You, lest I should ask You (for) " .۴۷ that of which I have no knowledge. And unless You forgive me and have Mercy on me ".'I should be of the losers

Commentary: verse ۴۷

Noah discovered that his request for Allah's sanctuary had been out of the question, and that he should have never considered the salvation of such a son as being covered by Allah's promise to save his family members. Therefore, turning to Him, he said that he would do seek refuge in Him for whatever good and evil he had no knowledge of, and so of making wrong requests. And unless He forgive him for having made such a request, and pardon him, he would be among the losers, indeed. The :verse says

He (Noah) said: 'O my Lord! Verily I seek refuge in You, lest I should ask You (for) that " of which I have no knowledge. And unless You forgive me and have Mercy on me I ".'should be of the losers

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(۴۸) قِيلَ يَا نُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَى أُمَمٍ مِمَّن مَعَكَ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُم مِنَّا عَذَابٌ أَلِيمٌ

۴۸. " It was said: 'O Noah! Debark in peace from Us, and blessings upon you and on the nations of those with you; and nations whom We shall afford provision, then there shall afflict them from Us a painful chastisement.' "

Commentary: verse ۴۸

Noah disembarked from the Ark safely. In this verse allusions are made to Noah's disembarkation, as well as to the regeneration of the earth.

Firstly, the holy Qur'ān implies that Noah was addressed saying: that he should disembark from the Ark safely with Blessings from Allah to him and to those with him. The verse says:

" It was said: 'O Noah! Debark in peace from Us, and blessings upon you and on the nations of those with you;..."

Obviously, the storm had devastated all signs of life, it destroyed cultivated lands, green pastures, and the orchards that had once flourished, and everything had been rendered infertile and arid. At this time, Noah and his companions were in grave narrowness as far as their lives and nutrition were concerned. However, Allah reassured this group of believers that the Divine blessings would not be withheld from them and therefore, they should stop worrying about their livelihood because an appropriate and a blissful environment awaited them.

Then it adds that there would descend from this faithful group, nations of people on whom We Allah would bestow different kinds of Blessings although some of them would become arrogant and negligent, and consequently a grave punishment would :be inflicted upon them. The verse says

and nations whom We shall afford provision, then there shall afflict them from Us a ...“ ”.’painful chastisement

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p: ۲۴۲

(۴۹) تِلْکَ مِنْ أَنبَآءِ الْغَیْبِ نُوحِیهآ إِلَیْکَ مَا کُنتَ تَعْلَمُهَآ أَنتَ وَلاَ قَوْمُکَ مِن قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِینَ

۴۹. " (O Prophet!) these are of the tidings of the Unseen which We reveal unto you. Before this, neither you nor your people knew them. Therefore, be you patient, verily the end is for the pious ones."

Commentary: verse ۴۹

This verse, by which ends the story of Noah in this Sura, sums up what had been covered previously. It implies that all this comes from the world beyond your powers of perception that Allah has revealed to the Prophet which neither he nor his people knew of before. The verse says:

" (O Prophet!) these are of the tidings of the Unseen which We reveal unto you. Before this, neither you nor your people knew them. ..."

The gist of what was revealed to the Prophet (p.b.u.h.) about Noah was that amidst all those difficulties he had encountered in the course of his calling, still he persevered. The Prophet too, should persevere because the final victory is reserved for those who are pious. The verse says:

"... Therefore, be you patient, verily the end is for the pious ones."

One can infer from this verse that contrary to what some people think, the prophets were aware of the invisible world with condition that their knowledge had its source in the Divine will, and was confined to the extent that Allah wanted.

We shall now leave the story of Noah at this point, despite all the wonders and didactic lessons that can be drawn from it, and take up another great prophet, that is .Hūd, in whose name this Sura has been entitled

:The feature of Noah in the Qur’ān

The story of Noah (a.s.) is mentioned in six of the suras of the Qur’ān: Al-A‘rāf, Hūd, Mu‘minūn, Shu‘arā, Qamar, and Nūh but, it is most extensively discussed in the current Sura, Hūd. The appointment of Noah to prophecy was made after Adam (a.s.) and during the time of the spread of unbelief, idol worship and oppression, his agenda consisted of enforcing and spreading monotheism and the daily prayers, encouraging people to decent conduct, dissuading them from committing the forbidden, and .preaching justice, honesty and remaining faithful to one’s own words

The duration of Noah’s prophecy extended for ۹۵۰ years. When, at the end of his period, Allah told him that no one would accept his faith, he was discouraged and cursed the people. As a result, his wife and son, who did not belong to his school of .thought, were drowned along with the other unbelievers

He was the first prophet with a universal mission, a Book and a sharī‘ah (a specific religious law). The story of Noah (a.s.) has also been mentioned in the Torah, as well in the Books of the Chaldeans, the Hindus, the Chinese, the Greeks and the Zoroastrians. They have all regarded the Flood of Noah as a sign of Allah’s anger .because of people’s oppression and corruption

Noah’s mission was universal. As the planet earth cannot remain without a savior, the drowning of all the people was due to Noah’s (a.s.) curse when he said: “… My Lord! .(Leave not upon the earth any dweller from among the unbelievers.” (۱

Sura Nūh, No. ۷۱, verse ۲۶ -۱

The holy Qur’ān testifies to the fact that the flood did occur. On the other hand, if that great man’s mission had been regional and the area where the flood occurred was also limited to that region, there would have been no need for putting a pair of each animal onto the Ark in order to preserve generations of the animal kingdom on the .earth

The Story of Noah (a.s.): Noah’s story is that of a life spanning a one thousand year history embodying the story of a world-devastating flood, the account of the extermination of an entire generation of man and the beginning of a new chapter in human history on this earth. It reflects the victory of truth against ‘untruth’ and Allah’s acceptance of the prophets’ curses. It is an example of how the relationship between a father and son can be broken for ideological reasons and it is a sign of the submission of existence in its entirety with respect to Allah’s command. It shows the importance of the conservation and preservation of animal life and also indicates the extent to which man may be so despicable that he may not be moved by the admonitions of the prophets, on the contrary, he can disrespect their followers as villains, and think he could escape Allah’s wrath by taking refuge in physical structures .like mountains

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Section ۵

Point

The Ministry of Hūd

The people had been exhorted by Hūd, to believe in and serve none but Allah – They rejected Hūd's admonition and thus they were destroyed.

(۵۰) وإِلَى عَادٍ أَخَاهُمْ هُوداً قَالَ يَاقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِنْ إِلَهٍ غَيْرُهُ إِنْ أَنتُمْ إِلاَّ مُفْتَرُونَ

۵۰. "And unto (the people of) 'Ād (We sent) their brother Hūd; he said: 'O my people! Worship Allah! You have no god other than He. You are only forgers (of calumnies).'"

Commentary: verse ۵۰

Hūd (a.s.) succeeded Noah (a.s.) as a prophet. The story of this prophet of Allah is recorded in verses ۶۵ to ۷۲ of the Sura Al-A'rāf.

At first, the Qur'ān recounts:

"And unto (the people of) 'Ād (We sent) their brother Hūd; ..."

There is a point worth further clarification here. It provides us with the connotation, 'brother,' in the case of Hūd, which reflects the fact that Arabs refer to all the individuals of a tribe as 'brothers'. Another connotation signifies that the behavior of Hūd had been very much like that of a brother in keeping with the other prophets' relationships with their fellow tribesmen. They did not behave as 'emirs', as commanders or as fathers with respect to their children, but they related just like brothers irrespective of every privilege and superiority.

Hūd’s first call was like that of all the other prophets, it was the call to monotheism and the negation of idol worship in all its respects. Hūd called inviting them to worship Allah since there is no other worth worshipping except Him. The verse says:

“... he said: ‘O my people! Worship Allah! You have no god other than He ...”.

He told them that in worshipping the idols and believing in them, they were wrong. They only attributed falsity to Allah and claimed that those idols were His partners.

The verse continues saying:

“... You are only forgers (of calumnies).’”

These idols should neither have been considered His partners nor could they have been sources of good or evil. They were of no use. No false accusation could have been more humiliating than considering such worthless things as significant!

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(۵۱) يَاقَوْمِ لآ أَسْأَلُكَمْ عَلَيْهِ أَجْراً إِنْ أَجْرِىَ إِلاَّ عَلَى الَّذِى فَطَرَنِى أَفَلاَ تَعْقِلُونَ

۵۱. " (Hūd said) 'O' my people! I ask you no reward for it. My reward is only upon Him Who created me. Have you then no sense?"

Commentary: verse ۵۱

Hūd (a.s.) declared to his people that he did not expect any compensation for his call from them. He did not demand any rewards from them so that they might think that his appeals and his supplications were for the acquisition of wealth and position or whatever else. It declares:

" (Hūd said) 'O' my people! I ask you no reward for it. My reward is only upon Him Who created me. Have you then no sense?"

The only compensation and reward for me is from Him Who has created me.

He Who has bestowed upon me my soul and my body, and to Whom I owe everything; that is my Creator and it is He Who provides for my needs.

In principle, if I take any steps in the direction of your guidance and happiness, it is for the sake of being obedient to His commandments and therefore I expect Him to provide me with my sustenance, not you.

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(۵۲) وَيَاقَوْمِ اسْتَغْفِرُوا رَبَّكَمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَآءَ عَلَيْكَم مِدْرَاراً وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكَمْ وَلا تَتَوَلَّوْا مُجْرِمِينَ

And O my people! Ask forgiveness of your Lord, then turn unto Him repentant. He " .۵۲ will send you the sky pouring abundant rain, increasing you strength unto your ".strength; and do not you turn back (from the Truth) as sinners

Commentary: verse ۵۲

Eventually, to encourage them and utilize all possible means of awakening the truth – seeking spirit of this misled people, he takes recourse to offering those material rewards that are conditional upon faith which Allah makes available to the faithful in this world; Hūd said to his people to ask the Lord for forgiveness for having :committed sins, thus repenting and returning to Him. The verse says

"... .And O my people! Ask forgiveness of your Lord, then turn unto Him repentant "

By doing so, (you will notice that) He will order the skies to provide you with enlivening :rain in on a regular basis. The verse continues saying

"... ,He will send you the sky pouring abundant rain ..."

He will do all this so that your cultivated lands and your gardens would not fall into the grip of drought and would always remain green. Moreover because of your faith, virtue, abstinence from sin and returning to Him, your power would be increased. The :verse says

increasing you strength unto your strength; and do not you turn back (from the ... " ".Truth) as sinners

Imam Hasan (a.s.) has been quoted as saying that he once went to Mu‘awiyah. On his return, one of Mu‘awiyah’s gatemen told him that he had a great deal of wealth but he could not father a son. Then he asked the Imam to instruct him in a prayer so that He might enable him to have a child. The Imam (a.s.) answered: “Make repentance one of your primary goals.” That man repented over and over again, sometimes repenting seven hundred times a day. Then Allah bestowed upon him a son. On hearing the news, Mu‘awiyah asked the man why he had not asked the Imam as to why repentance carries such a tremendous influence. The next time he encountered the Imam, he thus made this query to which the Imam (a.s.) responded: “Have you not heard that Allah says in the story of Hūd “... and increasing strength upon your strength, ...”

The Qur’ānic term /quwwah/ has been interpreted as property (wealth), children, and energy. In the story of Noah, verse ١٢, the Qur’ān implies that if you repent and apologize, He will add to your prestige with children and property.

One should not think that faith in Allah and focusing on Him signifies distancing oneself from wealth and property.

Were we to accept the faith, not only we would not lose anything, but also our wealth and property will be multiplied. If the Islamic state aspires towards economic expansion, it must seek a strategy for expanding the spiritual state of its society.

At any rate, turning away from the prophets and neglecting them is a grave sin.

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(۵۳) قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَهٍ وَمَا نَحْنُ بِتَارِكِی ءَالِهَتِنَا عَن قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ

۵۳. "They said: 'O Hūd! You have brought us no clear proof, and we shall not abandon our gods for your word, nor are we believers in you!'"

Commentary: verse ۵۳

Those who worship idols of stone and wood, and offer no solid reasons for their deeds, question the prophets whose way of life is to prove the truth of their claims by performing miracles and offering clear evidence. Disbelievers' main response was that they would not abandon their idols for the sake of Hud's words. They did not mention anything regarding lack of evidence as they were not after reasoning. They reiterated:

"They said: 'O Hūd! You have brought us no clear proof, and we shall not abandon our gods for your word, nor are we believers in you!'"

The prophets met with fierce resistance from the idol worshippers in the first stage of their call, but they never neglected their duty in propagating Allah's message.

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(۵۴) إِن نَقُولُ إِلاَّ اعْتَرَاکَ بَعْضُ ءَالِهَتِنَا بِسُوءٍ قَالَ إِنِّی أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّی بَرِیءٌ مِمَّا تُشْرِکُونَ

We say nothing but that some of our gods have smitten you with evil. He said: " .۵۴ 'Verily I call Allah to witness and bear you (also) witness that I am quit of what you ".(associate (with Allah

Commentary: verse ۵۴

The Arabic term /'i'tirā/ means protest and cursing. Ascribing insanity to the prophets, as well as to revolutionaries, and community reformists, who have risen up against superstition, is nothing new. On the contrary, declaring their distance from and abhorrence of idol-worshipping and idol worshippers has always been in keeping with the spirit of all the Divine prophets which itself provides us with an example :confirming that one must stand decisively against superstition. The verse says

We say nothing but that some of our gods have smitten you with evil. He said: 'Verily " I call Allah to witness and bear you (also) witness that I am quit of what you associate ".((with Allah

The resistance and challenging spirit of Hūd (a.s.) provides the reason for his legitimacy and the decisiveness of his path. It exhibits the fact that prophets fear Allah .only and are not frightened by any other power

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(۵۵) مِن دُونِهِ فَكِيدُونِى جَميعاً ثُمَّ لا تُنْظِرُونِ

۵۵. "Besides Him, (I am quit of everything you worship), therefore, scheme (your worst) against me, all together, and give me no respite."

Commentary: verse ۵۵

Hūd further goes on to say that not only they are unable to be of any use to you, but also you, with such a large population still lack the power to do anything even with the aid of those whom you worship other than Him.

So I dare all of you to unite and plan any kind of conspiracies you can against me, give me no chances, you cannot do anything against me. The verse says:

"Besides Him, (I am quit of everything you worship), therefore, scheme (your worst) against me, all together, and give me no respite."

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(۵۶) إِنِّی تَوَکَّلْتُ عَلَی اللَّهِ رَبِّی وَرَبِّکَم مَا مِن دَآبَّةٍ إِلاَّ هُوَ ءَاخِذُ بِنَاصِیَتِهَآ إِنَّ رَبِّی عَلَی صِرَاطٍ مُسْتَقِیمٍ

۵۶. "Verily, I have put my trust in Allah, my Lord and your Lord! (For) there is no moving creature but He holds it (in His control) by its forelock. Verily my Lord is on a Straight Path."

Commentary: verse ۵۶

By relying on Allah, one can stand up against the entire world, for Allah is in full command of everything and besides being All-Powerful, He is also Just. Therefore one must rely on him who, besides having power, is just, too; such as Allah, the prophet and immaculate Imams. The verse says:

"Verily, I have put my trust in Allah, my Lord and your Lord! (For) there is no moving creature but He holds it (in His control) by its forelock. Verily my Lord is on a Straight Path."

One can speak of Divine anger and the Divine system of justice being at work when the issue involved is the enmity and obstinacy of the idol worshippers, so that they may be transformed and become believers.

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(۵۷) فإِن تَوَلَّوْا فَقَدْ أَبْلَغْتُكُم مَآ أُرْسِلْتُ بِهِ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّى قَوْماً غَيْرَكُمْ وَلا تَضُرُّونَهُ شَيْئاً إِنَّ رَبِّى عَلَى كُلِّ شَىْءٍ حَفِيظٌ

۵۷. "But if you turn away (from my call), I have conveyed the Message with which I was sent to you and my Lord will make another People to succeed you, and you will not harm Him in the least. Verily my Lord is Guardian over everything."

Commentary: verse ۵۷

Eventually, Hūd's last words to them are as that is they turn away from the Right Path, it is not he who will be at a loss as he has completed his mission which is conveying Allah's message. The verse says:

"But if you turn away (from my call), I have conveyed the Message with which I was sent to you …"

He means that they should not think that if his call had not been well received it would be a defeat for him. No, he completed his mission, and thus he had been the successful.

Then he warns them of the Divine punishment as the idol worshippers were threatened, saying that if they do not heed Allah's call, the Lord will soon exterminate them, replacing them with another people, and He will not suffer any loss. The verse says:

"… and my Lord will make another People to succeed you, and you will not harm Him in the least. …"

This is the law of creation, which is, if a nation is not eligible to receive Allah's blessings, it will be removed and will be replaced by another more deserving nation.

Also, they should beware, that Allah is the Guardian of everything and keeps a record of all accounts. He never misses a chance, He never forgets nor does He leave the prophets and His friends in the sea of oblivion. On the contrary, He is aware of everything and is in full command. The verse says:

"… Verily my Lord is Guardian over everything."

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p: ۲۵۶

(۵۸) وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا هُوداً وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُم مِنْ عَذَابٍ غَلِيظٍ

۵۸. "And when Our decree came, We saved Hūd and those who believed with him, by a Mercy from Us and delivered them from a harsh chastisement."

Commentary: verse ۵۸

Just as inflicting punishment takes place according to Allah's decree, being rescued from it also is in His hands and the prophets and their companions are exempt from Allah's penalty, because they obey His guidance. The verse says:

"And when Our decree came, We saved Hūd and those who believed with him, by a Mercy from Us and delivered them from a harsh chastisement."

Merely having faith in the prophets is not enough, following them and supporting them is also necessary.

We must also take note that the main source of all blessings is He, but His anger, estrangement and outrage have their roots in our conduct.

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(۵۹) وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيد

۵۹. "And this was (the people of) 'Ād; they rejected the Signs of their Lord, and disobeyed His Messengers, and followed the command of every obstinate tyrant."

Commentary: verse ۵۹

He summarizes the sins of the 'Ād into three areas in this verse. First, He says the people of 'Ād denied the Signs of their Lord obstinately, denying every sign sent as evidence of the authenticity of their prophet. The verse says:

"And this was (the people of) 'Ād; they rejected the Signs of their Lord, ..."

Secondly, they opposed the prophets, with a roguish behavior and in an unruly manner. The verse continues:

"... and disobeyed His Messengers, ..."

Thirdly, they abandoned Allah's decree and followed the order of any despot instead.

"... and followed the command of every obstinate tyrant."

What a greater sin can be found that they abandoned faith, opposed their prophets and followed the obstinate tyrants.

The Arabic word /jabbār/ is a term used to denote a person who furiously strikes, kills, and destroys and does not follow the rule of reason. And the term /'anīd/ refers to someone who is extraordinarily hostile towards the truth and never acknowledges it. These two characteristics describe the profiles of despots and tyrants who, in every epoch, are noted for never lending their ears to the truth, and whenever they face an opponent they mercilessly torture and eradicate him.

p: ۲۵۸

(۶۰) وَأُتْبِعُوا فِی هَذِهِ الدُّنْیا لَعْنَهً وَیَوْمَ الْقِیامَهِ أَلآ إِنَّ عاداً کَفَرُوا رَبَّهُمْ أَلاَ بُعْداً لِعادٍ قَوْمِ هُودٍ

And they were pursued by a curse in this world, and on the Day of Resurrection. “ .۶۰ ”.Behold! the ‘Ād disbelieved in their Lord: so away with ‘Ād, the people of Hūd

Commentary: verse ۶۰

In this verse which ends the story of Hūd and the tribe of ‘Ād, the Qur’ān explains the consequences of their evil acts and falsehood saying that they were damned and cursed in this world for their evil deeds and were made infamous with a notorious :history after their death. The verse says

And they were pursued by a curse in this world, and on the Day of Resurrection. “ ”… :Behold! the ‘Ād disbelieved in their Lord

It will be said on the Day of Resurrection: “Let it be known on the Day of Resurrection ”.that the people of ‘Ād refused to recognize their Lord and lost His favor upon them

Although the term ‘Ād is adequate for describing and introducing these people, the phrase “the people of Hūd” has also been mentioned in the above verse which emphasizes and makes allusion to the fact that this group of people is the same one which annoyed their compassionate prophet so much and hence, distanced :themselves from Allah’s favor. The verse continues saying

”.so away with ‘Ād, the people of Hūd …“

Verses number ۵۰ to ۶۰ of this Sura relate to the people of ‘Ād. They were of the Arab race and resided in the Jazirat ul Arab or the Arabian Peninsula, but the name of this group of

people is not mentioned in the present Torah. They were a people who enjoyed a high standard of living and lived in the magnificent towns according to the suras Al-Qamar, Al Hāqqa, Al-A'rāf, Al-Sajdah, and Ash-Shu'arā those people were tall, vigorous and .had a unique civilization

As far as their system of belief was concerned, they worshipped idols and followed tyrants. Hūd invited them to worship the One and only God, and become monotheist. However, they did not submit and met their doom with Allah's anger which was manifested in the form of furious, burning storms. The people of 'Ād consisted of two groups; the first 'Ād and the second 'Ād. The latter used to live in Ahqāf (a region in .the Hijāz) or in the Yemen until seven hundred B.C

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Section ۶

Point

The Ministry of Ṣālih

Ṣalih exhorts the people of Thamūd to believe in and worship none but the only God – .They disbelieved and were destroyed

(۶۱) وإِلَى ثَمُودَ أَخَاهُمْ صَالِحاً قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنشَأَكُم مِنَ الأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبّى قَرِيبٌ مُجِيبٌ

۶۱. " And unto (the people of) Thamūd (We sent) their brother Ṣalih, He said: 'O my people! Worship Allah! You have no god other than He. It is He Who produced you from the earth and settled you therein: so ask forgiveness of Him, and turn unto Him ".'in repentance: surely my Lord is Nigh, Responsive

Commentary: verse ۶۱

.Salih (a.s.) is the third prophet who succeeds Noah and Hūd (a.s.) in the Divine mission

The Qur'ānic story of the people of 'Ād ended with all of its instructive lessons and now it is the turn of the people of Thamūd, the people, who, according to historical narrations, lived then in the land of "Wādi al Qurra" which was located between .Medina and Damascus

Here again we note that the Qur'ān, when mentioning their prophet, terms Salih as a brother, a compassionate person who had no other aim except wishing his people :well. The noble verse says

" And unto (the people of) Thamūd (We sent) their brother Ṣalih, ... "

:The verse also continues

"... .He said: 'O my people! Worship Allah! You have no god other than He ..."

Afterwards, in order to elevate their sense of appreciation and their sense of gratitude, he refers to an example of Allah's favor which, from the point of view of :their existence itself, they would not able to deny, he says

"... It is He Who produced you from the earth ..."

After referring to the blessings of creation, the verse reminds them of all the favors which Allah had bestowed upon them in being enriched in the earth, and implies that Allah is He who has left the development of the earth to you and has empowered you :with the means of its exploitation. The verse says

"... :and settled you therein ..."

It is to be noted here that the Qur'ān does not claim that Allah developed the earth and made it available to them, on the contrary, it says that He left the development of the earth to them. Allusion is here made to the fact that all the means of exploitation had been readily available from all points of view, however, it is up to men to develop the land with their own toil, and obtain its resources. And they would not be able to .claim any share of it without working and making the required effort

Since such is the case, they should seek repentance from their sins and return to Him for Allah is always near to His subjects and accepts their requests. The verse :concludes

so ask forgiveness of Him, and turn unto Him in repentance: surely my Lord is Nigh, ..." ".'Responsive

p: ۲۶۲

(۶۲) قَالُوا يَا صَالِحُ قَدْ كُنتَ فِينَا مَرْجُوّاً قَبْلَ هَذَآ أَتَنْهَانَآ أَن نَعْبُدَ مَا يَعْبُدُ ءَابَآؤُنَا وَإِنَّنَا لَفِى شَكٍّ مِمَّا تَدْعُونَآ إِلَيْه مُرِيبٍ

۶۲. " They said: 'O Salih! You have hitherto been a source of hope among us. Do you (now) forbid us to worship what our fathers worshipped? Truly we are in disquieting doubt as to that unto which you invite us.' "

Commentary: verse ۶۲

The idol worshippers told Salih (a.s.) that before he used to be their source of hope and pride and because of this they loved him. They said this so that he might be encouraged to try to preserve the good relationship they used to have, and give up his calling to them towards monotheism.

They told him that he was their source of hope in the past and they used to appeal to him asking his counsel, they used to have faith in his wisdom, insight, and in his intelligence, and they never cast any shadow of a doubt upon his benevolence and compassion.

However, they told him that unfortunately, you made us lose hope in you with your opposition against our way of life which is the worship of idols and icons according to the way of our ancestors. This has been our source of pride and thus indicates that you do not have the slightest respect for our leaders, nor do you have any faith in our wisdom and intelligence nor do you defend our traditions. The verse says:

" They said: 'O Salih! You have hitherto been a source of hope among us. ..."

Do you actually want to dissuade us from worshipping what our fathers used to worship? They declared:

"... ?Do you (now) forbid us to worship what our fathers worshipped ..."

The fact of the matter is that we are in doubt as to the way of life to which you are calling us (that is monotheism) and, at the same time, we are also pessimistic about it. :They said

".'Truly we are in disquieting doubt as to that unto which you invite us ..."

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(۶۳) قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِن كُنتُ عَلَى بَيِّنَهٍ مِن رَبّی وءَاتَانِی مِنْهُ رَحْمَهً فَمَن يَنْصُرُنِی مِنَ اللَّهِ إِنْ عَصَيْتُهُ فَمَا تَزِيدُونَنِی غَيْرَ تَخْسِيرٍ

He (Salih) said: 'O' my people! Bethink you if I be upon a clear proof from my Lord " .۶۳ and He hath sent Mercy unto me from Himself, who will then help me against Allah if I ".(were to) disobey Him? So you do not add to me other than loss

Commentary: verse ۶۳

Metaphysically orientated religions and Divinely appointed prophets call on people to adopt monotheism and the worship of Allah by providing sound reasoning and .miracles, and not by force, threats and ignorance

The position of being appointed as a prophet is a special favor and a privilege .accorded to certain individuals by Allah

One should never abandon Allah's way by imaginary and wishful thinking about popular support. We should take note of the fact that deviant people will add nothing to others except to their losses, for opposing truth itself is something very detrimental :for man. The verse says

He (Salih) said: 'O' my people! Bethink you if I be upon a clear proof from my Lord " and He hath sent Mercy unto me from Himself, who will then help me against Allah if I ".(were to) disobey Him? So you do not add to me other than loss

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(۶۴) وَيَا قَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ ءَايَةً فَذَرُوهَا تَأْكُلْ فِى أَرْضِ اللَّهِ وَلا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ

O my People! This she – camel of Allah is a Sign for you. So leave her alone to “ .۶۴ graze in Allah’s earth, and do not touch her with any harm, lest a swift chastisement ”!will seize you

Commentary: verse ۶۴

The story of Salih’s she-camel has also been reiterated in suras Ash-Shu‘arā and Al-(Qamar as well.(۱

Salih (a.s.) said to the people that he would ask their idols something and they also should ask something from His Lord. Whoever, provides the right answer, could be the object of his and their worship. The idol worshippers accepted and their request was for a pregnant she-camel to come out of the mountain just then and there. Allah accepted their request and a camel, meeting all those requirements, came out of the .mountain

.This she-camel of Salih was extraordinary in many respects

.It came out of the innermost part of the mountain .۱

.It was pregnant without having any contact with a male camel .۲

.For one full day, she had drunk of the water of that village .۳

It provided a daily supply of milk that was sufficient for meeting the needs of the .۴ .people of the area

.The people had no responsibilities towards her .۵

It served as a reason and as a miracle which was quite tangible and understandable .۶ .for the people

.Sura Ash-Shuʿarā No. ۲۶, verses ۱۵۵–۱۵۸, and Sura Al-Qamar No. ۵۴, verses ۲۷–۳۱ -۱

(۶۵) فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِی دَارِکُمْ ثَلاَثَهَ أَیَّامٍ ذَلِکَ وَعْدٌ غَیْرُ مَکْذُوبٍ

So they hamstrung her. Then he said: 'Enjoy yourselves in your abode for three " .۶۵
"".days, (then will be your ruin). That is a promise not to be belied

Commentary: verse ۶۵

Through traditional narrations we are informed that only one person had killed the she-camel. Despite this, the Qur'ān says: /'aqarūhā/ which means that all of them killed her. This indication signifies that there had been a consensus of opinion among them about the killing. From the Islamic point of view, the ideological bond between individuals causes them to be responsible for the sins of single individuals within the .context of that ideology

Question: What is the underlying philosophy of a three-day grace period? Firstly: So .as to give them a chance to repent

Secondly: To provide a means for spiritual pressure and augmentation of the penalty. If a person is told that he will be killed within three days, this very news will serve as .the greatest blow upon him psychologically speaking

Thirdly: It provided another good proof for the legitimacy of the Divine prophet since .fixing a dead line results from having access to news from the invisible world

However, one should never take Divine warnings as jokes or lies as scorning them will .cause the infliction of Divine penalties

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(۶۶) فَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا صَالِحاً وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَهٍ مِنَّا وَمِنْ خِزْيِ يَوْمِئِذٍ إِنَّ رَبَّکَ هُوَ الْقَوِیُّ الْعَزِیزُ

And when Our Decree came (to pass), We saved Salih and those who believed " .۶۶ with him by a Mercy from Us, and (delivered them) from the ignominy of that day. ".Verily, your Lord is the All-strong, the All-mighty

Commentary: verse ۶۶

The Arabic term /xizy/, applied in this holy verse, means a kind of defect of deformity, .the appearance of which causes man embarrassment and loss of prestige

Natural catastrophes such as earthquakes, floods or dangerous epidemics may happen to both to the faithful as well as to idol worshippers, just like carelessness, which may be seen in one man, but the effects of which can be felt by all. However, when the issue in question is the Divine punishment, the faithful are secure and safe unless they have merited punishment owing to their lack of action, their condescension to oppression, or their ceasing to dissuade others from what has been :forbidden. The verse says

And when Our Decree came (to pass), We saved Salih and those who believed with " him by a Mercy from Us, and (delivered them) from the ignominy of that day. Verily, ".your Lord is the All-strong, the All-mighty

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(۶۷) وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةُ فَأَصْبَحُوا فِى دِيَارِهِمْ جَاثِمِينَ

(۶۸) كَأَن لَمْ يَغْنَوْا فِيهَآ أَلآ إِنَّ ثَمُودَ كَفَرُوا رَبَّهُمْ أَلاَ بُعْداً لِثَـمُودَ

۶۷. "And the (mighty) Blast overtook those who were unjust, so they became motionless corpses in their abodes."

۶۸. "As if they had never dwelt there. Behold! Verily Thamūd rejected their Lord. Behold! away with Thamūd!"

Commentary: verses ۶۷-۶۸

The Arabic term, /jāθimīn/ is derived from /jaθama/ which means sitting on one's knees or falling on face, like the state in which one has received an electric shock which renders one immobile, making that person lose the power to escape.

The Qur'ānic term /yaqnau/ is derived from /qiniy/ which means staying in one place.

The record of these obstinate and oppressive people of Thamūd comes to a close in this verse.

Ṣaliḥ (a.s.) is one of the Arab prophets, and the tribe of Thamūd is an ancient tribe belonging to prehistoric period, which resided in Wādī-al-Qura, located between Medina and Damascus. They were a nation of farmers and used to engage in horticulture. The name of Salih has been mentioned in the Books of the Divine prophets.

The annihilation of the people of Salih by the mighty blast has been likened to and resembles that of the supersonic jets of today which break the sound barrier when their speed exceeds that of sound. The terrifying sound caused, shatters glass windows, can cause abortions in pregnant women, and hasten

heart attacks. As a result of the mighty blast, the Thamūd people also were annihilated. The verse says:

And the (mighty) Blast overtook those who were unjust, so they became motionless “ ”.corpses in their abodes

The end of time will also be associated with a Divine mighty blast which will .exterminate everything

Sura Yāsīn, No. ۳۶, verse ۴۹ says: “They will not have to wait for anything but a single Blast: it will seize them while they are yet disputing (among themselves).” Again, Sura Yāsīn, No. ۳۶, verses ۲۹, ۳۲, say: “It was naught but a single (mighty) Blast, and behold! They were (like ashes) quenched and silent.” “And all of them shall surely be brought before Us.” The raising up of the dead on the Day of Resurrection will also be made .manifest in the same way

However, the Divine punishment inflicted upon the oppressors takes a similar course as a result of their injustice and cruelty. It must be noted that Allah’s retributions are not given only in the Hereafter, but injustice and cruelty will be rewarded even in this :very world, too. The verse says

As if they had never dwelt there. Behold! Verily Thamūd rejected their Lord. Behold! “ ”!away with Thamūd

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Section ۷

Point

Ministry of Lot

The Angels sent by Allah first meet Abraham – Abraham's wife given the glad tidings of Isaac and Jacob – Abraham pleads for the people of Lot but asked to leave the people to have their own earning – The Angels appear to Lot – Lot admonishes his .people who reject the warning and thus were destroyed

(۶۹) وَلَقَدْ جَآءَتْ رُسُلُنَآ إِبْرَاهِيم بِالْبُشْرَى قَالُوا سَلاَماً قَالَ سَلاَمٌ فَمَا لَبِثَ أَن جَآءَ بِعِجْلٍ حَنِيذٍ

۶۹. "And certainly Our messengers (the angels) came to Abraham with glad tidings. They said 'Peace!' He answered 'Peace!' and he did not delay to bring a roasted calf."

Commentary: verse ۶۹

Now is time to focus on one of the highlights of the life of Abraham, the iconoclastic champion. Of course, only that part of his story, which deals with the story of the people of Lot and punishment of this unruly people is being discussed here. The Qur'ān says that Allah's messengers (angels) came to Abraham, bearing good tidings, though they had come to deliver a message to Abraham (a.s.) before. The verse says:

"And certainly Our messengers (the angels) came to Abraham with glad tidings. …"

There are two hypotheses incompatible with each other, as to what message those :angels were carrying

First; the message relates to tidings regarding the birth of Ismail and Isaac which .were great good tidings for him

Secondly, Abraham, who was tired of the unruliness and corruption of the people of .Lot, became happy on hearing of the mission of the angels to destroy them

When the messengers arrived they gave him the greetings of ‘Peace’ and he answered them likewise. Before long he had brought them a roasted calf. The verse :says

They said ‘Peace!’ He answered ‘Peace!’ and he did not delay to bring a roasted ... “ ”.calf

The inference drawn from the sentence is that one of the rules of hosting a guest is that a meal should be prepared for him at the earliest possible time, after his arrival, .for he can be both tired and hungry, especially when he is a traveler

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(۷۰) فَلَمَّا رَءَآ أَيْدِيَهُمْ لاَ تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لا تَخَفْ إِنَّآ أُرْسِلْنَآ إِلَى قَوْمِ لُوطٍ

۷۰. "But when he saw their hands extended not towards it, he mistrusted them, and conceived a fear of them. They said: 'Fear not; we have been sent against the people of Lot'."

Commentary: verse ۷۰

Abraham's (a.s.) fear is different from the kind of fear and weakness found in ordinary men when facing problematic situations, for he was the archetypical iconoclast in history who was never afraid of anything. Nevertheless focusing one's attention on possible dangers and on being a possible target is another matter.

The verse says:

"But when he saw their hands extended not towards it, he mistrusted them, and conceived a fear of them. They said: 'Fear not; we have been sent against the people of Lot'."

At any rate, since Lot (a.s.) and his tribe was one of the groups under Abraham's command, he had to be briefed before their annihilation.

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(۷۱) وَامْرَأَتُهُ قَآئِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِن وَرَآءِ إِسْحَاقَ يَعْقُوبَ

And his wife was standing (by) and she laughed when We gave her the glad " .۷۱ ".tidings (of the birth) of Isaac, and after Isaac, of Jacob

Commentary: verse ۷۱

There are several possibilities mentioned as to the reasons for the standing by of :Abraham's wife; when the verse says

And his wife was standing (by) and she laughed when We gave her the glad tidings " ".(of the birth) of Isaac, and after Isaac, of Jacob

a- for worshipping

b- for serving the guests

.c- for witnessing the comings and goings of individuals and the discussions

Her laughter was either because she understood that their abstinence from eating was not a sign of danger for Abraham, or, as has been pointed out in some commentaries, Sārah, Abraham's wife, was an elderly woman who had long passed her child bearing days when she suddenly heard this unbelievable news. However, .while in this mood, she realized that the Divine Will was that she would have a child

However, each group of the Divine angels were commissioned to accomplish a particular affair. These group of angels followed two objectives. One of which was the extermination of the corrupt people of Lot, and the other was to give the good tidings .of a child to be bestowed upon Abraham (a.s.) and Sārah

p: ۲۷۴

(۷۲) قَالَتْ يَا وَيْلَتَى ءَأَلِدُ وَأَنَاْ عَجُوزٌ وَهَذَا بَعْلِي شَيْخاً إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ

.۷۲ "She said: 'Voe is me! Shall I bear a child when I am an old woman, and this my husband is an old man? Verily this is a wonderful thing!'"

Commentary: verse ۷۲

Sarah, who had given up hope of having children, with a tone of tremendous wonder, exclaimed implying that alas for her. Might she give birth to a child despite her old age and despite the fact that her husband too was old? That was a truly amazing matter.

The verse itself says:

"She said: 'Voe is me! Shall I bear a child when I am an old woman, and this my husband is an old man? Verily this is a wonderful thing!'"

That same Allah Who had made the fire cold for Abraham (a.s.) and had made him win over the idol-worshippers, is definitely able to make an infertile old woman fertile and an old man sire a child.

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(۷۳) قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ

They said: "Do you wonder at Allah's decree? The grace of Allah and His blessings " .۷۳ ".on you, O people of the House! Verily He is Praise worthy, Glorious

Commentary: verse ۷۳

One day, Amir-ul-Mu'mineen Ali (a.s.) gave greetings to a group of people which returned his greetings, saying: "Our greetings to you and may Allah's favor and blessings be with you, the Ahl-ul-Bayt, and may His forgiveness and His paradise also be upon you as well." Ali (a.s.) said: "Do not add anything to what the angels said to Abraham (a.s.), therefore, the phrase 'And may Allah's favour and blessings be with :you' would suffice." The verse says

They said: "Do you wonder at Allah's decree? The grace of Allah and His blessings on " ".you, O people of the House! Verily He is Praise worthy, Glorious

Question: Considering the fact that in the above verse, the angels addressed Abraham's wife using the phrase Ahl-ul-Bayt, and since, naturally, everyone's wife is considered as part of one's household, why is it then that in the verse of Tathīr in the Sura Al Aḥzāb, No. ۳۳, verse ۳۳,(۱) the wives of the Prophet Muhammad (p.b.u.h.) are ?not included in his household

Answer: Regarding only the literal meaning of the word, it would be natural for the word Ahl-ul-Bayt to include reference

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۱ - It says: "...Verily Allah only desires to keep away the uncleanness from you, O ".people of the House and to purify you a (thorough) purifying

to one's wife. However, we have firm grounds regarding the fact that someone can be excluded from this denotation even when normally they would be included in its purview, like in the verse saying: "Verily he is not of your household"(١) where Noah's son is not counted as a member in Noah's household. Sometimes it also happens that there could be a reason to include someone who would normally not be considered as a member of the household, as has been said of Salmān: "Salmān belongs to our household (Ahl-ul-Bayt)"

There are numerous narrations concerning the verse of Tathīr which say that the blessed Prophet (p.b.u.h.) had taken certain people under his cloak calling them his Ahl-ul-Bayt, while he did not allow his wife, the pious Umm-us-Salamah, to enter.

This Divine favor and blessings were not confined to that time and place. It has continued in this family, too. What Divine blessing can be superior to that bestowed upon the Prophet (p.b.u.h.) and the Immaculate Imams (a.s.) who have emerged from this household?

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١- Sura Hūd No. ١١, verse ۴۶

(۷۴) فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَآءَتْهُ الْبُشْرَى يُجَادِلُنَا فِى قَوْمِ لُوطٍ

So when fear had passed from Abraham and the glad tidings reached him, he " .۷۴ ".began disputing with Us concerning the people of Lot

Commentary: verse ۷۴

Perhaps Abraham's (a.s.) plea is the same one mentioned in Sura 'Ankabūt, No. ۲۹, verse ۳۱, where, in addressing the angels, he asked how they would overturn the land .when Lot (a.s.) still remained among them

They answered that they were well aware of their status, so they would save Lot and :his followers. The verse says

So when fear had passed from Abraham and the glad tidings reached him, he began " ".disputing with Us concerning the people of Lot

The angels removed his anxiety and in directly addressing Sarah they reinforced the good tidings of them being graced with progeny. Concern and anxiety in the face of possible danger are safety-orientated issues while having children has an emotional dimension. Safety issues relate to society as a whole and children are related to the .household

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(۷۵) إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ

(۷۶) يَآ إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَآ إِنَّهُ قَدْ جَآءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ ءَاتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ

۷۵. " Verily Abraham was indeed for bearing, tender-hearted, penitent."

۷۶. " O Abraham! Forsake this! Indeed the decree of your Lord has come to pass and surely there is coming (upon) them an irreversible chastisement."

Commentary: verses ۷۵-۷۶

Patience is a highly praised characteristic that enables someone to forbear any infliction in times of crisis and not try to avenge it. This is why Abraham wished to haply remove the punishment from the people of Lot. This good quality is very prominent in prophets, godly benevolent authorities, and knowledgeable people, for were it not to exist, they would not be able to tolerate the difficulties and troubles of their people, and therefore, they would not be able to achieve their objectives which would include guidance.

The Qur'ānic term /'awwāh/ means supplication and humility before Allah, along with crying and weeping.

The verse says:

" Verily Abraham was indeed for bearing, tender-hearted, penitent."

Here, Abraham shows compassion for the people of Lot, who are rather inextricably entangled with having to suffer this awesome penalty.

The Qur'ānic term /munīb/, mentioned in the first verse, denotes repentance and returning, and at the same time

concentrating on Allah, for Abraham appealed to Him to forgive and not to condemn the people of Lot. However, Allah, the Blissful and Glorious, is so perfectly patient, forgiving, indulgent and compassionate that His servants can not even remotely conceive its extent. The crucial determining factor in all this, however, is that it all depends upon the suitability of the servant in point, which, when lacking in suitability sparing them is of no avail. Once the limits are exceeded, the mercy changes to rigor and this must be so of necessity, for mercy from the point of view of the sharp teeth that Allah gave to a panther is the other side of oppression from the point of view of .the sheep in its jaws

The people of Lot had no more potential to be guided, and if they were left to continue, their evil acts would have permeated other spheres as well, just like a corrupt organ which, if not excised, would affect other organs, thus spreading the :infection further. Therefore, in response, the angels said

O Abraham! Forsake this! Indeed the decree of your Lord has come to pass and "
".surely there is coming (upon) them an irreversible chastisement

At that point Abraham realized that there was no more room for mercy, he gave up pleading for them and the angels of death went forth to do their work executing the .Divine order and exterminating the people of Lot

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(۷۷) وَلَمَّا جَآءَتْ رُسُلُنَا لُوطاً سِیءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعاً وَقَالَ هَذَا یَوْمٌ عَصِیبٌ

And when Our messengers (the angels) came to Lot, he was grieved for them and " .۷۷
".'felt straitened to protect them. He said: 'This is a distressful day

Commentary: verse ۷۷

When the angels came, Lot was engaged in farming outside the town. He noticed some handsome, well-dressed young men arrived. He became afraid that his people might take to them when they entered the town. He thought that it would be best to invite them to his house, which he did, and his invitation was accepted. As he was taking them home, he was worried that his people might pass by and notice them. He wanted them to go back where they came from, saying: "You should know that you are going to a despicable and evil people". At this point, Gabriel said: "That's one". The reason why Gabriel said this was that Allah had told the angels that they should not hasten to destroy the people of Lot until Lot himself had testified to their evil three times. As they kept on going, for the second time Lot told them: "Really, you are going towards an evil people." Gabriel this time said: "That's the second time". As Lot arrived at the gate of the town, he said for the third time: "You are going among an evil people .”from among Allah's creatures." Gabriel said: "That's the third time

Lot entered the town followed by his guests. One by one they entered the house, and when Lot's wife noticed their handsomeness she wanted to call the people and tell them

.about it. She climbed up on the roof of the house and lit a fire

When the evil people of the town came, she told them that there were some very .handsome young men in the house

Lot was at his wits end trying to find a way to get rid of these people, to save his guests from being the objects of their evil intentions and to protect his honor. He was having a hard time, because he was in a quandary as to what he should do. He murmured: “This is a very difficult day.” On the one hand, how could he protect his guests from the wretchedness and evil of those people? On the other hand, how could he eradicate the evil that they had caused? And finally, what should he do about the spy on the inside, his wife, who was willing to reveal anything secret in his house to the enemy outside? As the Qur’ān says: “Allah sets forth an example to the Unbelievers, the wife of Noah and the wife of Lot. They were under two of Our righteous servants, but they acted treacherously towards them so they availed them nothing before Allah on their account, but were told: ‘Enter you both the Fire along (with (others) that enter!’”(١)

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Sura At-Tahrīm, No. ۶۶, verse ١٠ -١

(۷۸) وَجَآءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِن قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَاقَوْمِ هَؤُلآءِ بَنَاتِى هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلاتُخْزُونِ فِى ضَيْفِى أَلَيْسَ مِنكُمْ رَجُلٌ رَشِيدٌ

۷۸. "And his people came rushing towards him, And aforetime they had been practicing abominations. He said: 'O my people, here are my daughters they are purer for you. So fear Allah, and do no degrade me with my guests! Is there not among you one upright man?'"

Commentary: verse ۷۸

The Arabic term /yuhra'ūn/ derived from /'ihrā'/ means intensive driving. That is, the uninhibited passion of this rebellious people goaded them on towards Lot's (a.s.) guests.

The meaning of the term /aṭ-har/, in this verse, is not that sodomy has something pure about it but that marriage is purer. It means that for the sinner who is pursuing the gratification his sexual instincts, it is preferable to get married than to commit sin.

It is worthy to note that one's potentialities can flourish when caught in the midst of anxieties and difficulties. If the Divine angels would have introduced themselves to Lot (a.s.) on their arrival, there would have been no need for moaning, sighing, crying for help and appealing to the emotions of the public, nor would there have been any need to offer a marriage proposal. The verse says:

"And his people came rushing towards him, And aforetime they had been practicing abominations. He said: 'O my people, here are my daughters they are purer for

you. So fear Allah, and do no degrade me with my guests! Is there not among you one ”’?upright man

Question: Why would a prophet propose his daughter for marriage to an unbelieving ?idol worshipper

Answer: Perhaps he might suggest that conversion be a condition for the marriage so that the marriage could facilitate and strengthen the belief in Allah. Maybe the meaning of the term /banātī’/ is ‘people’s daughters’ as the prophet is considered the father of the nation and is speaking on their behalf. Or maybe, at that time, such .marriages were common for the sake of convenience and expediency

:Explanations

١- Sometimes the norms of human society degenerate to such an extent that people .hasten towards committing sins being seduced by their unruly lower selves

٢- To prevent people from doing what is forbidden, we must at first open up and show .the true path to them so that they do not seek pleasure by committing sins

٣- The meaning of the term ‘chastity’ is not isolation. On the contrary, it means purity .in normal social intercourse

۴- Marriage is the sole and only correct context for sexual gratification, other methods .are unclean and sinful

۵- Considering sin as a commonplace matter does not exempt man from his .responsibility in dissuading others from performing forbidden acts

۶- Showing hospitality is such an important matter that the noblest of men have .tolerated a tremendous degree of suffering for its sake

٧- Homosexuality has been forbidden, considered abominable, and has been rejected in previous religions and is incompatible with one’s manliness, development and .chastity

(۷۹) قَالُوا لَقَدْ عَلِمْتَ مَالَنَا فِی بَنَاتِکَ مِنْ حَقٍّ وَإِنَّکَ لَتَعْلَمُ مَا نُرِیدُ

(۸۰) قَالَ لَوْ أَنَّ لِی بِکُمْ قُوَّةً أَوْ ءَاوِی إِلَی رُکْنٍ شَدِیدٍ

۷۹. "They said: 'You know we have no right to your daughters, and verily you know well what we desire.'"

۸۰. "He said: 'Would that I had the power against you or I might take refuge in a strong support.'"

Commentary: verses ۷۸–۷۹

Point

One's deviation from the right path leads man to the point where he considers the forbidden act of sodomy as a correct and virtuous act and the religiously acceptable act of marriage as a vice and as wrong conduct. In other words, man is transformed as a consequence of sin, where the most natural way for him may seem to be the ugliest and the most vicious way becomes the most attractive. The verse, concerning the people of Lot, says:

"They said: 'You know we have no right to your daughters, and verily you know well what we desire.'"

In our holy religion, homosexuality is considered as one of the capital sins that require religious punishment. It consists of lashes, execution or both commensurate with the act, and is to be applied upon those who have committed the act according to the testimony of just witnesses. Muslim leaders and those in positions of responsibility must prevent it by all means. This is why Lot (a.s.) says that if he had faithful companions, he would have fought against those mean people, to defend his guests, or at least he would have taken them to a safe place to shelter them. The verse says:

He said: 'Would that I had the power against you or I might take refuge in a strong "support.'"

The Sin of Sodomy in the Qur'ān and Traditions

There are many accounts in the Glorious Qur'ān about the vicious and detestable act of this deviant people, all of which exhibit the magnitude and intensity of the sin. (Refer to Sura Al-A'rāf, verses ۷۹-۸۰-۸۳, Sura Hūd verse ۸۲, Sura Al-'Anbiyā verse ۷۴, Sura An-Naml verse ۵۴.)

The Islamic literature highlights the grievous consequences for such behavior revealing how serious a sin it is in the religion of Islam. For example, it is said that if an adolescent commits or is the object of the act of sodomy, Allah's heavens start trembling and He will not speak to those involved on the Day of Resurrection.

Imam Ṣādiq (a.s.) has said that if someone can to be stoned to death twice, that person would be he who had committed the act of sodomy. We can also find in another Islamic from Imam Ṣādiq (a.s.) quoting the Prophet (p.b.u.h.) who said: "He who performs a sexual act with an adolescent, will enter the Day of Judgment in a state of uncleanness, Allah will be outraged, the perpetrator will be deprived of His favor and He will prepare a place in Hell for such a person and what an awful place it is!" Again he said: "If a male is involved in sex with another male, Allah's heavens will tremble."(۱)

Numerous narrations severely denounce transvestites, i.e. men and women who make themselves up to look like the opposite sex which predisposes them to the act of sodomy.

۱- Refer to Usul-i-Kāfī, Wasā'il-ush-Shī'ah, Bihār ul 'Anwār, Nahj ul Balāqah

(٨١) قَالُوا يَا لُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ إِلَّا امْرَأَتَكَ إِنَّهُ مُصِيبُهَا مَآ أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ

They (the guests) said: 'O Lot! Verily we are messengers of your Lord! Never shall " .٨١ they reach you! So travel with your family in a part of the night, and let none of you look back, but your wife. Surely she shall be smitten by that which smites them. Verily "'?their appointed time is the morning: Is not the morning nigh

Commentary: verse ٨١

.'The Arabic term /'asri/ is derived from /'isrā'/ which means 'movement by night

The phrase /'illamra'ataka/ (but your wife) has been exceptioned, either is derived from /ahlika/ which means: 'Do move your whole family by night except your wife,' or it has been exceptioned from /lā yaltafit/ meaning that none of them should look behind or pay attention to what was going on behind them except his wife, who, while leaving with him was worried about those corrupt people and would end up lingering .behind and, consequently, became a victim of the Divine punishment

When the divine angels noticed Lot's anxiety under the tormenting conditions he was in, they unveiled the secret telling him that they were messengers from Allah, that he should stop worrying and know that those people would not be able to bother him any :more. The verse says

They (the guests) said: 'O Lot! Verily we are messengers of your Lord! Never shall "
"... ! they reach you

Becoming aware as to who his guests were and what their mission was, provided him with the utmost comfort and ease of mind, he then realized that his time of troubles was about to be over and he would be free from association with the depravity of this .vicious and scandalous tribe, the time for rejoicing was at hand

The guests ordered Lot to take his family that night and leave that land immediately, for good. However, they were told to be careful not to look back. The only person who violated this order was Lot's wife, who, guilty of inclination towards the corrupt ones disregarded the order and was dealt the same punishment as the Sodomites. The :verse says

So travel with your family in a part of the night, and let none of you look back, but ... "
"... .your wife. Surely she shall be smitten by that which smites them

The angels last words to him were that the time for imposing the penalty will be in the morning. As the last hours of the night approached, they told them to get up and depart from the town as soon as they can, because the morning time was near. The :verse says

"'?Verily their appointed time is the morning: Is not the morning nigh ..."

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(۸۲) فَلَمَّا جَآءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِن سِجِّيلٍ مَنْضُود

(۸۳) مُسَوَّمَةً عِندَ رَبِّکَ وَمَا هِیَ مِنَ الظَّالِمِینَ بِبَعِیدٍ

۸۲. " When Our command came, We turned it (their township) upside down, and rained on it stones of baked clay, layer on layer."

۸۳. " Marked with your Lord, and it is not far off from the unjust ones."

Commentary: verses ۸۲–۸۳

The Arabic term /sijjīl/ means a piece of baked clay which is neither as soft as clay nor as hard as stone.

The Arabic word /manḍūd/ means one on top of the other in succession. The objective of stones being marked either is that every piece of stone was meant for a particular person, or it means that those stones were different from the ones on the earth.

This holy verse explains the end result of the people of Lot.

The people of Lot used to live during the time of Abraham (a.s), and Lot (a.s.), their prophet, was sent among them to propagate and disseminate the same religion of monotheism. Accompanying Abraham (a.s.) he went to Palestine then to a land called ‘Mu‘tafikāt’, where the people used to worship idols and openly sodomize. Lot (a.s.) started struggling against this corruption and social pathology. The more he struggled, the less he met with success until he was threatened with

(expulsion if he did not stop preaching.(1)

Thereafter the angels of Divine punishment and death came down and after informing Abraham and Lot (a.s.), completed their mission turning the land of this corrupt tribe upside down.

According to verse ۱۳ of the Sura Al-Ḥijr, a blast occurred and overwhelmed the people of Lot. Perhaps, it was this horrible blast which turned the region upside down, stones were thrown out from within the earth and fell upon their heads similar to (volcanic eruptions and the subsequent explosions which occur.(2)

Explanations:

1. The punishment of those who go against human nature is the overturning of their cities and environment. The verse says:

"When Our command came, We turned it (their township) upside down, ..."

2. Oppressive people cannot escape Divine punishment as Allah's anger can turn rain into stones and pelt them to death. The verse says:

"... and rained on it stones of baked clay, layer on layer."

Those nations who have a permissive attitude towards homosexuality such as is found in the West, must expect Allah's punishment and the upturning of the region where this corruption takes place. The verse says:

"Marked with your Lord, and it is not far off from the unjust ones."

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1- Sura Ash-Shu'ara, No. ۲۶, verse ۱۶۷

2- Al-Mīzān, the Commentary

Section ۸

Point

The Ministry of Shu‘ayb

Shu‘ayb preaches Unity of Allah and warns his people against dishonest life – The people rejected Shu‘ayb’s exhortation and were punished

(۸۴) وإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْباً قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِنْ إِلَهٍ غَيْرُهُ وَلا تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِنِّى أَرَاكُم بِخَيْرٍ وإِنِّى أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُحِيطٍ

۸۴. “And to (the people of) Madyan (We sent) their brother Shu‘ayb. He said: ‘O my people! Worship Allah! You have no other Allah than He. And do not give short measure and weight. Verily I see you in prosperity and I fear for you the punishment of an all-encompassing Day’.”

Commentary: verse ۸۴

Madyan whose name today is Ma‘ān, is a town to the east of the Gulf of ‘Aqaba. In the Torah its name is mentioned as Madyan. Its inhabitants were among the descendents of Ismail (a.s.) and they enjoyed good commercial ties with Egypt, Lebanon and Palestine. Some people regard the term ‘Madyan’ as the name of a tribe that used to live around Mount Sinai.

The types of corruption that were practiced by the different nations mentioned in the Qur’ān vary, and this very fact should be of note. The corruption of the people of Lot had been sexual deviation, and the corruption of the people of Shu‘ayb (a.s.) in this case was economic corruption, i.e. use of short weights; weighing less than what they were assumed to sell or

measuring less and claiming to deliver the value of the goods exactly as their clients .had ordered

In keeping with the ways of the other prophets (a.s.), this compassionate and brotherly prophet at first called them to believe in monotheism, the Unity of Allah, the most fundamental pillar of religion, exhorting his people to worship the one and only :God. The verse says

And to (the people of) Madyan (We sent) their brother Shu'ayb. He said: 'O my " ".... people! Worship Allah! You have no other Allah than He

Then he turned his attention to the economic corruption of the people whose roots were found in the idol worship itself which was prevalent among the people of Madyan at the time. He said that they should not weigh out their goods less than their :value by using the wrong scales in their commercial transactions. The verse says

".... And do not give short measure and weight ..."

This great prophet's words can be interpreted as two reasons for them. At first he seems to be saying that by accepting this advice the gates of commerce will develop, prices will deflate, and peace and tranquility will prevail which will attract Allah's grace upon the community. It is also possible to interpret this sentence to mean that Shu'ayb sees them having affluence and tremendous wealth; thus, there is no reason for them to infringe upon people's rights, by selling them less goods and charging them the same price. The second matter is that he also fears their insistence upon idol worship, and abusing Allah's blessings will lead to their punishment on the Day of :Judgment. The verse continues saying

Verily I see you in prosperity and I fear for you the punishment of an all- ... " ".'encompassing Day

(۸۵) وَيَا قَوْمِ أَوْفُوا الْمِكْيالَ وَالْمِيزَانَ بِالْقِسْطِ وَلا تَبْخَسُوا النَّاسَ

أَشْيَآءَهُمْ وَلا تَعْثَوْا فِى الأَرْضِ مُفْسِدِينَ

۸۵. "And O my people! Fill up the measure and the balance in justice, and do not diminish the people their things: and do not mischief in the land, working corruption."

Commentary: verse ۸۵

The Qur'ānic phrase /lā tabxasū/ is derived from the article /baxasa/ signifying 'not to reduce'; while the Arabic phrase /lā ta'θau/ means 'not to commit evil or mischief'. Compromising people's rights in economic matters is a prominent example of corruption, for ailing economies always lead communities to corruption. All economic transactions should be strictly supervised. Shu'ayb insisted upon the establishment of a just economic system in this verse and along with dissuading his people from cheating others in economic transactions, he also called upon them to consider the rights of others, saying that they should use scales and weighing devices with fairness. But this verse says:

"And O my people! Fill up the measure and the balance

in justice, …"

The establishment of justice and safeguarding everyone's due rights are principles that must be administered throughout all of society. Taking this one step further, he said that they should not falsely ascribe faults and defects to other people's goods, thus reducing the value of their goods, properties and belongings. It continues saying:

"… :and do not diminish the people their things …"

Towards the end of the verse, going even further, he added that they should not :corrupt the earth by committing mischief. It says

".and do not mischief in the land, working corruption …"

The above two verses strongly indicate that next to the belief in monotheism, a healthy economy is of primary importance. It also shows that anarchy in an economic .system can be a major source of corruption in any society

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(٨۶) بَقِيَّتُ اللَّهِ خَيْرٌ لَكُمْ إِن كُنتُم مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُم بِحَفِيظٍ

The lawful wealth) which is left by Allah is better for you, if you be believers. And I) " .٨۶ ".am not a guardian over you

Commentary: verse ٨۶

The Qur'ānic term /baqīyatullah/, mentioned in this verse, refers to the dividends which one can obtain through a godly and allowed capital, and it is certainly a hundred percent clean. However, according to the Islamic narrations, it refers to everything Divinely sanctioned that is left for humanity as a whole. One example of this are the faithful soldiers who return victoriously from a holy war, for they have remained alive by the Divine will. It refers also to the contemporary Imam, Imam Mahdī (May Allah hasten his auspicious advent), who is also known as /baqīyatullah/ since that noble person has been retained and stored for the guidance of mankind by the Divine Will. Some Islamic narrations denote that one of the names of this honorable man (Haḍrat Mahdī) is /baqīyatullah/(١) whom we greet with this name saying: /'assalamu 'alayka yā baqīatullah fī 'arḍeh/. When he appears in Mecca, he will recite the above verse in a (loud voice and say: "I am that promised Godly being kept by Allah.(٢

./Certainly the other immaculate Imams (a.s.) have been also entitled as: /baqīatullah

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Bihār ul 'Anwār, vol. ۴۶, p. ٢۵٩ -١

Tafsīr-us-Sāfī, vol. ٢, p. ۴۶٨ -٢

(۸۷) قَالُوا يَا شُعَيْبُ أَصَلاتُکَ تَأْمُرُکَ أَن نَتْرُکَ مَا يَعْبُدُ ابَآؤُنَآ أَوْ أَن نَفْعَلَ فِى أَمْوَالِنَا مَا نَشَآءُ إِنَّکَ لَانتَ الْحَلِيمُ الرَّشِيدُ

۸۷. "They said: 'O Shu'ayb! Does your prayer command you that we should leave off that our fathers worshipped, or we (should forsake to do) what we like with our property? Truly you are the forbearing, the right minded'."

Commentary: verse ۸۷

Now let us look at how this obstinate people reacted in face of this Divinely reformist voice.

Those who idol-worshippers regarded their idols as symbols of their ancestral tradition and an emblem of their cultural identity, and who gained profit through fraudulent activity in their transactions, asked Shu'ayb if it was his religion of prayer that ordered him to encourage them to abandon the worship of that which their fathers had worshipped, and interfere in their transactions to make them lose their freedom in dealing with their own property. The verse says:

"They said: 'O Shu'ayb! Does your prayer command you that we should leave off that our fathers worshipped, or we (should forsake to do) what we like with our property? ..."

The people of Shu'ayb wrongly thought that no one should set the minimum limits for proprietors, rights, regarding domination in their properties, when in fact financial affairs should always be governed by correct criteria. Such criteria are clearly elucidated by the Divine prophets otherwise society would see a great degree of corruption.

They wanted to know how could such a forbearing, patient and understanding man, have said such a thing. They said:

“... Truly you are the forbearing, the right minded.’”

Perhaps they thought that the particular movements and words of prayer would have had a negative effect on them, but if they truly meditated they would have found that prayer enlivens man’s sense of responsibility, virtue, abstinence, piety, and gratitude, and makes him remember Allah and His Court of Justice. For these reasons, man would be kept away from idol worship, blind obedience, short selling goods, and all types of fraud under the light of prayer.

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(۸۸) قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِن كُنتُ عَلَى بَيِّنَةٍ مِن رَبِّى وَرَزَقَنِى مِنْهُ رِزْقاً حَسَـناً وَمَآ أُرِيـدُ أَنْ أُخَالِفَكَمْ إِلَى مَآ أَنْهَاكُمْ عَنْهُ إِنْ أُرِيـدُ إِلاَّ الإِصْلاَحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِى إِلاَّ بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

He said: 'O My people! Bethink you' If I be upon a clear proof from my Lord, and " .۸۸ He has provided me with fair sustenance from Him? And I desire not, in opposition to you, to do that which I forbid you from it. I desire naught save reform so far as I am ".'(able. My success is only with Allah. On Him do I rely and unto Him I turn (repentant

Commentary: verse ۸۸

In the previous verse, the idol worshippers protested as to why they could not be free to dispose of their own property for good or, in this case, for evil. Shu'ayb (a.s.) answered that if he had kept them from doing this, it would have been for the good of their own lives and their community, and it was not because of such things as hostility, envy, short sightedness or other things. Individual interests must not be detrimental :to the public interest. The verse says

He said: 'O My people! Bethink you' If I be upon a clear proof from my Lord, and He " has provided me with fair sustenance from Him? And I desire not, in opposition to you, .to do that which I forbid you from it. I desire naught save reform so far as I am able "...

They had to stop thinking that a comfortable life could only be gained through ,crooked dealings and sinful activity

and Allah's prophets are an example that one could live a

decent life without being polluted by these sins. We must keep in mind that he who commands others to what is good and dissuades others from what is bad must be a man of practice himself. The prophets themselves were not only planners and leaders; they themselves were the best examples of men of practice. Shu‘ayb :continues saying

".'(My success is only with Allah. On Him do I rely and unto Him I turn (repentant ..."

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(۸۹) وَيَا قَوْمِ لاَ يَجْرِمَنَّكُمْ شِقَاقِي أَن يُصِيبَكُم مِّثْلُ مَآ أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمُ لُوطٍ مِّنكُم بِبَعِيدٍ

۸۹. " And O My people! Let not (your) breach with me cause you to sin, lest befalls you the like of what befell the people of Noah, or the people of Hūd or the people of Sālih; and the people of Lot are not far off from you."

Commentary: verse ۸۹

Shu'ayb advises his opponents that they should not burn their bridges behind themselves, i.e., because of their hostility to one person they should not destroy the destiny and happiness of themselves and their society. They should stop thinking that the tragic stories of their ancestors were simplistic and parochial in nature. The histories of many people are similar and correspond with each other.

We must note that Allah's hands are always capable of meting out punishment. He can annihilate any nation anywhere regardless of what form they might take any time He wants. Just as He drowned the people of Noah (a.s.), swept away the people of Hūd by storm, blasted the people of Ṣālih (a.s.) to extermination, and annihilated the tribe of Lot (a.s.) by assailing them with stones and overturning the land with them. The verse says:

" And O My people! Let not (your) breach with me cause you to sin, lest befalls you the like of what befell the people of Noah, or the people of Hūd or the people of Sālih; and the people of Lot are not far off from you."

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(۹۰) وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّی رَحِيمٌ وَدُودٌ

Then come) and ask forgiveness of your Lord, and turn unto Him (in repentance):) " .۹۰
".Verily my Lord is Merciful, Loving

Commentary: verse ۹۰

The dissidents and unbelievers must not only be warned and informed of the punishment to come, but they must also be shown the method by which they can reform themselves and the course of action that may attract Divine mercy. They must ,(be notified that in order to receive Allah's favor and friendship(۱)

they must follow the path of the prophets and the leadership of the Sinless Ones. If they repent and reconstruct their lives, they will receive positive answers from Allah. :The verse says

"... :(Then come) and ask forgiveness of your Lord, and turn unto Him (in repentance) "

Allah's (s.w.t.) favor is not a passing affair, rather it is a continuous process and possesses numerous signs and characteristics, He does not only accept repentance, :but He also loves those who repent. It says

".Verily my Lord is Merciful, Loving ..."

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.The term /wadūd/ refers to that kind of friendship which is everlasting -۱

(۹۱) قَالُوا يَا شُعَيْبُ مَا نَفْقَهُ كَثِيراً مِمَّا تَقُولُ وَإِنَّا لَنَرَاکَ فِينَا ضَعِيفاً وَلَوْلاَ رَهْطُکَ لَرَجَمْنَاکَ وَمَآ أَنتَ عَلَيْنَا بِعَزِيزٍ

۹۱. "They said: 'O Shu'ayb! We do not understand much of what you say; and most surely we see you weak among us. Were it not for your family, we would certainly stone you; and you are not mighty against us.'"

Commentary: verse ۹۱

The prophets and the divine preachers have had to bear the utmost contempt and humiliation in the course of their mission in leading mankind on to the Right Path. Shu'ayb (a.s.) is one of those examples, for they did both to him. They ridiculed and belittled his words and saw him as someone weak and insignificant. They denigrated his family, threatened him with death, and did not give due regard to his honor. The verse says:

"They said: 'O Shu'ayb! We do not understand much of what you say; and most surely we see you weak among us. Were it not for your family, we would certainly stone you; and you are not mighty against us.'"

The idol worshippers told Shu'ayb (a.s.) that they did not grasp the meaning of his words. But what was his speech about which they claimed they did not understand? Was it not but the following?

۱- I am empowered to perform miracles and to offer you valid proofs. "If I be upon a clear proof …"

۲- I have no financial difficulties and I am not in need of your assistance.

۳- I practice what I preach.

۴- I desire naught save reform" I intend to reform the society. ..."

۵- so far as I am able ..." I struggle with all my might..."

۶- On Him do I rely ..." I put all my hopes and trust in Allah. ..."

۷ - I warn you of the consequences at the end of time and the actions of past generations. The like of what befell the people of Noah ..." ,..."

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p: ۳۰۳

(۹۲) قَالَ يَا قَوْمِ أَرَهْطِى أَعَزُّ عَلَيْكَم مِنَ اللَّهِ وَاتَّخَذْتُمُوهُ وَرَآءَكُمْ ظِهْرِيّاً إِنَّ رَبّى بِمَا تَعْمَلُونَ مُحِيطٌ

He said: 'O my people! Is then my family more esteemed with you than Allah? And " .۹۲ you cast Him behind your back, with neglect. Verily my Lord encompasses what you ".'do

Commentary: verse ۹۲

We should not give priority to the rights of the people, or of groups, parties, or even of international law over Divine rights. We must stop excluding Allah's role in the political and social domains and not let it be dominated by any other matter. According to the verse, these people refrained from doing harm to Shu'ayb because of the fear of :retaliation from his tribe. The verse says

"... ?He said: 'O my people! Is then my family more esteemed with you than Allah "

Shu'ayb's response was why could they not accept his words simply for Allah's sake? Given that Allah was infinitely more powerful than his tribe, they did not give any :importance to Him at all ignoring Him and violating His commandments. It continues

"... .And you cast Him behind your back, with neglect ..."

In fact they should stop thinking that Allah was not seeing what they did and did not .hear what they said, for one can be sure, that the Lord is aware of all of our deeds

:The verse concludes

".'Verily my Lord encompasses what you do ..."

p: ۳۰۴

(۹۳) وَيَا قَوْمِ اعْمَلُوا عَلَى مَكَانَتِكُمْ إِنِّى عَامِلٌ سَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ وَارْتَقِبُوا إِنِّى مَعَكُمْ رَقِيبٌ

۹۳. "And O my people! Act according to your ability. I will do (my part). Soon you will know on whom comes the Penalty disgracing him, and who it is a liar. And watch you; Verily I (too) am watching with you."

Commentary: verse ۹۳

As the disbelievers of the people of Shu'ayb threatened to stone him to death while giving him their last words, Shu'ayb, declaring his stand in the face of these threats did not flinch from the threat and issued a challenge to them, instead he said that they would do whatever they could, and might not spare anything. He should do what is in his power as well. The verse says:

"And O my people! Act according to your ability. I will do (my part). ..."

However, you will soon realize who will be the one suffering a humiliating punishment, and who is a liar. So, wait and see and I will do the same. The verse continues saying:

"... Soon you will know on whom comes the Penalty disgracing him, and who it is a liar. ..."

You try to win me over with your power, numbers, wealth, and your influence and I shall also wait and see how the Divine punishment will soon entangle you and your misguided population, exterminating you from the face of the earth. The verse says:

"... And watch you; Verily I (too) am watching with you."

p: ۳۰۵

(۹۴) وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا شُعَيْباً وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَهُ فَأَصْبَحُوا فِی دِيَارِهِمْ جَاثِمِينَ

(۹۵) كَأَن لَمْ يَغْنَوْا فِيهَآ أَلَا بُعْداً لِمَدْيَنَ كَمَا بَعِدَتْ ثَمُودُ

۹۴. " And when Our Command came, We saved Shu'ayb and those who believed with him by a mercy from Us, and the (heavenly) Blast overtook those who were unjust, so they become motionless corpses in their abodes."

۹۵. " As if they had never dwelt there. Behold! Away with (people of) Madyan, even as were cast away (the people of) Thamūd."

Commentary: verses ۹۴–۹۵

Ultimately, the final stage did come. The Qur'ān implies that when Allah's Command for the punishment of this misguided, oppressing and obstinate people was issued, after Shu'ayb and those who believed with him were saved by Divine favor and blessings, the terrible sound from the skies and the great death-dealing blast came over the people of Madyan and took them all by the throat. The verse says:

" And when Our Command came, We saved Shu'ayb and those who believed with him by a mercy from Us, and the (heavenly) Blast overtook those who were unjust, ..."

In the aftermath of the blast, the Qur'ān indicates that the people of Shu'ayb lay face down on the earth, they had died in their houses as a result of this great blast, and their corpses were left there to provide others with didactic lessons. Their lives were terminated in such a way that it was as if they had never existed there before. The verse continues saying:

”.so they become motionless corpses in their abodes …“

The Divine outrage is far superior in destruction than any other form of devastation, in the case of bombardment, for example, some people may have the chance to escape more or less unharmed, and some would remain alive after the event. However, when the time for Allah’s anger and punishment comes, it wipes the evildoers away in such a way that it is as if no one had ever lived there. The verse :says

”… .As if they had never dwelt there “

Eventually, as was explained at the end of the stories of the peoples of ‘Ād and Thamūd, Allah’s favor and blessings were removed from the people of Madyan as :they had been removed from the people of Thamūd. It says

Behold! Away with (people of) Madyan, even as were cast away (the people of) … “ ”.Thamūd

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p: ۳۰۷

Section ۹

Point

The Ministry of Moses

Moses sent with clear sign and manifest authority – The dealing with the people on the Day of Judgment shall be with Perfect Justice – The punishment shall be as long as Allah wills – The people of Pharaoh punished

(۹۶) وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ

(۹۷) إِلى فِرْعَوْنَ وَمَلإِيْهِ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ وَمَآ أَمْرُ فِرْعَوْنَ بِرَشِيدٍ

۹۶. "And indeed We sent Moses with Our Signs and a manifest authority",

۹۷. "Unto Pharaoh and his chiefs; but they followed the command of Pharaoh, and the command of Pharaoh was not rightly guided".

Commentary: verses ۹۶–۹۷

The Champion against Pharaoh:

After finishing the story of Shu'ayb (a.s.) and the people of Madyan, the Qur'ān turns to part of the story of Musa bin Imran and his campaign against Pharaoh, which is the seventh story of the prophets referred to in this Sura.

The story of Moses (a.s.) is more frequently mentioned in the Qur'ān than that of any other prophet. In over thirty suras, the adventures of Moses, the Pharaoh and the Children of Israel have been mentioned more than one hundred times.

The special aspect of the story of Moses, when compared to that of the other prophets, is that while the other prophets launched their campaigns against misguided and seduced

people, Moses, apart from campaigning against them, also had to fight against the .Pharaonic system, the oppressive, as well

However, we must keep in mind that in this part of the story, we focus on one aspect .of Moses' story, which, though small, yet carries an important lesson for all mankind

At first, the verse implies that Allah (s.w.t.) sent Moses (a.s.) empowering him with the performance of miracles and endowing him with a powerful argument. The verse :says

" ,And indeed We sent Moses with Our Signs and a manifest authority "

Moses was sent armed with impressive miracles and a powerful argument to Pharaoh and his people. However, the followers of Pharaoh, who felt that their illegitimate interests were being jeopardized, were not ready to submit themselves to him, and accept his miracles and his logic. Thus, they followed Pharaoh's command. However, Pharaoh's command could never have guaranteed their happiness and was not :conducive to their development and their salvation. The verse says

Unto Pharaoh and his chiefs; but they followed the command of Pharaoh, and the " ".command of Pharaoh was not rightly guided

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(۹۸) يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَهِ فَأَوْرَدَهُمُ النَّارَ وَبِئْسَ الْوِرْدُ الْمَوْرُودُ

He shall go before his people on the Day of Resurrection and lead them into the “ .۹۸ ”.Fire, and evil is the place (they will be) led to

Commentary: verse ۹۸

The Arabic term /wird/ means ‘the water which one enters into’. Originally it referred to movement towards water and approaching it. However, gradually, it came to mean .‘to enter’ in all cases

At any rate, those who are leaders or Imams in this world would be pioneers by leading others towards Paradise or Hell in the Hereafter. A just Imam or an enlightened leader leads people towards Paradise, and the person leading others in :the direction of injustice, leads others towards the Hell Fire. The verse says

He shall go before his people on the Day of Resurrection and lead them into the Fire, “ ”.and evil is the place (they will be) led to

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p: ۳۱۰

(۹۹) وَأُتْبِعُوا فِی هَذِهِ لَعْنَهً وَیَوْمَ الْقِیَامَهِ بِئْسَ الرِّفْدُ الْمَرْفُودُ

۹۹. "And they are followed by a curse in this world and on the Day of Judgment, and woeful is the gift which shall be given (them)."

Commentary: verse ۹۹

Those who become followers of Pharaohs and despots are always associated with infamy and curses and their notorious names are always recorded in the books of history as people seduced by evil. Thus they will be at a loss both in this world and in the next, and what a bad gift (i.e. the curse of Allah and being distanced from Him) is that which is going to be their share.

The verse says:

"And they are followed by a curse in this world and on the Day of Judgment, and woeful is the gift which shall be given (them)."

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(۱۰۰) ذَلِکَ مِنْ أَنْبَآءِ الْقُرَى نَقُصُّهُ عَلَيْکَ مِنْهَا قَآئِمٌ وَحَصِيدٌ

O’ Our Apostle!) This is of the tidings of the towns (which) We relate to you;) “ .۱۰۰ ”.some of them are still standing and some have been mown down

Commentary: verse ۱۰۰

The act of telling didactic stories which are correct and documented is often a divinely inspired act which we must not ignore. Qur’ānic stories are the most truthful and the :most correct of stories for their story teller is Allah. The holy verse says

O’ Our Apostle!) This is of the tidings of the towns (which) We relate to you; some of) “ ”.them are still standing and some have been mown down

Incidentally, in some cases, Allah recounts that He had exterminated those disobedient people leaving only their traces behind. However, in other cases, He mentions that He had wiped out those evil doers completely together with all their .effects

However, story telling in the Qur’ān has an important role and carries with it significant repercussions. First of all the stories are impressive and attractive. Secondly it paves the way for accepting the influence of rational and demonstrative reasoning. Thirdly, it offers another proof of the miraculous nature of the Prophet (p.b.u.h.) as an uninstructed individual who brings such news. And fourthly, it offers .instructive lessons for its audience

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(۱۰۱) وَمَا ظَلَمْنَاهُمْ وَلَكِن ظَلَمُوا أَنفُسَهُمْ فَمَآ أَغْنَتْ عَنْهُمْ ءَالِهَتُهُمُ الَّتی يَدْعُونَ مِن دُونِ اللَّهِ مِن شَیْءٍ لَمَّا جَآءَ أَمْرُ رَبِّکَ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ

.۱۰۱ " And We did no injustice unto them, but they were unjust unto themselves. When the decree of your Lord came, their gods, whom they invoked other than Allah, availed them not anything and they increased them naught but perdition."

Commentary: verse ۱۰۱

The Arabic term /tatbīb/ is derived from /tabb/ which means 'sequential loss and gradual death and destruction'.

To punish the oppressor is not called oppression. On the contrary, it is identical with justice. One's own destiny lies in his own hands, which is his own willful conduct.

No one can be man's savior but Allah.

None is able to stand against the Will of Allah.

The verse says:

" And We did no injustice unto them, but they were unjust unto themselves. When the decree of your Lord came, their gods, whom they invoked other than Allah, availed them not anything and they increased them naught but perdition."

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p: ۳۱۳

(۱۰۲) وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ

.۱۰۲ "And such is the grasp (of punishment) of your Lord when He grasps the townships that are unjust. Verily His grasp (punishment) is painful, severe."

Commentary: verse ۱۰۲

It is certain that Allah's punishment is quite hard and painful. The verse says:

"And such is the grasp (of punishment) of your Lord when He grasps the townships that are unjust. Verily His grasp (punishment) is painful, severe."

This is a general Divine law and an eternal tradition which says that every nation inflicts oppression, violates Divinely established limits, and ignores the leadership, admonitions and guidance of Allah's prophets, it will be eventually arrested and annihilated by Divine punishment.

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(۱۰۳) إِنَّ فِی ذَلِکَ لَآیَهً لِمَنْ خَافَ عَذَابَ الْأَخِرَهِ ذَلِکَ یَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ وَذَلِکَ یَوْمٌ مَشْهُودٌ

(۱۰۴) وَمَا نُؤَخِّرُهُ إِلَّا لأَجَلٍ مَعْدُودٍ

Surely in that is a sign for him who fears the chastisement in the Hereafter, that " .۱۰۳
".(is a Day (when) mankind are to be gathered to, and that Day witnessed (by all

".And We do not postpone it, but to an appointed term " .۱۰۴

Commentary: verses ۱۰۳–۱۰۴

In the previous noble verses, it was explicitly stated that as a general rule those who deny the truth will be dealt with accordingly, and will receive their deserved .punishment

This subtle verse of the holy Qur'ān also states that these instructive accounts and the awful, painful events which our predecessors experienced, are some signs toward the path of truth for those who fear the punishments of the Hereafter to seek the :truth and follow Divine guidance. The verse says

"... ,Surely in that is a sign for him who fears the chastisement in the Hereafter "

In every aspect, this fleeting world is very insignificant as compared to the Hereafter even in punishment and reprisal. The next world is much more expansive in extent, and those who believe in the Resurrection will be trembling when they confront these .worldly Signs

Towards the end of the verse, the Qur'ān refers to two characteristics of the Day of Resurrection, by saying that it is

the Day which is going to be witnessed by all, in such a way

:that all human beings will be present and see it for themselves. The verse says

that is a Day (when) mankind are to be gathered to, and that Day witnessed (by ... "
".(all

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In view of the fact that some persons may claim that such a Day is a remote probability and it is not clear as to when it will arrive, so the Qur'ān hastens to add that that Day will not be postponed except for a limited amount of time. This will be only done for the sake of expediency so that the people of the world may apprehend those scenes elucidated in the Qur'ān for their education and that the programs of the :prophets can be implemented as far as possible. The verse says

".And We do not postpone it, but to an appointed term "

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(١٠٥) يَوْمَ يَأْتِ لا تَكَلَّمُ نَفْسٌ إِلاَّ بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ

(١٠۶) فَأَمَّا الَّذِينَ شَقُوا فَفِى النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ

(١٠٧) خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالأَرْضُ إِلاَّ مَا شَآءَ رَبُّکَ إِنَّ رَبَّکَ فَعَّالٌ لِمَا يُرِيدُ

١٠۵. "The day (when) it comes, no soul shall speak but by His leave. Then some of them shall be wretched, and some happy."

١٠۶. "Then as for those who are wretched (they) shall be in the Fire, for them therein will be moaning and sighing."

١٠٧. "They will abide therein so long as the heavens and the earth endure, except as your Lord pleases. Verily your Lord is the (Mighty) Doer of what He intends."

Commentary: verses ١٠۵–١٠٧

On the Day of Resurrection, the Reckoning Day, silence will prevail everywhere except for those who are permitted to speak.

In the foregoing verses, allusion was made to the Day of Resurrection and the general assembly of people in that great Court. Here, the Qur'ān informs us of a part of the fate of people on the Day of the Judgment.

At first it implies that when the Day comes, no one can speak without Allah's permission. The verse says:

"The day (when) it comes, no soul shall speak but by His leave. ..."

On that Day, people will go through various stages, each one having its own specifications. In some stages no questions

are to be asked, even our mouths will remain shut, only those organs which have been involved and have been imprinted by the performance of their owners would bear testimony by a mute tonge. However, in other stages, the silence imposed upon the mouths would be removed and mankind will start speaking with Allah's permission, confessing their sins. The guilty will blame each other, and try to attribute .their own sins to others, holding them responsible for their deeds

Towards the end of the verse, the Qur'ān divides all people into two categories, saying that some people are stone hearted and some are soft hearted, some are :happy while others are unhappy. The verse continues saying

".Then some of them shall be wretched, and some happy…"

This toughness and stone heartedness, on the one hand, and the contentment and happiness on the other, are no more than the consequences of individual behaviors, .words, deeds and intentions in this world

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It then expounds upon the state of the wicked, stone hearted and vicious as well as the state of those prosperous and happy individuals in a concise, self explanatory sentence by saying that those who became wicked and stone hearted will be in agony, moaning and crying all the time. These reflect the conditions of those who are deeply regretful, the kind of crying which saturates them to the point that shows their :utmost discomfort because of the severity of their punishment. The verse says

Then as for those who are wretched (they) shall be in the Fire, for them therein will " ".be moaning and sighing

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It adds further that they will permanently stay in the Hell Fire until the heavens and the earth endure or unless Allah wishes otherwise, for Allah does whatever He .wishes

:The verse says

They will abide therein so long as the heavens and the earth endure, except as your " ".Lord pleases. Verily your Lord is the (Mighty) Doer of what He intends

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(١٠٨) وَأَمَّا الَّذِينَ سُعِدُوا فَفِی الْجَنَّهِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالأَرْضُ إِلاّ ما شَآء رَبُّکَ عَطَآءً غَيْرَ مَجْذُوذٍ

١٠٨. "And as for those who are happy, they shall be in Paradise, abiding therein, so long as the heavens and the earth endure, except as your Lord pleases: a gift without a break.(١)"

Commentary: verse ١٠٨

The means of Happiness and Wretchedness:

Happiness, which is considered as a lost paradise for man, results from the provision of the means of development for an individual or a community. The opposite of it is wretchedness in which the conditions conducive to progress, development and victory are unfavorable.

However, one must keep in mind that the primary source of happiness and prosperity as well as wretchedness lies in man's own will. It is he who can provide the means necessary for his own self actualization as well as that of his community. And it is he who can fight the causes of wretchedness or submit to it completely.

The logic of the prophets proclaims that the two are not inherent in man's nature and even the shortcomings of environment, family and heredity can be transformed through one's own determination. If, on the other hand, we deny the

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١- Although Allah's Will has no limits even to expel the people in paradise, if we focus our attention on the climactic highlight of the last verse and the promises given in other verses, we can conclude that He would not do such a thing and when one enters Paradise he will remain there permanently.

principle of man's free will and take a deterministic approach in our attitude towards him, we will have to consider his happiness and wretchedness as inherent in him or as the effects of determinism which is definitely condemned in the literature of the prophets as well as in the school of rationalism.

Interestingly, in narrations attributed to the holy Prophet (p.b.u.h.) and the Imams of the Ahl-ul-Bayt (a.s.), one reads that the means which provide grounds for one's happiness or wretchedness have been indicated. The study of these Islamic narrations leads man to contemplate the Islamic way of thinking about this important problem, and gives him guidelines to help him seek objective realities and the true means of happiness instead of taking recourse in superstitious beliefs and wrong traditions.

Imam Ṣādiq (a.s.), quoting his great grandfather, Amir-ul-Mu'mineen (a.s.) says: "The truth of the matter regarding prosperity is that the last stage of man's life ends with righteous deeds, and the fact of the matter concerning wretchedness is that the last stage of one's life comes to an end with a vicious act."(١)

And again the Prophet (p.b.u.h.) declares: "Four conditions, if fulfilled, result in happiness and four conditions pave the way for wretchedness. The former consists of a wife with decent conduct, a spacious home, a worthy neighbor, and a good horse, while wretchedness consists of an evil doing wife, a bad neighbor, an awfully small house and a bad horse."(٢)

The Messenger of Allah (p.b.u.h.) said: "Perfect happiness comes about when one's whole life is spent serving Allah."(٣)

١- Bihār ul 'Anwār, vol. ۶٨, p. ٣۶۴

٢- Bihār ul 'Anwār, vol. ١٠۴, p. ٩٨

٣- Nahj ul Faṣāḥah, p. ٣٧۵

Amir-ul-Mu'mineen Ali (a.s.) said: "The faithful who are wise are the happiest ones (on the earth)."(١)

The Messenger of Allah (p.b.u.h.) said: "The most fortunate of people are those who associate with brave godly men.(٢)

Amir-ul-Mu'mineen Ali (a.s.) said: "A good temper is one of the prime sources of one's happiness."(٣)

Amir-ul-Mu'mineen Ali (a.s.) remarks that one's happiness lies in his attaining religion and the practice of it for the Hereafter.(۴)

The Prophet of Allah (p.b.u.h.) says:

"Verily a Muslim man's happiness lies in his child resembling him, having a beautiful and God-fearing wife, a large house and a good horse (to ride)."(۵)

As for wretchedness, Imam Riḍā (a.s.) in a tradition says: "Allah has allocated wretchedness for liars and culprits."(۶)

Amir-ul-Mu'mineen Ali (a.s.) once was asked: "Who is the worst villain and the most vicious person?" To which he answered: "He who exchanges his religion for another person's worldly life."(٧)

The holy Prophet (p.b.u.h.) said: "Shall I not tell you who the most vicious villain is?"

They answered: "Yes, O' Prophet of Allah!". He said: "He who is empty handed in this world together with the punishment of the Hereafter."(٨)

١- Ghurar ul Hikam, vol. ٢, p. ٣٩٧

٢- Madinat ul Balāqah, vol. ٢, p. ۴۶٢

٣- Nahj ul Faṣāḥah, p. ۵٧

۴- Ghurar ul Hikam, vol. ۴, p. ١۴۴

۵- Bihār, vol. ٧٣ p. ١۴٩

۶- Bihār, vol. ۵, p. ۱۵۴

۷- Bihār, vol. ۷۲, p. ۲۷۰

۸- Bihār, vol. ۱۰۰, p. ۷۰

.We would like to take refuge in Allah from such a villain age

Comparing the paths shown towards one’s happiness and wretchedness in the above quotations and their objectivity, with the superstitious beliefs which still attract large numbers of people in this era of the atom and space travel, one is led right away to the reality that Islamic instructions are quite logical and extremely well calculated. And what a great number of people have there been who have become entangled in the complications arising from such superstitions preventing them from effectively .living their daily lives bringing them only misfortune and pain

Regarding happiness and wretchedness, Islam obliterates all superstitious beliefs, and guides us in everything that we do strengthening and clarifying our ethical .responsibilities, attitudes, conduct, and way of thinking

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(۱۰۹) فَلا تَکُ فِی مِرْیَهٍ مِمَّا یَعْبُدُ هَؤُلآءِ مَا یَعْبُدُونَ إِلاّ کَمَا یَعْبُدُ ءَاباَؤُهُم مِن قَبْلُ وَإِنَّا لَمُوَفُّوهُمْ نَصِیبَهُمْ غَیْرَ مَنقُوصٍ

So be not then in doubt as to what these (men) worship. They worship nothing " .۱۰۹ but what their fathers worshipped before (them), and verily We shall pay them back ".(in full) their portion undiminished

Commentary: verse ۱۰۹

One result which can be inferred from the stories of the previous generations is that the prophets and those following them, those who were truly faithful, should not fear the abundance of the enemies and with no hesitation try to defeat the unjust idol .worshippers they are confronted because the helps of Allah are certain

Therefore, He says to His Prophet that he should not have the shadow of a doubt as to what these people worship for they only follow in the footsteps of their ancestors and do not, in fact, really worship anything at all. Thus their destiny is no better than that of their forefathers. They shall be compensated in full and Allah will not give them short of what is their due (of punishment). And were they to return to the true path, :their share of Allah's reward will be preserved. The verse says

So be not then in doubt as to what these (men) worship. They worship nothing but " what their fathers worshipped before (them), and verily We shall pay them back (in ".full) their portion undiminished

In actual fact, this verse depicts that whatever we have read about past generations had not been fairy tales or myths and their realities have not been confined to only the previous

generations. They constitute eternal examples for all men, past, present, and future, .though they may take place in different circumstances and with different forms

In the meantime, though this sublime verse is addressed to the Prophet (p.b.u.h.), it .targets the people so that they may not be in doubt or be hesitant

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Section ۱۰

Point

Exhortation to Shun Evil

Everybody’s action shall be returned to him in full – Evil shall have an evil consequence hence shun it – The word of Allah is fulfilled, hence the Jinn and men shall be punished – Admonition and Reminder in the history preceding Apostles of Allah – Patience and good deeds and waiting for the End enjoined.

(۱۱۰) وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ فَاخْتُلِفَ فِيهِ وَلَوْلاَ كَلِمَةٌ سَبَقَتْ مِن رَبّكَ لَقُضِىَ بَيْنَهُمْ وَإِنَّهُمْ لَفِى شَكّ ٍ مِنْهُ مُرِيبٍ

۱۱۰. “And We certainly gave Moses the Book, then variance was (created) in it, and had not a Word gone forth before from your Lord, the matter would have been decided between them: but they are in grave doubt concerning it.”

Commentary: ۱۱۰

To console the Prophet (p.b.u.h.), the Qur’ān adds that if his people raised objections and fabricated pretexts concerning the Qur’ān, he should not worry, for Allah had also provided Moses with a Celestial Book (the Torah) and it became then an object for their differences, some accepted it while others rejected it. The verse says:

“And We certainly gave Moses the Book, then variance was (created) in it, …”

Allah is not hasty in punishing His enemies; it is for the sake of expediency and pragmatism in their education which requires such a course of action. And if pragmatism in such a case did not allow for it, and the program which Allah had

preordained for the Prophet in this respect did not require further delays, judgment would have been passed upon them and the punishment would have been inflicted upon them. Nevertheless, they had not yet believed in the Truth, everything about which they entertained with suspicion and viewed with pessimism. The verse :continues saying

and had not a Word gone forth before from your Lord, the matter would have ... " ".been decided between them: but they are in grave doubt concerning it

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(١١١) وَإِنَّ كُلًّا لَمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ

And certainly, to all will your Lord recompense them their deeds in full; verily He“ .١١١ ”.is aware of what they do

Commentary: verse ١١١

In stressing the matter further, the Qur'ān adds in this verse that Allah will remunerate both groups, the faithful as well as the idol worshippers, without any failing or shortcoming, in lieu of the kind of conduct they had been engaged in. the :verse says

”... ;And certainly, to all will your Lord recompense them their deeds in full “

This does not create any difficulties for Allah, for He is well aware of everything and of :what they do. It continues saying

”.verily He is aware of what they do ...“

It is interesting to note that the Qur'ān says that Allah will return to them (the recompense of) their deeds. This is another allusion to the subject of the embodiment of deeds and that the reward and retribution of man, indeed, are his own deeds which .will change in form and reach him

Anyway, in the Divine system of belief, no deed will be left unanswered and uncompensated for; if it is good, it will be rewarded with good and if it is evil it will be .compensated for with the same

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(١١٢) فَاسْتَقِمْ كَمَآ أُمِرْتَ وَمَن تَابَ مَعَكَ وَلاَ تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Therefore stand firm (O Prophet) as you are commanded, and (also) he who has " .١١٢ turned (unto Allah) with you, and (O' men) do not transgress (from the Path); verily He ".sees well what you do

Commentary: verse ١١٢

:The Command of Steadfastness

After recounting the lives of the prophets and former tribes and the reasons for their success, and after reinforcing the will of the Prophet (p.b.u.h.), thereby in this verse He commands him (p.b.u.h.) the most important duty, saying that he must stand firm as .he had been commanded

:The verse says

"... ,Therefore stand firm (O Prophet) as you are commanded "

He must stand firm in propagation and guidance, in his struggles and battles, in .carrying out Allah's orders, and in implementing the instructions of the Qur'ān

However, this stance must not be for the sake of pleasing others, nor should it be for bigotry, nor for the acquisition of titles, nor for acquiring wealth, position, success and power. It must be for the execution of Allah's command as he had been instructed. However, this order does not concern the Prophet (p.b.u.h.) only, it also instructs those :who are following in his footsteps for approaching Allah. The verse continues saying

"…,and (also) he who has turned (unto Allah) with you …"

The Qur'ān advises the kind of persistence which avoids both extremes, neither more nor less, and the order not to be unruly, signifies the kind of persistence which avoids all kinds of transgression, for Allah is well aware of every action which we do. No cessation of movement or pause, and word or schedule remains hidden from Him. It says:

"…and (O' men) do not transgress (from the Path); verily He sees well what you do."

This is a sensitive yet disturbing verse. There is a hadith from Ibn Abbās which says: "There is no verse revealed more severe and more difficult for the Prophet (p.b.u.h.) than this verse. Therefore, when the companions of the Prophet (p.b.u.h.) asked him why his hair had turned gray so soon, and the signs of age prematurely appeared on his face, he said: "The Sura Al-Wāqi'ah and the Sura Hūd made me age."

Some other traditions indicate that when the above verse was revealed, the Prophet (p.b.u.h.) said: "Fasten your belts! Fasten your belts (as it is time for struggling and working)"; and since that time, he was never seen smiling.

The reason is clear, for there are four commands in this verse, each of which imposes a heavy duty upon man.

Today, our responsibilities as Muslim leaders can also be summarized as: persistence, sincerity, leadership of the believers, abstinence from unruliness, and non-violence. Victory over our enemies, who have been surrounding us from all sides, exploiting us in all cultural, political, economic, social, and military spheres, might not be possible without the implementation of the four principles mentioned above.

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(۱۱۳) وَلاَ تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكَمْ النَّارُ وَمَا لَكَم مِن دُونِ اللَّهِ مِنْ أَوْلِيَآءَ ثُمَّ لاَ تُنصَرُونَ

۱۱۳. " And do not incline to those who are unjust, lest the Fire will touch you; and you have no protectors other than Allah, nor shall you be helped.

Commentary: verse ۱۱۳

Reliance upon the Unjust!

This verse explains one of the most fundamental programs in the realm of social, political, military, and ideological spheres of activity. It addresses all Muslims, putting forward a decisive duty, it implies that we should not seek support from oppressors, and never rely upon them for such an act for it causes us to be surrounded by the Fire of Hell and we have no one from whom to expect support but Allah. The verse says:

" And do not incline to those who are unjust, lest the Fire will touch you; and you have no protectors other than Allah, nor shall you be helped.

In which matters must one not rely upon the transgressors? In the first instance, obviously, we must not share in the atrocities they commit and seek support from them in this regard. Secondly, reliance upon them must stop where the Muslim community stands to be weakened, and its independence and self sufficiency jeopardized, this type of dependency will bear no fruit but frustration and loss of independence on the part of Islamic communities.

As to the idea that Muslims should establish commercial or scientific relations with non Muslim communities on the basis

of protecting Muslim interests and independence as well as their security is not unprecedented in the history of Islam nor is it forbidden in Islam and it does not fit into the meaning of seeking assistance from the oppressors. During the era of the Prophet (p.b.u.h.) and after him such relationships with non Muslims had also existed. However, one must not, at the same time, obey the oppressors or put his hope in them, for we read in the narrations that friendship with the unjust and obedience to them are examples of submission to tyranny. In a narration, it has been said: "Do not ".put your hope in an oppressor even if he is a member of your family or a friend

In Al-Kāfī, there is also a narration which says: "Allah has forbidden you to spare even one minute when an oppressor is to be hanged, for, in such a case, you would have supported him." Refer to Tafsīr al Burhān-As-Sāfī, Usul Al-Kāfī, and the Bihār-.ul-'Anwār for further information

:Explanation

١- Every kind of dependence on internal and external oppressors is prohibited.

٢ - Oppression and assisting the oppressors or even relying upon them constitute capital sins and those affiliated with it are subversives. (Every sin which Allah has (spoken of as being punishable with the Fire is considered as a capital sin

٣- Relying upon and trusting the oppressor will lead to Allah's Hell. Therefore, how is ?the situation of the oppressor himself going to be

۴- Instead of taking recourse to the unjust, put your trust in Allah.

۵- The result of relying upon tyrants is isolation and estrangement.

As the obedience from /ulul-’amr/ (the political and religions chiefs appointed to - ۶ issue decrees on behalf of Allah), is obligatory and, on the other hand, since relying upon and seeking the support of the unjust is forbidden, therefore the /ulul-’amr/ cannot be unjust, they must necessarily be “immaculate”, too, because sin is considered an example of injustice. (And do not incline to those who are unjust, ...)

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p: ۳۳۳

(۱۱۴) وَأَقِمِ الصَّلاَةَ طَرَفَيِ النَّهَارِ وَزُلَفاً مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ

(۱۱۵) وَاصْبِرْ فَإِنَّ اللَّهَ لاَ يُضِيعُ أَجْرَ الْمُحْسِنِينَ

And establish the prayer at the two ends of the day and at the approaches of the " .۱۱۴ ".night; verily the good deeds remove evil deeds. That is a reminder for the mindful

And be patient (and steadfast); for verily Allah does not waste the reward of the " .۱۱۵ ".(righteous (ones

Commentary: verses ۱۱۴–۱۱۵

:Prayer and Steadfastness

These two verses point to two of the most important Islamic instructions that embody the spirit of Islam and shape its foundation. At first, the Qur'ān commands us to establish the prayers, declaring that we must keep our prayers at both ends of the day and at the time of nightfall. The apparent meaning of the phrase /tarafay-in-nahār/ (on both sides of the day) is the morning and evening prayers and /zulaf/ is in keeping with the /'išā'/ (the prayer of nightfall). In the meantime, as the midday prayer and the afternoon prayer have been explained in other verses, they have not been repeated here. However, according to one quotation, they are also mentioned in this verse as well, though this verse does not aim at explaining all the daily prayers. The :verse says

And establish the prayer at the two ends of the day and at the approaches of the " "... ;night

Afterwards, to specifically stress the importance of the daily prayers, and other rituals, acts of worship and the

performance of good deeds in general, it declares that good conduct nullifies evil acts. :The verse continues saying

"... .verily the good deeds remove evil deeds ..."

:This is a reminder for those who try to lend ears to such matters. It says

".That is a reminder for the mindful ..."

The above verse, like some other Qur'ānic verses, illustrates the influence of good deeds in removing the evil effect of evil deeds. Good deeds, which have their origin in Divine motives, bestow purity and beauty upon the human spirit which may wipe out .the effects of sin from it, turning the darkness of sins into light

:The Extraordinary Importance of Prayers

In the numerous narrations from the Prophet (p.b.u.h.) and the immaculate Imams (a.s.) which concern the above verse, one easily finds interpretations which unveil the .extraordinary importance of prayers in Islam

Ali (a.s.) is quoted as saying: "The Prophet (p.b.u.h.) and I were waiting for our prayers inside the mosque when a man stood up saying: "O Messenger of Allah! I have committed a sin." The Prophet (p.b.u.h.) turned his face away from him. When the prayers ended, the same man stood up and repeated the same sentence. The Prophet (p.b.u.h.) said: "Have you not joined us in prayer? And have you not done your "? ablutions well for it

(The man answered: "Yes". He said: "This is an atonement for your sin."(١

The sublime Prophet (p.b.u.h.) said: "At the times of prayer, an angel is certain to say: 'O people! Stand up and put out the Fire you have lit (against your selves), by means (of your prayers.'"(٢

١- The commentary of Majma'-ul-Bayān, concerning this verse.

Bihār, vol. ۸۲, p. ۲۰۹ -۲

And the Prophet (p.b.u.h.) also said: "The five daily prayers are like a stream running in front of your houses. Once you wash yourselves five times a day in that stream, you will be clean of all pollution. (It is the same as cleaning your soul from all kinds of pollution by establishing your five daily prayers.)" (۱)

Ali ibn Abi Tālib (a.s.) said: "Whenever man is in the state of prayer, his body, clothes, and whatever is found around him engage in giving glory of Allah." (۲)

However, prayer insures man who has committed sinful acts, by wiping his heart clean of the dust of sin.

Prayer enables one's potentialities to flourish in the depths of his soul. It also strengthens one's will, purifies his heart and cleans up his spirit.

Prayer in this way can be a superior school of education, provided that it is not just treated as a series of rituals in form without substance.

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Following the human shaping schedule of prayer, and the description concerning the impact of the virtues upon the vices, the Qur'ān commands perseverance in this verse, saying that we should stay patient, for Allah does not spoil the rewards of those who act with righteousness. The verse says:

"And be patient (and steadfast); for verily Allah does not waste the reward of the righteous (ones)."

All of this means that performing decent acts is not possible without patience and perseverance.

۱- Kanz-ul-Ummāl, vol. ۷, Hadith ۱۸۹۳۱

۲- Bihār, vol. ۸۲, p. ۲۱۳

The Qur'ānic term /ṣabr/ includes all aspects of forbearance against difficulties, .oppositions, harms, emotions, outrage and disasters

Patience and perseverance is a fundamental general principle which is sometimes coupled in the Qur'ān with prayers. It is perhaps for the reason that prayer enables man to move and it ordains him to have patience and perseverance. And these two, that is 'movement' and resistance, when coupled with each other, are the main factors for victory. Finally, let us focus upon the most hopeful of the verses of the Qur'ān: Haḍrat Ali (a.s.) coming upon a group in discussion asked them: "Do you know which is the most hopeful of the verses of the Qur'ān?" In response, everyone named .one verse which suited his own mood

Some suggested the verse, which says: "Verily Allah does not forgive that anything should be associated with Him, and forgives what is besides that, ..."(۱) means that .Allah forgives all sins except idol worship

Others were of the opinion that the verse in question is the one which says: "And whoever does evil or acts unjustly to his own self, then seeks forgiveness of Allah, shall find Allah forgiving, Merciful"(۲). This verse means that he who is a wrongdoer and a tyrant, if he asks for forgiveness, and apologizes, he will find Allah .compassionate and merciful

Still others cited the holy verse declaring: "Say: 'O My servants who have acted extravagantly against their own selves! Do not despair of the mercy of Allah; surely (Allah forgives the faults altogether; verily He is the Forgiving, the Merciful."(۳

Sura An-Nisā, No. ۴, verse ۴۸ -۱

Ibid, verse ۱۱۰ -۲

Sura Az-Zumar, No. ۳۹, verse ۵۳ -۳

Others were of the opinion that it was the verse saying: "And those who, when they commit an indecency or do injustice to their selves, remember Allah and seek forgiveness for their sins – and who forgives the sins except Allah? – And they (the pious) do not knowingly persist in what they have committed."(١) Meaning that those who have committed an evil act, oppressing themselves, think of Allah and ask forgiveness from Him, and who is there to forgive sins except Allah?

After hearing all those views, Haḍrat Ali said: "I heard from my dear one, the Prophet of Allah (p.b.u.h.), who said: "I hope to a verse in the Book of Allah, which says: " And establish the prayer at the two ends of the day and at the approaches of the night; verily the good deeds remove evil deeds. That is a reminder for the mindful." Then the Prophet (p.b.u.h.) continued: 'O Ali! By the One Who appointed me as a bearer of glad tidings and a warner towards people. Whenever a person makes ablution for prayer, his sins will fall off; and when he turns toward Qiblah he will become purified. O' Ali! The example of the daily prayers resembles one who washes himself in a stream in front of his house, fives times every day."(٢)

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١- Sura 'Āl-i-'Imran verse ١٣٥

٢- Majma'-ul-Bayān, the commentary, and Kanz-ud-Daqāyiq.

(۱۱۶) فَلَوْلاَ كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُواْ بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِى الأَرْضِ إِلاَّ قَلِيلاً مِمَّنْ أَنْجَيْنَا مِنْهُمْ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَآ أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ

۱۱۶. " But why were there not, among the generations before you, persons possessed understanding (and authority), prohibiting (people) from mischief in the earth, except a few whom We saved from among them? And those who were unjust pursued what they were made to enjoy and they were guilty."

Commentary: verse ۱۱۶

The Arabic term /baqiyyah/ means 'remainder', but it usually refers to 'virtue' and 'power' in Arabic, maybe because one stores his precious belongings with himself and preserves them to remain; or perhaps because some people who have more power stay on the scene. The holy word /baqiyyah/ has been employed three times in the Qur'ān.

In this verse, Allah has criticized a group of believers as to why they do not equip themselves with knowledge and power so as to warn the society. This warning, which has repeatedly been used in the Qur'ān, is accompanied with the word /laulā/.

At any rate, in this holy verse and the previous one, a fundamental social principle, which stands out in saving human societies from corruption and self-destruction, has been mentioned. That is, in every society where there is a group of conscious learned and dutiful people who are committed to not remain silent in the face of corruption, who launch campaigns against it, and who lead in developing the ideological

.awareness of the people, that society will not suffer from self-destruction

But, when indifference and silence is the rule of the game everywhere, and then society is made defenseless against the elements of corruption, self-destruction will .surely be its eventual outcome

Therefore, while referring to the previous peoples which had been the target of all kinds of disasters, the Qur'ān asks why it is that in the previous centuries, there were no righteous people of knowledge and power to prevent all kinds of corruption on the :earth. The verse says

But why were there not, among the generations before you, persons possessed " "... ,understanding (and authority), prohibiting (people) from mischief in the earth

The role of /'ūlū baqiyyah/ (those possessed understanding and authority) in the survival of society, is so sensitive that one must say that without them the right of .societies to survive will be removed from them. This is what the above verse implies

:To make an exception to this rule, the Qur'ān says

"... ?except a few whom We saved from among them ..."

Despite the fact that this small group observed the rules of persuading others to perform what was good and dissuading them from what was evil, their number was so limited that they could not have any success in reforming the society. This is reflected in examples like Lot and his small family, Noah and his limited number of believers, Salih and his few followers. The oppressors of these societies, who constituted the majority, pursued their extravagant way of life and were so proud and :saturated with pleasures that they committed all kinds of sin. The verse says

And those who were unjust pursued what they were made to enjoy and they were …"
".guilty

Such unrestricted affluence and hedonism are the sources of all kinds of deviations and usually originate among affluent families, as their carefree state hinders them from comprehending social realities and covers them with sin, leaving them no .chance for becoming familiar with real human values

Whereas verse ۱۱۴ deals with prayers, this verse is concerned with dissuading others from doing evil deeds. It is appropriate to mention here some of the verses of the Glorious Qur'ān which deal with the subject of prayers together with persuading others to engage in decent acts and dissuading others from committing evil deeds. :Such verses are as follows

)A. "… Verily prayer restrains from indecency and evil…"(۱

)B. "… Verily the good deeds remove the evil deeds,…"(۲

)C. "… Keep up prayer, enjoin the good and forbid evil,…"(۳

D. Those who, should We establish them in the land, will keep up prayer and pay the)poor-rate, and enjoin the right and forbid the wrong; …"(۴

The utmost responsibility thus lies with those who are knowledgeable and powerful, and the result of reformers' sympathy and reformation in society is salvation from Allah's anger and benefiting from His compassion. The key to the downfall of former generations has been their indifference and failure to dissuade others from doing .wrong, hedonism, and criminal activity, the vicious triangle of destruction

We hope that Allah may save us, our children, and our coming generations from these .dangers and deviations

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Sura Ankabut, No. ۲۹, verse ۴۵ -۱

۲- Sura Hūd, No. ۱۱, verse ۱۱۴

۳- Sura Luqmān, No. ۳۱, verse ۱۷

۴- Sura Hajj No. ۲۲, verse ۴۱

(۱۱۷) وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ

Nor would your Lord destroy the townships unjustly while their people acted " .۱۱۷
".well

Commentary: verse ۱۱۷

Allah (s.w.t.) removes His wrath from societies because of the presence of benevolent .and righteous individuals who mend their society

Incidentally, simply being righteous is not sufficient, one must be encouraging others to be righteous as well. Therefore, to emphasize this reality, the Qur'ān implies that the reason why Allah eradicated these peoples was because there were no righteous reformists among them. It was not the case that the Almighty oppressively sought the destruction of established communities despite attempts being made to purify them :of all impurities. The verse says

".Nor would your Lord destroy the townships unjustly while their people acted well "

Whenever a society was oppressive as a whole but had rediscovered itself, and was about to reform and alter itself, there would be reason for it to remain, while if it remained oppressive and did not try to reform, and purge itself of its evil ways, there .would be no reason for it to survive

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(١١٨) وَلَوْ شَآءَ رَبُّکَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلا يَزَالُونَ مُخْتَلِفِينَ

And had your Lord willed, He would have made mankind a single people: yet they " .١١٨
".cease not differing

Commentary: verse ١١٨

Allah's way of treatment in creation of men is based on liberty, and freedom in choosing their own ideas and beliefs. Man's choice and freedom to choose his way of life and ideas has been frequently referred to in the Glorious Qur'ān. That is, although Allah leads man towards Himself, He does not impose His will upon him by force, and He has not commanded the sublime Prophet (p.b.u.h.) to compel people, He has only demanded him to remind people of their duty, and show them the right path. The holy Qur'ān in this regard says: "Therefore do thou give admonition, for you are one to admonish". "Thou art not one to manage (men's) affairs." (١)

Thus, Allah reveals the virtuous path in such a way that human nature, discriminating between good and evil, recognizes them from within itself, and for this reason, from out ward, He sends the prophets (a.s.) to guide mankind. It is the man himself who must fully and voluntarily select his own way, the Path of Truth or the path of evil and wrongdoing. Therefore, He has alluded to one of the prominent traditions in the course of creation which is the basis of other affairs that relates to human beings. It is the individual differences relating to the mind, the body, personal views, zeal and love .as well as the issue of man's freedom of will

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١- Sura Al-Ghāshiyah, No. ٨٨, verses ٢١ ٢٢

The Qur’ān remarks that if Allah wanted He could have created a single nation out of mankind (but He did not do such a thing) and human beings have always had differences to settle. This is emphasized in order to show that His insistence for obeying His commands does not reflect a lack of ability to put everyone on one track and on one predetermined path. It stands to reason that such a faith would be of no use. Nor would such a homogeneous, unified and compulsory faith based upon involuntary motives lead anywhere, it would reflect no personality distinctions, no .means of development and growth, and have no basis for rewarding the good

Man’s supreme value essentially lies in his freedom of will which differentiates him from other existing beings. Different tastes, different ways of thinking, indeed, differences of personality and intellectual makeup all form parts of one society, providing multiple aspects of those dimensions that make man who he is and it is that .which gives him a distinct status

It is also natural that once freedom of will comes in the scene, differences regarding .ideas and schools of thought must exist

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(۱۱۹) إِلاَّ مَن رَحِمَ رَبُّکَ وَلِذَلِکَ خَلَقَهُمْ وَتَمَّتْ كَلِمَهُ رَبِّکَ لأَمْلأَنَّ جَهَنَّمَ مِنَ الْجِنَّهِ وَالنَّاسِ أَجْمَعِينَ

۱۱۹. " Except those on whom your Lord has Mercy; and for that (mercy) did He create them. And the Word of your Lord has been fulfilled: 'Certainly I will fill Hell with jinn and the mankind together.' "

Commentary: verse ۱۱۹

In this verse the Qur'ān indicates that the people disagree with each other in their acceptance of the Truth except those upon whom is Allah's Mercy. The verse says:

" Except those on whom your Lord has Mercy; ... "

However, this Divine blessing is not confined to a certain group, but all humankind can benefit from it if they want.

Those who wish to come under Allah's favor will find an open gate for His all inclusive Mercy and Grace which are made available to mankind through their own reasoning, the guidance of the prophets, and heavenly Books which have been revealed to them.

The verse says:

" ... and for that (mercy) did He create them. And the Word of your Lord has been fulfilled: ... "

Once they utilize these favors and blessings the gates of Paradise and eternal bliss will be opened for them, otherwise, the command of Allah has been issued that He will fill Hell with the disobedient and arrogant ones from among the Jinn and men. The verse continues saying:

"... 'Certainly I will fill Hell with jinn and the mankind together.' "

(۱۲۰) وَكُلاًّ نَقُصُّ عَلَيْكَ مِنْ أَنبَآءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ وَجَآءَكَ فِى هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ

۱۲۰. "And all that We relate to you of the account of the messengers is something in order that with it We make firm your heart and in this there has come to you the Truth, and an admonition and a reminder to the believers."

Commentary: verse ۱۲۰

In this verse and in the verses that follow, with which Sura Hūd ends, there is a general conclusion which sums up the issues discussed thus far.

As the main part of this Sura dealt with the didactic stories of the prophets and the former generations of mankind, the Qur'ān summarizes the precious results of these stories under four topics by saying that the stories of each of the prophets have been mentioned to reinforce the heart of the Prophet (p.b.u.h.) in order to strengthen his will. The verse says:

"And all that We relate to you of the account of the messengers is something in order that with it We make firm your heart ..."

Afterwards, referring to the second most important result of those stories, the Qur'ān implies that it brings to light the facts and realities concerning life and death, the victories and defeats, and the factors concerning the success and failure of communities. It continues saying:

"… ,and in this there has come to you the Truth …"

The third and the fourth consequences are that they provide the faithful with exhortations, and reminders of the results of good or bad conduct. It says:

"…and an admonition and a reminder to the believers."

This verse stresses once again that the historical facts which have been revealed by the Qur'ān must not be taken lightly or used for amusing audiences, for they form the best instructional guidelines in all aspects of life for all people in all times.

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(۱۲۱) وَقُل لِّلَّذِينَ لاَ يُؤْمِنُونَ اعْمَلُوا عَلَى مَكَانَتِكَمْ إِنَّا عَامِلُونَ

(۱۲۲) وَانْتَظِرُوا إِنَّا مُنْتَظِرُونَ

۱۲۱. " And say to those who do not believe: 'Act according to your ability; we shall do (our part)';"

۱۲۲. " And wait you! We too are surely waiting."

Commentary: verses ۱۲۱-۱۲۲

Allah commands the Prophet (p.b.u.h.) when confronting their stiff-neckedness and obstinacy to do the same as the previous prophets did and say what they said, that the disbelievers should do all that is in their power and do not spare in their efforts, and the Prophet and the believers will do likewise. The verse says:

" And say to those who do not believe: 'Act according to your ability; we shall do (our part)';"

He also should tell the unbelievers to wait and see and the believers too, will wait and see, for one side will win and the other will be defeated. The verse says:

" And wait you! We too are surely waiting."

The unbelievers seek the defeat of the believers but the latter will wait for the real Divine punishment which the unbelievers will receive either by means of the hands of the believers or directly from the side of Allah.

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(۱۲۳) وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالأَرْضِ وَإِلَيْهِ يُرْجَعُ الأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ

۱۲۳. "And to Allah (alone) belong the Unseen of the heavens and the earth, and to Him the whole affairs will be returned; Then worship Him, and put (all) your trust in Him, and your Lord is not heedless of what you do."

Commentary: verse ۱۲۳

The last verse of this Sura deals with monotheism: (the monotheistic nature of knowledge, the monotheistic view of acts, and also the monotheistic way of worship), just as the beginning verses of the Sura that had dealt with knowledge of monotheism.

In fact, three sub sections of monotheism are indicated here. First, it refers to the monotheistic nature of Allah's knowledge saying that the knowledge of the hidden realities of the heavens and the earth belongs only to Him, and it is only He Who is aware of all secrets hidden and revealed. The verse says:

"And to Allah (alone) belong the Unseen of the heavens and the earth, ..."

The knowledge of everyone besides Him is confined and limited and even this very limited knowledge is received from the Divine source. Therefore, omniscience, the essential knowledge, regarding the whole things throughout the entire universe, is particular to Him alone.

On the other hand, referring to the monotheistic nature of acts, the Qur'ān says that it is He Who is in command of all

:acts, and all things will be returned to Him. It continues saying

"... ;and to Him the whole affairs will be returned ..."

The third point is said as a conclusion to these statements which is that unlimited knowledge and endless power belong solely to Him and everything will eventually :return to Him, therefore we should worship Him alone and trust only in Him. It says

"... ,Then worship Him, and put (all) your trust in Him..."

This stage of monotheism is the stage of worship and abstinence from all unruly behaviour, misconduct, rebellion, and sin, for Allah is not unaware of all that we do. It :continues saying

".and your Lord is not heedless of what you do ..."

The End of Sura Hūd

p: ۳۵۰

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

.In The Name of Allah, The Beneficent, The Merciful

Sura Yusuf (Joseph), No. ۱۲

Point

(Revealed in Mecca)

verses in ۱۲ Sections ۱۱۱

:The Magnitude and Glory of the Qur'ān

The Qur'ān, which is a reflection of the magnificence and glory of Allah and is an eternal and everlasting miracle in itself, presents clear evidence and accurately foretells events. As a witness to these events, it presents true historical facts backed by strong logic and penetrating insight. It is the repository of a superior kind of grace and is a boundless ocean of merits. It offers strategies, it encourages while at the same time gives warnings, and it gives accounts of man's past while also predicting the future. It is unique in that it is as accessible to the common people as well as to the elite among the scholars. It contains material from the invisible world as well as from the physical world. It illustrates the causes for the enhancement one's honour and the factors which bring about one's wretchedness. It enlightens one's thinking, reasoning, and way of meditation and logic while we are alive and at the same time it provides companionship during our solitary confinement in the grave and on the Day of .Resurrection

The Qur'ān is a repository of all knowledge and every science, and is the only celestial Book which has not been distorted. The more science develops the more its secrets unveil. Its parables, metaphors and its similes are never

wearisome and its repetitions often convey a wide variety of meanings. The Qur'ān can be used as a criterion for verifying the words of the men of Allah. We have been told that whenever we hear words attributed to those holy men we should compare .them to the Qur'ān and if they do not conform to it, then we should reject them

The Qur'ān is considered as the "Greater Weighty Thing" and the Ahl-ul-Bayt (a.s.) are considered by the believers as "The Lesser Weighty Thing". In this regard, the Prophet (p.b.u.h.) reiterated several times: "I have left two great gifts amongst you (Muslims) which will never be separated until the Day of Resurrection when they will ".join me at the Pool of Kauthar

Even now the Ahl-ul-Bayt, in the person of Haḍrat Mahdī, (may Allah hasten his advent) is still coupled with the Book of Allah, and any commentary written on the Qur'ān which ignores well documented narrations that originate from them are invalid and misguiding, for the holy Prophet (p.b.u.h.) said: "If you take recourse to these two; the Book and my Ahl-ul-Bayt, you will never lose your way." Certainly, taking recourse .to the one and neglecting the other will lead to misguidance

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The Content of the Sura

Before beginning our discussion of the verses of this Sura, it is necessary to point out :a number of points

All of the verses of this Sura, except a few, concern the beautiful, instructive - ١ biography of Haḍrat Yusuf (a.s.) and this is the reason why this Sura is called “Yusuf”. And, it is also for this reason that out of the ٢٧ times that the name of Yusuf has been mentioned in the Qur’ān, ٢۵ of them are found in this Sura. The other two suras in which his name has been mentioned are in verse ٣۴ of Sura Al-Ghāfir, and in verse ٨۴ .of Sura Al-’An‘ām

The content of this Sura is well integrated in one reading and it presents different highlights of a single story expressed in ten sections through an extraordinarily fluent, .concise, interesting, and attractive manner

Ignorant story tellers or those who have questionable objectives in mind, have sought to present this story as an exciting love story for the whimsical, they try to change everything around sexuality and present it as if it was a Hollywood romance, .providing a distorted picture of the true Yusuf and his real biography

The Qur’ān, whose everything is paradigm, narrates the story revealing sublime lessons in chastity, abstemiousness, virtue, faith, and domination over individual selfishness. This has been so carefully arranged that if someone was to read it several times, he would still be involuntarily drawn by its powerful attraction. It is for this reason that the Qur’ān has called it the Best of Stories /ahsanul qaṣaṣ/ and the .Sura has presented instructive lessons for contemplation

Focusing our attention on the verses of this Sura reveals the fact that the holy – ٢ Qur’ān is a miracle in all its

dimensions, and the champions it presents in its stories are real, not imaginary and .unique in their class

There is Abraham, the iconoclastic champion who, with his sublime and .unconquerable spirit stood alone opposing powerful despots

There is Moses, the hero who taught an obstinate people to go against a recalcitrant .oppressor

And then there is Yusuf (Joseph) (a.s.), the champion who embodied righteousness, .purity and virtue versus a passionate, beautiful and conniving woman

On reading this Sura we cannot help but be struck with wonderment at the revelation .of the Qur'ān and its ability to relate a story of such subtlety and profundity

Among the many subjects covered by this Sura, the story of Yusuf also deals with the sensitive issue of love, the Qur'ān does not overlook or bypass these issues, indeed, it speaks of them in great detail but in such a way that no undesirable or negative effect .would be left on the reader

It delves deeply into every issue and proposition but one would find that powerful .rays of virtue may dominate the discussion at all times

:The story of Yusuf before and after Islam – ۳

.Undoubtedly, the story of Yusuf had been known before Islam

This story has been extensively mentioned in ۱۴ chapters (۳۷ to ۵۰) in the Book of Genesis. A careful reading of these ۱۴ chapters shows that what is found in the Torah is quite different from what is in the Qur'ān. A comparison of the two accounts reveals the extent to which the Qur'ānic version is void of all the superstitions found in the Torah. And the fact that the Qur'ān says to the Prophet: "Before this, thou too was among those who knew it not", is a reference made to the Prophet's lack of prior awareness of the story and the sheer

truth of this instructive biography. Indeed, whatever the prophets possess is God-given.

After the dawn of Islam, historians also wrote accounts and interpretations of the story. In Persian poetry and literature, the first story told about Yusuf and Zulaykha is ascribed to Ferdowsī. Then the poems composed by Shahābuddīn ‘Am‘aq and Mas‘ūdī Ghomī, and later, we find the famous poetry entitled ‘Yusuf and Zulaykha’ composed by ‘Abdurahmān Jāmī, the famous poet of the ۹th century A.H.

۴ - Why is the story of Yusuf, unlike that of the other prophets, expounded in one place? One of the characteristics of this story is that, unlike the story of the other prophets, it is discussed as a whole in one format. This is different from that of the stories of the other prophet which have been recounted in separate sections in various suras of the Qur’ān. The reason for this is that separation of the climaxes of this story destroys its integrity and in order to arrive at the proper and necessary conclusions, it must be offered as an integrated whole.

Another specification of this holy Sura is that whereas the stories of the other prophets recounted in the Qur’ān, usually deal with the issue of their struggles and campaigns against unruly and rebellious peoples, but the story of Yusuf makes no mention of such matters. On the contrary, it revolves around the life of Yusuf himself and his passage through difficult stages of life which eventually culminates with him becoming a powerful man in the Egyptian government.

۵- The virtues of Sura Yusuf:

The Islamic narrations cite numerous virtues for reciting this Sura, among which one can find a tradition by Imam Ṣādiq (a.s.) saying: “Whoever recites this Sura every day or every night, Allah will enable him to be resurrected on the Day of Resurrection having a beauty equal to that of the beauty of

Yusuf, he will have no difficulties on that Day and he will be among the righteous ".subjects of Allah

We have already pointed out repeatedly that the narrations that have come down to us concerning the virtues of reading the suras of the Qur'ān do not mean a superficial reading of the text without meditating and acting upon them. On the contrary, it means a careful reading that would encourage one to think and in turn lead to a .practical application of the text

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(Sura Yusuf (Joseph

(Revealed in Mecca)

Verses in ۱۲ Sections ۱۱۱

Section ۱

Point

Yusuf suffers

Allah informed Apostle Muhammad of the past history through revelation – Yusuf's dream

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In The Name of Allah, The Beneficent, The Merciful

(۱) الر تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ

Alif 'A', Lām 'L', Rā 'R'. These are the verses of the Book (which makes the truth) " .۱ ".Manifest

:A General Note

Everything is dependent upon Allah, and every person lives with Him. Every type of evolution and progress is initiated in His name and will be realized by executing the programs He has ordained by means of prophets, the personal development of prophets has been fulfilled in the Name of Allah, for had there not been any trust put in Him, the prophets could not have overcome the difficulties of the life which had .confronted them

.could not have overcome the difficulties of the life which had confronted them

Commentary: verse ١

This Sura also begins with the abbreviated letters of alif, lām, and rā’ which exhibit the magnificence of the Qur’ān and the synthesizing of profound and meaningful verses .out of simple letters of the Arabic alphabet

Perhaps, it is for this reason that after mentioning the abbreviated letters, Allah :(s.w.t.) immediately refers to the magnificence of the Qur’ān by saying

”.These are the verses of the Book (which makes the truth) manifest…“

Incidentally, concerning the magnitude of the holy phrase /bismillah-ir-raḥmān-ir-raḥīm/ and the abbreviated letters with which the suras begin, please refer to the beginning of the suras Al-Hamd, and Al-Baqarah, and to the detailed narrations .discussed under them

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(٢) إِنَّا أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

٢. " Verily We have sent it down - an Arabic Qur'ān - that you may understand. "

Commentary: verse ٢

No matter in what language the Qur'ān had been revealed, other people would have had to become acquainted with that language. However, the revelation of the Qur'ān in the Arabic language has several advantages, among which are the following:

A – The Arabic language has a very great capacity for word formation and has so fixed grammatical rules that cannot be easily found in any other language.

B – According to some narrations, Arabic is the language spoken in Paradise.

C – The region in which the Qur'ān was revealed was an Arabic speaking region, and it was apparently impossible for the Holy Book to be revealed into any other language.

Regarding the revelation of the Qur'ān, Allah (s.w.t.) has employed the word descend /nuzūl/ the same word He has used for the falling of rain.

In any rate, the aim of the Qur'ān is not merely reading, chanting, browsing through, or barely reciting it for blessedness. The main aim is understanding it, that kind of understanding which is comprehensive and goes deep into its meaning and encourages man to put what he reads into practice.

The indication, occurred in ten suras, to the fact that the Qur'ān has been revealed in Arabic is an answer to the accusation that the holy Prophet (p.b.u.h.) had learned it from

a non Arab and that its content was an imported way of thinking, and not a revelation .originated from Allah

In the meantime, all Muslims must try to learn Arabic as a second language, for it is the language of Divine revelation and the key to understanding the holy Qur’ān and .Islamic knowledge

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(۳) نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَآ أَوْحَيْنَآ إِلَيْكَ هَذَا الْقُرْءَانَ وَإِن كُنْتَ مِن قَبْلِهِ لَمِنَ الْغَافِلِينَ

۳. " We relate unto you the best of stories, by that We have revealed to you this Qur'ān; though before this, you were of those who did it not know".

Commentary: verse ۳

The Arabic term /qaṣaṣ/ means both a story, and the telling of a story. Stories and tales play an important role in man's education, for they depict the life of a nation and provide practical examples of an Ummah. History is a mirror that reflects the deeds of nations and the more we are acquainted with the story of our predecessors, the more we acquire the feeling of having lived their lives.

Ali-ibn-Abitālib (a.s.) in a letter to his son, Imam Hassan, implied that he had studied the lives of the former nations in a manner that as if he had lived with them and did it as long as their lifetimes.

Perhaps one of the reasons why stories and tales leave such a great impact upon man is because he has an inherent love for stories. Usually, books on history, epics and myths have been successful throughout man's cultural history, and understandable for the majority of people, while issues requiring rational proofs and intellectual matters have been the concern of only a small group among them.

The Qur'ān calls the story of Haḍrat Yusuf the 'best of stories'.

However, some narrations tell us that the entire Qur'ān is also called /ahsanul qaṣaṣ/ (the best of stories) and certainly, it is not incompatible with the previous definition of

the Qur’ān, that the Qur’ān is the best among all the Holy Books, and the story of .Yusuf is the best among the stories of the Qur’ān

:At any rate, the story of Haḍrat Yusuf is the best of stories for the following reasons

.A) It is the most relevant to our experience

B) It deals with the struggle against one’s innermost self which is the greatest of .struggles

C) The hero of the story is Haḍrat Yusuf, a youth who possesses all human virtues in himself (patience, faith, piety, modesty, wisdom, trustfulness, forgiveness and .(kindness

D) All persons of the story have a happy ending. For example Yusuf attains a high political position, the brothers repent, his father regains his lost sight, the famine stricken country is saved; complains and envies are converted into the full .gratification of love

There are a number of opposites juxtaposed in this story: Departure and reunion, sorrow and joy, famine and plenty, loyalty and disloyalty, proprietor and tenant; palace and hovel, poverty and needlessness or wealth, servitude and domination; .blindness and sight, chastity and making false accusations

In conclusion, these points illustrate that the Qur’ān, as far as telling stories and historical narratives, has utilized the best manner to educate man. Not only the Divine :stories, but all the things of Allah are also the best /ahsan/, because

.He is the Best Creator – ١

.He has sent down the Best of Books – ٢

.He has produced the best of features – ٣

.He has the best of religions – ۴

.He provides the best of rewards – ۵

And finally, having such a background, He has demanded the best of actions from – ۶
.man

p: ۳۶۲

:Thus, ignorance is mentioned in the Qur’ān signified by three forms

A- The disagreeable ignorance, like what the verse says: “But verily many among mankind are heedless of Our Signs.”(1)

B- The bearable type of ignorance and unawareness which has been referred to here: “Verily those who accuse chaste believing women unaware (of the evil) are cursed in this world and the Hereafter…”(2)

Meaning: Those who accuse pure and innocent women, who are unaware of fornication or adultery, are damned in this world and the next.

C- Natural ignorance like being uninformed about something, for example in this verse: the Qur’ān says:

“… though before this, you were of those who did it not know.”

Meaning that before We told you this story, you were not informed about it nor had you heard it from anyone.(3) Or, similar to the verse which says: “… You did not know what the Book was, nor (what) the Faith (was)…”(4)

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۱- Sura Yunus, No. ۱۰, verse ۹۲.

۲- Sura An-Nur, No. ۲۴, verse ۲۳.

۳- The verse under discussion

۴- Sura Ash-Shurā, No. ۴۲, verse ۵۲

(۴) إِذْ قَالَ يُوسُفُ لأَبِيهِ يَآ أَبَتِ إِنّى رَأَيْتُ أَحَدَ عَشَرَ كَوْكَباً وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِى سَاجِدِينَ

When, Yusuf said to his father: 'O my father! Verily I did see (dreamt) eleven stars " .۴ ".'and the sun and the moon: I saw them prostrating themselves unto me

Commentary: verse ۴

A Wonderful Dream and Difficulties Lead to Victory

This Holy Sura cites the profound and guiding role of extraordinary and meaningful Yusuf's dream which herald the beginning of worldly difficulties and the inevitability of .his eventual victory

The Qur'ān starts the story of Yusuf with an extraordinary and meaningful dream. This dream is, in fact the first in a number of important episodes that had far reaching .effects in the epic life of Haḍrat Yusuf

One early morning when he was still very young, Yusuf excitedly went to his father to tell him about an experience, which, although on the surface did not seem very important, nevertheless seemed too vivid and extraordinary to keep to himself. Yusuf told his father that he had had a dream where eleven stars descended from the sky, :followed by the sun and the moon and all lay prostrate before him. The verse says

When, Yusuf said to his father: 'O my father! Verily I did see (dreamt) eleven stars " ".'and the sun and the moon: I saw them prostrating themselves unto me

According to Ibn Abbas, the famous Islamic commentator, Yusuf had this dream the night before Friday which coincides with (Laylat-ul-Qadr) the night when destinies are .determined

It is evident, of course, that the objective meaning of ‘prostration’ here is ‘humility and modesty’, else, prostration of people in the ordinary form unto sun and moon and .stars is meaningless

According to the Late ‘Allāmah Tabātabā’ī in Al-Mīzān, his commentary of the Qur’ān, the story of Yusuf begins with a dream which brings him good tidings and gives him hope about the future, thus enabling him to pursue a divine course with patience and .perseverance

Yusuf is the eleventh child of Haḍrat Ya‘qūb born after Benjamin. With the exception of Benjamin, his other brothers were born from a different mother. Haḍrat Ya‘qūb was the son of ’Is-hāq who was the son of ’Ibrāhīm. The Prophet (p.b.u.h.) has been narrated who said: “Al-karīm ibn-il-karīm-ibn-il-karīm, Yusuf ibn Ya‘qūb-ibn-’Ishāq-ibn-’Ibrāhīm.” This is: ‘A noble man, the son of a noble man; Yusuf the son of Ya‘qūb, ’.the son of ’Is-hāq, the son of ’Ibrāhīm

The dreams of the men of Allah are of different types. Sometimes they require interpretation, like that of Haḍrat Yusuf, and at other times they require no interpretation being identical with reality, like the dream of Haḍrat ’Ibrāhīm who was .ordered to sacrifice ’Ismā‘īl

:The sublime Prophet (p.b.u.h.) says about dreams and dreaming

Dreams are of three types: They are either tidings from Allah or they are sorrows“ ”.from Satan, or they are composed of the daily concerns that man dreams about

The Late ‘Allamah in his Tafsīr Al-Mīzān says that there are three worlds: The natural .or physical world, the world of symbols or ideas, and the intellectual world

The human spirit, because of its subjective and non material nature, can communicate with the two other worlds in

the dream and, according to the level of its capacity and potentiality, it may perceive some facts. If the spirit is perfected, it comprehends reality in a pure and translucent .context

If it has not reached the final stages of perfection, the reality would present itself to soul’s consciousness clothed in different forms. For example a lion would come to symbolize courage, a fox would mean fraudulence and a mountain could mean exaltedness in our dreams, knowledge would be presented as a light, marriage in the form of clothing and ignorance as darkness. Those who see things in their dream are :divided into three groups

The first group comprises those who possess perfected souls which are completely detached from the material world and, after their physical senses go to sleep, they enter a relationship with the world of the intellect where they apprehend realities which they perceive from the other world. (A somewhat relevant example is like that of a television whose antennae receive broadcast signals from far distant places from atop mountains and hills). Such dreams are received directly and are not clothed in .symbolism, thus they require no interpretation

The second group are those who are in an intermediate spiritual state, their dreams also depict reality, but they are accompanied by imagined accumulations and resemblances which require a commentator to explain and clarify the subject of the .dream

The dreams of the third group are the dreams of those whose souls are so upset and .unstable that their dreams make no sense

Such dreams cannot be interpreted, for they have no relationship with reality. In the .’Qur’ān, such dreams are regarded as /aḍqāθu ’aḥlām/ ‘confused dreams

The Qur'ān has named some dreams as those which have proven to be true and :became fulfilled; as follow

A- The dream of Haḍrat Yusuf (a.s.) regarding the prostration of eleven stars, the sun and the moon which was interpreted as his rise to power and the reverence with .which his brothers and his parents would treat him

B- The dream of the two prisoners who were companion inmates with Yusuf, that .later one of whom was freed and the other was executed

C- The dream of the Egyptian king of a fat cow being eaten by a thin one which was .interpreted as the occurrence of famine and drought after affluence

D- The dream of the Prophet of Islam (p.b.u.h.) about the small number of pagans in the Battle of Badr which was interpreted as the defeat of the pagans at the hands of :the Islamic army. The Qur'ān in this regard says

(Remember) when Allah showed them to you as few in your dream ..."(۱)"

E- The dream of the Prophet of Islam (p.b.u.h.) about the entry of the Muslims into the Masjid ul Harām with shaved heads, which was interpreted as the conquest of Mecca by the Muslims and their pilgrimage to the House of Allah. Concerning it, the Qur'ān (says: "Certainly Allah had shown to his Apostle the dream with truth;..."(۲

F- The dream of the mother of Haḍrat Moses who had placed her infant in a box and cast it into the water. The Qur'ān says: "When We revealed to your mother what was

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Sura Al-'Anfāl, No. ۸, verse ۴۳ -۱
Sura Fatḥ, No. ۴۸, verse ۲۷ -۲

(revealed;" "Saying: 'put him into a chest, then cast it into the river,..."(1)

The Islamic quotations confirm the view that the word 'revelation' in this verse signifies "dream."

G- Haḍrat 'Ibrāhīm's dream of sacrificing of his son 'Ismā'īl (mentioned in Sura Aṣ-Ṣafāt, No. ٣٧, verse ١٠٢). Which says: "... he said: 'O my son! Verily I have seen in a dream that I should sacrifice you, ..."

So, as was mentioned earlier, the Qur'ān begins the story of Yusuf by narrating his extraordinary and meaningful dream, for this wonderful dream is considered the first highlight of his adventurous life.

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1- Sura Tāhā, No. ٢٠, verse ٣٨, ٣٩

(۵) قَالَ يَابُنَيَّ لاَ تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْداً إِنَّ الشَّيْطَانَ لِلإِنسَانِ عَدُوٌّ مُبِينٌ

۵. " He (Jacob) said: 'O my (little) son! Do not relate your vision to your brothers, lest they devise a plot against you: for Satan is to man a manifest enemy.' "

Commentary: verse ۵

One of the principles of life is keeping other people's secrets. If the Muslims had put into practice what has been implied in this verse, our vast capital and potentialities, our manuscripts and scientific works, our works of art and antique objects would not have been found in foreign museums. Foreigners would not be spying on us under the cover of being experts, diplomats and tourists, and they would not have become aware of our resources and assets.

Our naivety could not have been so easily used by their treachery to make our secrets easily available to those who are constantly ready to play dirty tricks against us.

Haḍrat Yusuf (a.s.) told his father his dream away from the presence of his brothers. This behavior shows a remarkable perceptiveness on Yusuf's part which definitely did not escape Ya'qūb. The sun, the moon and eleven stars in prostration before his son, what did it all mean? Ya'qūb briefly pondered over the vision and then it became clear to him. Certainly, the moon and the sun represented Yusuf's mother and himself, and the eleven stars represented his brothers.

The dream foretold that his son's prestige and position would be so elevated that the stars in the sky, the sun and the moon will bow to kiss his threshold. He will be so exalted in

rank and position that celestial beings will be subservient to him. It was a fantastic, fabulous, and interesting dream!

Therefore with a mixed feeling of anxiety and happiness, he responded his son not to tell his brothers about his dream for they would scheme dangerous stratagems against him. The verse says:

"He (Jacob) said: 'O my (little) son! Do not relate your vision to your brothers, lest they devise a plot against you: for Satan is to man a manifest enemy'."

I know that Satan is an open enemy to man. He is looking for a pretext to start playing his dirty tricks to win him over, inciting him to envy and avarice and even entangle brothers in quarrels."

Explanations:

١. It is necessary that parents be knowledgeable about the likes and dislikes as well as attitudes of their children so that they may be able to guide them effectively.

٢. In order to make a sound prediction about cases, which have significant problems or sensitivities, voicing one's suspicions or fears or unveiling certain characteristics, may prove useful.

All data and information must be categorized and confidential data should be separated from none confidential ones. Do not tell everyone everything. Do not provide grounds for envy, for the envy of the brothers prepared the way for the realization of Satan's hostility towards Yusuf.

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(۶) وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ الاَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَى ءَالِ يَعْقُوبَ كَمَآ أَتَمَّهَا عَلَى أَبَوَيْكَ مِن قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ

۶. " And thus will your Lord choose you and teach you the interpretation of sayings (dreams), and perfect His favor to you and to the posterity of Jacob, even as He perfected it to your fathers Abraham and Isaac aforetime! Verily your Lord is All-knowing, All-wise."

Commentary: verse ۶

Prophets are the appointees of Allah, and their selection is based upon Divine knowledge. The positions of prophecy and divinely guided government carry a great deal of blessings.

Interpreting dreams imply the deciphering and realization of their meanings. The Arabic term /ahādīθ/ is the plural of /hadīθ/ which means narrating an event. As man recounts his dream for others, the word /ahādīθ/ is also applied to dreams as well. Therefore, /ta`wīl-ul-ahādīθ/ denotes 'the interpretation of dreams'.

Haḍrat Ya'qūb (a.s.) interprets his son's dream for him in this verse, foretelling his future. However, this wonderful dream was not merely telling the magnitude of Yusuf's position in an apparent and material sense. It also indicated that he would attain the rank of prophecy and an elevated celestial position in the future as well, as indicated in the prostration of the celestial beings to him.

Thus, his father Ya'qūb said: as follows:

And thus will your Lord choose you and teach you the interpretation of sayings “ (dreams), and perfect His favor to you and to the posterity of Jacob, even as He perfected it to your fathers Abraham and Isaac aforetime! Verily your Lord is All-knowing, All-wise.”

Among the lessons drawn from these verses is the lesson concerning keeping particular secrets which must be observed even sometimes against brothers. There are always instances of secrets in man's life which, when unveiled, may disrupt his future or endanger his society.

Therefore, refraining from divulging secrets is one of the signs of fortitude and will power of a person. In a tradition attributed to Imam Ṣādiq (a.s.) we read: “Your secrets are just like your blood which must only be circulated within your own veins.”

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Section ۲

Point

Yusuf suffers the treatment of his brothers

Brothers of Joseph plot – Joseph drown into a dry well – Joseph picked up by a caravan and sold as a slave for a paltry price.

(۷) لَقَدْ كَانَ فِى يُوسُفَ وَإِخْوَتِهِ ءَايَاتٌ لِلسَّآئِلِينَ

۷. "Certainly there are signs (of Allah's sovereignty) in (the story of) Yusuf and his brothers for the inquirers."

Commentary: verse ۷

There are numerous signs of Allah's omnipotence at work in the life history of Haḍrat Yusuf, each of which is an advice and a didactic lesson for the seeker of Truth. Among these Signs we can cite:

۱. Haḍrat Yusuf's very sophisticated dream.

۲. The science of the interpretation of dreams.

۳. Ya'qūb's awareness of the future of his son.

۴. Yusuf's remaining safe at the bottom of the well.

۵. Becoming blind and then regaining sight.

۶. From being abandoned at the bottom of a well and becoming high, exalted.

۷. Being put in prison and finally to acceding power and government.

۸. Being cleared off all accusations and hearing accusations of corruption.

۹. Parting and reunion.

.Servitude and accession to power .۱۰

.Choosing prison over being polluted with sin .۱۱

.Having the upper hand yet impelled to forgive wrong done to oneself .۱۲

Along with the above signs, there are certain questions which can be raised, the :answers to which illustrate the way to a decent life

?How does man's envy lead him to fratricide

?How can ten individuals engage in a conspiracy for treason

?How does Yusuf spare punishing his criminal brothers while having the upper hand

How man can prefer prison to pollution by sin and the pleasures of committing sin, ?when thinking of Allah

This Sura was revealed when the sublime Prophet (p.b.u.h.) was economically and socially besieged and this story provided great comfort for him. It meant that if some of his relatives did not believe and support him, he should not have worried for the brothers of Yusuf had thrown him down a well. The most important verses of this Sura are those which deal with the domination of the Divine power over man-made conspiracies. They threw Yusuf into the well in order to become dearer to their father but they became hated. Doors were closed in order to pollute him with sin, but his chastity and innocence were well demonstrated in this trying circumstance. Neither did the well, servitude, prison, palace life, or any of these conspiracies exert the .slightest influence on Allah's Will

At any rate, it is from here that the entanglement of the brothers with Yusuf first :starts, and didactic lessons can be gleaned from the story. It says

Certainly there are signs (of Allah's sovereignty) in (the story of) Yusuf and his " ".brothers for the inquirers

What lesson might be more instructive than this? One finds a group of powerful individuals with well calculated strategies, through envy trying their utmost to kill a seemingly weak person. In the end all their plans turn against them making it possible for him to be elevated to a position of influence, governing a vast territory with everyone bowing before him instead! This shows that when Allah's will is at work, His .plans may be implemented by even the opponents of those plans

This denotes that a truly faithful believer is never left alone and even if the whole world were to unite for his extermination, he would not even suffer the slightest injury .if the will of Allah does not desire such

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(٨) إِذْ قَالُوا لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَى اَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفى ضَلالٍ مُّبِينٍ

٨. " When they said: 'Verily, Yusuf and his brother (Benjamin) are dearer to our father than we, while we are a (strong) group. Verily, our father is in manifest error.' "

Commentary: verse ٨

Haḍrat Ya'qūb had ١٢ sons, two of whom (Yusuf and Benjamin) were of the same mother and the rest from another mother. Ya'qūb's interest in Yusuf (because of his young age or because of his virtues) made his brothers envy him. They not only envied him but also by saying: /wa nahnu 'uṣbatun/ "while we are a (strong) group" made it clear that they were arrogant in spirit and, because of this, they accused their father of being mistaken and deviated in his focus of affection. The verse says:

" When they said: 'Verily, Yusuf and his brother (Benjamin) are dearer to our father than we, while we are a (strong) group. ..."

Many of those who are at comparatively lower rungs of position and rank in society try to degrade those who rank higher in society in order to compensate for their own shortcomings.

There are differences between the words, discrimination and differentiation, the former implies attaching importance to someone over others for no justified reason and the latter refers to distinguishing on the basis of ones abilities and conditions. For example, a physician's prescriptions or a teacher's marks differ since they must vary in accordance with

the rules which are not of an oppressive nature. However, Yusuf's brothers .considered Ya'qūb's love as one that had no good reason

:Explanations

.If the children feel that they are discriminated against, their envy will be aroused .۱

Discrimination among one's children will decrease their love towards their parents .۲

.The exercise of power does not engender love .۳

Envy crossed the frontiers of fatherhood and prophecy hence the brothers . ۴ attributed deviation and injustice to their father who was, at the same time, their :prophet. The above verse says

".'Verily, our father is in manifest error ..."

To be loved is an inherent need of man. Lack of love and affection of others is one of .۵ .the greatest sufferings of man

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(۹) اقْتُلُوا يُوسُفَ أَوِ اطْرَحُوهُ أَرْضاً يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِن بَعْدِهِ قَوْماً صَالِحِينَ

۹. “ Slay you Yusuf, or cast him out to some (far) land, (so that) your father’s attention may be given on you (exclusively), and you may be after that (by repentance) a righteous people.”

Commentary: verse ۹

With respect to Divine favors, man has four options: to be jealous, to be stingy, to be self – sacrificing, and to be envious of others. If he enjoys a blessing and is happy that others do not enjoy it as well, this is a case of stingy, this is also the case if he does not enjoy a blessing and is glad that others do not enjoy it as well which is jealousy. If he lets others benefit from a blessing he enjoys and is not concerned whether he would be deprived of it in the process, this is a case of self–sacrifice. If he thinks that others enjoy a blessing and he doesn’t and he wishes that he enjoys that blessing too, this is envy.

Imam Bāqir (a.s.) said: “I sometimes express my affection towards some of my children, seating them on my lap even though they do not merit all that love, so that they do not become envious of my other children, and the adventures of Yusuf be repeated once more.”(۱)

The feeling of envy, however, eventually led the brothers to conspire with each other. They proposed two schemes, either to kill Yusuf or to send him off to a far distant land so that the love

۱- Bihār ul ’Anwār, vol. ۱۴, p. ۷۸.

:and attention of their father would be evenly distributed among them. The verse says

Slay you Yusuf, or cast him out to some (far) land, (so that) your father's attention "
"... ,(may be given on you (exclusively

It is true that they might have trouble with their consciences having condescended to committing such a crime against their brother. However, they thought that it might be possible to compensate for this sin and repent afterwards. The holy verse continues :saying

".and you may be after that (by repentance) a righteous people ..."

This sentence reveals the fact that they had feelings of guilt for having committed such a barbarous act and were afraid of Allah at the bottom of their hearts. However, the important problem in question lies in the fact that discussing repentance before the commission of a sin is in actual fact a satanic strategy to cheat one's own conscience and keep a channel open with Allah, hence, the person in question is not .really repenting and by no means it is a reason for his regret

:Explanations

Dangerous thoughts lead man to perform dangerous acts and jealousy leads man .۱ .to such great sin that he will even be prepared to commit fratricide

Man seeks popularity and affection, the lack of which leads to the most dangerous .۲ .kinds of behaviors and deviations

Although the holy Qur'ān makes the acquisition of popularity and affection upon .۳ having faith and righteous conduct, Satan makes it the reward for killing one's .brothers

The jealous person thinks that if others are killed or removed, all the blessings will .۴ .be given to him

۵. Satan, by holding out the probable possibility of future repentance, opens up the gate for man to commit sin in the present.

۶. Being knowledgeable and being aware does not always imply that one has distanced him from deviation.

Despite the fact that Yusuf's brothers knew and believed that killing their brother was an evil act it did not stop them from committing it.

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(١٠) قَالَ قَآئِلٌ مِنْهُمْ لاَ تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِى غَيَابَتِ الْجُبِّ يَلْتَقِطْهُ بَعْضُ السَّيَّارَهِ إِن كُنتُم فَاعِلِينَ

Said a speaker among them: 'Do not slay Yusuf, and if you must do it, throw him " .١٠
".'into the bottom of the well (so that) some caravan (of travelers) may pick him up

Commentary: verse ١٠

The Arabic term /jubb/ means a kind of well in which stones have not been used in its .construction

The word /qayābat/ also refers to a platform on the wall of a well near the water .which cannot be seen from above the wall

Among his brothers, there was one who was more intelligent and had a conscience that was superior to that of the others. He opposed the conspiracy to murder Yusuf and the plan to send him into exile to a far distant land, as there was the fear that he might die in the process. He offered another contingency plan suggesting that they should not kill Yusuf, but put him down a well in such a way as to leave him in safety, which would enable travelers, passing by in their caravans to pick him up and take him with them, thus putting a distance between him and themselves and from the eyes of :their father. The verse says

Said a speaker among them: 'Do not slay Yusuf, and if you must do it, throw him into " ".'the bottom of the well (so that) some caravan (of travelers) may pick him up

Another important lesson drawn from this story is how a man's jealousy can provide him with ways of entangling himself in very serious problems, and how, if this outrageous

.feeling is not controlled, it would involve not only oneself but others as well

It is for this very reason that in Islamic traditions various ways and techniques have :been suggested to fight this abhorrent evil. Here are some examples

The Prophet (p.b.u.h.) has been quoted who said: “Allah dissuaded Musa Ibn Imrān from being jealous, saying to him: ‘The jealous person is furious about the blessings I have bestowed upon My servants and hinders the distribution of those shares which I have allocated for My servants. He who does so does not belong to Me nor do I belong ”.’to him

And a tradition quoted from Imam Ṣādiq (a.s.) says: “The faithful may be envious but .are never jealous

”.However, a hypocrite exhibits his jealousy but does not envy

This part of the story teaches us that parents should be extraordinarily vigilant as to how they express affection towards their children, for it sometimes happens that a simple expression of love towards one child can create such an inferiority complex in another that it would incite him to engage in all kinds of ill conduct. The other child could feel so intensively rejected that he would be ready to assassinate his brother’s .character, not recognizing any kind of boundary

Even if he is not in a position to show the appropriate reaction, he would keep all his troubles to himself, blaming himself inwardly, which can contribute to the occurrence .of mental problems

Some Traditions Concerning Jealousy

The Messenger of Allah (p.b.u.h.) said: “Do not be jealous, do not perform acts of (١ hostility, do not back-bite or

(gossip, stay as Allah's sheep, and act in a brotherly manner towards each other." (۱)

۲) Also, he (p.b.u.h.) said: "The only thing which I am most afraid of about my Ummah is the multiplication of wealth, for people will become jealous and consequently kill each other." (۲)

۳) The holy Prophet (p.b.u.h.) told his companions one day: "Beware that the disease of the former nations has afflicted you. That disease is jealousy which does not wipe out the hair, but it can make one lose his religion."(۳)

۴) Ali (a.s.) said: "A jealous person is always in discomfort and pain, even though his body may be healthy."(۴)

۵) Ali (a.s.) also said: "Remove jealousy from your heart for jealousy is an exhausting and exasperating disease."(۵)

۶) Amir ul Mu'minīn Ali (a.s.) said: "Jealousy is the worst of diseases."(۶)

۷) Ali (a.s.) said: "Stop being jealous and stop bearing grudges for they disrupt one's religion and bring man to destruction."

۸) Imam Ṣādiq (a.s.) said: "Be in awe of Allah and do not feel jealous of one another."(۷)

۹) Ali (a.s.) said: "Jealousy makes one's life bitter and dark."(۸)

۱۰) Amir ul Mu'minīn Ali (a.s.) in a Tradition said: "Jealousy is a cureless disease which will not disappear except

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۱- Majmū'ah Warrām, p. ۸۱.

۲- Mahjjat ul Bayḍā', vol. ۵, p. ۳۲۶.

۳- Bihār ul-'Anwār, vol. ۷۰, p. ۲۵۳.

۴- Mustadrak ul Wasā'il vol. ۲ p. ۳۲۸.

۵- Ibid

۶- Ghurar ul Hikam, vol. ۱, P. ۱۵

.Safīnat ul Bihār, vol. ١, p. ٢٥١ -٧

Mastadrak-ul-Wasā'il, vol.٢, p.٣٢٨ -٨

with the annihilation of the jealous person or when the one of whom others are jealous has passed away."(1)

11) Ali (a.s.) said: "The misfortunes of this world and the next is a consequence of one's jealousy."(2)

12) Amir ul M'uminīn Ali (a.s.) said: "The faithful will neither do flatter nor is jealous, save when they are seeking knowledge."(3)

13) Imam Ṣādiq (a.s.) quoting his father, said: "A man who has stinginess, jealousy and fear within him is not a faithful believer."(4)

14) Imam Ṣādiq (a.s.) has been quoted as saying: "Jealousy wears away one's faith the same way as fire consumes wood."(5)

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1- Ghurar ul Hikam, vol. ۱, p. ۷۹.

2- Mastadrak-ul-Wasā'il, vol.۲, p.۳۲۸

3- Tuḥaf ul 'Uqūl, p. ۹۲۸.

4- Safīnat-ul-Bihār, vol. ۱, p. ۲۵۱

5- Ibid

(١١) قَالُوا يَآ أَبَانَا مَالَکَ لاَ تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ

(١٢) أَرْسِلْهُ مَعَنَا غَداً يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَافِظُونَ

١١. "They said: 'O our father! What cause is with you that you do not trust us with Yusuf, and verily we are his sincere well-wishers?'"

١٢. "Send him with us tomorrow to enjoy himself and play, and verily we shall take every care of him."

Commentary: verses ١١-١٢

Jealousy makes one commit such sins as lying and playing dirty tricks even upon the most favorite of one's kin. After they had agreed on the final plot to throw him into the well, the brothers fell to thinking about how to separate Yusuf from his father. They came up with another idea. They came to their father, disguising their true intentions on their faces, and with an innocent tone of voice, they told him why he did not temporarily separate himself from Yusuf, and let him be with them instead. They inquired why Jacob did not trust them with Yusuf to look after their little brother. The verse says:

"They said: 'O our father! What cause is with you that you do not trust us with Yusuf, and verily we are his sincere well-wishers?'"

Yusuf's brothers urged the father to send the young boy with them to take him outside the town to play and to take benefit of the fresh air and fruits there. They also mentioned that they would take care of him. The verse says:

"Send him with us tomorrow to enjoy himself and play, and verily we shall take every care of him."

The father was put in an awkward position; if he refused their suggestion, it would make his secret distrust of the brothers public. On the other hand, Yusuf was attracted by the idea of going out for the recreation and excitement outside the town.

Points to Note:

Man needs recreation and exercise, and, as one notices in this verse, the strongest argument which persuaded Ya'qūb to submit to the wishes of his children, was that Yusuf needed recreation.

It is mentioned in the Islamic narrations that the believer must allocate a certain period for recreation so that he would be able to succeed in his other affairs.(۱) Therefore, recreation and healthy sports are not only allowable in Islam, but they are also highly recommended. However, the enemies of Allah in the past, present and in the future, seek to deviate recreation and sports from their healthy role and separate the youth from their true objectives. Thus, the youth take sports too seriously regarding something recreational as a serious competitive matter, consuming energies that could be put to better and more creative use.

Worldly oppressors and plot makers not only misuse sports, but also under any other agreeable and acceptable subject, they always pursue their evil aims. With the name of diplomat, they send the most dangerous spies to different countries. Under the title of military consolers, they plot and obtain the military secrets. By the name of human's rights, they support their hired patrons. With the excuse of medicine, they send arms for their supporters, and so on.

۱- Nahjul Balāqah, Hikmat ۳۹۰.

(۱۳) قَالَ إِنِّی لَیَحْزُنُنِی أَن تَذْهَبُوا بِهِ وَأَخَافُ أَن یَأْکُلَهُ الذِّئْبُ وَأَنتُمْ عَنْهُ غَافِلُونَ

(۱۴) قَالُوا لَئِنْ أَکَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّآ إِذاً لَخَاسِرُونَ

۱۳. " He said: 'Verily it saddens me that you should take him away, and I fear lest the wolf devour him while you are heedless of him.' "

۱۴. " They said: 'If the wolf were to devour him while we are a (strong) group, then we should be losers.' "

Commentary: verses ۱۳-۱۴

The father was aware of his children's jealousy and this was why he told Yusuf that he should not recount his dream to his brothers. However Jacob (a.s.) did not make any mention of their jealousy, on the contrary, he raised the issue of the wolf and their probable neglect of Yusuf as a pretext.

Therefore, in response to their suggestions and without accusing them of any possible wrong doing, he said that he would be saddened if they took him with them, because in the surrounding area there might be fierce wolves, which might probably attack and eat his son while they might be busy having fun, and neglect him. The verse says:

" He said: 'Verily it saddens me that you should take him away, and I fear lest the wolf devour him while you are heedless of him.' "

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Certainly, the brothers had no clear answer for the first reason which their father had given, for Yusuf's departure was

such a sorrowful event to the father that they could not compensate by any means. It .is quite possible that this statement might have enflamed their jealousy even more

On the other hand, the father's answer, from a different perspective, indicated that eventually a child had to be separated from his father for the sake of his own .development

They could not and did not give an answer to the first reason, instead. They focused their attention on the second reason which was more important to their plans. They said that they were a powerful group, and it would be they who would be at a disadvantage if a wolf had attacked him, because the wolf would have to eat them first, therefore, this could never happen. In other words, they were never going to allow wolves to eat any of their brothers and sit by and watch such a thing happen. At any rate, they made their father submit to their demand through playing all kinds of tricks and getting Yusuf excited about going by emphasizing the fun he would have. :The verse says

They said: 'If the wolf were to devour him while we are a (strong) group, then we " ".'should be losers

It is interesting to note that just as Yusuf's brothers utilized his inherent interest in recreation in order to achieve their objectives, the enemies of truth and justice also try to employ sports and recreation to poison the thinking of the new generation. We must guard ourselves against those evil plots which the wolf-like superpowers .employ under the guise of recreational activities for the youth

:Outstanding points

.Give your children independence

The paternal affection unto the child and defending him against probable dangers -۱ .are two principles, but the child's independence is also another principle

۲- A lie must be avoided to be suggested because people may misuse it. The Prophet (p.b.u.h.) said: “Do not suggest a lie and do not open the way of pretext for lying”.

In Majma‘-ul-Bayān, it says that Ya‘qūb feared that the brothers might kill him though he did not say this directly. He referred to them metaphorically as wolves, for he had dreamed that wolves had attacked Yusuf. When Ya‘qūb had mentioned the word “wolves” it occurred to them to use this as an excuse for their crime. The lesson here is that one should be careful not to make it easy for others to misuse our words and actions.

The Arabic word /‘uṣbah/ refers to a strong united group, and they protect each other on this basis.

Sometimes grown people become disconcerted in the face of danger, but the youth are proud of their strength and do not take danger seriously: /wa naḥnu ‘uṣbatun/. While the father was anxious, the children were proud of their strength.

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p: ۳۸۹

(۱۵) فَلَمَّا ذَهَبُوا بِهِ وَأَجْمَعُوا أَن يَجْعَلُوهُ فِي غَيَابَتِ الْجُبِّ وَأَوْحَيْنَآ إِلَيْهِ لَتُنَبِّئَنَّهُم بِأَمْرِهِمْ هَذَا وَهُمْ لاَ يَشْعُرُونَ

So when they did take him with them, and they agreed to put him in the bottom of “ .۱۵ the well, and We revealed unto him: ‘You will certainly inform them of this deed of ”.’theirs while they know (you) not

Commentary: verse ۱۵

At the sensitive times, Allah’s help comes unto the saints of Allah. The best means of calmness for Yusuf, when he was at the bottom of well, was Allah’s inspiration due to .his bright future and his deliverance

The brothers had gone to sleep that night, confident that their plot would go according to their plan the following day. Their only anxiety was that their father .might rue, and reverse his saying

The next morning they went to their father and he entrusted Yusuf to their care giving them advice on how they should take care of their little brother. They expressed their appreciation for the advice and, taking him up gently and respectfully in front of their .father, set off with Yusuf

It is said that the father escorted them to the gates of the town and held Yusuf for the last time, embracing him while drops of tears rolled down his cheeks. Then he deposited him in their care and departed with a sorrowful heart. As long as they were in sight of Jacob, they would fondle and caress Yusuf, pretending that they really cared for him. But when they were out of sight of their father, they began beating and kicking him, showing their true colors and jealousy of the little innocent boy. He implored the protection of one brother from the other, but all were of one cruel mind. ((Majma‘-ul-Bayān

In one narration it is said that when Yusuf was crying during their mistreatment of him or when they were about to throw him into the well, he suddenly started laughing to his brothers' astonishment. Then he manifested the secret of this laughter and taught then a great lesson when he said: "I shall never forget that once I used to be happy to look at you, my powerful brothers with strong arms and extraordinary bodily strength. I used to say to myself that I had no reason to worry about anything when I had so many powerful companions to rely on. I was then sure of your protection and confident in your support. Now, I am at your mercy, while I am being maltreated by you I am seeking the protection of each you from the other and none of you may give me any support. Allah has taught me the lesson that I must not rely upon anyone ".except Him alone

At any rate, the Qur'ān says that they unanimously agreed to throw him into the well and before this they inflicted as much tyranny and cruelty on him as was possible. It :says

So when they did take him with them, and they agreed to put him in the bottom of " "... ,the well

To console him, it was revealed to Yusuf that he should not grieve for a day would come when he would make them all aware of their evil designs while they did not .recognize him

That was not a Divine revelation revealed as a prophet's revelation, but it was an aspiration to the heart of Yusuf. It was for Yusuf to know that he was not alone and that he had guardians who took care of him. This revelation shone the light of peace and hope on his heart, expelling the darkness of frustration and despair from his soul. :The verse says

and We revealed unto him: 'You will certainly inform them of this deed of theirs ... " ".'while they know (you) not

(۱۶) وَجَآءُوا أَبَاهُمْ عِشَآءً يَبْكُونَ

".And they came to their father at nightfall, weeping " .۱۶

Commentary: verse ۱۶

Crying is not always sincere nor a sign of honesty. Do not trust every type of crying .and weeping

.Conspirators do not neglect to take into consideration the role of feelings and timing

Yusuf's brothers had executed their plot flawlessly as they had planned and desired .against him

Now, they had to think about their return, their father's questions and how to make him believe their lies. The lie they cooked up, which we will see later on in the commentary on the next verse, was the very same fear which their father had .expressed and predicted, proclaiming that Yusuf was eaten by wolves

The Qur'ān says that the brothers went to their father at night, crying. This kind of crying is deceiving and pretentious which shows us that someone might cry without a valid and honest reason and therefore we cannot conclude that someone is in trouble :simply by looking at the tears in his eyes. The verse says

".And they came to their father at nightfall, weeping "

:There are four types of weeping in the Qur'ān

The tears shed out of joy: Some Christians, when listening to the chanting of the -۱ Qur'ān used to shed tears. The Qur'ān says: "And when they hear what has been sent down to the Messenger, you see their eyes overflowing with tears because of what (they recognize of the Truth. ..."(۱

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.Sura Al-Ma`idah, No. ۵, verse ۸۳ -۱

۲- The tears shed out of sorrow: For example, when some Muslims heard that it was not possible for them to join the advance forces of the army of the Sublime Prophet (p.b.u.h.), they shed tears. The Qur'ān says: "...and their eyes overflowed with tears of sorrow, for they did not find that which they should spend." (۱)

۳- The tears shed out of fear: For example, whenever certain verses of the Qur'ān were read to the men of Allah, they would fall in prostration and cry. "...When the revelations of the Beneficent (Allah) were recited unto them, they fell down prostrating and weeping."(۲) In another occurrence the Qur'ān says: "And they fall down on their faces weeping, and it adds to their humility."(۳)

۴- Tears shed to deceive and mislead: An example of this is reflected in Yusuf's brothers coming to Ya'qūb, in tears, to try to falsely prove and convince him that a wolf had torn apart the body of their brother. "...Weeping".

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۱- Sura Al-Taubah, No. ۹, verse ۹۲.

۲- Sura Maryam, No. ۱۹, verse ۵۸.

۳- Sura Al-Isrā', No. ۱۷, verse ۱۰۹

(۱۷) قَالُوا يَآ أَبَانَآ إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِندَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَآ أَنتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ

They said: 'O' our father! Verily we went off racing and left Yusuf with our things; " .۱۷ then the wolf devoured him. But thou will never believe us even though we be ".'truthful

Commentary: verse ۱۷

The brothers told three consecutive lies to justify their fault. They said they had gone .tracing; they left Yusuf with their things and a wolf devoured him

Waiting impatiently to receive his beloved son, the father was struck with fear and concern on seeing them return without Yusuf, he was afraid that his worst fears had .been realized. Naturally, Ya'qūb asked them why Yusuf had not returned with them

They said that they had gone racing (horse–riding and the like) and since Yusuf was .too young and could not participate, they left him with their belongings

They were so occupied with racing that they forgot about everything else, even their younger brother whom they had left looking after their things. It was at that time that :the vicious wolf came and tore him apart. The verse says

They said: 'O' our father! Verily we went off racing and left Yusuf with our things; " "... .then the wolf devoured him

This was the truth of the matter they said, but, they told their father that he would never believe them, because Jacob had already predicted such a thing would happen, :and thus he might regard their claims as a pretext. The verse says

".'But thou will never believe us even though we be truthful ..."

To explain Yusuf's absence, as it was referred at the beginning, the brothers told three consecutive lies: They left Yusuf with their belongings, they went off to race .with each other, and the wolf came and ate him

:Traditions upon Lie

:There are numerous Islamic traditions about lying, a few of which are listed below

Imam Riḍā (a.s.) said: "Keep away from major sins, which consist of: Killing someone (١ the shedding of whose blood is forbidden, fornication, theft, lying, arrogance and (extravagance."(١

It is narrated from Allah's Prophet (p.b.u.h.) who said: "Abstain from lying for it (٢ (seduces (man) to commit sins which in turn lead him to Hellfire."(٢

Imam Hasan 'Askarī (a.s.) has been quoted to have said: "All corruptions are (٣ .(assembled in one house, the key of which is lying"(٣

.That is, man's lying leads him to commit other sins

The sublime Prophet told Abūthar Ghaffārī: "O' Abūthar! Woe be unto him who tells (۴ lies in order to make others laugh! Woe be unto him! Woe be unto him! Woe be unto (him! Woe be unto him!"(۴

Imam Ṣādiq (a.s.) has been narrated who said: "Allah's Prophet (p.b.u.h.) said: 'The (۵ (worst type of quotation is quoting a lie'."(۵

١- Uyun 'Akhbār ul-Rizā, vol. ٢, p.١٣٧.

٢- Mustdrak-ul-wasael , vol.٢ , p.١٠٠.

٣- Bihār ul 'Anwār , vol. ٧٢ , p.٢۶٣.

۴- Makarim al Akhlaq, p.۴٧.

۵- Bihar ul Anwar, vol.٧٢ , p.٢۵٩.

Ali (a.s.) has said: "The end of telling a lie is self–blame and feeling sorry for oneself."(1) (6

The sublime Prophet (p.b.u.h.) said to Ali (a.s.): "O Ali! abstain from lying, for it brings shame. Then one would be reported as a liar to Allah."(2) (7

The holy Prophet (p.b.u.h.) remarked: "He who bears false witness against a Muslim or the person sheltered by Islam, or an individual in the society, would be hanged by his tongue on the Day of Resurrection, and would be cast along with the hypocrites into the lowest level of Hell." (3) (8

Ali (a.s.) said: "The consequence of lying is meanness in this world and torment in the Hereafter."(4) (9

The sublime Prophet (p.b.u.h.) said: "Lying is one of the gateways to hypocrisy."(5) (10

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1- Qurar-ul-Ḥikam, vol.4 , p.363.

2- Bihar al Anwar , vol.77, p.67.

3- Wasa`il al Shia , vol.18, p.237, hadith 6.

4- Qurar-ul-Ḥikam, vol. 3, p. 332

5- Majmū'at ul-Warram , vol.1 , p.113.

(۱۸) وَجَآءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكَمْ أَنْفُسُكَمْ أَمْراً فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَاتَصِفُونَ

۱۸. " And they brought his shirt with false blood on it. He said: 'No, your (guilty) selves have made a matter light for you. (For me) patience is good; and Allah is He Whose help is to be sought against what you describe'."

Commentary: verse ۱۸

Patience for Allah's determinations is good. But how is it good that one has to keep his patience in a situation where cruelty has been inflicted upon an innocent child, when Jacob says: "for me patience is good"?

An Answer to the Question:

First, Ya'qūb knew that Yusuf was still alive, because he knew this fact through revelation. Secondly, if he behaved differently, he might have made them more suspicious and they might then rush back to the hiding place, the well, and kill the little boy.

The third point is that one should not act in such a way as to obstruct another's way to repentance, even if that person is as cruel as those brothers were.

They brought Yusuf's shirt to him, stained with false blood to prove that he was killed.

However, as liars have poor memories, they had been neglectful to tear the shirt apart in several places at least as would have been the case if he had been really attacked by a wolf. They had simply taken it off and brought it to him. Ya'qūb was quite a perceptive and experienced man; he took one look at the shirt and understood that the whole story had been made up. He bluntly told them that they were lying, that

their selfish and egoistic passions had put them up to doing such a satanic and :dreadful deed. The verse says

And they brought his shirt with false blood on it. He said: 'No, your (guilty) selves " ".... have made a matter light for you

In some narrations we read that he took the shirt and turned it inside out and asked: "Why is it that I do not see any traces of the wolf's teeth and claws on it?" According to another narration, he took the shirt and covered his face with it and while he was weeping, he said: "What kind of wolf was it that had eaten up my son but did not do any damage to his shirt?" Then he lost consciousness and fell to the ground like a dry piece of wood. Until late at night when the cold breeze of midnight caused him to .recover his senses

Although he felt the burning anguish of the loss of his son at the bottom of his heart, he never uttered a single word of ingratitude towards Allah. Instead he said he would wait patiently, with the kind of patience that was beautiful and rely upon Allah. The :verse continues saying

"... ;For me) patience is good) ..."

The hearts of the men of Allah are centers of compassion and it is not surprising that when he separated from his son Ya'qūb shed abundant tears for him which is natural. Nevertheless, despite his emotional distress, he did not lose his self control, and did .not say anything against the consent of Allah

Then Jacob remarked that he would ask Allah to help him for what they said and he would seek Him to give him more ability so that he could stand firm in front of that terrible storm and not to lose his self-control and not to pollute his tongue with any :improper word. The verse in this regard says

".'and Allah is He Whose help is to be sought against what you describe ..."

:Explanations

The best type of patience is that in which, despite one's profound sorrow and – ١ .ardent yearning, one does not forget Allah and relies upon Divine assistance

Satan, as well as the despotic soul, may present sin as something attractive to man –٢ .and provide a justification for him to commit that sin

Do not be duped by the deceptive pretensions of people. Ya'qūb did not let himself –٣ be fooled by Yusuf's blood–stained shirt and his brothers' tears, rather he said: "No, ".your (guilty) selves have made a matter light for you

Imam Ṣādiq (a.s.) has been quoted as saying that when Yusuf was thrown down the –۴ well, Gabriel came to him and said: "What are you doing here?" He answered: "My brothers have thrown me down this well." Gabriel asked: "Do you want to be saved from the well?" He answered: "It is Allah Who will take me out if He wishes." He said: "Your Lord has commanded that you recite this prayer, and you get out." He asked: :"What prayer?" He answered

Say: O' Allah: I ask You Whose is all praise, and there is no god but You; You are the " bestower of blessings (upon Your servants), the Creator of the heavens and the earth and the Owner of Glory and Benevolence. I ask You to send Your blessings upon Muhammad and his descendents and appoint the wherewithal for me to be saved ".from the plight I am in

.However, as soon as a caravan of camels arrived, Yusuf was rescued from the well

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(۱۹) وَجَآءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَا بُشْرَى هَذَا غُلامٌ وَأَسَرُّوهُ بِضَاعَةً وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ

۱۹. "Then there came a caravan (of travelers). They sent their water-drawer (for water) and he let down his bucket. He said: 'O' good news! This is a youth.' So they hid him as a merchandise; while Allah is aware of what they do."

Commentary: verse ۱۹

Allah never leaves his sincere servants alone and saves them whenever they are entangled in hardships.

He guided Noah to safety on the surface of water, he rescued Yūnus from underneath the water, and He rescued Yusuf from the bottom of the well, the same way He saved 'Ibrāhīm from within the fire. He guided Moses to safety through the middle of the sea, He protected Muhammad (p.b.u.h.) in the cave, and Ali (a.s.) during the night fixed for the execution of the conspiracy (Laylat-ul-Mabīt), when he slept in place of the Prophet (p.b.u.h.). Whenever Allah wills, He acts and it is without the consent of man.

For instance, Haḍrat Mūsā (a.s.) went to fetch a fire, and returned with prophetic revelations. The caravan also went to draw water to replenish their supply, in the process they saved Yusuf and returned with him.

Due to Allah's will, the ropes became a means for Yusuf to climb up from the bottom of the well and ascend the throne. From this one should heed the things that can happen through the rope of Allah. When those near to one do not provide the support needed, Allah provides that support using others.

His brothers abandoned him, but a caravan of strangers arrived and

gave him help. Yusuf had a hard time down there at the bottom of the well in that terrible darkness, but his faith in Allah and the peace and comfort, which that faith provided, gave him a ray of hope that made him tolerate that awful loneliness and .thus remain unshaken throughout the ordeal

Allah knows how many days passed after this event, however, a caravan arrived and stopped there to draw water, a primary need for the caravan in that arid climate. They sent the man responsible for maintaining their water supplies to get the water and he let his bucket down the well with a rope. From the bottom of the well Yusuf saw the bucket with the rope coming down rapidly towards him, he seized this Divine :opportunity and clung to the rope. The verse says

Then there came a caravan (of travelers). They sent their water-drawer (for water) " ".... and he let down his bucket

The water–carrier felt his bucket over weighted and quickly hauled it up. As soon as he brought it up, his eyes fell upon a handsome little boy. He exclaimed: "Good tidings," instead of water, it was a beautiful boy. Some members of the caravan also took note but hid the news from the others in order to sell the boy as a slave in Egypt. They said that that beautiful boy was given by the owner of the well in order that they could sell him as a merchandise in Egypt. But Allah was well aware of what they were :doing. The verse continues saying

He said: 'O' good news! This is a youth.' So they hid him as a merchandise; while ..." ".Allah is aware of what they do

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(۲۰) وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ

۲۰. " And they sold him for a small price, of a few dirhams counted out, and in him they had no interest."

Commentary: verse ۲۰

They sold Yusuf cheap, for a few dirhams. This is not so surprising, for a common rule among thieves, or those who underhandedly acquire a valuable property, is to promptly sell their easily gotten merchandise usually quickly, for the fear that others may become aware and apprehend them. The verse says:

" And they sold him for a small price, of a few dirhams counted out, ..."

Naturally, when someone intends to sell something in a hurry, he cannot obtain a fair price for his goods. At the end of the verse Allah says:

"... and in him they had no interest."

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Section ۳

Point

Yusuf's firmness in piety

against the Great Temptation

Joseph purchased in Egypt – Joseph's firmness in piety against the tempting attraction from his Mistress – Joseph's innocence proved by an argument

(۲۱) وَقَالَ الَّذِی اشْتَرَاهُ مِن مِصْرَ لِإِمْرَأَتِهِ أَکْرِمِی مَثْوَاهُ عَسَی أَن یَنفَعَنَآ أَوْ نَتَّخِذَهُ وَلَداً وَکَذٰلِکَ مَکَّنَّا لِیُوسُفَ فِی الْأَرْضِ وَلِنُعَلِّمَهُ مِن تَأْوِیلِ الْاَحَادِیثِ وَاللَّهُ غَالِبٌ عَلَی أَمْرِهِ وَلَکِنَّ أَکْثَرَ النَّاسِ لَا یَعْلَمُونَ

۲۱. " And he of Egypt who bought him said to his wife: 'Receive him honorably, maybe he will profit us, or we shall adopt him as a son.' Thus did We establish Yusuf in the land, and that We might teach him the interpretation of tales (dreams). And Allah is predominant over His affair; but most people do not know."

Commentary: verse ۲۱

The adventurous story of Yusuf and his brothers, which culminated in them throwing him down the bottom of the well, came to an end and a new chapter in the life of this small boy began in Egypt.

Yusuf was eventually taken to Egypt and, according to the usual procedure, he was put up for sale. Evidently he was seen as a valuable piece of property and was sold to the 'Aziz (the

Great One) of Egypt who enjoyed a high rank in the Pharaoh's court, very much like the position of Prime Minister today.

The holy Qur’ān implies that the ‘Aziz of Egypt, who had bought him, told his wife to receive Yusuf honorably and not treat him as a slave for he might be useful to them or :else they could adopt him as their son. It says

And he of Egypt who bought him said to his wife: ‘Receive him honorably, maybe he “ ”... ’.will profit us, or we shall adopt him as a son

One can conclude from this sentence that the ‘Aziz had no children and aspired to have one. As soon as his eyes fell upon the beautiful and dignified boy, he was .immediately attracted to him and thought that he could fill the role of a son for him

:Then the Qur’ān in this holy verse continues saying

”... ,Thus did We establish Yusuf in the land ...“

After that, the verse also adds that this opportunity was made available in order to :teach him the interpretation of tales. It says

”... .(and that We might teach him the interpretation of tales (dreams ...“

The “interpretation of tales” here signifies the art of interpreting dreams through .which Yusuf could have access to any important secret of the future

:At the end of the verse, the Qur’ān says

”.And Allah is predominant over His affair; but most people do not know ...“

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(۲۲) وَلَمَّا بَلَغَ أَشُدَّهُ ءاتَيْنَاهُ حُكْماً وَعِلْماً وَكَذَلِكَ نَجْزِى الْمُ-حْسِنِينَ

And when he reached his prime (maturity), We gave him wisdom and knowledge. " .۲۲
".And thus do We reward the doers of good

Commentary: verse ۲۲

The Arabic term /ašudda/ is derived from /šadd/ meaning a firm knot which, in this verse, denotes bodily and spiritual development. This word is also sometimes used in the Qur'ān to mean maturity, as in verse ۳۴ of the Sura Al 'Isrā', No. ۱۷ which says: "Do not approach the orphan's property until he attains his maturity…". Sometimes, the term is used to mean attaining the age of forty as in verse ۱۵ of the Sura Al Ahqāf No. "…۴۶ where it says: "… until when he attains his maturity and reaches forty years

Sometimes it refers to the peak of one's development and strength before old age as in verse ۶۷ in Sura Ghāfir No. ۴۰ The Qur'ān says: "… then He brings you forth as a "… child, then that you may attain your maturity, then that you may be old

Gradually Yusuf became acquainted with the problems besetting this new .environment which was in fact an important political center of Egypt

On the one hand, he would notice the fabulous palaces of the Egyptian aristocracy with their unlimited wealth, and on the other, the misery of the slave market and the suffering imposed upon the common people. At the same time he was engaged in self–actualization and purification of his soul. The Qur'ān implies that Allah gave Yusuf :wisdom and knowledge. The verse says

"… .And when he reached his prime (maturity), We gave him wisdom and knowledge "

The purpose of employing the words /hukman wa 'ilmā/ (wisdom and knowledge), in the above verse, is that Allah had bestowed the rank of prophecy upon Yusuf as soon as he had developed physically and spiritually. His physical maturity was crowned by the gift of /hukm/wisdom, understanding, and the power of correct discrimination which is free of egoistic influences and mistakes. The term 'knowledge' is employed .here to mean the awareness which is associated with wisdom

The gifts of "hukm" and "'ilm" were two valuable Divine favors which were bestowed upon Yusuf for his virtue, patience, righteousness, and trust, since those sincere believers who can control their restive desires in the field of struggle of soul are divinely given some merits out of knowledge and sciences which are far beyond any .material criteria

:The verse continues saying

".And thus do We reward the doers of good ..."

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(۲۳) وَرَاوَدَتْهُ الَّتِی هُوَ فِی بَیْتِهَا عَن نَفْسِهِ وَغَلَّقَتِ الأَبْوَابَ وَقَالَتْ هَیْتَ لَکَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّی أَحْسَنَ مَثْوَایَ إِنَّهُ لاَ یُفْلِحُ الظَّالِمُونَ

۲۳. " And the woman, in whose house he was, sought to seduce him from his self and she closed the doors and said: 'Come here'. He said 'I seek refuge in Allah! Verily He is my Lord. He made good my abode. Verily the unjust do not prosper'."

Commentary: verse ۲۳

Two possibilities have been advanced for the interpretation of the Qur'ānic phrase: /'innahu rabbī 'ahsana maθwāya/ (verily He is my Lord. He made good my abode).

A- It is the Almighty, my Lord, Who has honored my position and I seek refuge in Him.

B- The 'Aziz is my lord who has honored me as his guest and he told you about me to give me a good abode, and I will not betray him.

Both possibilities have their own advocates which they support with their own documentations. We are of the opinion that the first theory is more acceptable, for Yusuf did not commit sin because of his Divinely bestowed virtue, and not simply because he was staying in the palace of 'Aziz and that being indebted to him, he could not violate the wife of 'Aziz. Such a scenario requires much less virtue that that required for the fear of Allah. Certainly, we see allusions made several times to the word /rabbika/ in this Sura which refers to the 'Aziz. However, the use of the term /rabbī/, which is used in this sentence refers to Allah. Moreover, it is not in consonance with

Yusuf's position and character to lower himself to such an extent to call the 'Aziz ."/rabbī/ "my lord

Not only had Yusuf attracted the 'Aziz to himself with his Divine beauty and conduct, but he had also completely conquered the heart of his wife, Zulaykha, as well. With the passage of time, her love for him grew to great heights but Yusuf, who was righteous and self–abstaining, thought of no one but Allah, and his heart was always .filled with the love of Allah

Other factors also helped to inflame Zulaykha's burning desire for him. On the one hand, she was childless and lived a luxurious and aristocratic life, and on the other hand, she had no domestic conflicts or problems in her life which left her with ample time to engage in fantasy and plan schemes. Her weak faith and lack of ethical virtues left her in the grip of her satanic lust and passions which eventually led her to decide .to take action in order to realize the pleasure she was seeking

So, to obtain her wish and reaching her aim, she applied all means and methods she could. By asking and requesting him, she tried to gain his heart and make him agree, :as the Qur'ān says

"... And the woman in whose house he was, sought, to seduce him from his self "

Finally, it came to her one day to entrap him in a secluded place in the house. She used every possible means to tempt and excite him, putting on the most attractive clothing, make up and the best scented perfumes. She set the scene so that to bring Yusuf to .his knees

The Qur'ān says that she locked all the doors securely, telling him to come and take :her. The verse says

"... '.and she closed the doors and said: 'Come here ..."

Here was this very attractive woman, alone with him in a locked room, with no one else aware of what was going on. Or so she thought that, by this circumstance, she might make him understand that no one was able to penetrate into inside and he .would not be worry

Yusuf saw the whole thing was wrong and sinful from the beginning, he was trapped, it seemed that he had no other option open to him. To her insistent demands, when all ".seemed lost, he simply replied, "I seek refuge in Allah

By saying this he both confessed to the oneness of Allah, and to the practical aspect of this belief. All things being equal, how could he possibly have submitted to such a request, while he was still living in the house of the 'Aziz and eating from his generous pocket, and who provided him with many favors regarding him in great esteem? The :verse says

"... .Verily He is my Lord. He made good my abode..."

Yusuf continues saying whether that was not a manifest injustice and a treachery and :certainly the unjust will not be prosperous. The verse says

".Verily the unjust do not prosper ..."

:Messages

١. Do not leave young men alone in the houses where there are forbidden women who are not virtuous, since the situation may result in a passionate involvement with each .other

٢. Capital sins first begin gradually with lax rules of social intercourse and free .association

Therefore, shun association between forbidden men and women in secluded places .as it paves the way for sinful behavior

٣. The sin of adultery has been established as a sin throughout history, and it was for .this reason that Zulaykha securely fastened all the doors to the room

۴. The best kind of Islamic virtue is to keep oneself from committing sin for the sake of the favor, affection and right of Allah, and not because of the fear of scandal in this world or out of the fear of Hell Fire in the Hereafter.

۵. Every door might often be closed but the door for those seeking shelter with Allah always remains open.

۶. Keeping Allah in mind is a factor that hinders us from committing sin and error.

۷. Adultery, fornication and conspiring against innocent youth are considered as tyranny against oneself, one's own spouse and the members of society.

۸. One must not obey any authority of any rank if it orders us to commit sins, because the immaculate Imam (a.s.) said: "Do not obey a created (man) in disobeying the Creator."(۱)

۹. One moment's sin puts a great distance between man and salvation.

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۱- Bihār ul-'Anwār, vol.۱۰ p.۲۲۷

(۲۴) وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلاَ أَن رَءَا بُرْهَانَ رَبِّهِ كَذَلِکَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَآءَ إِنَّهُ مِنْ عِبَادِنَا الْمُ-خْلَصِينَ

۲۴. "And indeed she desired him, and he would have desired her if he had not seen the evidence of his Lord. Thus (it was) that We turned away from him evil and indecency. Verily he was (one) of Our chosen servants, (sincere and purified)."

Commentary: verse ۲۴

Imam Ṣādiq (a.s.) has said that /burhānu rabbī/ (a Sign from my Lord), is identical with the light of knowledge, certainty and wisdom which Allah has said in a phrase of the previous verses: "We gave him wisdom and knowledge", and whatever has been mentioned in some narrations which claim that the "Sign from his Lord" means his witnessing the face of his father or that of Gabriel does not have a firm chain of transmission.

At any rate, if Divine assistance is absent, everyone is liable to commit mistakes. However, Allah protects His sincere subjects.

The incident with the wife of the 'Aziz is a very sensitive issue. The holy Qur'ān indicates her powerful sensuality and attractiveness when it says that she was about to seduce him and had it not been for Allah's evidence which Yusuf had noticed, he would have fallen into her arms. The verse says:

"And indeed she desired him, and he would have desired her if he had not seen the evidence of his Lord. ..."

Yusuf was a young man and not yet married, and he was confronting an extremely exciting sexual situation for the first time, with all these frailties he would have succumbed and given

in, had it not been for the sake of Allah's evidence. That is, had it not been for Allah's evidence, which means the essence of faith, piety, training, and, finally, the rank of inerrancy, it seems that he would have succumbed to the temptation despite his core .of faith, virtue and chastity

This interpretation has been concisely expressed in a noble narration from Imam Riḍā (a.s.) where Ma'mūn, the Abbasid caliph, asked the Imam: "Aren't you one who "?believes that the prophets are immaculate

."He answered: "Yes

Then Ma'mūn asked: "Then what is the interpretation of this Qur'ānic verse, which :says

And indeed she desired him, and he would have desired her if he had not seen the " "... .evidence of his Lord

The Imam (a.s.) answered: "The wife of the 'Aziz decided to gratify her desire with Yusuf and were it not for the evidence of Allah which Yusuf witnessed, he would also have decided the same way she had decided. However, he was an immaculate person and such a person never intends to commit sin and never seeks to engage in sinful (acts.(١

"!Ma'mūn said: "Well done O 'Abul Hassan

Let us turn to the commentary of the rest of the verse. The Glorious Qur'ān implies that Allah (s.w.t.) showed Yusuf His evidence in order to divert him from evil and :indecency, for he was one of His sincere and purified servants. The verse says

"... .Thus (it was) that We turned away from him evil and indecency ..."

:The reason for this was, as Allah says, that

".(Verily he was (one) of Our chosen servants, (sincere and purified ..."

Tafsīr Nūr-uth-Thaqalayn, vol.۲, p.۴۲۱ -۱

In this verse, allusion is made to the fact that He had sent invisible Divine assistance to rescue him from falling into evil and sin. This kind of Divine assistance, which comes during moments of trouble and crisis, is not confined to the prophets, such as Yusuf. They can also cover those sincere servants of Allah among ordinary people as well, .who also deserve such favors

:Solemnity in Statement

One of the amazing things about the Qur'ān, which is also one of its miracles, is its solemnity and its use of respectable language. That is, it never uses indecent words or concepts. It's speech is never in keeping with the ordinary and illiterate individuals, in the environment of ignorance, but at the same time, it is accessible to all, using a .language that the ordinary men and the intellectual can understand

Among all the biographies mentioned in the Qur'ān, there is only one real love story .which is the story of Yusuf and Zulaykha

This story explains the ardent love of a beautiful sensual woman unto a handsome .youth, but pure

However, the Qur'ān has beautifully combined precision in expression with solemnity and chastity, and despite the fact that it talks about affairs of the heart, it has utilized .the principles of piety, morals and respect without being paralysed in the process

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(۲۵) وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِن دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَى الْبَابِ قَالَتْ مَا جَزَآءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءاً إِلآ أَن يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ

۲۵. " And they both raced to the door and she tore his shirt form the back. They both found her husband by the door. She said: 'What is the punishment for him who intends evil to your wife save he be imprisoned or a painful chastisement?' "

Commentary: verse ۲۵

The Arabic word /'istibāq/ means one or several persons racing with each other; and the term /qadda/ signifies to be torn apart lengthwise. The word /lafā'/ refers to the sudden finding of something.

Yusuf's firm resistance almost made Zulaykha lose hope. But Yusuf, who had won against the restive low desires in the course of confrontation with that beautiful woman who burned with desire for him, felt he would not be out of danger if he remained in that situation, so he bolted for the door. Zulaykha, not to be outmaneuvered, took off after him, as the verse indicates, they both raced towards the door, and not being able to catch up to him, she reached out for his shirt to pull him back and tore it from the back. Yusuf did eventually make it to the door, and, on opening it, they came face to face with the 'Aziz. The verse says:

" And they both raced to the door and she tore his shirt form the back. They both found her husband by

the door. ..."

The need to protect herself from scandal and the desire to punish Yusuf for rejecting her advances flooded her thoughts.

Putting on a specious face, she looked at her husband with a straight face and accused Yusuf of having evil designs against her, and sought his punishment by prison :or a grievous chastisement. The verse says

She said: ‘What is the punishment for him who intends evil to your wife save he be …“ ” ’?imprisoned or a painful chastisement

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(۲۶) قَالَ هِيَ رَاوَدَتْنِي عَن نَفْسِي وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَآ إِن كَانَ قَمِيصُهُ قُدَّ مِن قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ

۲۶. "He said: 'She (it was who) sought to seduce me from my (pure) self,' and a witness from her own family bore witness, 'If it be that his shirt is torn from the front, then she speaks the truth and he is of the liars.'"

Commentary: verse ۲۶

Some narrations say that the witness was a child who, like Jesus (a.s.), spoke from inside the cradle, but since this report is not well documented it cannot be disregarded.

It might be better to think of the witness as one of the counselors of the 'Aziz who was a relative of his wife and who was fairly intelligent that, like 'Aziz, saw the situation. This "witness" however, did not actually witness the main event, because if he did himself, he would not have used the conditional sentence and circumstantial evidence to make a judgment, therefore the word "witness" is used to describe him as a referee.

At first, Yusuf said nothing, and perhaps if the wife of the 'Aziz did not speak out accusing him with a flagrant lie, her reputation would not have been damaged by the saying: "She it was (who) sought to seduce me..."

However, once she had made her accusations, Yusuf did not see any wisdom in continuing to hold his tongue, he had to defend himself which meant disclosing the truth where she was concerned, so he said that it was she who was the one who was doing the seducing.

The verse says:

“He said: ‘She (it was who) sought to seduce me from my (pure) self,’ and a witness from her own family bore witness, …”

Obviously, it is hard to believe at first that the unmarried male slave in the prime of his young manhood would be the one who was innocent and the older married woman who was apparently noble, would be the one with the sinful character. Thus, there would have been a greater tendency to accuse Yusuf in this connection than the wife of the ‘Aziz.

As Allah is always an advocate of those who are upright and good, He would not allow this pious abstemious man to be the object of false accusations. Thus, as the Qur’ān says a witness from among her very own household suggested that the true culprit would be determined by looking at the way the shirt was torn, that if it were torn from the front, it would indicate that she was right and he would be the liar. The verse says:

“… ‘If it be that his shirt is torn from the front, then she speaks the truth and he is of the liars.’”

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p: ۴۱۷

(۲۷) وَإِن كَانَ قَمِيصُهُ قُدَّ مِن دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ

And if his shirt is torn from the back, then she tells a lie, and he is of the truthful " .۲۷ ".((ones

Commentary: verse ۲۷

In the story of Yusuf, his shirt plays a decisive role. In one part of the story, his shirt, being torn from behind, provides good evidence to prove his innocence and leads to the establishment of Zulaykha's guilt. This incident is a good example of the application of criminological investigation in establishing guilt. In another part of the story the shirt also plays a pivotal role, the fact that it was not torn apart by a wolf indicated to the father that the brothers had played foul with Yusuf and had fabricated a lie to cover it up. At the end of the story, the shirt once more plays a .major part, becoming the means whereby the father regains his eyesight

However, generally the application of the proper methods of recognition of crime is :necessary for finding the crime and the criminal. That was why the witness said

And if his shirt is torn from the back, then she tells a lie, and he is of the truthful " ".((ones

The witness was one of the relatives of the wife of the 'Aziz, as indicated by the phrase /min ahlihā/. He was a wise, knowledgeable and intelligent man, and it is said that he had been one of the counselors and consultants of the 'Aziz, who was .accompanying 'Aziz at that moment

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(۲۸) فَلَمَّا رَءَا قَمِيصَهُ قُدَّ مِن دُبُرٍ قَالَ إِنَّهُ مِن كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ

۲۸. " So when he (the 'Aziz) saw his shirt was torn from behind, he said: 'Verily it is of the guile of you women! Truly, your guile is great.' "

Commentary: verse ۲۸

The Qur'ānic terms /kayda kunna/ (your guile) here means: 'to accuse some guiltless people while hiding one's own guilt and swiftly dissociating it from oneself without having the slightest anxiety'. The Qur'ān regards the Satan's tricks as weak, but the guile of women have been mentioned as great in this verse. According to the 'Tafsīr-us-Sāfī', it is because the satanic guile is momentary, invisible and acted in a subtle way, whereas the guile of women is acted along with delicacy, and affection, which are both focused and continuous.

Allah sometimes accomplishes major tasks by means of some small things. For example: 'Abraha was defeated by the birds of 'Abābīl; the life of the Prophet of Islam (p.b.u.h.) was saved because of a spider's web; a crow was used to instruct a human being (Cain) on how to bury a human being (Abel); the chastity of Mary was made manifest through the infant's talk, Yusuf's innocence was proved by the tear in his shirt; the faith of a country's people was known through the messages of a bird (Hoopoe); and finally, the People of the Cave were recognized through the kind of their money. All of these incidents are examples of great occurrences divinely fulfilled through objects and incidents that are otherwise seen as commonplace or insignificant.

The ‘Aziz accepted the method proposed by the “witness” and gazed at Yusuf’s shirt. He noticed that the shirt had been

torn from the back, and he remembered that he had never heard Yusuf tell a lie, even once, he turned to his wife and said that this act was part of the guile of women, that their guile is indeed, very powerful. The verse says:

“So when he (the ‘Aziz) saw his shirt was torn from behind, he said: ‘Verily is of the guile of you women! Truly, your guile is great.’”

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(۲۹) يُوسُفُ اَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِى لِذَنبِكِ إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ

۲۹. " O Yusuf! Overlook this matter; and you, (O my wife), ask forgiveness for your sin, for surely you are of the wrong-doers."

Commentary: verse ۲۹

At this moment, owing to his fear that the embarrassing event might come to light and damage his prestige, the 'Aziz saw it convenient to put an end to the whole affair by keeping it quiet. Turning to Yusuf, he told him to forget about it, and turning to his wife, he told her to repent and ask forgiveness for her sin, for she had definitely been the one who did wrong. The verse says:

" O Yusuf! Overlook this matter; and you, (O my wife), ask forgiveness for your sin, for surely you are of the wrong-doers."

Another great lesson that this part of the story of Yusuf teaches us is that very support of Allah, Who assists man in the most difficult states. According to His statement which says: "… whoever is in awe of Allah, He will make for him an outlet," "And give him sustenance from whence he thinks not;…"(۱),

Allah caused Yusuf to be proved innocent by means of existence of the tear in his shirt as an evidence. Yusuf's shirt was also the same thing that one day manifested the lie of Yusuf's brothers before their father because of lack of tear in it, and again his shirt was put over the face of Jacob when he

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۱- Sura At-Talāq, No. ۶۵, verses ۶۲ and ۶۳

regained his eye sight, and it was brought from Egypt to Kan'ān and gave the glad tidings to Jacob. However, Allah has some secret favours of which no one is aware. When the breeze of this favour blows the affairs may change in a way that it is not predictable for any one, even for the most intelligent members.

Some Explanations:

١. The 'Aziz of Egypt wanted to cover up the incident, but the people of the world in all centuries came to know about it in order for Yusuf's innocence to be maintained.

٢. The 'Aziz, typical for those among the affluent classes, had a lenient attitude towards matters regarding chastity, and refrained from seriously chastising his wife.

٣. Non-godly leaders are usually not able to take a decisive stand towards their own impure wives.

A woman's sexual relationship with any man other than her husband is illegitimate and indecent.

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Section ۴

Point

Yusuf prefers prison against

the Temptation

The chief’s wife proves the irresistible attraction of Joseph’s beauty – Joseph imprisoned

(۳۰) وَقَالَ نِسْوَةٌ فِی الْمَدِینَهِ امْرَأَتُ الْعَزِیزِ تُرَاوِدُ فَتَاهَا عَن نَفْسِهِ قَدْ شَغَفَهَا حُبّاً إِنَّا لَنَرَاهَا فِی ضَلالٍ مُبِینٍ

And some women in the city said: ‘The wife of the ‘Aziz has sought to seduce her “ .۳۰ slave from his (pure) self; he has affected her with love. Verily we see her in manifest ”.’error

Commentary: verse ۳۰

The term /šaqāf/ refers to the complications of the upper part of the heart, or of the pericardium. It is said that the Qur’ānic phrase /šaqafahā hubban/ means that someone’s love has intermingled with the heart of the beloved which, in turn, .increases the intensity of the love

The incident between the wife of the ‘Aziz and Yusuf was a private affair, which the ‘Aziz had sought to cover up, but such affairs do not remain undisclosed for long, especially when they occur in the palaces of kinds and dwellings of wealthy aristocrats where rumor and hearsay abound. So finally the secret leaked out of the palace. Some of the women of the city spread the rumor that the wife of ‘Aziz had tried to seduce her slave, and that her love for him had overcome her

:to the extent that it had conquered her entire heart. The verse says

And some women in the city said: 'The wife of the 'Aziz has sought to seduce her " slave from his (pure) self; he has affected her with love. ..."

:So they laid the blame squarely at her door, saying

"... Verily we see her in manifest error.'"

Those women, who said this statement and blamed Zulaykha therewith, were a group of Egyptian aristocratical women that, from the point of sensuality, were not so far .from her

Since they had not have Yusuf, idiomatically, they were hypocritically prudish and, .because of that love, considered the wife of 'Aziz in manifest error

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(۳۱) فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً وَءَاتَتْ كُلَّ وَاحِدَةٍ مِنْهُنَّ سِكِّيناً وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَراً إِنْ هَذَآ إِلاَّ مَلَكٌ كَرِيمٌ

۳۱. "So when she heard about their malicious talk, she sent for them and prepared a repast for them. Then she gave each one of them a knife, and said to him (Yusuf): 'Come forth to them.' When they saw him, they extolled him, and (in their amazement) cut their hands and said (exclaimed): 'Allah Blameless! This is not a human being. This is not other than a noble angel!'"

Commentary: verse ۳۱

When the wife of 'Aziz became aware of the intrigue of the Egyptian women, she became very angry.

Then she came up with an idea. She invited them to an elaborate party which she had organized for them and gave each person a sharp knife to peel the fruit served. The verse says:

"So when she heard about their malicious talk, she sent for them and prepared a repast for them. Then she gave each one of them a knife, …"

From the sequence of events, one can readily infer that she did not care much for her husband and was not afraid of him, so she had not learnt anything from the previous scandal.

She then ordered Yusuf to come into the hall so that they could see his beauty for themselves and stop blaming her for what she did. The verse says:

"… and said to him (Yusuf): 'Come forth to them.' …"

According to several narrations, when the eyes of the Egyptian women fell upon him they were captivated by his unearthly beautiful stature and shining face. The verse :says

When they saw him, they extolled him, and (in their amazement) cut their hands … "
"…

They were so overwhelmed that they fell head over heels in love with him, which profoundly embarrassed him. As soon as they saw how abstinent and chaste he was, and his attractive eyes in his innocent face which had blushed from modesty and shame clearly illustrated these facts, they all exclaimed that that young man had never done anything wrong in his life, he was not an ordinary man, but was a sublime :heavenly angel. The verse continues saying

and said (exclaimed): 'Allah Blameless! This is not a human being. This is not other … "
"'!than a noble angel

:Explanations

۱. The Arabic term /hāšā/ means: 'excepting, with the exception'. It was a custom in that time that when they wanted to know a person exempted from an indecency, at .first they exempted Allah and then that person

۲. The wife of 'Aziz was quite politically astute, through the banquet she had arranged she caught the women unawares and was able to expose the vulnerabilities of the .rivals in that locality

۳. Talking about other people's problems is not always a show of compassion. It can .be the result of jealousy, or part of a plot against them

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(۳۲) قَالَتْ فَذَلِكُنَّ الَّذِى لُمْتُنَّنِى فِيهِ وَلَقَدْ رَاوَدتُّهُ عَن نَّفْسِهِ فَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلَ مَآ ءَامُرُهُ لَيُسْجَنَنَّ وَلَيَكُوناً مِنَ الصَّاغِرِينَ

۳۲. "She said: 'This is before you he about whom you did blame me! And indeed I sought to seduce him from his (pure) self, but he proved continent. And (now), if he does not do what I command him, he shall certainly be imprisoned, and will certainly be of the humiliated!'"

Commentary: verse ۳۲

At this moment, the wife of the 'Aziz turned to those women who used to criticize her for her intense love for Yusuf and said that although they had not seen him before, only getting a first glimpse of him caused them to lose their hearts. How could they possibly have blamed her, when she was exposed to looking at that beautiful face frequently day and night? She also admitted that he was innocent indicating that she was the one who did the seducing. The verse says:

"She said: 'This is before you he about whom you did blame me! And indeed I sought to seduce him from his (pure) self, ..."

Thus while she was justifying her behavior, she explicitly confessed her culpability saying that she was the one who invited him to engage in an illicit act which he had refused to do. The verse continues saying:

"... but he proved continent. ..."

However, without expressing her remorse, she threatened him with imprisonment and humiliation if he did not acquiesce to her demands. She said:

And (now), if he does not do what I command him, he shall certainly be imprisoned, …“ ””!and will certainly be of the humiliated

:Highlights

Psychological and social conditions influence individual morality. When ‘Aziz’ wife - ۱ was afraid of exposing her evil actions, she closed the doors to the room. However, when she found the Egyptian women on her side, she openly stated that “And indeed I ”sought to seduce him from his self

The same case applies to society. When people are no longer sensitive to evildoing, it .becomes easier to commit sin

It may be for this very reason that we invocate in the supplication of Kumayl: “O Allah! Forgive me for all the sins which prevent me from being chaste and break my abstinence”, for at first, committing sins is difficult for man, but as soon as the barriers .are broken, it becomes easy

The liar is always exposed and scandalized. The one who claimed that Yusuf - ۲ wanted to seduce her yesterday, and had had evil intentions towards him, today openly confesses that she herself had had the intention of gratifying her sexual .desires towards him

It is true, that at times the enemy also testifies to the honesty of the person he - ۳ .opposes

Residing in palaces paves the way for the loss of one’s chastity. (Although the ‘Aziz -۴ realized that his wife had betrayed him and he asked her to repent of her guilt, they did not become alienated from each other and he did not distance between his wife (.and Yusuf

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(۳۳) قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلاَّ تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَ وَأَكُن مِنَ الْجَاهِلِينَ

۳۳. " He said: 'My Lord! The prison is dearer to me than that to which they invite me; and if You turn not their guile from me, I may incline towards them and become of the ignorant ones.' "

Commentary: verse ۳۳

Interestingly, some commentators have narrated an astonishing subject and have said that some of the Egyptian women in the gathering supported the wife of the 'Aziz and, giving right to her, defended her behavior. They surrounded Yusuf and every one of them tried in her own way to persuade him to submit to the desires of the wife of 'Aziz or to her own, in other words, they all had the same intentions as Zulaykha had.

It is in the face of this overwhelming temptation that Yusuf cries out to his Lord that he would welcome a life prison than the corruption to which those women were inviting him.

In a tradition attributed to Abū Hamzah al Thumālī, it is narrated that Imam Ali-ibn-il-Hussein (a.s.) said that as soon as those women had parted company with Zulaykha, each one of them sent someone in private to Yusuf and requested an audience with him.

Yusuf had been surrounded by a series of difficulties from all sides. However, being already prepared for any mishap that might befall, he turned to Allah immediately without entering into any relationship with these passionate, promiscuous women and sought His help. The verse says:

"... ;He said: 'My Lord! The prison is dearer to me than that to which they invite me "

He was in the prime of his youth, and naturally, the lower aspect of his soul could have inclined towards them and he would have found himself among the ignorant. But, since he knew that in all cases, especially at the time of crises, there is no way to safety except relying on Allah, he trusted in Allah and asked Him help by saying:

and if You turn not their guile from me, I may incline towards them and become of ..." ".'the ignorant ones

:Points to remember

۱. Men of Allah prefer all the difficulties that come with a life of honor to a sinful life of luxury.

۲. By seeking assistance from the Almighty, man can distance himself from any kind of sin and temptation under any kind of circumstance.

۳. Hardship and suffering cannot provide man with the justification to commit sin.

۴. Man's character depends on his soul and not on his body. If man's soul is free and he is in prison, it can be like a paradise for him. And if his soul is under pressure, even a palace may become a prison for him.

۵. To please people at the expense of displeasing Allah is manifest ignorance.

۶. As was said, the wife of 'Aziz and the other women employed various means to achieve their objectives. They showed intense love and desire, total submission and later profuse promises of great rewards, finally, when all of that failed, they started threatening Yusuf with imprisonment. This is the usual methodology that all dictators and despots resort to throughout the ages. It has even been experimented many times

that they usually at first show excessive moderation and leniency towards men of Allah to make them acquiesce to their designs, putting on a smiling face on one occasion, and, on the other, when they fail to achieve their objectives in this way, they resort to the cruelest of threats sometimes at the end of the same sitting that they had with together. It never occurs to them that they show contradictions and double standards in their behavior, illustrating an abhorring lack of integrity which deserves .the utmost humiliation and kinds of censure

The reason for this is obvious. They are only after their own objectives, and the means are not important for them, because for them, the ends justify the means. The weak and foolish, in this course, may submit themselves sooner or later to these attempts and thus get caught in their trap forever. But the men of Allah, who are enlightened by the light of faith, easily pass through all these trials showing their steadfastness and irreconcilability with evil. They go as far as courting their death, for victory is the ultimate aim. Victory here does not only mean their own victory but it also denotes the victory of their school of thought based on principle rather than .caprice

There are always some people like the whimsical and promiscuous women of Egypt .۷ who regard themselves as innocent and clean when they are not principal players on the scene always pretending to be more virtuous and innocent than some others. .They would think the wife of the ‘Aziz to be vulgar and seductive

But, as soon as the tables are turned, they immediately lose their hearts and prove .that whatever virtues they had claimed had been utterly meaningless

Whereas Zulaykha had fallen in love with Yusuf after frequent meetings with him and after some years of life, these women fell into the very same situation, in the same meeting and after

one glance at him, cutting their own hands with knives instead of the fruit they were supposed to cut.

8. When we are facing the attacks of powerful evil forces, and we find ourselves teetering on the edge of the abyss of destruction, we must turn to Allah for protection. We must seek His support, for if His assistance is not there, nothing can be done for us. This is the lesson which the great Yusuf, the infallible one, has taught us. It is he who says to Allah if their evil plots are not averted from him, he would tend to incline towards them, and he would be left alone in his plight and will be no more. It is holy Allah Who is the Protector, not one's abilities, powers, or mere virtues.

This state of absolute dependence on Allah (s.w.t.) does not only provide man with a power and perseverance which is unlimited, but it also makes it possible for him to enjoy the hidden Divine favors as well, favors which are impossible to explain and can be only witnessed and accepted. Such people are they who are sheltered by Allah both in this world and the Hereafter.

In one tradition, the Prophet of Islam (p.b.u.h.) says that there are seven groups that will be sheltered by Allah on the Day when there will be no shade except His:

1. A just pioneer and leader.

2. A young man who has been trained in servitude unto Allah from the beginning of his life.

3. He whose heart is attached to mosques and places where Allah is worshipped and whenever he leaves those places, he ceaselessly thinks of the time when he can return thereto.

4. Those who work together in obeying Allah, and when they depart from one another, the spiritual bond of their unity remains firm.

۵. Those who when they hear Allah's name mentioned, have tears in their eyes because of their sense of responsibility before Allah or for fear of their sins.

۶. The man who says that he is in awe of Allah when he is invited to consort with a beautiful woman and he refuses to commit sin.

۷. A man who assists those who are in need and provides charity for them in such a way that his left hand does not know what his right hand has done.

Some Narrations Regarding Fear of Allah

۱. The Prophet of Allah (p.b.u.h.) said: "He who stops committing sins for the fear of Allah, He, the High, provides him with satisfaction on the Day of Judgment." (۱)

۲. Once Zayd ibn Ṣuḥan asked Amir-ul-Mu'minīn (a.s.): "Which man is superior with Allah, the Almighty, the Glorious?" He answered: "He who is more in awe of Allah, more aware of piety and morality, and is less inclined to worldliness."(۲)

۳. The Messenger of Allah (p.b.u.h.) said: "The highest ranking man before Allah is he who is the most in awe of Allah." (۳)

۴. Amir-ul-Mu'minīn (a.s.) said: "How fortunate is he who finds it necessary to be Allah fearing and obeys Allah both in private and in public."(۴)

۵. The Prophet of Allah (p.b.u.h.) said: "How fortunate are those whose fear of Allah prevents them from fearing others."(۵)

۱- Bihar-ul-'Anwār, vol. ۶۷ p. ۴۹۸

۲- Bihar-ul-'Anwār, vol. ۷۴, p. ۳۷۸

۳- Bihar-ul-'Anwār, vol. ۷۴, p. ۱۸۰

۴- Ghurar ul Hikam, vol. ۴, p. ۲۳۹

۵- Bihar-ul-'Anwār, vol. ۷۴, p. ۱۲۶

Some Narrations Regarding Treason

۱. The Prophet of Allah (p.b.u.h.) said: "The believer accepts all inherent traits and characteristics, except treason and lying."(۱)

۲. Amir-ul-Mu'minīn (a.s.) said: "Abstain from betraying others which is the most heinous of sins, and truly, a traitor will be caught in the torment and torture of the Fire (because of his own treachery."(۲)

۳. The Messenger of Allah (p.b.u.h.) said: "There are four characteristics, when each of which appears in a house it causes for the destruction of that house, and blessings do not make headway in that house because of those circumstances. They are; treason, theft, drinking alcoholic beverages, and fornication (or adultery)."(۳)

۴. Amir-ul-Mu'minīn (a.s.) said: "The ultimate in betrayal is betraying a friend and breaking vows and promises."(۴)

۵. Imam Bāqir (a.s.) said: "It is certain that a true believer never betrays (anyone)." (۵)

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۱- Kanz ul-'Ummal, vol. ۳, p. ۴۶۸

۲- Ghurar ul-Hikam vol. ۱, p. ۱۵۰

۳- Bihar-ul-'Anwār, vol. ۷۶, p. ۱۲۵, The Amali of Tusi

۴- Ghurar ul-Hikam, vol. ۲, p. ۵۰۵

۵- Bihar-ul-'Anwār, vol. ۱۰۰, p. ۱۷۵

(۳۴) فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

So his Lord answered him and He turned away from him their guile; verily He is “ .۳۴ ”.the All Hearing, the All Knowing

Commentary: verse ۳۴

According to the Divine promise, Allah always accepts the supplications of the pious. Those sincere fighters for a holy cause (whether it be against one’s self, or an outward enemy) and those who assist others in goodness will always get a Divine response to their requests. Yusuf was not left alone in such a dangerous situation. Allah answered his prayer. Indeed, as the Qur’ān says, Allah is the Hearer, the :Knower. The verse says

So his Lord answered him and He turned away from him their guile; verily He is the “ ”.All Hearing, the All Knowing

He hears the prayers and supplications of His subjects. He is completely aware of .their inmost secrets, and He knows the solution to all their problems

Some commentators reject that while Yusuf knew that Allah would protect him and return away their snare, why did he pray? The answer is that the prayer of Yusuf to Allah was that he could overcome their hearts so that they would dispense with their .guile, and Allah answered him either

As a result of his supplication, the women lost all hope in achieving their objectives and all the tricks that were within their means proved to be of no benefit to them, so, .in despair, they stopped chasing him. It was then that Yusuf felt tranquility

Zulaykha, after seeing the hopelessness of her attempts, was ready to send him to .prison

(۳۵) ثُمَّ بَدَا لَهُمْ مِن بَعْدِ مَا رَأَوُاْ الآيَاتِ لَيَسْجُنُنَّهُ حَتَّى حِينٍ

Then it seemed to them, after they had seen the signs (of his innocence), to “ .۳۵
”.imprison him till a time

Commentary: verse ۳۵

:From Palace to Prison

The strange meeting between the Egyptian women and Yusuf in the palace of the ‘Aziz, with its particular tumult, ended. The fear of the increasing damage the sex scandal was causing to the prestige of his family. In the view of people, it was becoming more and more every day. The ‘Aziz and his advisors thought that the only way to rescue the situation was to remove Yusuf from the scene entirely, and the best way to do that was to send him to prison. This would not only help the people forget about the situation, but would also make it seem that real culprit had been :Yusuf himself. The Qur’ān in this holy verse says

Then it seemed to them, after they had seen the signs (of his innocence), to imprison “
”.him till a time

In such morally decrepit environments, apparently freedom only belongs to those who are corrupt and so does everything else, whereas the pure and God-fearing individuals, like Yusuf, must be isolated and imprisoned. However, such a situation .never lasts forever

:Explanations

Only a person with a distracted mind would engage in a fruitless act causing trouble .۱ for everyone, like throwing an important needle into the bottom of a well which could .not be found and taken out by a hundred wise men

۲. Love is such a distraction. A woman fell in love and although many men and high-ranking officials of a country joined together to solve the problems caused by that woman, they were unable to find a solution.

۳. Trials and courts are held in default of a person aften as ceremonial gestures in palaces where despots and dictators live, assure the condemnation of the innocent.

۴. Those people who dwell in luxurious palaces are usually reckless and brash. Despite all the reasons in his favour, Yusuf was still convicted and sent to prison.

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Section ۵

Point

Yusuf Preaches Unity of Allah

in the Prison

Joseph preaches Unity of Allah to his fellows in the prison and interprets the dreams of his two fellow-prisoners

(۳۶) وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ قَالَ أَحَدُهُمَآ إِنِّى أَرَانِى أَعْصِرُ خَمْراً وَقَالَ الآخَرُ إِنِّى أَرَانِى أَحْمِلُ فَوْقَ رَأْسِى خُبْزاً تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاکَ مِنَ الْمُحْسِنِينَ

۳۶. "And with him there entered into the prison two youths. One of them said (unto Yusuf): 'I saw (in dream) myself pressing wine' The other said: 'I saw (in my dream) myself carrying on my head bread from which the birds were eating.' Tell us its interpretations, verily we see you of the righteous ones.'"

Commentary: verse ۳۶

Among those who entered into prison with Yusuf, there were two young men, as the verse says:

"And with him there entered into the prison

two youths. …"

Man's other senses usually become more active in obtaining information when his direct channels of communication and direct access to information are obstructed. In such cases his dreams can provide him with an alternative means.

It is for this reason that it is said that the two men, one of whom was the man responsible for the ruler’s buffet, and the other, for his catering services. They approached Yusuf in the prison to describe the wonderful dreams they had seen the .previous night

It is important to note that they were imprisoned because of the false accusations of .their enemies who claimed that they were about to poison the king

Each one of the two prisoners recalled his dream to Yusuf for his interpretation in a :manner as the verse says

One of them said (unto Yusuf): ‘I saw (in dream) myself pressing wine’ The other ...“ said: ‘I saw (in my dream) myself carrying on my head bread from which the birds ”... ’.were eating

:Then, they added to their statement unto Yusuf

”.’Tell us its interpretations, verily we see you of the righteous ones...“

:Some Issues to Remember

۱. An Islamic tradition denotes that the reason why they called Yusuf a truly righteous person was because he used to always take care of the sick and the needy in the (prison and find accommodation for others.(۱

۲. We must take dreams seriously, for there are secrets hidden in some of them.

۳. Once the people have confidence in someone, they tend to share all their secrets .with him

۴. Enlightened people also leave their impact and influence upon others even when .they are confined in prison

۵. Even guilty people tend to have a high esteem for those who are truly righteous.

(۳۷) قَالَ لاَ يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلاَّ نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَن يَأْتِيَكُمَا ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لاَيُؤْمِنُونَ بِاللَّهِ وَهُم بِالأَخِرَهِ هُمْ كَافِرُونَ

۳۷. “He said: ‘There shall not come to you the food with which you are fed but I will inform you both of its interpretation before it comes to you. This is of what my Lord has taught me. Verily, I have abandoned the religion of a people who do not believe in Allah and they are disbelievers in the Hereafter’.”

Commentary: verse ۳۷

In the first part of the verse, it is probable that the Qur’ān is hinting that Yusuf said he also knew from the side of Allah what kind of food that would be served to them, and that he could also interpret their dreams just as easily. In this case, the implication would be that in addition to interpreting dreams, Yusuf also knew about other things as well, which he used to foretell. This ability is similar to that of Haḍrat Isā (a.s.) who used to read the minds of those around him regarding what they used to eat or what they had stored in their houses.

Question: Why did Haḍrat Yusuf (a.s.) not interpret their dreams then and there but postpone their interpretation for later?

Fakhr Rāzī provides the answer to this question as follows:

۱. He wanted to make them wait so that he could advise, admonish, and convert them, perhaps that person might believe before his execution.

2. He wanted to build up their confidence by foretelling the kind of food before the food had been served.

3. He wanted to tantalize them so that they would lend their ears more carefully to what he had to say.

4. As the interpretation of one of the dreams was that that person was going to be executed, Yusuf was postponing the issue so that that person might not lose heart too suddenly.

At any rate, Yusuf, who would not miss any opportunity to provide guidance and counseling, made the most of the two prisoners' requests for the interpretation of their dreams, and used them as a means for introducing and explaining important facts which were helpful not only for their lives, but also for all human beings.

At first, in order to build their confidence, he told them that he would tell them the meanings of their dreams before their food had arrived. The verse says:

"He said: 'There shall not come to you the food with which you are fed but I will inform you both of its interpretation before it comes to you. …"

Then, the faithful and theistic Yusuf, whose whole entity was filled with Monotheism, made it quite clear that this knowledge of interpreting dreams was among those things taught him by Allah and that nothing could take place without His Will. The verse continues saying:

"… This is of what my Lord has taught me. …"

To counter any misconception that the Almighty would give anything to anyone without conditions, he added that he had abandoned the way of those who did not believe in Allah and the Day of Resurrection, alluding to the idol worshipping people of Egypt and Kan'an, and that it was this enlightening faith and virtue which made him deserve such a blessing. The verse says:

Verily, I have abandoned the religion of a people who do not believe in Allah and …“
”.’they are disbelievers in the Hereafter

;The Messages Conveyed in this Verse

In order to impress others more deeply, it is sometimes necessary to show one’s .١
.scientific ability and knowledge and one’s perfections and virtues

He who escapes the dark shadows of polytheism, arrives at the enlightenment of .٢
.knowledge and Truth

Belief in monotheism and resurrection along with other doctrines is a requirement in .٣
.all religions

The basis of faith rests upon distancing oneself from polytheism and unbelief .۴
/tabarrī/ and reliance upon the saints of Allah, as is mentioned in the verse quoted
:above and the next verse, saying

Verily, I have abandoned the religion of a people who do not believe in Allah …” …“
”… ,“And I have followed the religion of my fathers, ’Ibrāhīm

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(۳۸) وَاتَّبَعْتُ مِلَّةَ ءَابآءِی إِبْرَاهِیمَ وَإِسْحاقَ وَیَعْقُوبَ مَا کَانَ لَنَآ أَن نُّشْرِکَ بِاللَّهِ مِن شَیْءٍ ذَلِکَ مِن فَضْلِ اللَّهِ عَلَیْنَا وَعَلَی النَّاسِ وَلَکِنَّ أَکْثَرَ النَّاسِ لا یَشْکُرُونَ

۳۸. "And I have followed the religion of my fathers, 'Ibrāhīm, Ishāq and Ya'qūb. And it beseems us not to associate aught with Allah. That is of Allah's favor upon us and upon mankind, but most people do not give thanks."

Commentary: verse ۳۸

Since hereditary nobility plays an important role in the formation of the character of an individual, it also has a very important role when people are to accept a person. Therefore, Haḍrat Yusuf introduces himself by presenting his illustrious lineage of forefathers, all of whom were Divine prophets, confirming, at the same time, his sanctified message. This is exactly the same method which the Prophet (p.b.u.h.) used to employ in introducing himself. He used to say, that he was the same oft mentioned Prophet whose name had been mentioned in both the Torah and the Gospels. Haḍrat Sayyid-ush-Shuhadā, Hussein ibn Ali (a.s.) and Imam Sajjād (a.s.) also introduced themselves to the people in Karbala and Syria as the children of Fātimat-az-Zahra (a.s.), saying: 'I am the son of Fātimat-az-Zahrā'

The Arabic term /millat/ has been applied in the Qur'ān with the sense of religion. And in verse ۷۸ of Sura Hajj, the profile of the religion of 'Ibrāhīm /millata 'Ibrāhīm/ has been depicted as: "And strive hard in (the way of), such a striving as is due to Him; He has chosen you, and has not laid upon you any hardship in religion – the faith of your father 'Ibrāhīm. It is

He Who has named you Muslims, both before and in this (revelation)…..So establish the regular prayer, do give regular Charity, and hold fast to Allah!"

Turning ones back to the ways of divine prophets and adhering to polytheism is ingratitude due to the blessings of Allah. Therefore, we must dissociate ourselves from such ideas, as they go against the inherent good which is found in human nature. Abraham said:

"And I have followed the religion of my fathers, 'Ibrāhīm, Ishāq and Ya'qūb. …"

Haḍrat Yusuf is not only a descendent by blood lineage, he is also an inheritor of a spiritual lineage as well, thus it does not behoove him to associate anyone with Allah, and this monotheistic pedigree goes back to the iconoclastic 'Ibrāhīm. This is one of the Divine blessings sent upon the family of 'Ibrāhīm and upon all people, for that matter. The verse says:

"… And it beseems us not to associate aught with Allah. That is of Allah's favor upon us and upon mankind, …"

Unfortunately, most people do not thank Allah for all these blessings and deviate from the Right Path. The verse says:

"… but most people do not give thanks."

Incidentally, it is worthy to note that these verses show that despite the fact that Yusuf (a.s.) used to live among those idol – worshippers, Allah, the Magnificent, has nowhere mentioned that this respectable and worthy person ever called on the people to be monotheistic and worship the One God, except in this verse where he has extended the invitation to the two prisoners who were with him in prison. It seems that he was not at all optimistic about the people of Egypt lending their ears to him, let alone accepting his message.

However, when he noticed that these two individuals took him as a righteous and decent man of good conduct, and they turned to him, a

glimmer of hope and success appeared in his heart that they might probably listen to .him and accept him

As a result, he proceeded to call them to the worship of Allah and thus be converted to .the faith of monotheism

In the narrations it is said that these prisoners told Yusuf that as soon as they saw him, they had become interested in him and began to love him greatly. Yusuf answered that they would better not love him or express any affection for him, for, according to him, the catastrophes that had been inflicted upon him was because of friendship, and whoever had loved him somehow caused him some sort of disaster. His aunt had loved him and she accused him to theft. His father had loved him, and because of this, he was thrown down to the bottom of the well. The wife of the 'Aziz .had loved him and because of that he was put in prison

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(۳۹) يَا صَاحِبَيِ السِّجْنِ ءَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ

O my (two) mates of the prison! Are (many) diverse lords better, or Allah, the One, " .۳۹ "?the All-Dominant

Commentary: verse ۳۹

Men are of three different types: One group is flexible like the air which has no form or shape and is so volatile that it can naturally fill any container regardless of its size, shape, or structure. The second group is inflexible and resistant in all its aspects, like iron and steel which can withstand all kinds of pressure from the outside. The third group is composed of leaders and pioneers who seek to convert everything into what Allah has ordained. Yusuf is an example of the third group, seeking to convert .polytheists into monotheism even in the prison

In different occurrences of the Sublime Qur'ān, we find that it has employed the method of comparing ideas supporting true monotheism and unbelief, some .examples of which, concerning Allah, we present below

It there any of your partners (whom you ascribe unto Allah that) can originate" (۱ (creation, then bring it back again?" (۱

It there any of your partners (whom you ascribe unto Allah) one (that) leads" (۲ (towards the Truth?"(۲

(Shall I seek a lord other than Allah while He is the Lord of everything?"(۳" (۳

(Is Allah better, or what they associate (with Him)?"(۴" (۴

p: ۴۴۶

Sura Yūnus, No. ۱۰, verse ۳۴ -۱

Ibid, ۳۵ -۲

Sura Al-'An'ām, No. ۶, verse ۱۶۴ -۳

Sura An-Naml, No. ۲۷, verse ۵۹ -۴

:Explanations

.Call people to the true faith with love and affection .۱

Use opportune places and times for the propagation of religion. (As soon as Yusuf .۲ realizes that they require him to interpret their dreams, he takes the opportunity to (.propagate the faith

.Queries and comparisons are often channels of both communication and guidance .۳

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(۴۰) مَا تَعْبُدُونَ مِن دُونِهِ إِلاَّ أَسْمَآءً سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ اللَّهُ بِهَا مِن سُلْطَانٍ إِنِ الْحُكْمُ إِلاَّ لِلَّهِ أَمَرَ أَلاَّ تَعْبُدُوا إِلاَّ إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ

۴۰. " You do not worship besides Him but (mere) names which you have named, you and your fathers, for which Allah has not sent down any authority. Judgment belongs only to Allah. He has commanded that you worship none but Him. That is the right religion, but most people do not know."

Commentary: verse ۴۰

Those who are worshipped other than Him are not the substantial and real objects of worship.

On the contrary, they are the products of man's own imagination or that of his ancestors.

One's ideas must be either based upon rational demonstration or they must have the traditions as their firm foundation. Therefore, one must not bow to any command other than those issued from Divine sources, for issuing commands and decrees are the sole prerogatives of Allah.

All laws are legally unstable, except Divine laws.

Ignorance and the lack of knowledge pave the way for idol worship. Most people who are ignorant suffer from conscious ignorance and are aware of their own lack of knowledge, or they suffer from unconscious ignorance thinking they know while in actual fact they do not know.

The honor and respect that we bestow upon powerful individuals and organizations, protocols, pomp meetings,

supports, condemnations, and circumstance are nothing but fictitious titles and modern icons which we ourselves have created and have tried to relate to them .instead of the Divinity as if they were realities

In reality, however, this fact must be believed that “It is only He who is worthy of governing” so one must never surrender to icons and despots and bow to them. One must believe in monotheism in all its dimensions: in worship, in government, in culture, :and in all things. The verse says

You do not worship besides Him but (mere) names which you have named, you and “ your fathers, for which Allah has not sent down any authority. Judgment belongs only to Allah. He has commanded that you worship

”... .none but Him

This is the direct and sustaining Divine way of life. However, most people are not aware of this and owing to this lack of awareness, they deviate from the right path, going astray in idol worship and surrendering to non – Divine governments. Consequently, they suffer tortures, deprivations, and disasters as a result of their :choice of the wrong path of life. The verse says

”.That is the right religion, but most people do not know ...“

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(۴۱) يَاصَاحِبَيِ السِّجْنِ أَمَّآ أَحَدُكُمَا فَيَسْقِى رَبَّهُ خَمْراً وَأَمَّا الأَخَرُ فَيُصْلَبُ فَتَأْكُلُ الطَّيْرُ مِن رَّأْسِهِ قُضِىَ الأَمْرُ الَّذِى فِيهِ تَسْتَفْتِيَانِ

۴۱. " O' my (two) mates of the prison! as for one of you, he shall pour out wine for his lord to drink; whereas the other will be crucified and the birds shall eat on his head. The matter is decreed about which you do enquire."

Commentary: verse ۴۱

The Arabic term /rabb/ is also applied for governor, as well as lord in the Arabic phrase: /rabbud dār/ which means: the lord of the house or the owner. Therefore, the phrase /fayasqī rabbahū xamrā/ means: 'he gives wine to his lord.'

From here on, he begins interpreting the dreams of those two prisoners, but before this Yusuf had preached them Monotheism and then he expressed his miracle for them. He began with the interpretation of the butler.

It has been narrated that the first prisoner had also seen three bunches of grapes in his dream.

Haḍrat Yusuf said that they meant that that prisoner would remain in prison for three more days and he would return to his original profession on the fourth day. The other prisoner on the other hand, who had been the King's cook, had seen three bags instead. Yusuf said that they also meant that he would stay in prison for three more days, but his end was much more gloomy. The king would take him out of the prison after that and had him hanged where the birds could eat on his head. The verse from the tongue of Yusuf says:

" O' my (two) mates of the prison! as for one of you, he shall pour out wine for his lord to drink; whereas the other

will be crucified and the birds shall eat on his head. The matter is decreed about which ".you do enquire

It is said that the latter, on hearing the interpretation, said that he had not dreamed at all and he had been only joking. Yusuf (a.s.) then told him that his fate had been .decreed and what was said had to be fulfilled

From these accounts it is evident that Yusuf (a.s.) had received the news from the .invisible world revealed to him; not as the dreams other people usually interpret

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(۴۲) وَقَالَ لِلَّذِی ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذکُرْنِی عِندَ رَبِّکَ فَأَنسَاهُ الشَّیْطَانُ ذِکْرَ رَبِّهِ فَلَبِثَ فِی السِّجْنِ بِضْعَ سِنِینَ

۴۲. "And he said to him whom he knew would be saved of the two: 'Mention me to your lord.' However, Satan caused him to forget to mention him to his lord, so he (Yusuf) remained in prison a few years."

Commentary: verse ۴۲

The Arabic word /ẓann/ is employed with several different meanings. In certain circumstances it is used to mean 'belief' and 'knowledge', because Yusuf had explicitly and decisively foretold the forthcoming release of one prisoner, and the execution of the other. Therefore, the word /ẓann/ does not mean 'suspicion' in this verse, which is the usual meaning of the term.

The Arabic term /biḍ'/ refers to any number less than ۱۰, which has led most commentators to believe that the number of years of Yusuf imprisonment had amounted to ۷ years.

In some commentaries, the Qur'ānic sentence /fa'ansāh-uš-šayṭānu/ has been interpreted to mean that Satan took Allah out of the mind of Yusuf when he took recourse to the king's cup bearer for assistance instead of turning to Allah and therefore, he had forgotten Allah, which was a 'leaving the better' for Yusuf and he had to stay in prison for several more years for that. The verse says:

"And he said to him whom he knew would be saved of the two: 'Mention me to your lord.' However, Satan caused him to forget to mention him to his lord, so he (Yusuf) remained in prison a few years."

p: ۴۵۲

The writer of Al Mīzān, however, writes that such narrations are in contradiction to the Qur'ān for the Qur'ān considers Yusuf as one of the 'sincere' and true believers whom Satan has no influence over. Moreover, in the next two verses, we see that the person who had forgotten about Yusuf was finally reminded, thus it becomes clear that the .question of forgetfulness concerned the cup-bearer and not Yusuf

Imam Ṣādiq (a.s.) has been quoted to have said that Gabriel at the moment came up :to Yusuf and said

?Who is it that made you the most beautiful of all people

.Yusuf answered: My Lord

Gabriel asked: Who is it that made you the most favored among all your brothers with ?your father

.Yusuf answered: My Lord

Gabriel asked: Who is it that sent the caravan of camels to rescue you from the ?bottom of the well

.Yusuf answered: My Lord

?Gabriel: Who is it that kept away the stone thrown at you

.Yusuf: My Lord

?Gabriel: Who is it that took you out from the well

.Yusuf: My Lord

Gabriel: Who kept the lusts of those women which were targeted at you from ?reaching you

.Yusuf: My Lord

Gabriel: Your Lord puts this question to you: 'Then what caused you to take your

problem to a creature and not to Me, the Creator? In order for the retribution of the word you said and for what you have done, you must remain in the prison for several more years.'(1)

p: ۴۵۳

1- Tafsīr Abū Hāmid Muhammad al Ghazālī; Tafsīr Majma'-ul-Bayān, Tafsīr Burhan, Tafsīr Ṣāfī.

It is important, however, to note that in different kinds of circumstances, in order to repel the harms and avoiding some difficulties, it is permitted to take recourse to some mortals and it is not a vile. On many occasions, this cannot be avoided, and sometimes it is even absolutely necessary, or it becomes compulsory. Our Prophet (p.b.u.h.) used to ask for assistance of the emigrants, and companions, as well as others in matters where he needed their help. If seeking assistance from other than .Allah were not permissible and were a vile, he (p.b.u.h.) would not have done it

Thus if these narrations are correct, one must say that Yusuf's blameworthiness and the punishment imposed on him were due to the possibility that he might have abandoned that admirable habit he had which made him wait patiently for Allah's decree to manifest, and made him trust only in Allah, the Glorified, in all catastrophes .and hardships

This story teaches us to seek Allah's support and assistance when hardships and calamities befall us. We must seek to find shelter in Him alone, while at the same time it is permissible to seek the support of others in these circumstances knowing that it is .because of His will others are there to help us

Imam Ṣādiq (a.s.) has been quoted to have said that Gabriel taught Yusuf the following supplication to recite after he finished each set of prayers for his freedom :from prison

O Allah, provide me with the means of relief and deliverance and provide me with my" ".sustenance from where I know and where I do not know

And Shu'ayb Aqarquti, quoting Imam Ṣādiq (a.s.), says that when the period of Yusuf's imprisonment came to an end and the day of his freedom had arrived, he placed his cheeks on the ground (in humility) and said: "O Allah! if my sins have besmeared my honour when I face You, so I call upon You by

the combined honour of my meritorious ancestors, ʼIbrāhīm, Ismaʻīl, Is-hāq, and Yaʻqūb." After this prayer, Allah provided him with the means for his freedom. Shuʻayb, the narrator of the tradition, asked the Imam if they could say the same prayer. The Imam replied: You can also say something similar in this way; "O Allah, my sins have besmeared my honour when I face You, so I come to You and I call upon You by the combined honour of Your Prophet (p.b.u.h.), Ali, Fatimah, Hassan, Hussayn, and the Imams (a.s.)".(۱)

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p: ۴۵۵

۱- Tafsīrs: Majmaʻ ul Bayān, vol. ۵, p. ۲۳۵ and Ṣāfī, vol. ۳, p. ۲۳ and Ia

Section ۶

Point

The King's Bream – Yusuf's

Interpretation

The king seeks the interpretation of his dream – None of his courtiers could do it – Yusuf in the prison interprets it

(۴۳) وَقَالَ الْمَلِكُ إِنّی أَرَی سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنْبُلاتٍ خُضْرٍ وءَاُخَرَ يَابِسَاتٍ يَآ أَيُّهَا الْمَلأُ أَفْتُونِی فِی رُءْيَایَ إِن كُنتُمْ لِلرُّءْيَا تَعْبُرُونَ

۴۳. " And (once) the king (of Egypt) said: 'Verily I saw (in a dream) seven fat cows which seven lean cows were eating; and seven green ears of corn and other (seven) dry. O' chiefs (of my court)! Explain to me my dream, if you are able to interpret dreams'."

Commentary: verse ۴۳

This Sura talks about three dreams: namely Yusuf's dream itself, the dream of his two fellow prisoners, and the dream of the king of Egypt.

In the Torah it is cited that the king dreamed these two subjects on two different occasions; on one occasion the lean cows were eating the fat ones, and on another separate occasion, the green ears of corn were alongside the dry ears.(۱)

p: ۴۵۶

۱- Tafsīr Al-Mīzān, and Nūr-uth-Thaqalayn

As for the speculation that the ‘Aziz of Egypt was the same person as the king of Egypt or that the two individuals were different, there are a number of differences in opinion which do not concern us here for the issues involved do not have any role to .play in our discussion

In Rouḍat-ul-Kāfī dreams are said to consist of three kinds: The first type of dreams are those that give good tidings from the Divine, the second type are terrible dreams from the Satan, and the third type are those dreams that are meaningless and .disorganized

Yusuf had remained forgotten within the confines of the prison walls for a number of .years, busy perfecting himself and guiding the prisoners around him

Life went on as usual until a seemingly minor matter changed not only his destiny but .that of the entire people of Egypt and those of its around

The king of Egypt, (called Walīd-ibn-Rayyān), whose minister was the ‘Aziz, had had an apparently confused dream. Next morning he summoned all the dream interpreters and his entourage and described the dream to them. He said that he had a dream in which he saw seven lean cows attacked and devoured seven fat ones and seven green ears of corn with seven dry and withered ones spiraling around the :former made them useless. The verse says

And (once) the king (of Egypt) said: ‘Verily I saw (in a dream) seven fat cows which “ ”… .seven lean cows were eating; and seven green ears of corn and other (seven) dry

He then turned to them and asked them for their opinion about this dream. The verse :says

O’ chiefs (of my court)! Explain to me my dream, if you are able to interpret … “ ”.’dreams

:Explanations

Allah (s.w.t.) saves a nation from famine by giving its oppressive and tyrannical king .۱ a dream on condition that its only interpreter be Yusuf.

.The king of Egypt had had this astonishing dream several times .۲

The chiefs and the powerful people begin feeling threatened at the slightest .۳ unpleasant sign and clue lest their power might be lost and taken away from them.

To interpret dreams, one must turn to the right kind of people and one must not .۴ disclose it to anyone that is not properly qualified to interpret it. (... if you are able to interpret dreams.')

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(۴۴) قَالُوا أَضْغَاثُ أَحْلَامٍ وَمَا نَحْنُ بِتَأْوِيلِ الأَحْلامِ بِعَالِمِينَ

۴۴. "They said: ‘confused medley of dreams (they are), and we do not know the interpretation of (such confused) dreams’."

Commentary: verse ۴۴

The Arabic term /’aḍqāθ/ is the plural form of /ḍaqθ/ which means mixing; it also means a bundle of mixed sticks. The Arabic word /aḥlām/ is the plural form of /ḥulm/ which means a nightmarish dream, and /’aḍqaθu ’ahlām/ means dreams that are random, having no order and following no sequence so that an interpreter of dreams can not obtain any clues in order to interpret them. The verse says:

"They said: ‘confused medley of dreams (they are), and we do not know the interpretation of (such confused) dreams’."

Also, the ignorance of the official dream interpreters and their lack of knowledge was the cause for Yusuf’s release from prison, because at that time the cup-bearer of the king suddenly remembered Yusuf. He approached the king and kneeled before him and said that in the course of being imprisoned with the cook, they saw dreams in the prison. They said their dreams to a man there, and he interpreted them. There happened actually what the man had said. Now, he asked the king to let him go unto that man and bring the interpretation of the king’s dream to him.

Explanations:

۱. Do not try to justify your ignorance. When the dignitaries of the king’s court did not have any knowledge of

interpreting dreams accurately, they said that the dream was confused and lacked .coherence

Tasks that require skill must be left to those who are capable. An expert would .۲ interpret a dream correctly whereas the non expert would claim that the same dream .is confused and non interpretable

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p: ۴۶۰

(۴۵) وَقَالَ الَّذِی نَجَا مِنْهُمَا وَادَّکَرَ بَعْدَ أُمَّهٍ أَنَا أُنَبِّئُکُم بِتَأْوِیلِهِ فَأَرْسِلُونِ

And of the two (prisoners), he who had been released, remembered (Yusuf) after " .۴۵ ".'(a time and said 'I will inform you of its interpretation, so send me (to Yusuf

Commentary: verse ۴۵

Although the word /'ummah/ means 'a community of people', in this context it refers (to 'a number of days'.(۱

Good things reveal themselves sooner or later, and those who are knowledgeable must be introduced and eventually be called upon to solve problems in their field of .experience

Here, the cup-bearer of the king, who had gotten out of the prison, remembered the :event of his dream in the prison interpreted by Yusuf. The verse says

And of the two (prisoners), she who had been released, remembered (Yusuf) after a " ".'(time and said 'I will inform you of its interpretation, so send me (to Yusuf

This statement changed the status of the meeting. All the audience were gazing the .cup-bearer. Then, finally, he was permitted to leave for it promptly

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Tafsīr-ul-Kabīr, and Al-Mizān -۱

(۴۶) يُوسُفُ أَيُّهَا الصِّدّيقُ أَفْتِنَا فِى سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنْبُلاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَعَلّى أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ

.۴۶ "Yusuf, O truthful one! Expound to us regarding (the dream of) seven fat cows which seven lean ones were devouring, and seven green ears of corn and other (seven) dry, that I may go back to the people, that they may know".

Commentary: verse ۴۶

The Arabic term /ṣiddīq/ refers to someone whose words and deeds as well as his beliefs and behavior correspond to each other.

As his prison companion, the cup-bearer, had heard and seen Yusuf's words and deeds inside the prison, and he had himself actually experienced Yusuf's accuracy of interpretation regarding his own dream and that of his friend, this is why he addressed him with the epithet /ṣiddīq/ or 'The Truthful One'.

Incidentally, the title /ṣiddīq/ is one of the titles which the Prophet (p.b.u.h.) accorded Haḍrat Ali (a.s.).(۱)

And so the cup-bearer went to his old cellmate still inside the prison, the friend to whom he had been very untrustworthy to ask him about the interpretation of the dream that had been obsessing the king, with the full faith that the great Yusuf would forgive him and refrain from upbraiding him. The above verse says explains this meaning.

۱- Tafsīr Atyab ul-Bayān and Tefsīr ul-Kabīr.

(۴۷) قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَباً فَمَا حَصَدتُّم فَذَرُوهُ فِی سُنْبُلِهِ إِلاَّ قَلِيلاً مِمَّا تَأْكُلُونَ

۴۷. "He said: 'You shall sow for seven consecutive years and that which you have harvested you leave it in its ear, except a little whereof you eat'."

Commentary: verse ۴۷

Explanations

Instead of criticizing his friend in prison for forgetting and neglecting him, and without setting any pre conditions for interpreting the king's dream, Yusuf immediately interpreted the dream, for when society is in times of crisis and need, it is not meritorious to withhold knowledge especially in regard to that knowledge which can alleviate the crisis.

Thus he said to his friend, that the people should cultivate in earnest for seven consecutive years, but put whatever they reap in storage, except for the small amount necessary for their personal needs. The verse says:

"He said: 'You shall sow for seven consecutive years and that which you have harvested you leave it in its ear, except a little whereof you eat'."

In a clear and thorough manner he outlined the strategy of preparing for the coming drought with a defined program of food rationing and stockpiling surplus production, showing that not only was he well versed in the science of dream interpretation, but that he was an authority in economic planning and administration as well.

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The men of Allah must always think of the people's welfare and have designs both .۱ .in the long and short terms

If grain is stored while it is still inside their husks, it naturally lasts longer. Therefore, .۲ at a time when there were no modern facilities for efficient grain storage, stockpiling .had to take into consideration the options available and exploit them efficiently

Getting prepared for all kinds of disasters such as famines, earthquakes, and floods .۳ through planning and taking appropriate measures for the future are not .incompatible with trusting in Allah and submission to Allah's decree

Not everything bitter is bad. This very famine resulted in Yusuf's rise in the . ۴ government and encouraged the people to work hard. The stockpile which they made at that time led to a great degree of self sufficiency. Indulgence today leads to .scarcity tomorrow

Keeping an eye upon the future and long term planning are absolutely necessary .۵ for the administration of any country; and so is government control over production .and distribution under situations of economic crisis

The dreams of unbelievers can also prove to reflect hidden realities and can contain .۶ .some instructions for the preservation of a society

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(۴۸) ثُمَّ يَأْتِي مِن بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلاَّ قَلِيلاً مِمَّا تُحْصِنُونَ

(۴۹) ثُمَّ يَأْتِي مِن بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ

Then after that seven years of hardship will come " .۴۸

that (people) will consume what you have before

hand laid up for them, except a little of what

".you will have preserved

Then there will come after that a year in which the people will have rain, and in it " .۴۹
they will press

".(wine and oil)

Commentary: verses ۴۸–۴۹

The Arabic phrase /yuqāθ-un-nās/ is either derived from /qauθ/ 'to help' in which case the verse could mean that Allah would help the people and the difficulties which they had over the past fourteen years will be over; or it could be derived from /qayθ/ which (means to rain and thus the period of hardship would be brought to an end.(۱

Yusuf had indicated that the seven lean cows and the seven fat cows, the seven green ears and seven withered ears symbolized fourteen years of prosperity and :famine. The verse says

Then after that seven years of hardship will come that (people) will consume what " you have before hand laid up for them, except a little of what you will have ".preserved

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۱- Tafsīr Al-Mīzān.

He also predicted that the fifteenth year would be a year of abundant rain and :affluence. The verse says

Then there will come after that a year in which the people will have rain, and in it they“ ”.(will press (wine and oil

However, this was not simply dreamt by the king, this indicates that Yusuf included more news from the invisible in order to pave the way for the acceptance of his .prophethood

The interpretation which Yusuf had put forth for the dream was very precise and exact. Indeed, it indicates that he was no ordinary dream interpreter; in fact he was a leader inside a prison who was able to forge a countrywide program for the entire .kingdom for the next fifteen years

The interpretation and the plans proposed created the bases both for relieving the people of Egypt from the devastation of the famine and Yusuf's freedom from the .confinement of prison. In the end, it resulted in changing a government of despots

:The conditions for an efficient administrative system in any given society are

People's confidence, ۲-Sincerity, ۳-Wisdom and knowledge, ۴-Correct prediction-۱ .and forecasting, and ۵-People's obedience

.Thus, the people of Egypt were saved from their plight because they obeyed Yusuf

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Section ۷

Point

Yusuf Cleared of the False Charge

Joseph is cleared of the false charge against him and is exalted in position

(۵۰) وَقَالَ الْمَلِکُ ائْتُونِی بِهِ فَلَمَّا جَآءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَی رَبِّکَ فَسْأَلْهُ مَا بَالُ النِّسْوَهِ اللَّاتِی قَطَّعْنَ أَیْدِیَهُنَّ إِنَّ رَبِّی بِکَیْدِهِنَّ عَلِیمٌ

۵۰. "So the king said: 'Bring him to me.' Then, when the messenger came to him, he (Yusuf) said: 'Go back unto your lord and ask him: What was the case of the women who cut their own hands? Verily my Lord is aware of their guile.'"

Commentary: verse ۵۰

By interpreting the king's dream and proposing a precise program of dealing with the future impending famine without attaching any preconditions, Yusuf not only showed in prison that he was an extraordinary person, but he also indicated that he was a knowledgeable and wise man. The verse says:

"So the king said: 'Bring him to me.' …"

When the messenger came to him, Yusuf did not jump to seize his freedom, instead he requested a reevaluation of his past record, he would not leave the prison just by the king's permission and forgiveness; yet, he told him that he should go back to the king and ask him about the women who had been at the palace of the 'Aziz and had cut their hands.

He did not want his freedom to be the result of a royal amnesty. Yusuf wanted his innocence and chastity to be

vindicated and get the king to understand that his entire regime was more corrupt and injustice more widespread that he could have imagined. Probably, because he held the ‘Aziz in great respect, he did not mention his wife, and only mentioned the .women as a group

It is mentioned in an Islamic tradition that the blessed Prophet (p.b.u.h.) said: “I am astonished at the patience of Yusuf, whenever the king needed his dream interpreted, Yusuf did not say that he would not do such unless he was freed from prison, but when they wanted to free him, he did not come out until all the charges .and accusations against him were refuted

Therefore, when the messenger of the king came to Yusuf, instead of being happy that after years of imprisonment he was going to be free, he gave him a negative :answer. The verse says

Then, when the messenger came to him, he (Yusuf) said: ‘Go back unto your lord and ”... ?ask him: What was the case of the women who cut their own hands

Yusuf did not want to accept the disgrace of the king’s forgiveness, and after freeing from prison to live as a criminal, or at least as an accused one who had been included the royal amnesty. He wanted to perfectly prove his innocence and chastity and then .get free honourably

Then he added implying that if common people of Egypt, and even the people of the royal court, might not know how and by who the plan of his imprisonment was designed, but the Lord was aware of the guile of those women. The holy verse :continues saying

”.’Verily my Lord is aware of their guile ...“

:Explanations

Freedom at any price is often of no value. To prove one’s innocence is more .۱ .important than one’s freedom

Yusuf (a.s.) first removed all misconceptions from the people’s minds regarding his .۲ .role in the scandal, then later accepted his release

.It is a religious obligation for everyone to guard and defend his reputation .۳

Yusuf made it known to the king that after his release from the prison, he would not .۴ regard him as his Allah, or lord and would not consider himself as his slave. On the .contrary, he would regard the Almighty as his Lord

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(۵۱) قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدتُّنَّ يُوسُفَ عَن نَّفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِن سُوءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ الأنَ حَصْحَصَ الْحَقُّ أَنَاْ رَاوَدتُّهُ عَن نَّفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ

۵۱. "He (the king) said (to the women): 'What was the matter with you women when you sought to seduce Yusuf from his (pure) self?' They answered: 'Allah Blameless! We know no evil of him.' The wife of the 'Aziz said: 'Now the truth has become manifest, I (it was who) sought to seduce him from his (pure) self, and verily he is of the truthful ones'."

Commentary: verse ۵۱

The Arabic term /xatb/ means being called or invited for an important matter. The term /xatīb/ refers to a person who calls the people or invites them for such a matter.

The Qur'ānic term /ḥaṣ-ḥaṣa/, which means 'to come to light', is derived from the word /hiṣṣah/ with the sense of: share, part, and sorting out the 'true' from the 'untrue'.

When the special envoy returned to the king and frankly communicated Yusuf's proposal to him, he was even more astonished by his greatness of character and lofty aims. Therefore, he lost no time in contacting the women who had taken part in the affair. He had them brought before him and asked them about what happened when they had made their passes at Yusuf. The verse says:

"He (the king) said (to the women): 'What was the matter with you women when you sought to seduce Yusuf from his (pure) self?' ..."

Their dormant consciences were aroused and all of a sudden, because of the provocative question, they unanimously declared that Yusuf had not been guilty and :testified to his chastity and flawless personality. The verse says

"... '.They answered: 'Allah Blameless! We know no evil of him ..."

The wife of the 'Aziz, who was attending there, felt the time ripe for her to confess her wrongdoing and reconcile her guilty conscience after several years. She then bore testimony to Yusuf's chastity and confessed her guilt especially when she became aware of his greatness and magnitude which, as a result of his message to the king was becoming well known and he had mentioned nothing about her in his message .except something secretly pointing to those women of Egypt

:Suddenly, as if a burst occurred in her inside, she exclaimed such the Qur'ān says

"... The wife of the 'Aziz said: 'Now the truth has become manifest, I (it was who) sought to seduce him from his (pure) self, and verily he is of the truthful ones'."

:Explanations

١. Whenever there is a knotty and complicated problem, the person in charge should study the evidence himself and proceed to set up the mechanism to see that justice is .done

٢. Accused persons should be invited to defend themselves. In the story even .Zulaykha was present when the investigation was taking place

٣. Truth would not always remain hidden, guilty consciences will be aroused one day and they will of necessity, confess. Social pressure and the environmental influences can drive

even the stiff-necked to confess. As soon as the wife of the 'Aziz was convinced that .all the women had testified to Yusuf's innocence, she also accepted to confess

(۵۲) ذَلِکَ لِيَعْلَمَ اَنِيّ لَمْ أَخُنْهُ بِالْغَيْبِ وَاَنَّ اللَّهَ لاَ يَهْدِى كَيْدَ الْخَآئِنِينَ

Yusuf said): "That, so that he (the 'Aziz) may know that I have not betrayed him in) " .۵۲
"".secret, and that Allah does not guide the device of the treacherous

Commentary: verse ۵۲

There are two views concerning this holy verse. Some commentators claim that it is a continuation of the speech of Zulaykha, the wife of 'Aziz. Others attribute these words to Yusuf (a.s.). However, when we explore the verse in depth, the latter view seems more likely to be correct, for what treason can be greater than sending an innocent ?man to prison for several years

If these were the words of Zulaykha, it implies that her confession was made to remind Yusuf that she had not betrayed him in his absence and had not accused him for whatever had transpired. However, she did betray him and leveled untrue accusations against him in his presence. If, on the other hand, these are the words of Yusuf, that he sent back the messenger of the king asking him to investigate the status of these Egyptian women, it was due to the fact that he wanted the king or the 'Aziz to know that he had never betrayed the latter in his absence concerning his wife; for Allah does not guide traitors when they engage in their double dealing. The verse :says

Yusuf said): "That, so that he (the 'Aziz) may know that I have not betrayed him in) "
"".secret, and that Allah does not guide the device of the treacherous

:Explanations

A sublime person does not seek vengeance rather he searches for the truth and .۱ .seeks to protect honor and respect

.The sign of true belief is abstaining from betraying others secretly .۲

Having evil intentions towards other people's spouses is considered as being .۳ .treacherous to their husbands themselves

A traitor does not achieve his objectives and his end is not easy. Of course, once we .۴ .are pure and truthful Allah does not allow the wicked to damage our reputation

Yusuf (a.s.) endeavored to draw the king's attention to the fact that Allah's Will and .۵ .Divine Providence always play a decisive role in occurrences and events

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(۵۳) وَمَآ أُبَرِّئُ نَفْسِى إِنَّ النَّفْسَ لأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّى إِنَّ رَبِّى غَفُورٌ رَّحِيمٌ

۵۳. "And I do not absolve myself, verily the (human) soul enjoins to evil, save that whereon my Lord has mercy; verily my Lord is the Forgiving, the Merciful."

Commentary: verse ۵۳

There are several descriptions throughout the Qur'ān of the self or soul; some of them are pointed out here:

۱) The despotic soul which leads one to commit evil and vicious acts. If it is not controlled by faith and reason, it results in man's sudden fall.

۲) The reproaching soul. This self or ego is active when a guilty person blames and scolds himself. In this case, he tends to seek repentance and is apologetic for the sin or crime which he has committed.

۳) The peaceful soul which is found in only the prophets, and those truly trained by them. Once they find themselves surrounded by unbridled passion and ignorance, they seek the help of Allah to be extricated from it. They owe everything to Allah who loves them very much.

Yusuf (a.s.) sees Allah's grace and favor as the reason for his unscathed honor and the absence of treachery from his heart, since man with a human nature replete with frailties cannot excuse himself of the evil tendencies that are present in his soul. The verse from the tongue of Yusuf says:

"And I do not absolve myself, verily the (human) soul enjoins to evil, save that whereon my Lord has mercy; verily my Lord is the Forgiving, the Merciful."

Many Islamic narrations have pointed out the dangerous qualities present in the soul, regarding giving excuses for its evil tendencies, self satisfaction and self gratification as the results of corrupt reasoning which are counted among the greatest of the traps laid by the Satan.

Explanations:

۱. One should never admire himself immaculate and free of blame, excusing oneself of faults.

۲. Only Allah's grace is the source of salvation. Once man is left to himself, he will collapse.

۳. The dangers that are engendered by the self are very grave, do not regard them as simple.

۴. Despite all the dangers which may be surrounding you, do not despair of Allah's grace.

۵. One of the conditions of perfection is that one should not consider himself perfect although everyone else might regard him as such. In Haḍrat Yusuf's (a.s.) case, everybody bore witness to his perfection, they included his brothers, the wife of the 'Aziz, the king's witness, Satan, as well as all the prisoners, nevertheless, Yusuf himself asserts that he was not perfect by saying: "I do not absolve myself. …"

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(۵۴) وَقالَ الْمَلِکُ ائْتُونِی بِهِ أَسْتَخْلِصْهُ لِنَفْسِی فَلَمَّا کَلَّمَهُ قالَ إِنَّکَ الْیَوْمَ لَدَیْنَا مَکِینٌ أَمِینٌ

۵۴. " And the king said: 'Bring him to me. I will attach him to my person.' Then when he had spoken with him, he said: 'Verily today you are of high standing in our presence, a trusted one.' "

Commentary: verse ۵۴

In Lisān-ul-Arab, an Arabic dictionary, it is said that once a person confides in another person and involves him in his affairs, he applies the phrase: /'istaxliṣ-hu/ i.e. 'I will attach him to my person, or take him into my confidence'.

When Yusuf was in prison, the prison had been depicted as: 'the grave of the living, the house of grief and sorrow, the place of trial for the friends, and the blow upon the faces of the foes.'(۱)

As the king realized that Yusuf was reliable and sincere and found no treachery ascribable to him, he took him into his confidence. The verse says:

" And the king said: 'Bring him to me. I will attach him to my person.' ..."

Were Allah not to find any betrayal on the part of the servants, what would He do? Certainly, He would also bring him closer to Himself. That is why that the Qur'ān contains such an interpretation and such references for the prophets such as: "And I myself have chosen you ..."(۲) or "... Verily I

۱- Majma'-ul-Bayān, the Commentary

۲- Sura TāHā, No. ۲۰, verse ۱۳

(have chosen you above the people by My messages and by My speaking…” (١)

By using the word /ladaynā/ the king declared that Yusuf had a high position in the hierarchy of his administration requiring all other authorities to obey him. Therefore, if Allah wants to appoint yesterday's prisoner as today's commander He can do so.

The verse says:

“… Then when he had spoken with him, he said: ‘Verily today you are of high standing in our presence, a trusted one.’”

Explanations:

١. Private consultants in the hierarchy of the administration of every country must be men of virtue, good thinkers, able planners and reliable people. (All of which characterized Yusuf).

٢. One's defects and vices, as well his virtues, remain secret until he opens his mouth.

٣. It is often useful to conduct a personal interview in the selection for every type of job.

۴. Give authorization to only those in whom you have confidence.

۵. The unbelievers and polytheists are also equally bent on achieving kinds of spiritual perfection.

Seeking perfection is an inherent value embedded in human nature.

Being authorized without the necessary qualifications is not possible, because the two are interdependent. This is because, if one is reliable but is not given any authorization, he would be unable to do anything, while, on the other hand, if one has authorization but lacks honesty and reliability, the interests of the entire public will be jeopardized.

(۵۵) قَالَ اجْعَلْنِی عَلَی خَزَآئِنِ الأَرْضِ إِنِّی حَفِیظٌ عَلِیمٌ

He (Yusuf) said: 'Set me over the storehouses of the land. Verily I am a knowing " .۵۵
".'guardian

Commentary: verse ۵۵

The 'Aziz offered Yusuf (a.s.) the choice of assuming any position in the government he should take the reins of the important affairs to improve them. Yusuf (a.s.) proposed his appointment as the minister responsible for treasures of the country, because he was a trustworthy custodian since he knew that economic injustice was :one of the major causes of social disruption. The verse says

He (Yusuf) said: 'Set me over the storehouses of the land. Verily I am a knowing "
".'guardian

With political power in his hands to affect economic programming, Yusuf would be more able to manage the impending food shortage and could also help the oppressed by reducing their suffering as much as he could, he could reclaim their rights and put .an end to the economic mismanagement and anarchy which prevailed in the country

The Qur'ānic sentence: 'Verily I am a knowing guardian', shows that administration and administrative ability should be accompanied with faithfulness, and also shows that mere purity and faithfulness are not enough for accepting a sensitive social post, but besides them knowledge, expertness and administrative ability are necessary, '.too

:Here are some examples of questions and answers worth noting

?Question: Why did Yusuf (a.s.) make a proposal for a governmental post

Answer: He discovered that the dream of the king foretold that an imminent danger and hardship was facing the people and he knew that he would be able to prevent it, as well as the undesirable economic events, so he asked for the relevant .governmental portfolio in order to carry out this task

Question: Why did Yusuf (a.s.) utter words of praise for himself? Does not the Qur'ān say that one should not praise himself? The Qur'ān says: "Do not praise yourself."(١)

Answer: Yusuf did not praise himself, he was simply mentioning his suitability for the immense task ahead, which was regulating the dreadful effects of famine and .drought. It was not because of ambition or the vain desire to abuse public office

Question: Why did Yusuf (a.s.) cooperate with an infidel government? Is it not the case ? that this is forbidden in the Qur'ān

Answer: Yusuf did not accept this responsibility for that end. On the contrary, he did it to relieve the people from the pressures associated with the period of the famine. He never praised or flattered the regime. According to the Tafsīr f ī Zilāl il Qur'ān, in such hard times, politicians usually abandon their people and flee at the time of danger, but Yusuf stayed to protect the people. If one is unable to overthrow an oppressive regime, or reform it, one must stop degradation and oppression as far as he can, .which might include being active in public affairs

Observing the law of priority in both reason and religion is a basic principle. It might not be admissible to participate in the administrative hierarchy of a government of unbelievers; nevertheless, it is far more desirable if it is a means saving a

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.Sura An-Najm, No. ۵۳, verse ۳۲ -۱

nation from famine. According to Tafsīr Tibyān, Yusuf (a.s.) did not accept this political position in order to assist an oppressor; neither did he accept a military post, which might make him shed blood illegitimately. He only accepted an economic post in order .to rescue the nation from famine

Imam Riḍā (a.s.) said that when it was necessary for Yusuf to become the custodian of the treasure in Egypt, he proposed his readiness for the position himself. (Tafsīr Nūr-ul-Thaqalayn) Ali ibn Yaqteen also became a minister in the court of the Abbasid Caliphate on the advice of Imam Kāzim (a.s.). The mere presence of such men of Allah can be a great haven for the oppressed. Imam Ṣādiq (a.s.) said: "The atonement for a governmental deed is to fulfil the needs of (religious) brothers".(۱)

Imam Riḍā (a.s.) was asked why he accepted to be a successor to the caliphate of Ma`mūn. He replied that Yusuf (a.s.), who was a prophet, joined a pagan administration, but the Imam himself, who was the successor to the Prophet (p.b.u.h.), had joined the system of someone who claimed to be a Muslim. His acceptance had been done under duress, while Yusuf's (a.s.) was voluntary because of the importance of the matter.(۲)

As soon as Yusuf (a.s.) took office, he did not seek to see his parents, for visiting parents was an emotional matter while rescuing people from famine was a social .responsibility

Imam Ṣādiq (a.s.) addressing a group of seemingly pious people called them to lead a life of abstemiousness, he said: "Inform me as to what you think about Yusuf the prophet, who told the king of Egypt: "Set me over the storehouses of the

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۱- Wasā'il ush-Shī'ah, vol. ۱۲, p. ۱۳۹
۲- Wasā'il ush-Shī'ah, vol. ۱۲, p. ۱۴۶

land." His responsibility extended far and wide including as far as the Yemen... At the same time, we do not know of any one who found fault with this engagement of his."(1)

It has been narrated from Imam Riḍā (a.s.) that Yusuf gathered and stored the wheat during the first seven years. During the second seven years, when the famine happened, he gradually and carefully distributed them among people for their daily consumption saving the entire country of Egypt from a potential catastrophe in this way. Throughout those seven years of famine, Yusuf never ate to his fill, lest he might forget those who were nearly starving.(2)

Both the Tafsīrs, Majma' ul Bayān, and Al Mizān say that during the first year of the famine, Haḍrat Yusuf (a.s.) exchanged wheat for gold and silver. In the second year, he exchanged wheat for gems and jewels. During its third year, he would exchange wheat for four footed animals, in the fourth year he would exchange wheat for slaves, in the fifth year he exchanged wheat for houses; in the sixth year he exchanged wheat for farms and fields and finally, in the seventh year he exchanged wheat for labor. When the seventh year came to an end, he addressed the king of Egypt, saying: "All the people's properties are at my disposal. However, I call Allah to testify and you to bear witness that I liberated all the people and I shall return all their properties to them, I shall also give you back your palace, the throne and your seal. Holding this administrative position was a means for me to save the people and nothing more. You must deal with them with justice."

On hearing these words, the king was so profoundly humbled in the face of such spiritual magnitude that he

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۱- Tafsīr Nūr-uth-Thaqalayn

۲- Tafsīrs: Majma' ul Bayān.

suddenly uttered the following words: “I bear witness that there is no Allah but Allah and that you are His messenger. Verily, you are of high standing in our presence, a ”.trusted one

We must remember that the Qur’ānic criteria in selecting individuals do not only include the attributes of guardianship and knowledge, but that we must also take into consideration such attributes as: Faith, when the Qur’ān says: “Is he then, who is a (believer like him who is a transgressor? They are not equal.”(١

Background: about which the Qur’ān says: “ And the foremost are the foremost.” (“These are they who are drown nigh (to Allah).”(٢

Migration: The Qur’ān says: “…and those who believed but they did not migrate, you ”….have not any friendship towards them until they migrate

Mental and bodily ability: “And He has increased him abundantly in knowledge and (stature”(٣

(Nobility in lineage: “… your father was not a bad man,”(۴

Holy struggle: the Qur’ān states: “Allah has raised the strivers with their wealth and (lives in rank above those sitting back.” (۵

:Explanations

.One must volunteer for sensitive positions whenever it is necessary .١

.Sura As-Sajdah, No. ٣٢, verse ١٨ -١

Sura Al-Wāqi‘ah, No. ۵۶, verses ١٠-١١ -٢

.Sura Baqarah, No. ٢, verse ٢۴٧ -٣

.Sura Maryam, No. ١٩, verse ٢٨ -۴

.Sura Nisa, No. ۴, verse ٩۵ -۵

۲. Eligibility and potential are not incompatible with trust in Allah, piety, and honesty.

۳. Out of the attributes which the king used to describe Yusuf (a.s.) saying: high standing, and 'a trusted one', and those two attributes which Yusuf uses to describe himself as 'knowing' 'guardian', one can deduce that these qualities are the main attributes of the eligible administrators. They are: ability, reliability, guardianship, and specialization.

۴. The position of prophecy practically is not separate from government and politics, because religion is not to be separated from politics.

۵. Citizenship is not to be regarded as the principal criterion for governmental administration.

Yusuf was not an Egyptian, however he was given the post of an administrator of Egypt, (nationalism of any kind is not acceptable).

۶. We must plan ahead for consumption, and in supervision we must always economize and preserve the share belonging to future generations.

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(۵۶) وَكَذلِكَ مَكَّنَّا لِيُوسُفَ فِى الأَرْضِ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَآءُ نُصِيبُ بِرَحْمَتِنَا مَن نَّشَآءُ وَلاَ نُضِيعُ أَجْرَ الْمُ-حْسِنِينَ

(۵۷) وَلأَجْرُ الأَخِرَهِ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ

۵۶. "And thus did We give power to Yusuf in the land, to make his dwelling there wherever he wished. We reach with Our mercy on whomsoever We please, and We do not waste the reward of the righteous."

۵۷. "And certainly the reward of the Hereafter is (much) better for those who believe and are constant in keeping from evil."

Commentary: verses ۵۶–۵۷

In the above two verses, Yusuf (a.s.) has been described as a righteous, pious and true believer. Throughout this Sura the Divine Will is constantly juxtaposed against the will of man, the latter which, when it goes contrary to the Divine will, always fails in achieving its objective, for example, Yusuf's brothers had decided to humiliate him by throwing him into the well and getting him enslaved, however, the 'Aziz recommended that he be held in high esteem. The wife of the 'Aziz intended to seduce him and make him commit sins, but Allah, on the contrary, kept him pure and unblemished. The aristocracy sought to break and destroy him, but Allah granted him a high position in the government of Egypt. It is for this reason that the Qur'ān says:

"And thus did We give power to Yusuf in the land, to make his dwelling there wherever he wished. We reach

with Our mercy on whomsoever We please, and We do not waste the reward of the ".righteous

Even if it might seem a long time, Allah will ultimately reward the righteous for He .does not disregard any decent act nor allow it to slip into oblivion

However, besides the reward of this world, the righteous will enjoy some better :rewards in Hereafter. The verse says

And certainly the reward of the Hereafter is (much) better for those who believe and " ".are constant in keeping from evil

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Section ۸

Point

Yusuf measures out corn to his brothers

Yusuf measures out corn to his brothers and asks them to bring their other brother – and causes silver pieces to be packed along with their provision so that they may .return

(۵۸) وَجَآءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكِرُونَ

And the brothers of Yusuf came and entered unto him, then he knew them but “ .۵۸ ”.they did not recognize him

Commentary: verse ۵۸

Eventually, as had been predicted, during the first seven consecutive years, agriculture in Egypt thrived due to the abundance of rainfall and water in the Nile .River

After the harvests, Yusuf had ordered the people to reserve the required amount for their needs for themselves and sell the rest to the government, thus the grain stocks .were high and the storehouses were filled with food supplies

Those seven years of affluence and blessings went by, and then famine and drought reared their ugly heads. The little rain that fell from the sky was not enough to quench the thirst of the palm trees, and the suffering of the people began grew greater and greater as their stockpiles began to run out. At this point, Yusuf sold them grain on the basis of the schedule which he had preplanned for this emergency and in this way he .adequately met all their food requirements

This drought did not affect Egypt alone; it had affected the countries neighboring Egypt as well, devastating large areas. Thus the people of Palestine and the land of Kan‘ān northeast

of Egypt, where the House of Ya‘qūb was established, were also affected by the drought. It was for this reason that Ya‘qūb decided to send all his children to Egypt to purchase food supplies except Benjamin who stayed with his father. They joined a camel caravan going to Egypt and according to some sources, arrived there after ١٨ .days of travel

According to historians, foreigners who entered Egypt had to report to the authorities on their arrival, who would inform Yusuf about them. When they reported the arrival of a camel caravan from Palestine, Yusuf quickly recognized his brothers' names among the arrivals and ordered them summoned to his court without letting anyone :know who they were. The verse says

And the brothers of Yusuf came and entered unto him, then he knew them but they " ".did not recognize him

Thirty to forty years had passed since the time they had thrown him into well. The possibility of him remaining alive was remote, and the last time they had come to Egypt had also been forty yeas before. It is not surprising, therefore, that they would not have recognized their brother when they saw him. Moreover, they did not have .the slightest idea that he had become a great ‘Aziz of Egypt

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(۵۹) وَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ قَالَ ائْتُونِى بِأَخٍ لَّكُم مِنْ أَبِيكَمْ أَلا تَرَوْنَ أَنِّى أُوفِى الْكَيْلَ وَأَنَاْ خَيْرُ الْمُنْزِلِينَ

۵۹. “And when he provided them with their provisions, he said: ‘Bring unto me a brother of years from your father. Do you not see that I give full measure, and (that) I am the best of hosts?’”

Commentary: verse ۵۹

Yusuf was very compassionate and kind towards his brothers. When he was speaking with them, they told him that they were ten brothers from a single father named Ya‘qūb, the grandson of ’Ibrāhīm al Khalīl, the great prophet of Allah. They told him that had he known their father, he would have had more respect for them, but their aged and venerable father was greatly saddened and depressed.

On asking them why their father had been so grief stricken, they replied that he had had a son whom he loved very much and who was the youngest of all his sons. This son had gone hunting and playing with them in the fields and when they had neglected him a wolf came upon him and killed him. Since then, their father had been weeping and grieving for him.

Some commentators have narrated that Yusuf was in the habit of not selling more than one camel load of grain per person, and as the brothers were ten, he sold them ten loads of grain. On receiving the grain, they said that their father, because of intensive grief, could not travel, as well as a younger brother who had stayed with him to serve him and keep his company, so they asked for a share for those two as well.

Yusuf ordered his men to add to their share, then turning towards them he told them to bring along the younger brother with them as a sign the next time they came back. :The holy Qur'ānic says

And when he provided them with their provisions, he said: 'Bring unto me a brother " of years from

"... .your father

:Then Yusuf added

"'?Do you not see that I give full measure, and (that) I am the best of hosts ..."

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(۶۰) فإِن لَمْ تَأْتُونِی بِهِ فَلا کَیْلَ لَکُمْ عِنْدِی وَلاَ تَقْرَبُونِ

But if you do not bring him to me you shall have no measure (of corn) from me nor " .۶۰
shall you

".even) come near me)

Commentary: verse ۶۰

After words of encouragement and showing his affection and hospitality, he warns them of the consequences; if they did not bring their brother with them the next time, they would get no wheat from him and they would not even be able to get close to him, for bringing their brother would be a proof of good faith in their dealings. The :verse says

But if you do not bring him to me you shall have no measure (of corn) from me nor " ".shall you (even) come near me

This was the perfect pretext to get the brothers to bring Benjamin to him. Incidentally, these interpretations make it clear that the buying and selling of grain in Egypt was not commonly done by weight but by volume; and also this shows that Yusuf was, in .all respects, a hospitable person

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(۶۱) قَالُوا سَنُرَاوِدُ عَنْهُ أَبَاهُ وإِنَّا لَفَاعِلُونَ

They said: 'We will seek to get him from his father; and verily we certainly will do " .۶۱ ".'((it

Commentary: verse ۶۱

:In answer to him, the brothers of Yusuf replied him as follows

They said: 'We will seek to get him from his father; and verily we certainly will do " ".'((it

They were assured that they could penetrate in father from this point of view and attract his agreement; and it should be so. While they were able to get Yusuf out of the hands of their father by persuasion and insistence, how would they not be able to ?separate Benjamin from him

In this regard, they called on their father frequently, begging him and sought to .deceive him

However, the Arabic term /murāwidah/ means: frequent referring to someone, .accompanying with surge and plot

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(۶۲) وَقَالَ لِفِتْيَانِهِ اجْعَلُوا بِضَاعَتَهُمْ فِی رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَی أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ

۶۲. " And he told his servants to put their merchandise (with which they had bartered) into their saddle-bags, so that they may recognize it when they return to their family (in order that they might come back (again)."

Commentary: verse ۶۲

Haḍrat Yusuf (a.s.) whose name is synonymous with words such as honesty, generosity and sincerity, would definitely not have given money from the treasury to his father or his brothers. It is highly probable that he had given them back the money for the grain from of his own share and out of his own pocket.

He returned the money to them so that lack of money would not hinder them from coming back. In addition, returning the money was a sign of sincerity, of having no evil intentions with regard to bringing the brother to him, and placing the money among the goods might have been to protect them from theft or robbery and that action can be a sign of non-indebtedness.

Why did not Yusuf introduce himself to his brothers? What prevented him from introducing himself so that his brothers could recognize him more quickly and make it possible for him to return to his father sooner and relieve him of the grief and misery that he had suffered all those years?

Some commentators say that Allah did not allow Yusuf to do this because this separation was a trial for Ya'qūb and he was compelled to successfully undergo this period as was

ordained by Allah. Before the end of this test, Yusuf was not allowed to introduce .himself

Moreover, if he had immediately introduced himself to his brothers, undesirable reactions might have resulted, among them was that they might have become so fearful that they would not have come back at all presuming that he would take .revenge upon them for the past

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(۶۳) فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ قَالُوا يَآ أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَآ أَخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ

So, when they returned to their father, they said: 'O our father! The measure was " .۶۳ denied to us, therefore send our brother with us that we may get our measure; and ".'verily we will certainly guard him

Commentary: verse ۶۳

Yusuf's brothers then returned to Kan'ān rejoicing and well supplied although they were worried that if their father did not give his consent to send Benjamin back with them, the new 'Aziz (Yusuf), would not receive them and no share would be allocated .to them

Thus, on their return to Kan'ān, they told their father that the condition for receiving future supplies of grain would be for him to send Benjamin with them to Egypt. The :above holy verse says

So, when they returned to their father, they said: 'O our father! The measure was " denied to us, therefore send our brother with us that we may get our measure; and ".'verily we will certainly guard him

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(۶۴) قَالَ هَلْ ءَأَمَنُكَمْ عَلَيْهِ إِلاّ كَمَآ أَمِنتُكَمْ عَلَى أَخِيهِ مِن قَبْلُ فَاللَّهُ خَيْرٌ حَافِظاً وَهُوَ أَرْحَمُ الرَّاحِمِينَ

He said: 'Shall I trust you with him save as I trusted you with his brother before? " .۶۴
".'But Allah is the best guardian, and He is the Most Merciful of the merciful ones

Commentary: verse ۶۴

The father, who had never forgotten the memory of Yusuf (a.s.), was overwhelmingly upset when he heard these words. Turning to them, he wanted to know whether he :could have trusted them as he had trusted them before with Yusuf. The verse says

He said: 'Shall I trust you with him save as I trusted you with his brother before? But " ".'Allah is the best guardian, and He is the Most Merciful of the merciful ones

Question: In view of the bad record which Ya'qūb's sons had, why did he agree to ?send Benjamin along with them

Answer: Fakhr Rāzī has dealt with a number of different possibilities, each of which can eventually provide some kind of justification for Ya'qūb's consent. Firstly, the brothers had not achieved their primary objective which consisted of winning their .father's favor. Secondly, they were less jealous of Benjamin than of Yusuf

Thirdly, perhaps drought and consequently famine had forced them to make another journey. Fourthly, decades had passed since the affair with Yusuf and hence it was regarded as something forgotten. Fifthly, Allah, the Almighty, had inspired Ya'qūb with certainty regarding the safety and protection of his son. And finally, trusting in Allah, .Ya'qūb once again entrusted Benjamin to his brothers

(۶۵) وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَآ أَبَانَا مَا نَبْغِى هَذِهِ بِضَاعَتُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزْدَادُ كَيْلَ بَعِيرٍ ذَلِكَ كَيْلٌ يَسِيرٌ

.۶۵ "And when they opened their baggage, they found their merchandise had been returned to them. They said: 'O our father! What (more) can we desire? This is our merchandise (that) has been returned to us. We shall get provision for our family, and guard our brother. And we shall obtain an extra camel's load. That is an easy measure'."

Commentary: verse ۶۵

The Arabic term /namīru/ is derived from the term /mīr/ which means food supplies and the phrase /namīru ahlanā/ means: 'we provide our family with food'. One can infer from the sentence "We shall obtain an extra camel's load" that the share of each person had been limited to a camel load which would have been allocated to the person (Benjamin) only if he himself had been present.

Once the brothers unloaded their goods, they found that their capital had been returned to them, i.e., all of what they had paid the 'Aziz, was found among their goods. The verse says:

"And when they opened their baggage, they found their merchandise had been returned to them. ..."

Feeling that this discovery was decisive evidence to support their proposal, they used it to convince their father to send Benjamin with them, what else could they want? Their

capital had been returned to them and the prospect of adding an extra camel load to their goods was an easy matter for the generous ‘Aziz. The verse continues saying:

“... They said: ‘O our father! What (more) can we desire? This is our merchandise (that) has been returned to us. We shall get provision for our family, and guard our brother. And we shall obtain an extra camel’s load. That is an easy measure.’”

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(۶۶) قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقاً مِنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلاَّ أَن يُحَاطَ بِكُمْ فَلَمَّآ ءَاتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ

.۶۶ "He said: 'Never will I send him with you until you pledge a solemn covenant to me, in Allah's name, that you will surely bring him back to me, unless you are surrounded in (an evil accident).' And when they had sworn their solemn pledge, he said: 'Allah is Guardian over what we say.'"

Commentary: verse ۶۶

The Arabic term /mūθiq/ here means that which generates reliability and wins the confidence of the opposite side, it might take the form of a commitment, making an oath or making a sacrifice.

Ya'qūb, despite all these incentives was not willing to send his son Benjamin along with them. But their insistence, which was coupled with sound logic, persuaded him to submit to their proposal. So he finally gave his conditional approval to Benjamin going with them. But they had to swear in Allah's name to return Benjamin to him unless they were rendered powerless in fulfilling their commitment due to death or other unforeseen events. The verse says:

"He said: 'Never will I send him with you until you pledge a solemn covenant to me, in Allah's name, that you will surely bring him back to me, unless you are surrounded in (an evil accident)).' ..."

The purpose of this oath (a divine pledge) has been the very covenant and oath which invoked the Divine Name. Only then was he prepared to release Benjamin to them, for it now

meant that Allah (s.w.t.) was Guardian and Witness to what they pledged. The verse :says

And when they had sworn their solemn pledge, he said: 'Allah is Guardian over ... "
".'what we say

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p: ۴۹۹

(۶۷) وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِن بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُّتَفَرِّقَةٍ وَمَآ أُغْنِى عَنكُم مِّنَ اللَّهِ مِن شَىْءٍ إِنِ الْحُكْمُ إِلاَّ لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

He also said: 'O' my sons! Do not enter by one gate, but enter by separate gates. " .۶۷ Yet I cannot avail you anything against Allah. Judgment belongs no one but Allah. In ".'Him do I put my trust, and in Him let all that trust put their trust

Commentary: verse ۶۷

After winning the approval of their father, the brothers got ready to go to Egypt for .the second time taking their younger brother along with them

Ya'qūb advised them that they should not all enter by one gate to avoid drawing the attention of the jealous minded and those who did not wish them well, instead, they should enter Egypt through different gates, and thus be safer from the evil intentions :of people. The verse says

"... .He also said: 'O' my sons! Do not enter by one gate, but enter by separate gates "

Nevertheless, he was quick to point out that in the final analysis, it was Allah that was the final Guarantor and Judge, and in Him and only Him should we put our trust, and from Him we must seek help, even when we take precautions. The verse continues :saying

Yet I cannot avail you anything against Allah. Judgment belongs no one but Allah. ..." ".'In Him do I put my trust, and in Him let all that trust put their trust

(۶۸) وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُم مَّا كَانَ يُغْنِى عَنْهُم مِنَ اللَّهِ مِن شَىْءٍ إِلاَّ حَاجَةً فِى نَفْسِ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لَذُو عِلْمٍ لِمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ

۶۸. "And when they entered in the manner their father had enjoined them, it availed them nothing against Allah; but (it was) a need in Jacob's soul which he so satisfied; and verily he was possessed of a knowledge for that We had taught him, but most people do not know."

Commentary: verse ۶۸

The brothers set off from Kan'ān and, after covering a long distance, they arrived in Egypt. On their arrival, they acted according to the instructions of their old father and entered through different gates. The verse says:

"And when they entered in the manner their father had enjoined them, …"

This behavior, however, did not have any influence on the Divine will. The only effect mentioned here was that Ya'qūb's wishes had been fulfilled. The verse continues saying:

"… it availed them nothing against Allah; but (it was) a need in Jacob's soul which he so satisfied; …"

Allusion is made to the fact that its sole effect was that it provided comfort for father for he was far away and isolated from all of his sons. He was also concerned about those who would be jealous of them and those who harbored ill will towards them, and being confident that they would put his recommendations into practice, he felt more at ease. The verse says:

and verily he was possessed of a knowledge for that We had taught him, but most …“ ”.people do not know

:Explanations

Bitter experiences educate man, and as a result, he is more inclined to take the .۱ .words of great men seriously

Even correct calculations and planning are only effective if they are in accordance .۲ with the Divine will, once they run contrary to the will of Allah they cannot come into .effect

Ya‘qūb was aware of some secrets and subjects which he did not deem fit to .۳ .disclose

.The prayers of the men of Allah are always accepted and their needs fulfilled .۴

.The knowledge of the prophets has its origin in the Divine knowledge .۵

Most people are only aware of the means and the causes of events and are .۶ .ignorant of Allah’s authority and the need for putting all their hopes and trust in Him

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p: ۵۰۲

Section ۹

Point

Yusuf meets his Brother

Joseph’s devise to detain his brother (Benyāmīn) Benjamin

(۶۹) وَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَى إِلَيْهِ أَخَاهُ قَالَ إِنِّى أَنَاْ أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ

۶۹. “And, when they entered unto Yusuf, he lodged his (own) brother (Benyāmīn) with himself, saying: ‘I am your brother; so do not grieve at what they were doing.’”

Commentary: verse ۶۹

According to the narrations, when Ya‘qūb’s (a.s.) sons arrived in Egypt, Yusuf hosted them and ordered a table full of various foods for every couple of them. Benjamin remained seated alone, so Yusuf seated him near himself, then he allocated every two persons for one room and made Benjamin his roommate. While together, Benjamin talked about the infidelities of the brothers and the crimes which they had committed the years before against their brother, Yusuf. At this moment Yusuf, who had become impatient, exclaimed: “Stop worrying! I am that very Yusuf!” He uttered these words so emphatically “Indeed, I am your brother!” that it left no possibility of doubt in the truth of his words. The verse says:

“And, when they entered unto Yusuf, he lodged his (own) brother (Benyāmīn) with himself, saying: ‘I am your brother; so do not grieve at what they were doing.’”

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As for the concept of the sentence: “So do not grieve at what they were doing”, there are two possibilities worth consideration. The first is that Benjamin should stop getting depressed about the past conduct of his brothers. The second is that it is probable that the plan which was to be put into practice by his slaves for Benjamin’s own goods i.e., placing the cup among the loads in order for him to stay with him, .should not be a reason for worry

:Explanations

The brothers who boasted of their power the previous day, claiming that they were .۱ a powerful group, had to undergo a significant amount of humiliation in order to secure their food supplies. They practically had to kiss Yusuf’s threshold in a .humiliating manner

When a blessing is obtain, the concerning former afflictions should be renounced .۲

(.Yusuf and Benjamin had a face to face meeting then they forgot their past sorrows)

Before the execution of any plan and project, the innocent must be spiritually ready .۳ and must clearly know the justification for the action. Benjamin was told that he would .be kept in Egypt under the pretext of being discovered as a thief to which he agreed

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(۷۰) فَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ جَعَلَ السِّقَايَهَ فِی رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ

Then, when he provided them with their provisions, he put the drinking cup into " .۷۰ his brother's saddle-bag. Then a herald shouted: 'O you men of the caravan! You are "'!certainly thieves

Commentary: verse ۷۰

The Arabic term /siqāyah/ refers to a container out of which one drinks water. The word /raḥl/ means a pouch or saddle-bag which is loaded onto a camel. The term /'īr/ .means: a caravan of camels which carries food supplies

This incident is the fruit of one of two creative plans which Yusuf designed. In the first instance he hid the brothers' capital among the load of grain so that they might once again return. This time, he planted the precious cup in his brother's saddlebag in order :to retain him in Egypt as a deposit. It says

Then, when he provided them with their provisions, he put the drinking cup into his " brother's saddle-bag. Then a herald shouted: 'O you men of the caravan! You are "'!certainly thieves

Some Islamic narrations say that during the meeting between Benjamin and Yusuf, the latter asked Benjamin if he would like to stay with him. Benjamin said that he would, but he mentioned that his father had gotten his brothers to swear to return .him to their father

.Yusuf replied that he would devise a plan for him to stay

?Question: Why were these innocent people accused of theft

Answer: Benjamin, with full understanding, declared his approval of the scheme for .him to stay with his brother Yusuf

Although his other brothers became them briefly upset and desperate because of the .accusation, they were acquitted after an inspection

In addition, Yusuf's agents were unaware that he had planted the cup in his brother's .saddlebag, so they naturally proclaimed that the brothers were thieves

Even if Yusuf had said that they were thieves, still there would have been no problem, since, according to Imam Ṣādiq (a.s.), what they had stolen was not specified, and the meaning of thieves applied to them really meant that they had stolen Yusuf from his father. In the story, no one said that they had stolen the cup, but that it was lost. Thus (they were thieves, the thieves of Yusuf, not the thieves of the cup.(١

The Prophet (p.b.u.h.) has said: that he who tells a white lie in order to reform or to remove conflict between others is not counted as a lie. It was then that he recited this (verse.(٢

:Explanations

,(It is permitted to fabricate scenes in order to discover an offence(٣

and for the sake of superior objectives it is also admissible to attribute theft to an (innocent man who has agreed to play the role of the thief.(۴

If there is one wrongdoer in a group, people will often hold the whole group ".responsible. "O you men of the caravan! You are certainly thieves

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١ - Tafsīr Nūr-uth-Thaqalayn: This case is idiomatically referred to as /tauriyah/ (homonomy)which implies that the speaker has an objective in mind which differs from the aim of the addressee. That is if the object meaning of 'the caller' in the verse .is Yusuf this 'tauriyah' is correct. And Allah alone knows

٢ - Tafsīr Nūr-uth-Thaqalayn.

٣ - It is just like films and theatrical performances which show people as guilty and summoned to court and addressed as such. They however, accept to play the role as

.culprits with their own consent

Tafsīr Al Mīzān vol. ۱۱, p. ۲۴۴ -۴

(٧١) قَالُوا وَأَقْبَلُوا عَلَيْهِم مَّاذَا تَفْقِدُونَ

(٧٢) قَالُوا نَفْقِدُ صُوَاعَ الْمَلِكِ وَلِمَن جَآءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَاْ بِهِ زَعِيمٌ

.٧١ "They said, while turning to them: 'What is it that you have lost?'"

.٧٢ "They said: 'We have lost the king's cup, and whoever brings it shall receive (the reward of) a camel-load, and I guarantee it.'"

Commentary: verses ٧١-٧٢

The Arabic terms /ṣuwā'/ and /siqāyah/ are often used with same sense, meaning a vessel out of which water was drunk and which was also used to measure out quantities of wheat.(١)

This term illustrates the efficiency, and enjoyment of a single device that encompasses a wide range of functions.

The Arabic word /himl/ means a load while /haml/ means a load that is hidden, such as rain which is hidden within the clouds or the child in its mother's womb.

The Qur'ānic sentence saying: 'whoever brings it shall receive (the reward of) a camel's load', in the literature of Islamic jurisprudence, is known as /ju'ālah/ or /ji'ālah/ (wage) which has precedence in terms of legal credibility. It says:

"They said, while turning to them: 'What is it that you have lost?'"

"They said: 'We have lost the king's cup, and whoever brings it shall receive (the reward of) a camel-load, ..."

The speaker of this statement, for a more emphasis, said:

"... and I guarantee it.'"

١- In Tafsīr Aṭyab-ul-Bayān, it is asserted that it is a container the volume of which is

.equal to about ٣ kg of wheat

(۷۳) قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُم مَّا جِئْنَا لِنُفْسِدَ فِی الأَرْضِ وَمَا كُنَّا سَارِقِينَ

They said: 'By Allah! You know well (that) we have not come to make mischief in " .۷۳
".'the land, and we are not thieves

Commentary: verse ۷۳

The brothers, disturbed by these words, were not aware of the roots of the problem. In their reply, they seem certain that the Egyptian authorities knew that they were :not the type to steal. The verse says

They said: 'By Allah! You know well (that) we have not come to make mischief in the "
".'land, and we are not thieves

This statement of the brothers shows that probably the Egyptians had a record of their previous transactions; and now the travelers said that they had declared their readiness to return the capital that was hidden among their supplies on the previous trip. So how could those who, returning from a remote country to give back the capital found amongst their supplies be guilty of stealing? Moreover, it is said that on their arrival in Egypt, they had firmly closed the mouths of their camels with bridles so that they would not graze on other's farms or do any damage to fields. How would they ?commit such an ugly vice

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:Explanations

.Having a clean record is a powerful argument for exoneration from suspicion .۱

.Burglary and theft are examples of corruption on the earth .۲

A country should monitor the arrival and departure of foreign travelers especially in .times of crisis to be sure about their intentions

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(۷۴) قَالُوا فَمَا جَزَآؤُهُ إِن كُنتُم كَاذِبِينَ

"'?They said: 'What is the penalty thereof, if you are liars " .۷۴

Commentary: verse ۷۴

The punishment inflicted upon thieves has varied among different nations due to differences in their living standards. Theft is a major crime that causes economic disruption and social insecurity; as such it has been always cited as a crime in all legal statutes and customs in all parts of the world. The penalty prescribed for theft has been as varied as the civilizations and cultures of the world. In Egypt, which was very affluent at that time, the penalty for theft consisted of lashes and imprisonment. In Palestine, on the other hand, the penalty was that the thief would be put into bondage commensurate with the amount he had stolen, because theft was a transgression .against the people's rights and had economical motives

Thus the import of the question posed, i.e., the penalty if they were proven to be liars and had stolen the cup, is that the brothers would have to choose between the Egyptian and Palestinian penalties. Anyway, it seems that the questioner was Haḍrat Yusuf himself since he knew that the brothers would accept judgment according to the regulations and laws of Kan'ān which is exactly what he had anticipated they :would choose. The verse says

"'?They said: 'What is the penalty thereof, if you are liars "

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p: ۵۱۰

(۷۵) قَالُوا جَزَآؤُهُ مَن وُجِدَ فِی رَحْلِهِ فَهُوَ جَزَآؤُهُ کَذَلِکَ نَجْزِی الظَّالِمِینَ

۷۵. "They said: 'The penalty thereof is that he in whose bag it is found shall himself be (held as bondsman) in penalty for it. Thus do we punish the unjust.'"

Commentary: verse ۷۵

Tribes in the past used to punish thieves by putting them into servitude.(۱)

And there is no exceptions or discrimination in law, whoever was found to be a thief would be enslaved. Of course, the retribution of a wrongdoer in a foreign country can often be decided according to the laws of his country.

Thus in Egypt the guilty could be judged by the laws of his land and not according to the laws of the host country. The Qur'ān sees theft as an outstanding instance of oppression and thus in the noble verse it calls the thief an 'unjust' one. The verse says:

"They said: 'The penalty thereof is that he in whose bag it is found shall himself be (held as bondsman) in penalty for it. Thus do we punish the unjust.'"

Since the law in Kan'ān was that the thief must lose his freedom in servitude, the brothers said that his penalty was the same one in whose load it was found; i.e., the thief himself would be its penalty (prevention). Yusuf had achieved his objective which was to detain his brother.

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۱- According to Majma' ul Bayān the term of servitude was for one year.

(۷۶) فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَآءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِن وِعَآءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِى دِينِ الْمَلِكِ إِلاَّ أَن يَشَآءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَن نَّشَآءُ وَفَوْقَ كُلِّ ذِى عِلْمٍ عَلِيمٌ

۷۶. " And so he began (the search) with their bags before the bag of his brother. Then he drew it out from his brother's bag. Thus did We contrive for Yusuf's sake; for he could not take his brother in accordance with the king's law, except that Allah willed. We raise the degrees of whomsoever We please, and above everyone endued with knowledge, there is one more knowing."

Commentary: verse ۷۶

At this moment, Yusuf ordered everything to be unloaded and each load to be examined separately. However, in order not to make them suspicious, he examined the loads of the brothers before examining Benjamin's load from which he produced the 'stolen cup'. The verse says:

" And so he began (the search) with their bags before the bag of his brother. Then he drew it out from his brother's bag. ..."

As soon as the cup was discovered, the brothers were extremely astonished and a mountain of grief and despair overtook them. Their brother had apparently committed theft, which was a blow to their reputation, a matter which would jeopardize their standing with the 'Aziz. And what answer

would they give their father? How could he believe that it was not their fault this time?

Then the Qur’ān adds that this was how Allah contrived the matter for Yusuf’s sake in order that he would keep his brother with him in a manner that other brothers could not resist. The important problem was that Yusuf could not retain his brother by the .law of the king except that Binyamin would be beaten and put in prison

That was why he made the brothers confess what the retribution of theft was if one of them would commit it. They answered that according to the tradition of their land :the thief himself would be kept. The verse says

Thus did We contrive for Yusuf’s sake; for he could not take his brother in ... “ ”... .accordance with the king’s law, except that Allah willed

This verse indicates that Yusuf’s actions according to the laws and traditions of his brothers’ own land, was performed according to the Divine command. This was a plan that protected his brother, provided a test for his father, Ya‘qūb, and was an .evaluation of his other brothers as well

In the end, after every test, there is an elevation in rank for those who have the merit. This rank is achieved by going through tests just as Yusuf had successfully done. Nevertheless, regardless of whatever rank we achieve, there will always be someone superior in knowledge comparing some others. In the hierarchy of knowledge, Allah is :at the peak because His knowledge is infinite and is not confined. The verse says

We raise the degrees of whomsoever We please, and above everyone endued ... “ ”.with knowledge, there is one more knowing

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p: ٥١٣

(۷۷) قَالُوا إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُ مِن قَبْلُ فَأَسَرَّهَا يُوسُفُ فِی نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنتُمْ شَرٌّ مَّكَاناً وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ

They said: 'If he steals, a brother of his had stolen before.' But Yusuf kept it secret " .۷۷ within his heart and did not reveal it to them. He said: 'You are in a worse situation, ".'and Allah knows best (the truth) of what you state

Commentary: verse ۷۷

The brothers eventually came to the conclusion that their brother Benjamin was a thief and his reputation would ruin their supposedly good relations with the 'Aziz. Thus, in order to distance themselves from him, they attributed it to a family trait in so far that his brother Yusuf, like him, who was of the same mother, had also been a thief. They both, on the other hand, should be treated differently because they :themselves were from another mother. The verse says

"... '.They said: 'If he steals, a brother of his had stolen before "

On hearing such words, Yusuf became very saddened but he kept it to himself and did not reveal his feelings or his opinion. Even though they had committed the great sin of false attribution and slander he did not answer them. He just went on to tell them in very subtle terms that they had sunk far lower than the brother they had so unjustly :accused. The verse says

But Yusuf kept it secret within his heart and did not reveal it to them. He said: 'You ..." ".'are in a worse situation, and Allah knows best (the truth) of what you state

(۷۸) قَالُوا يَآ أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَباً شَيْخاً كَبِيراً فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُ-حْسِنِينَ

۷۸. "They said: 'O' 'Aziz! He has a father, aged and advanced in years, so take one of us in his place; verily we see you of the doers of good.'"

Commentary: verse ۷۸

As they realized that in accord with the penalty to which they themselves had agreed, their younger brother Benjamin would have to stay with the 'Aziz and that they had made a pledge with their father to do their utmost to protect and return him safely to Ya'qūb, they pleaded with Yusuf who was yet unknown to them to take one of them instead. The verse says:

"They said: 'O' 'Aziz! He has a father, aged and advanced in years, so take one of us in his place; …"

They explained the reason of their request that they had realized the 'Aziz one of the righteous and that was not the first time that he showed them kindness, then it was better to complete his affection by according their request. The verse says:

"… verily we see you of the doers of good.'"

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p: ۵۱۵

(۷۹) قَالَ مَعَاذَ اللَّهِ أَن نَّأْخُذَ إِلاَّ مَن وَجَدْنَا مَتَاعَنَا عِندَهُ إِنَّآ إِذاً لَظَالِمُونَ

He said: 'Allah forbid that we take (anyone) other than him with whom we found " .۷۹
".'our property. Indeed (if we did so) we would certainly be of the unjust ones

Commentary: verse ۷۹

Yusuf immediately turned down this proposal, implying that a just person will never punish an innocent man for an offence which had been committed by someone else. :To do such a thing would make one an oppressor. The verse says

He said: 'Allah forbid that we take (anyone) other than him with whom we found our " ".'property. Indeed (if we did so) we would certainly be of the unjust ones

It is interesting to note that Yusuf never uses the word thief to refer to his brother, on the contrary, he says "him with whom we have found our property". This is one of the .signs indicating that he was careful to use no offensive language in all of his life

:Explanations

It is necessary for everyone to observe regulations and rules and breaking them is .۱ .forbidden even for the 'Aziz

Breaking just laws is an act of oppression. One must not break laws at the behest of .۲ .this and that person

The innocent must not be held responsible and suffer the consequences for what .۳ .someone else had done even when he consents to do so

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Section ۱۰

Point

Yusuf discloses his identity

Brothers of Joseph returned to report to Jacob saying that Benjamin committed a theft and hence detained by the king – Jacob loses his sight in his sorrow for his son Joseph and orders search for Joseph – Joseph discloses his identity to his Brothers

(۸۰) فَلَمَّا اسْتَيْأَسُوا مِنْهُ خَلَصُوا نَجِيّاً قَالَ كَبِيرُهُم أَلَمْ تَعْلَمُوا انَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُم مَوْثِقاً مِنَ اللَّهِ وَمِن قَبْلُ مَا فَرَّطْتُمْ فِى يُوسُفَ فَلَنْ أَبْرَحَ الأَرْضَ حَتَّى يَأْذَنَ لِى أَبِى أَوْ يَحْكُمَ اللَّهُ لِى وَهُوَ خَيْرُ الْحَاكِمِينَ

So when they despaired of (moving) him, they conferred in private. The eldest of " .۸۰ them said: 'Don't you know that your father has taken a solemn covenant from you in Allah's name, and before that you failed to perform your duty with Yusuf? Therefore, I will never leave this land until my father permits me, or Allah decides for me; and He is ".'the best of judges

Commentary: verse ۸۰

The brothers were faced with the prospect of returning to their father in shame. They did their utmost to save Benjamin, however they found all roads leading to a solution .blocked

Therefore, they despaired from the 'Aziz, or from deliverance of the brother, and decided to return to kan'ān and tell their father about the matter when they went off .by themselves into a corner and conferred as to what next to do

:The verse says

"… .So when they despaired of (moving) him, they conferred in private "

However, in that private conference the elder brother told them whether they did not know that their father had taken an oath of Allah from them that they had to return Benjamin in any possible price, and that they were the same persons who formerly failed to fulfil their duty concerning Yusuf, and had a bad background with the Father. :The verse says

The eldest of them said: 'Don't you know that your father has taken a solemn … " covenant from you in Allah's name, and before that you failed to perform your duty "… ?with Yusuf

The older brother, who embarrassed and frustrated at their unreliability with their father, decided to stay in Egypt until his father permitted or until Allah (s.w.t.) decided. :The holy verse continues saying

Therefore, I will never leave this land until my father permits me, or Allah decides … " ".'for me; and He is the best of judges

The decision of Allah means either until death overtook him or that Allah (s.w.t.) would make manifest a solution to this problem; or a plausible excuse which could decisively .accepted by father

:Explanations

The Arabic term /xalaṣū/ means separating themselves away from others. The . ۱ Qur'ānic word /najiyyan/ means to enter into a whispered conversation with .someone

Therefore, the phrase /xalasū najiyyan/ means that they gathered together apart .from others, for a confidential meeting to decide on what to do

۲. Pleas and requests should not hinder one from executing Divine commands and implementing decisive plans in that respect.

۳. In cases where one is a culprit in major disasters and unpleasant matters, the elders are more responsible and the more shameful they seem.

۴. Treachery and crime hurt the conscience of good people throughout their lives.

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(۸۱) ارْجِعُوا إِلَى أَبِيكُمْ فَقُولُوا يَآ أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَآ إِلاَّ بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ

۸۱. "Go back to your father and say: 'O' father! Verily your son has committed theft, and we did not bear witness except to what we knew, and we were not guardians of the Unseen'."

Commentary: verse ۸۱

Then the elder brother told other brothers that they would return to the Father and say that his son (Benjamin) committed theft and that the testimony they would present to their father could only be based on the amount of the truth that they were aware of.

They saw the king's cup discovered and taken out from their brother's load which proved that he had committed theft. Nevertheless, they started to become aware that the hidden truth of the matter rested with Allah.

The verse says:

"Go back to your father and say: 'O' father! Verily your son has committed theft, and we did not bear witness except to what we knew, and we were not guardians of the Unseen'."

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(۸۲) وَاسْأَلِ الْقَرْيَهَ الَّتِی کُنَّا فِیهَا وَالْعِیرَ الَّتِی أَقْبَلْنَا فِیهَا وإِنَّا لَصَادِقُونَ

And ask at the town in which we were and the caravan with which we travelled “ .۸۲ ”.hither, and verily we are indeed truthful

Commentary: verse ۸۲

The Arabic term /qaryah/ does not only mean ‘village ’, but it also means ‘a meeting .place’ and ‘a residential area’ as well, whether be it a town or a village

Yusuf’s brothers did not have any evidence to prove that he was killed by a wolf when they described the event for their father, but they provided two proofs to support their story in this situation. Firstly they had witnesses in the town, and secondly, they .had witnesses in the caravan among which they were

Besides that, in the former description they said: “…even though we be truthful”(۱) where the Arabic word /lau/ is a sign of doubt, weakness, and anxiety, while here, in this verse, they say: “…verily we are indeed truthful” that, with the application of .‘verily’ and ‘indeed’, they claimed that they were really truthful

Then, in order to make clear their father from any suspicion and to make him sure :that the fact had been exactly that very thing they explained, they said

And ask at the town in which we were and the caravan with which we travelled “ ”… ,hither

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The current Sura, verse ۱۷ -۱

This statement means that there were naturally some people from Kan'ān among them whom Jacob knew and he could ask the true affair from them so that, however, he would become certain that they were telling nothing but the truth. It says:

"… and verily we are indeed truthful."

They were very confident in their position, they were sure that if the father were to investigate he would find that they were indeed telling the truth.

From the verse, we can also deduce that the news that Benjamin had stolen the king's cup spread around the town and among the caravan,

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p: ۵۲۲

(۸۳) قَالَ بَلْ سَوَّلَتْ لَكَمْ أَنفُسُكَمْ أَمْراً فَصَبْرٌ جَميلٌ عَسَى اللَّهُ أَن يَأْتِيَنِى بِهِم جَميعاً إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

۸۳. " He (Ya‘qūb) said: ‘No, but your (guilty) selves have made a matter fair for you, so patience is good. Maybe Allah will bring them to me all together; verily He is the All-Knowing, the All-Wise’."

Commentary: verse ۸۳

The brothers departed from Egypt, leaving the youngest and the oldest behind, they returned to Kan‘ān in frustration and shame. On this occasion, contrary to other times, their father found them deeply disturbed and depressed and that Benjamin and the oldest brother were not with them, thus he realized that something unpleasant had taken place.

In order to remove their father’s suspicions and increase his confidence in them, this time they told the truth of the matter as it had appeared to them, calling him to inquire from the people of Egypt and the caravan to verify their story.

Ya‘qūb was not impressed, he became angry, and staring at them, he told them that it was their souls that had made something appealing to them that had led to this disaster.

The verse says:

" He (Ya‘qūb) said: ‘No, but your (guilty) selves have made a matter fair for you, ..."

On his part Ya‘qūb had no other choice than to take recourse in sweet patience and trust in Allah to return all his sons to him, if He willed, because He is aware of them inside of all as well as whatever happened and will happen. Moreover,

:He is Wise and never does anything undue. The holy verse continues saying

so patience is good. Maybe Allah will bring them to me all together; verily He is the …“ ”.’All-Knowing, the All-Wise

:Explanations

When the brothers, feigning sadness, brought Yusuf’s bloody shirt to their father, -١ they said that Yusuf had been eaten by a wolf. Haḍrat Ya‘qūb (a.s.) said that their souls had made up something which they had found attractive. Now, with his next two .sons taken away from him, he repeats the same sentence

Perhaps, this question may be raised that: in Yusuf’s affair the brothers committed treason and planned conspiracies, while in the Benjamin’s affair, such was not the case. Then, why does Ya‘qūb say the same thing in both cases? Tafsīr Al Mīzān, provides the answer. ‘Allāmah Tabātabā’ī says that Ya‘qūb meant that the facts surrounding these two other brothers remaining in Egypt is an extension of their .(.previous conduct with regard to Yusuf (a.s

That is, all these occurrences, even though they were not directly responsible for the .last one, were the consequences of their previous unethical behaviour

It may be said that the purpose of Ya‘qūb was that even then they thought themselves as innocent and that they had acted well, however, they had still behaved unethically in the crisis. Firstly why were they quick to assume that their brother was guilty once they saw the cup among his load? Couldn’t it be possible that someone else had hidden it there? Secondly, why did they return so quickly without any ?research? And thirdly, why did they choose servitude as a penalty of the thief

One’s selfish ego seeks to present evil acts as beautiful to itself in order to justify -٢ .guilt

Maintaining patience is a practice prevalent among the men of Allah and a good -۳ patience in a believer is the kind that one surrenders oneself to Allah without .complaining about His Will

One must never despair of Allah's omnipotence. "May be Allah will bring them to -۴ ",me

Solving old and new problems are both alike once the issue in question is Allah's will. -۵ Allah is able to bring together in one place yesterday's Yusuf and today's brother after .many years

A devout believer regards bitter events as having their origin in Allah's Providence -۶ .as well

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(۸۴) وَتَوَلَّى عَنْهُمْ وَقَالَ يَآ أَسَفَى عَلَى يُوسُفَ وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيم

And he turned away from them and said: 'Alas for Yusuf!' And his eyes became " .۸۴ ".white with the grief of that he repressed

Commentary: verse ۸۴

The Arabic word /'asaf/ philologically means grief and sorrow accompanied with wrath. Ya'qūb constantly had some tear in his eyes, the word 'what a pity!' on his .tongue, and grief in his heart

Imam Bāqir (a.s.) has been narrated who said in a tradition that his father Ali-ibn-il-Husayn, even twenty years after the event of Karbala, used to weep upon any ground. Once he was asked why he wept such a great deal. He answered "Ya'qūb had eleven sons one of whom disappeared, although he was alive Ya'qūb lost his eye-sight for him, while I saw by my own eyes that my father, my brothers and seventeen men from the house-hold of the Prophet (p.b.u.h.) were slain as martyr before my "?eyes. How may I not weep

However, a deep sorrow and grief occupied throughout the entity of Ya'qūb, and the absence of Benjamin, the same son who was a cause of solace for him, reminded him of his dear Yusuf. The remembrance of the time this fair, intelligent, faithful, fair young son was close in his bosom and a moment of the smelling of whose smelt refreshed the father as new life for him. But now, not only there was no sign of him, but also his substitute, Benjamin, had an important painful fate like him. It was at this :moment that he showed reaction as follows

"… '!And he turned away from them and said: 'Alas for Yusuf "

This double grief caused Ya'qūb (a.s.) to shed flood of tears involuntarily as much as :that his eyes lost its sight. The verse continues saying

".And his eyes became white with the grief of that he repressed …"

He was very sad, yet he tried to control his grief and anger patiently, so that he would .say nothing contrast to the Will of Allah

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(۸۵) قَالُوا تَاللَّهِ تَفْتَؤُا تَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضاً أَوْ تَكُونَ مِنَ الْهَالِكِينَ

۸۵. "They said: 'By Allah! You will never cease to remember Yusuf until you are ill or (until) you are of the perished ones.'"

Commentary: verse ۸۵

The Arabic term /ḥaraḍ/ refers to a person who grieves to death out of love or sorrow.

The brothers, who were over whelmed by sorrow as a result of this sequence of events, had a troubled conscience because of Yusuf's affair and now they were finding themselves being tried anew with regard to Benjamin while they were profoundly hurt at the ever increasing sadness of their father.

With inconvenience they addressed the Father, and as the verse says:

"They said: 'By Allah! You will never cease to remember Yusuf until you are ill or (until) you are of the perished ones.'"

Explanations:

۱. The ideal love is spiritual and the heavenly sighs of grief which are of valuable import. The thinking of the men of Allah is identical with the thinking of Allah Himself.

۲. The issue of paternal love is different from ordinary kinds of love.

۳. Spiritual and psychic problems leave their impact on the body, among which one can name the separation from a loved one which might cause a nervous break-down or even death.

(۸۶) قَالَ إِنَّمَآ أَشْكُوا بَثّى وَحُزْنِى إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لا تَعْلَمُونَ

۸۶. "He said: 'I only complain of my anguish and my grief to Allah, and I know from Allah that which you do not know'."

Commentary: verse ۸۶

Ya'qūb declared that he used to relate his grief, his need, his life problems and his difficulties to Allah in the dark of night and in private times; and some commentators have said that /baθθ/ means an expression of grief while the word /ḥuzn/ signifies hiding and covering one's grief. The verse says:

"He said: 'I only complain of my anguish and my grief to Allah, and I know from Allah that which you do not know'."

The Prophet of Allah (p.b.u.h.) has been narrated to have said that Gabriel came to visit Ya'qūb and said: "Allah sends His greetings to you and says that you should be of good cheer that He swears upon His Glory and Magnanimity that if those two sons were dead He would return their lives to them. Now you should prepare some food for the poor, those who are Allah's most favorite servants." From then on, whenever Ya'qūb wanted to have a meal, he would order someone to call any poor man outside his home that was hungry could come inside and share his meal with him. And when he was fasting, he would order someone to proclaim outside his house that whoever was fasting could come in and join him in breaking his fast with him. This narration has been quoted by Hākim Abū 'Abdullah Hāfiẓ in his Saḥiḥ.

The sentence “and I know from Allah that which you do not know”, means that Ya‘qūb well knew that Yusuf’s dream would come true, that he was alive and according to the dream he saw they would soon prostrate before him.

In the book entitled ‘An-Nubuwwah’ (The Prophethood) documented from Sadīr Siyrafī, Imam Bāqir (a.s.) is narrated to have said that Ya‘qūb prayed for Allah to send the Angel of Death to him, and when the latter came to Ya‘qūb, the angel asked him what he could do for him. Ya‘qūb asked him if he had seen the spirit of Yusuf among those that he had taken. He answered he had not, so Ya‘qūb realized that Yusuf was still alive.

Messages to Note:

۱. A monotheist shares his secrets and his hidden troubles only with Allah.

۲. There are two vicious and heinous attributes regarding human beings: The silence which rules and reigns over one’s heart and nerves, exerting pressure on them and jeopardizing one’s health. The other one is crying and moaning in front of people which diminishes ones honor, and lowers the chances of success. The best action in this regard is to take one’s complaint to Allah.

۳. There lies in a dialogue or a discussion with Allah such a great pleasure which cannot be understood by ordinary people.

۴. Superficial people usually pass by events easily. However thoughtful people follow events until their outcome in the Hereafter.

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(۸۷) يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِن يُوسُفَ وَأَخِيهِ وَلا تَيْأَسُوا مِن رَّوْحِ اللَّهِ إِنَّهُ لا يَيْأَسُ مِن رَوْحِ اللَّهِ إِلاَّ الْقَوْمُ الْكَافِرُونَ

O' my sons! Go and enquire about Yusuf and his brother, and never despair of " .۸۷ ".Allah's Mercy. Verily none despairs of Allah's Mercy except the unbelieving people

Commentary: verse ۸۷

The Arabic term /taḥassus/ means searching for something good by using one's .senses, while the Arabic term /tajassus/ means to search for bad things

According to Rāqib, both the terms /rauh/ and /rūh/ mean spirit, but the word /rauh/ is used when there is a relief and favor in question. It seems, by the removal of difficulties a new and fresh spirit emerges in man. In Tafsīr-i-Tibyān it is said that the word /rūḥ/ (spirit) is derived from /rīḥ/ (wind). As man feels comfortable when the wind .blows, he feels happy once he has the Divine Grace

The famine, however, continued to strike hard in Egypt and in the surrounding areas, including Kan'ān. Once again Ya'qūb ordered his sons to go to Egypt and procure the food supplies necessary; but this time, the search for Yusuf and his brother Benjamin :were placed at the top of the list of priorities. Jacob said

"... ,O' my sons! Go and enquire about Yusuf and his brother "

The brothers were sure that Yusuf was no longer alive, so the advice of their old father astonished them greatly. He reminded them that they should never despair of Divine grace

for that was a sign of unbelief. Allah’s mercy can remove all difficulties. Ya‘qūb :continued saying

and never despair of Allah’s Mercy. Verily none despairs of Allah’s Mercy except … “ ”.the unbelieving people

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(۸۸) فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يـآ أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَآ إِنَّ اللَّهَ يَجْزِى الْمُتَصَدِّقِينَ

۸۸. "Then, when they entered unto him (Yusuf), they said: 'O' 'Aziz! Affliction has visited us and our family, and we have brought scanty merchandise. So pay us full measure and bestow you charity on us; verily Allah will reward the charitable ones'."

Commentary: verse ۸۸

So once again the sons of Ya'qūb loaded up their goods and, for the third time, they headed for Egypt, a land that had been full of adventures for them. The verse says:

"Then, when they entered unto him (Yusuf), they said: 'O' 'Aziz! Affliction has visited us and our family, and we have brought scanty merchandise. So pay us full measure and bestow you charity on us; verily Allah will reward the charitable ones'."

This time, however, they entered Egypt feeling embarrassed and ashamed, because, contrary to their other trips, their past record had been badly damaged with the 'Aziz and it is probable that some people now considered them as the thieves of Kan'ān. The only thing which was their source of comfort among the host of difficulties and their exasperating troubles was the advice their father gave them; that they should not despair of Allah's mercy, for solving any difficulty was an easy matter for Him.

The Arabic term /biḍā‘at/ refers to a property in the form of a price. The Qur’ānic term /muzjāt/ is derived from /’izjā’/ with the sense of ‘casting out’. When salesmen return the money to the customer when it is less than the required amount, they call it: ./‌/biḍā‘tun muzjāt

Some commentators have claimed that the meaning of “bestow you charity on us” is a request for Benjamin’s return, but most of the other commentators believe that it is a .request for wheat itself

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p: ۵۳۴

(۸۹) قَالَ هَلْ عَلِمْتُم مَّا فَعَلْتُم بِيُوسُفَ وَأَخِيهِ إِذْ أَنتُمْ جَاهِلُونَ

He (Yusuf) said: 'did you know what you did with Yusuf and his brother when you " .۸۹
""?were ignorant

Commentary: verse ۸۹

A question can be the product of many objectives which can be positive and constructive or negative and disturbing. Perhaps Yusuf's objective in asking this question was to let them know that he knew the whole story. Another possible objective could be that he wanted them to know that they did wrong and that they .had to repent

In any rate, at that moment when the period of trial had ended, and Yusuf also seemed terribly anxious and restless, in order to introduce himself, turned to the :brothers and began as follows

He (Yusuf) said: 'did you know what you did with Yusuf and his brother when you "
""?were ignorant

Yusuf, the 'Aziz, finished his speaking while he was smiling. His smile showed his beautiful teeth to his brothers quite manifestly. Once they noticed them, realized that .they were amazingly similar to the teeth of their brother Yusuf

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p: ۵۳۵

(۹۰) قَالُوا أَءِنَّکَ لأَنتَ یُوسُفُ قَالَ أَنَاْ یُوسُفُ وَهَذَا أَخِی قَدْ مَنَّ اللّهُ عَلَیْنَآ إِنَّهُ مَن یَتَّقِ وَیَصْبِرْ فَإِنَّ اللّهَ لاَ یُضِیعُ أَجْرَ الْمُ-حْسِنِینَ

۹۰. “They said: ‘Are you indeed Yusuf?’ He said: ‘(Yes), I am Yusuf and this is my brother. Allah has been indeed gracious to us. Verily whoever keeps from evil and is patient (is always rewarded) for verily Allah does not waste the reward of the righteous’.”

Commentary: verse ۹۰

The more the time passed the more the brothers were astonished at why the ‘Aziz wept upon their father’s letter and how he knew the story of Yusuf. They thought his feature was very alike to that of Yusuf; perhaps he was the same Yusuf. They decided to ask this question from him. If he was not Yusuf they would not be considered as mad; but if he was Yusuf what they could do with shame.

Excitement had encompassed them thoroughly. At last, they broke their silence by asking whether he was Yusuf. The verse says:

“They said: ‘Are you indeed Yusuf?’ …”

What happened here in this scene? Which painter can draw in a painting the feature of shame, happiness, weeping, and embracing? Only Allah knows it and none else.

The conditions should be in a state that people ask, and the stimuli increase in them for development and guidance. The stimulus for research and questions ceaselessly increase in Yusuf’s brothers. They said to themselves why he persisted on bringing Benjamin with them. Why was the king’s cup found in the loads? Why did he return their money first time they bought wheat? Where from did he know the story of Yusuf?

Would he not give them wheat again? When this excitement went to its climax, they asked him whether he was Yusuf and he answered: 'Yes'.

Imam Ṣādiq (a.s.) said: "There is indeed a course of Yusuf in Haḍrat Ghā'im (a.s.)... People will not recognize him (a.s.) until when Allah will allow him to introduce himself."(١)

Explanations:

١. The length of time in history containing bitter and sweet events can change the relations and comprehensions and cognitions.

٢. It is true that the people's obligation is bitter, but the obligation of Allah is sweet.

٣. The men of Allah believe that all bounties belong to Him.

۴. Patience and virtue pave the ground for one's honor.

۵. Allah's grace is wisely distributed and is allocated according to the well established criteria.

۶. That person is eligible for an administrative position and who must have passed the tests of crises, jealousies, titles, lusts, humiliations, imprisonments, and slander.

٧. One must make use of sensitive periods to inform and propagate. Once the brothers' sense of shame was aroused because of their wrong deeds, they were most ready to accept Yusuf's remarks.

٨. One of the Divine ways of treatment is the bestowal of power in government upon the righteous people.

١- Bihār-ul-'Anwār, vol. ١٢, p. ٢٨٣

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(۹۱) قَالُوا تَاللَّهِ لَقَدْ ءَاثَرَكَ اللَّهُ عَلَيْنَا وَإِن كُنَّا لَخَاطِئِينَ

۹۱. "They said: 'By Allah! Allah has indeed preferred you above us, and we certainly have been guilty.'"

Commentary: verse ۹۱

The Arabic term /'īθār/ means: 'accepting other people's superiority over oneself'. Because of their wrong way of thinking, such as saying "We are a (strong) group"(۱), they did wrong things like throwing Yusuf down the well. Allah made them so exasperated that they had to beg in order to fill their stomachs and only after this were they ready to confess that their plans were in ruins and they could see the reality of their wrong thinking. The verse says:

"They said: 'By Allah! Allah has indeed preferred you above us, and we certainly have been guilty.'"

The brothers had sworn on several occasions employing the holy phrase /tallah/. When the cup was discovered they swore to Allah that they had not come to that land to commit theft or any other kind of corruption.(۲)

Swearing to Allah, they told their father that he was always repeating the name of Yusuf,(۳) and by doing so he showed his extreme love towards him being in his ancient error.(۴) Now they swore Yusuf was superior to them.(۵)

Of course the brothers could not look Yusuf in the eyes because of their shame, and they were probably worried whether or not their crimes would be forgiven.

۱- The current Sura, verses ۸ and ۱۴

۲- Ibid, verse ۷۳

۳- Ibid, verse ۸۵

۴- Ibid, verse ۹۵

۵- Ibid, the verse under discussion

(۹۲) قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ

He said: 'There is no reproach against you this day. Allah may forgive you; and He " .۹۲
".'(is the most Merciful of the merciful (ones

Commentary: verse ۹۲

The Arabic term /taθrīb/, mentioned in this verse, means 'to scorn, to count something
'.sin, and as much blameworthy

At the time of the conquest of Mecca, the pagans had sought refuge in the Ka'bah. 'Umar on that occasion said: "We shall take revenge today!" However the Prophet (p.b.u.h.) replied: "Today is the day of blessings". Then he asked the pagans what they
.thought

They said that they believed that all would be good, that the Prophet was their sublime brother. The Prophet (p.b.u.h.) said that his words that day were the same as
:those of Yusuf. Here is the word of Yusuf

"... .He said: 'There is no reproach against you this day "

(Umar then replied that he was ashamed of himself for what he said.(۱'

Ali (a.s.) said: "When you gain power over your adversary pardon him by way of
(thanks for being able to overcome him."(۲

The traditions say that the heart of a youth is more lenient than that of an old person, and the immaculate Imam, narrating this verse has said that since Yusuf was young,
.he soon forgave his brothers

Yusuf did not expect the shameful state of his brothers to continue at the time of his
success in particular, and to reassure

Tafsīr-i-Qurtubī -۱

Nahjul-Balaqah, saying No. ١١ -٢

them, he immediately said that they would not be threatened or blamed on that day, and they would not feel grief or sorrow due to the past. Not only did he declare that he had forgiven them but he also informed them that the right of Allah was forgivable, as :well, by means of that regret and remorse. He added

".'(Allah may forgive you; and He is the most Merciful of the merciful (ones ..."

This incident illustrates Yusuf's greatness for not only did he spare his own right, but as far as the Divine right was concerned, he reassured them that Allah was .Compassionate and Merciful

:Explanations

.Tolerance is an important instrument of administration .۱

One must learn from Yusuf's humanity and generosity for he not only overlooked .۲ .his own right but he also went out of his way to secure Allah's pardon for his brothers

Men of Allah are in the habit of pardoning once they are at the climax of their power .۳ .and glory

Allah's pardon can also extend to include those who had for years been giving .۴ .trouble to two of His prophets, Yusuf and Ya'qūb

Once the servant of Allah forgives what can one expect Allah to do? He is the Most .۵ !Forgiving of all

.To forgive those who are ashamed is the very habit of the Divine Being .۶

To attribute Allah as the Most Forgiving and as the Most Merciful of the merciful .۷ .ones is the ritual for the process of prayer and repentance

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(۹۳) اذْهَبُوا بِقَمِيصِى هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِى يَأْتِ بَصِيراً وَأْتُونِى بِأَهْلِكُمْ أَجْمَعِينَ

۹۳. "Go with this shirt of mine and lay it on my father's face, he will (again) be able to see; and bring me your family all together."

Commentary: verse ۹۳

This shirt has been mentioned in several occurrences of the story of Haḍrat Yusuf.

A – At first the brothers had stained the shirt of Yusuf with fake blood and took it to his father, claiming that the wolf had eaten him.(۱)

B – A shirt was torn from the back and was instrumental in identifying the offender.(۲)

C – A shirt caused Ya'qūb to regain his eyesight. The verse says:

"Go with this shirt of mine and lay it on my father's face, he will (again) be able to see; and bring me your family all together."

We see that Yusuf's shirt on the face of a blind man can make him regain his sight, therefore, one can hope to be cured by whatever is in contact with the men of Allah, such as their mausoleums, courtyards, houses, doors, the earth, the walls, clothing, and anything else.

We have already been covering the stages in which Yusuf was recognized, their apologies to him, the pardon he granted

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۱- The current Sura; verse ۱۸

۲- Ibid, verse ۲۷

and his request for Divine forgiveness; but the father's blindness, which had been a clue to the brothers' crime, was still outstanding. We have the solution to this problem in this verse. Incidentally, the traditions say that Yusuf said: "The person who takes my shirt to my father must be the same one who had taken my blood stained shirt to ".him, so that he may rejoice after having been saddened by it

The traditions say that Yusuf seated all his brothers next to him every day and night for their meals and they always felt ashamed. So they sent him a message saying that they wanted to have their meals separately since looking at his face made them feel ashamed. Yusuf answered: "I take pride in sitting next to you and having my meals .with you." One could only say: 'Allah is the greatest' for such a magnitude of spirit

:Explanations

۱. Taking recourse to objects, which are somehow associated with men of Allah, is .permitted. Yusuf's shirt, for example, makes a blind man regain his eyesight

۲. He who fights against his carnal desires and passions, even his clothing becomes .sacrosanct and sanctified

۳. There is no age limit for performing miracles and wonder workings by a saint.

۴. Yusuf was knowledgeable about the invisible world, otherwise, how could he know ?that the shirt could cure his father's blindness

۵. Affluent children ought to provide for their less well to do relatives especially their .elderly parents

۶. Social conditions leave their impact on the performance of one's duties.

۷. One must take care of one's family, in Yusuf's case, he had to look after his family in .order for them to come to Egypt

.Attending to one's relatives is a necessity once one fully observes the rights of others

Migration and changing one's residence have many effects, one of which is that it .۸ .removes sad and bitter memories

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p: ۵۴۳

Section ۱۱

Point

Jacob Goes to Yusuf

Joseph receives his parents and relates to them the bounties of Allah bestowed upon .him and his experiences in Egypt

(۹۴) وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّى لأَجِدُ رِيحَ يُوسُفَ لَوْلآ أَن تُفَنِّدُونِ

And when the caravan set out (from Egypt to Kan'ān), their father said: 'Verily I " .۹۴ ".'perceive Yusuf's scent, unless you think me doting

Commentary: verse ۹۴

Finally, Allah's grace became manifest. Beside them with joy, Ya'qūb's sons took the shirt and headed for Kan'ān. When the caravan departed from Egypt, their father said that he perceived Yusuf's scent while people around him would not believe him. The :verse says

And when the caravan set out (from Egypt to Kan'ān), their father said: 'Verily I " ".'perceive Yusuf's scent, unless you think me doting

:Explanations

The Qur'ānic term /faṣalat/ means 'distance' and /fasalati l'īru/ here means that the caravan distanced itself from Egypt. The term /tufannidūn/ is derived from /fanida/ meaning the lack of ability to think and absence of wisdom. Ya'qūb was worry about the people around him who might attribute him silly, so he said: Perhaps the 'scent of Yusuf ' implies some

fresh news from Yusuf. This issue is being discussed in scientific circles today as 'telepathy' which means the transfer of thought to others in far distant places. That is, those who are closely related with each other, or who have extrasensory perception, .can receive direct messages from someone else from a very long distance away

Someone said to Imam Bāqir (a.s.): "Sometimes, I feel terribly sorry for no reason in such a way that those around me perceive it." The Imam responded: "Muslims are all created out of the same core and nature, and when a serious accident occurs to one, ".someone else feels sorry in another land and place

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(۹۵) قَالُوا تَاللَّهِ إِنَّکَ لَفِی ضَلاَلِکَ الْقَدِیمِ

".'They said: 'By Allah! you are in your ancient error " .۹۵

Commentary: verse ۹۵

Those with Ya'qūb, who normally were the spouses of his children, his grand sons and grand daughters, and other members of his extended family, had long since given up Yusuf for dead and thought this new assertion by Ya'qūb was nothing but his refusal to face reality. In fact they probably thought he was having delusions when he said that he perceived the scent of Yusuf. That was why, addressing him, they seriously :and rudely said he was in his old error. The verse says

".'They said: 'By Allah! you are in your ancient error "

It becomes evident that 'persisting in his old error' does not mean error in belief. On the contrary, it means being in error in refusing to recognize what they perceived as .the reality about Yusuf

However these meanings show that they behaved unto that old great prophet very rudely and boldly. Once they remarked their father had been in a manifest aberration, :and here they told him

".'you are in your ancient error ..."

They were unaware of the intimacy and sincerity of the old man of Kan'ān, and regarded him as not being as enlightened and illuminated as them. They did not think .that future events might be as clear to him as a reflection in a mirror

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(۹۶) فَلَمَّآ أَن جَآءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيراً قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّى أَعْلَمُ مِنَ اللَّهِ مَا لاَ تَعْلَمُونَ

۹۶. "Then, when the bearer of the good news came, he cast it (the shirt) on his (Jacob's) face and (forthwith) he regained his sight. He said: 'Did I not tell you I know from Allah what you do not know?'"

Commentary: verse ۹۶

After a number of difficult nights and days, one day Ya'qūb heard a loud voice proclaiming that the caravan of Kan'ān had just arrived from Egypt. Unlike the previous occasion, the brothers arrived in joyous spirits and went straight to their father's house. Before anybody else, Bashīr, 'the bearer of good news', came up to the old grieving man and placed the shirt over his face. Ya'qūb was unable to see the shirt, but just before it was placed on his face, he sensed the familiar scent of his Yusuf. A wonderful excitement overwhelmed the old man, the scent intensified when the shirt fell on his face, and suddenly he felt his eyes were opened and he was able to see. The world, with all its beauties, was once again before his eyes; as the Qur'ān says:

"Then, when the bearer of the good news came, he cast it (the shirt) on his (Jacob's) face and (forthwith) he regained his sight. ..."

The brothers and their entourage burst into tears of joy and he, with a decisive tone, told them:

"...'Did I not tell you I know from Allah what you do not know?'"

If the purpose of the Qur’ān that says ‘his eyes turned white’ is a decrease and diminishing of the eyesight, then the term /baṣīran/ means illumination, and it indicates that sadness and joy both leave an impact on one’s sense of vision. However, if the intent of the verse is a complete blindness, which can be inferred from the literal view of the verse, then the Qur’ānic phrase which says ‘and (forthwith) he regained his sight’ would imply that the return of his eyesight was a miracle that the Qur’ān proves it.

Explanations:

1. The knowledge of the prophets has its origin in the Divine knowledge.

2. The prophets trust the promises of the Almighty as the Divine Will rules over all natural laws.

3. The clothing and the belongings of men of Allah can have an impact over some other beings.

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(۹۷) قَالُوا يَآ أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَآ إِنَّا كُنَّا خَاطِئِينَ

".'They said: 'O' our father! Ask forgiveness of our sins for us, verily we were guilty " .۹۷

Commentary: verse ۹۷

This amazing miracle made the brothers think deeply about their dark past. In so doing they regretted their past misdeeds and asked their father to seek forgiveness :for their sins. The verse says

".'They said: 'O' our father! Ask forgiveness of our sins for us, verily we were guilty "

This is a good lesson for us; that we must always think of reforming ourselves and .compensate for our past mistakes. We are all sinners and offenders

We should also take note that it is permissible to appeal to the men of Allah to ask .forgiveness of one's sins

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(۹۸) قَالَ سَوْفَ أَسْتَغْفِرُ لَكَمْ رَبّى إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

He said: 'Soon I will ask forgiveness for you from my Lord; He is the Forgiving, the " .۹۸
".'Merciful

Commentary: verse ۹۸

The great old man, who possessed a magnanimous spirit and with immense generosity, refrained from blaming them; instead he promised them that he would :soon ask forgiveness for them from Allah. The verse says

"... ;He said: 'Soon I will ask forgiveness for you from my Lord "

It has been mentioned in some Islamic traditions that Ya'qūb's (a.s.) aim was to postpone acting upon their request until dawn the next Friday when would have been a more appropriate time for the acceptance of prayers and repentance. Ya'qūb hoped that Allah would accept their repentance and overlook their sins, for Allah is :Compassionate and Kind as the verse states

".'He is the Forgiving, the Merciful ..."

This verse and the verse before it show that asking a third party to ask forgiveness from Allah for oneself not only is not incompatible with monotheism, but also provides .a way to merit Allah's approbation

Otherwise, how would it be possible that prophet Ya'qūb (a.s.) could accept his sons' request to seek forgiveness for them from Allah? There is a light at the end of the .tunnel

These verses teach us that no matter how hard and painful one's difficulties might be, and how limited and insufficient the apparent means and the possibilities might seem, one must not feel removed from hope in Allah's grace and favor. In this

story, Allah made a blind man regain his eyesight with a shirt and made the smell of that shirt travel a long distance, He enabled someone lost to return home after long years of separation, and healed the wounds of broken hearts can also remove the grave pains and difficulties.

Yes, in this story and historical event, there lies the great lesson of Unity and theology proving that nothing is difficult and complicated for the Will of Allah.

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(٩٩) فَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَى إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَآءَ اللَّهُ ءَامِنِينَ

Then when they entered unto Yusuf, he lodged his parents with him and said: “ .٩٩ ”.’‘Enter Egypt, Allah willing, (all) in security

Commentary: verse ٩٩

:The End of Yusuf and His Brothers

The family, in response to Yusuf’s invitation, and after much preparation, traveled to Egypt. Ya‘qūb was riding to the destination while his lips were busy calling Allah and thanking Him. This journey, unlike the previous ones, was free from all kinds of troubles, and those troubles could not even be compared to the remarkable gains which awaited them at the end of the journey. The very thought of joining Yusuf made the trip easy for them so much so that a painful thorny path would seem as if it had been paved with velvet. Soon when the oases of Egypt came into view, they were .finally there

Typical of the style of the Qur’ān, it skips over the details which we fill in by means of the traditional narrations and by our own imagination, and simply says that they :entered into the presence of Yusuf. The verse says

”... Then when they entered unto Yusuf, he lodged his parents with him “

When they arrived at his palace, and Yusuf embraced his parents, this was the sweetest moment in Ya‘qūb’s life. It was a meeting that had come about after many years of separation. Every moment of this meeting and embracing Ya‘qūb and Yusuf was so exciting that only Allah knows what happened

and none else. In these sweet moments of reunion, then, only Allah knows the .intensity of the bliss shared between the father and his beloved son

Yusuf told every one to enter the land of Egypt and assured them that they would be :safe and secure there. The verse continues saying

".'and said: 'Enter Egypt, Allah willing, (all) in security ..."

One can conclude from this statement that Yusuf had come out of the gates of the town to welcome his parents. Perhaps the sentence 'they entered unto Yusuf' means that he had ordered tents to be erected there to receive and entertain preliminarily .his parents before they entered the town

:Explanations

١. It is difficult, of course, to describe this part of the story. Yusuf had arranged some tents outside the city and waiting for his parents to come and that he would bring .them respectfully into Egypt

It was natural that in Kan'ān, when Yusuf's parents and brothers were preparing themselves for the journey, people there had a very happy time. They saw that by receiving the good news of Yusuf's safety, and in the case that Ya'qūb had regained his eyesight, how joyful were the family setting off to meet Yusuf. These people were also happy that Yusuf had become a treasurer and governor in Egypt and especially .that, by sending wheat for them in the course of famine, he had supported them

٢. One can conclude from the Arabic term /abawayh/ (his parents), that Yusuf's .mother had also been alive at the time

Some narrations say that Ya'qūb insisted and swore that Yusuf would recount his own story for him. As Yusuf began

telling his story of how his brothers had taken him near the edge of the well and took off his shirt while threatening him, Ya‘qūb fainted. When he recovered, he again asked him to continue, but Yusuf swore by Abraham, Ishmael, and Isaac (a.s.) and begged his father to spare him from telling it, and Ya‘qūb accepted.(۱)

By the way, it is worthy to note that social posts and ranks should not cause us to be heedless of respecting our parents in any condition.

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۱- Majma‘ ul Bayān.

(١٠٠) وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّداً وَقَالَ يَآ أَبَتِ هَـٰذَا تَأْوِيلُ رُؤْيَايَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّى حَقّاً وَقَدْ أَحْسَنَ بِى إِذْ أَخْرَجَنى مِنَ السِّجْنِ وَجَآءَ بِكُم مِّنَ الْبَدْوِ مِن بَعْدِ أَن نَّزَغَ الشَّيْطَانُ بَيْنِى وَبَيْنَ إِخْوَتِى إِنَّ رَبِّى لَطِيفٌ لِمَا يَشَآءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

١٠٠. "And he raised both his parents upon the throne, and they fell down prostrating before him, and he said: 'O' my father! This is the interpretation of my dream of aforetime! My Lord has made it come true; and He was indeed kind to me when He brought me out of the prison, and He brought you out of the desert (of Kan'ān into Egypt) after Satan had made strife between me and my brothers. Verily my Lord is Benignant unto what He wills. Verily He is indeed the All-Knowing, the All-Wise.'"

Commentary: verse ١٠٠

When he seated his parents on the throne, the magnitude of the Divine Grace and the profundity of such favors and blessings left such an impact upon his parents and brothers that they went into a state of prostration before him. The verse says:

"And he raised both his parents upon the throne, and they fell down prostrating before him, …"

Certainly prostration, implying worship, belongs only to Allah alone. Some Islamic traditions state that this prostration

had been done as obedience and worship unto Allah as well as an act of respect towards Yusuf.

At this point he told his father that the meaning of his dream had now become clear, the dream of the sun, the moon and the eleven stars all prostrating before him were now represented by his parents and his eleven brothers prostrating before him. The :verse says

and he said: 'O' my father! This is the interpretation of my dream of aforetime! My ..." Lord has made it

"... ;come true

But even in the midst of triumph and glory, Yusuf never forgot Allah's mercy upon him; he recounted all of his troubles and how Allah had always helped him overcome :them. The verse says

and He was indeed kind to me when He brought me out of the prison, and He ..." brought you out of the desert (of Kan'ān into Egypt) after Satan had made strife "... .between me and my brothers

Interestingly enough, he did not mention his sojourn in the well; perhaps it was because he did not want to embarrass his brothers. All these favors and graces have their origin in Allah, for Allah is the source of Grace and He bestows his favors whenever and upon whosoever He wants. He administers all the affairs of His subjects and helps them to solve their problems. He knows those who are in need and :who merits his favor, for He is knowledgeable and wise. The verse says

Verily my Lord is Benignant unto what He wills. Verily He is indeed the All-knowing, ..." ".'the All-Wise

:Explanations

١. The Arabic term /'arš/ lexically means the throne on which a sultan or ruler is seated. The term /xarrū/ means throwing oneself upon the earth, while the term /badw/ means

.’oasis, desert’ and /nazaqa/ means ‘initiating a task with intention of corruption‘

۲. The Qur’ānic term ‘Latīf’ is one of Allah’s names which implies that His power permeates into all complicated matters and its relevance to this verse is the fact that there were complications in Yusuf’s life which could only have been solved by Allah’s .Power alone

۳. Yusuf became like the Ka‘ba for them, and his parents and his brothers prostrated before him for the sake of Allah. Were this prostration for other than Allah (s.w.t.), it would have been an act of polytheism, however, Ya‘qūb (a.s.) and Yusuf (a.s.), who .were two of Allah’s prophets, would not support such a forbidden act

:Messages to Remember

۱. No matter in what position you are in, you should regard your parents as superior to .yourselves

۲. Men of Allah regard entering and leaving prison as a monotheistic circle and a .theological gesture

۳. All bitter and sweet events take place in accordance with Divine Knowledge and .Wisdom

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(۱۰۱) رَبِّ قَدْ ءَاتَيْتَنِى مِنَ الْمُلْكِ وَعَلَّمْتَنِى مِن تَأْوِيلِ الْاحَادِيثِ فَاطِرَ السَّمَاوَاتِ وَالأَرْضِ أَنتَ وَلِيِّى فِى الدُّنْيَا وَالأخِرَهِ تَوَفَّنِى مُسْلِماً وَأَلْحِقْنِى بِالصَّالِحِينَ

۱۰۱. " O my Lord! You have given me to rule, and have taught me the interpretation of dreams. (O!) Originator of the heavens and the earth! You are my Protector in the world and the Hereafter. Cause me die a Muslim (in submission (unto you) and join me with the righteous."

Commentary: verse ۱۰۱

When they witness their own glory and power, the men of Allah are at once reminded of the Almighty.

They are aware that everything that exists has its origin in Him.

Turning to the true Proprietor, the everlasting Benefactor, Yusuf gave thanks to Almighty Allah for bestowing upon him great political power, and the science of dream interpretation. This science had created tremendous changes in his life and that of the majority of His subjects and what a profound science it is! The verse says:

" O my Lord! You have given me to rule, and have taught me the interpretation of dreams. …"

It is Allah Who created the heavens and the earth and it is for this reason that everything is humble when facing Him; He is our Guardian and our Protector in this world and in the world Hereafter. Yusuf continues his plea to Allah saying:

"… (O!) Originator of the heavens and the earth! You are my Protector in the world and the Hereafter. Cause me die

".a Muslim (in submission (unto you) and join me with the righteous

:Explanations

It is a Divine prerogative to bestow sovereignty upon someone. Therefore, one .١ should not consider one's sovereignty as a consequence of one's own initiative, thinking, power, allies, or one's own plan; on the contrary, the Divine will is the root .and the main factor in one's rise to power

Abū Hamzah has said that Ya'qūb (a.s.) lived for ١۴٧ years and he was ١٣٠ years of .٢ age when he called upon Yusuf in Egypt and stayed there for ١٧ years. Ibn Ishaq has said that when Ya'qūb died, his body was placed in a casket made of Ebony wood and taken to the city of Bayt ul Muqaddas (Jerusalem). After burying his father there, .Yusuf returned to Egypt in accordance with the will of that great man

He lived for ٢٣ years more after his father died. He was the first Messenger of the Children of Israel. He stated in his will that he would be buried near the grave of his fathers. Some have said that he was buried in Egypt until Moses (a.s.) brought his .remains with him and buried them near the tomb of his father

It is said that the position of prophecy was accorded to Robil after him and Yahuda .acceded to the rank after the latter's term

In the Book, An-Nubuwwah, Muhammad ibn Muslim, is quoted as saying: "I asked Imam Bāqir (a.s.) who was /ḥujjah/, Allah's Authority on the earth at that time? Was it Ya'qūb or Yusuf? He answered that Ya'qūb (a.s.) was, and Yusuf was the sovereign. When Ya'qūb passed away, Yusuf laid him in a casket, brought him to Damascus, and buried him in Bayt ul Muqaddas, and then Yusuf became the Authority of Allah after Ya'qūb. I asked if Yusuf was a prophet and a messenger of Allah as well. He answered: "Yes, have you not heard what

Allah, the Glorious and the Magnanimous has said: meaning: 'Yusuf came to you (previously along with evidences'?" (١)

Imam Ṣādiq (a.s.) is narrated to have said: "When Yusuf went to prison, he was twelve years old. He remained in prison for ١٨ years and he lived for ٨٠ years after his release from prison which amounts to a total of ١١٠ years. And as Allah the Almighty destined him to pass away in Egypt, he was put into a casket made of marble and was buried in the middle of the Nile River. The reason why he was buried in such a way was because the people of Egypt started to vie with each other to bury him in their own quarter of the city and hence benefit from the blessings of the presence of such a .pure body among them

Thus it was considered more appropriate to bury the body in the middle of the Nile River, making it possible for the river water to flow over it and allow all the inhabitants .to benefit from it

This tomb remained in the Nile River until the time of Moses (a.s.) when he took it out .of the Nile and out of Egypt with himself

:A closer look at a few of the previous verses would reveal the following points of note

?Is prostration allowed to other than Allah -١

As we discussed a foretime, regarding issues relating to the prostration of the angels to Adam; prostration can signify worship which in this case is particular to Allah, and it is not allowed for anyone in any religion to worship any being other than Allah. The monotheism of worship is an important part of general monotheism about which all .prophets had a similar message and outlook

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.Sura Ghāfir, No. ٤٠ verse ٣٤ -١

Therefore, from this particular point of view, prostration must only be for Allah the same Allah Who had accorded so many favors and sovereignty to Yusuf, and who removed all of Ya‘qūb’s difficulties. However, although prostration can be for Allah’s sake, in the case of Yusuf it could also have been a sign of glorification and respect for Yusuf as well, because it had been performed in view of the grandeur of the favours which Allah had bestowed upon him. From this point of view, the Arabic pronoun /lahū/ meaning ‘before him’ in the phrase: “and they fell down prostrating before him” which .definitely refers to Yusuf is compatible with this meaning

Another way of looking at it is that prostration in its broad meaning indicates humility or modesty, and is not always used according to its prevalent meaning as worship, .rather it sometimes can refer to a very profound type of respect

.Social security is a great blessing from Allah -٢

Among all the merits and bounties of Egypt, Yusuf Pointed out the bounty of security. This shows that the bounty of security is the root of all merits. It is indeed true because when security disappears other material and spiritual subjects of welfare will be in danger. When an environment is not secured, neither worshipping Allah is possible, nor is life with honesty and free mind, nor struggle and effort and endeavour .for progression and social aims

This phrase may be; however, an illusion to this fact that Yusuf wanted to say that the land of Egypt, where he was governing, was not any more the former country of .Pharaoh

Those despotic behaviours, crimes, exploitations, cruelties and tortures had been .disappeared. It was a completely secured site

.The important position of knowledge -٣

At the end of the holy verse, Yusuf once again stresses the importance of the science of dream interpretation and

compares it with the sovereignty bestowed upon him. He finally concludes that knowledge, even such a science as dream interpretation has a great impact even on .such matters as political rule

Man can undergo a great deal of changes throughout his lifetime. However, the last -۴ years are the milestones in one's life, because it marks the conclusion of one's life, and the final judgment depends on it. Therefore, faithful and conscious people always ask Allah to illuminate the last years of their lives and Yusuf did as such saying: "... "!Cause me die a Muslim (in submission unto You), and join me with the righteous

?Did Yusuf's Mother Come to Egypt -۵

One can well conclude from the above verses that Yusuf's mother was still alive at that time and that she came to Egypt along with her husband and her sons. To compensate for this blessing she prostrated. However, some commentators insist on the matter that his mother, Rail (Rāhīl), had already passed away and it was his aunt who came to Egypt and had substituted for his mother. Nevertheless, in the Torah it (says that Rail passed away after giving birth to Benjamin.(۱

This conclusion can also be drawn from other narrations such as those narrated by Wahab ibn Bunyah and Ka'b ul Akhbār both of which have been apparently taken .from the Torah

Anyway, we cannot explain away or interpret the verses of the Qur'ān at face value which say that Yusuf's mother was alive that day and this fact should not be .overlooked without adequate justification

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The Torah, Genesis, Chapter ۳۵, No. ۱۸ says: "And it came to pass, as her soul was in -۱ departing, (for she died) that she called his name Ben-oni: but his father called him .Benjamin

(١٠٢) ذَلِکَ مِنْ أَنْبَآءِ الْغَیْبِ نُوحِیهِ إِلَیْکَ وَمَا کُنتَ لَدَیْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ یَمْکَرُونَ

١٠٢. " That is of the news of the Unseen (which) We reveal to you (O' Prophet); and you were not with them (the brothers of Joseph) when they agreed upon their plan and they were plotting."

Commentary: verse ١٠٢

After winding up the story of Yusuf, with all its didactic lessons and precious conclusions and without any extravagant and historical superstition, the Qur'ān, addressing the Prophet (p.b.u.h.), says that this information was news from the invisible world which Allah had revealed to him, because he was not there to witness the most secret and detailed thoughts and behaviors that they had occurred, such as the secret plotting of the brothers against Yusuf and their attempts to deceive their father. The verse says:

" That is of the news of the Unseen (which) We reveal to you (O' Prophet); and you were not with them (the brothers of Joseph) when they agreed upon their plan and they were plotting."

Therefore, it was only revelation of Allah which informed him of such important news.

This statement makes it clear that though the story of Yusuf has been mentioned in the Torah, and naturally the people of Arabia, more or less, knew something about it, but they never knew the whole event properly and in detail, even what was said in private meetings has not been free from additional matters and superstitions.

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(۱۰۳) وَمَآ أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ

And most people will not believe, though " .۱۰۳

".you desire it

Commentary: verse ۱۰۳

The Arabic term (ḥaraṣa) refers to an intense desire for something and the struggle to attain it. The prophets were zealous, sympathetic, and eager in their efforts to guide others to the Right Path and the fact that people did not accept the faith does not imply that the prophets had failed or that they had any shortcomings. This refusal is due to man's liberty and freedom of choice itself which he employs in his reluctance to accept the faith. Therefore, most people have been repeatedly criticized by the :Qur'ān from the ideological and religious perspective. The verse says

".And most people will not believe, though you desire it "

However, receiving these clear signs revealed and hearing these divine admonitions all people must believe and return to the right path, but in spite of the desist of the .Prophet, most of them do not believe

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(۱۰۴) وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلاَّ ذِكْرٌ لِلْعَالَمِينَ

And you do not ask them for any reward for it; it (the Qur'ān) is no other than a " .۱۰۴
".reminder for all mankind

Commentary: verse ۱۰۴

In this verse the Qur'ān refers to the fact that mankind has excuse and no real reason to reject the call of the Prophet because of the obviousness of the message, he also does not require any reward for delivering it to them, which indicates that he has no personal ulterior motives and there is no heed for him to fabricate the text of his :message. The verse says

"... ;And you do not ask them for any reward for it "

This is a universal call and a reminder to the people of the world, at the same time, it is a table spread for princes and the paupers alike, indeed for all human beings. The :verse says

".it (the Qur'ān) is no other than a reminder for all mankind ..."

Generosity is one of the signs of a sincere believer. He expects no reward or thanks .from anyone

:Certainly, the Qur'ān is a reminder because

.It reminds one of His blessings and attributes .۱

.It reminds one of his past and his future .۲

.It reminds one of the fall, the collapse, as well as the glory of human societies .۳

.It reminds one of the Day of Resurrection and its stages .۴

.It reminds one of the magnitudes of existence .۵

.It reminds one of the lives of historical personages .۶

The Qur’ānic sciences and its ordinances are facts which must be learned and always kept in mind, because the Qur’ānic term /ǒikr/ is called to a knowledge which exists in .mind and one does not neglect it

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Section ۱۲

Point

Histories of the Ancient people

Serve as a Lesson

People turn away from the Truth in spite of the abundant signs of Allah in the heavens and the earth – People are warned of Wrath of Allah – The histories of the ancient .people serve as a lesson for those who can understand

(۱۰۵) وَكَأَيِّن مِنْ ءَايَةٍ فِى السَّمَاوَاتِ وَالأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ

And how many a sign there is in the heavens and on the earth which they pass " .۱۰۵ ".by while they turn away from it

Commentary: verse ۱۰۵

They have been misled for their eyes are not open and their ears do not hear. Thus they disregard and turn away from the many signs of Allah which are in the heavens .and on the earth as if they were nonexistent

They do not realize the Divine implications associated with all those events which they experience in their everyday lives and see with their own eyes, such as the profound system at work in the sunrise and the sunset, the dynamism of the everyday lives of plants, birds, insects, and human beings, the flow of streams and rivers, the submission of all of creation to laws and commands, and finally, the universal plan and purpose inherent in the entirety of existence, written, as it were merely drawings on .its doors and walls

This verse was probably revealed to the Prophet (p.b.u.h.) in order to soothe him. Every authentic leader and Imam

would naturally be concerned and saddened if his call to the people was ignored. Such needless people always see the signs of Allah's power and wisdom in nature and in creation and are not mindful about them for one minute. They witness earthquakes, solar and lunar eclipses, thunder and lightning, the revolution of the stars and the galaxies, and still pay no attention to them in their minds. The verse says:

"And how many a sign there is in the heavens and on the earth which they pass by while they turn away from it."

Explanations:

1. The purpose of man "passing by" the Divine signs is for him to observe them.

2. The objective of man 'passing by' the signs is the motion of the Earth which makes it possible for man to observe astronomical phenomena in the skies.

3. Some verses have indirectly predicted that man would bring outer space under his control.

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(۱۰۶) وَمَا يُؤْمِنُ أَكْثَرُهُم بِاللَّهِ إِلاَّ وَهُم مُّشْرِكُونَ

۱۰۶. "And most of them do not believe in Allah except that they associate others (with him)."

Commentary: verse ۱۰۶

This verse indicates that most of those who claim to be believers in Allah in fact associate others with Him, their faith is not pure but mixed with the worship of and reliance upon others.

Imam Riḍā (a.s.) has said that polytheism in this verse does not mean blasphemy and the worship of idols. Rather, it means focusing one's attention on anything other than Allah.(۱)

Also Imam Ṣādiq (a.s.) has said that polytheism in man is more hidden and latent than the movement of black ants on a black stone at night."(۲)

And, in a tradition, Imam Bāqir (a.s.) has said that people are monotheistic in their worship but in their obedience to other than Allah they enter into polytheism.(۳)

In some other narrations, we read that the purpose of polytheism mentioned in this verse is polytheism in regard to favours: for example, when one says that someone else has accomplished his task for him and were it not for his sake, he would have perished; and the like of it.(۴)

A pure monotheist is one who does not have anyone or any object upon which he depends and which occupies a central role in his life, and worship except Allah. His words are for

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۱- Nūr-uth-Thaqalayn

۲- Safīnat ul Bihār, vol. ۱, p. ۶۹۷

۳- Kāfī vol. ۲, p. ۲۹۲

Nūr-uth-Thaqalayn vol. ۲, p. ۴۷۵ -۴

Allah's sake, his deeds are for Allah, whatever he does, he does it having Allah in mind, .and he recognizes no laws except the laws of Allah

To sum up, faith is hierarchical, and pure faith is that which allows no room for .polytheism

:The Signs of a Sincere Believer

۱. He who does not expect a reward or thanks from any one when he spends out something to someone. "...no reward do we desire from you, nor thanks."(۱)

۲. In worship: he will only be subservient to Allah and to no one else. "...and make none sharer to the worship due unto his Lord." (۲)

۳. In propagation of the faith he will not receive rewards from any other than Allah. "... my reward is only with Allah,..."(۳)

۴. In matrimony, he will not fear poverty, and he will marry being confident that Allah is true to His promises. "...if they are needy, Allah will make them free from want out of his grace, ..."(۴)

In his communication with people he will surely be more concerned about satisfying Allah (s.w.t.) than satisfying others. "...Say Allah; then leave them sporting..."(۵)

In fighting the enemy he will fear no one but Allah. "...and do not fear any one but Allah; ..."(۶)

۱- Sura 'Insān, No. ۹۶, verse ۹

۲- Sura Kahf, No. ۱۸, verse ۱۱۰.

۳- Sura Saba', No. ۳۴, verse ۴۷.

۴- Sura An-Nūr, No. ۲۴, verse ۳۲.

۵- Sura Al-Ana'ām, No. ۶, verse ۹۱.

۶- Sura Al-Aḥzāb, No. ۳۳, verse ۴۰.

In love and affection, he will love no one as much as he loves Allah. “…but for those who have faith, their love of Allah is more intensive.”(۱)

In business and commerce he will never forget Allah (s.w.t.). “Men whom neither merchandise nor selling diverts from the remembrance of Allah …”(۲)

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p: ۵۷۰

۱- Sura Al-Baqarah, No. ۲, verse ۱۶۵.

۲- Sura An-Nūr, No. ۲۴, verse ۳۷.

(١٠٧) أَفَأَمِنُوا أَن تَأْتِيَهُمْ غاشِيَةٌ مِنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ

Do they then feel secure from the enveloping punishment coming upon them " .١٠٧ "?from Allah, or the coming of the Hour suddenly, while they are unaware

Commentary: verse ١٠٧

The Qur'ānic noble term /qāšiyah/ means a punishment that encompasses the entire .society or each individual

In this verse, Allah issues a warning to all those who have not yet accepted the faith, and who pass by clear Divine signs and heedlessly overlook it. Such people are polytheists in their deeds and should not consider themselves safe and secure from .the all-encompassing Divine penalty which will suddenly be inflicted upon them

:The verse says

Do they then feel secure from the enveloping punishment coming upon them from " "... ,Allah

The Day of Judgment will suddenly arrive and the Divine great court of justice will be established in order to settle their accounts while they are unaware and ignorant about it. The Divine punishment is all encompassing and there is no possibility for escape, yet they behave as if they were secure from all this. The verse continues :saying

"?or the coming of the Hour suddenly, while they are unaware ..."

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(۱۰۸) قُلْ هَذِهِ سَبِيلِى أَدْعُوا إِلَى اللَّهِ عَلَى بَصِيرَهٍ أَنَاْ وَمَنِ اتَّبَعَنِى وَسُبْحَانَ اللَّهِ وَمَآ أَنَاْ مِنَ الْمُشْرِكِينَ

Say (O' Our Apostle): 'This is my way. I invite to Allah with clear sight, I and " .۱۰۸
".'whoever follows me; and glory be to Allah! And I am not (one) of the polytheists

Commentary: verse ۱۰۸

The way of the Prophet of Islam (p.b.u.h.) is clear and transparent to all those who want to seek guidance, and true guidance comes from Allah, thus his way is a call to :Allah, the only true Reality. The verse says

"... ,Say (O' Our Apostle): 'This is my way. I invite to Allah with clear sight "

Indeed, he does not follow this path without knowledge or by imitation; rather he and those who follow him traverse this path with full knowledge and insight. This verse implies that every Muslim who follows the Prophet (p.b.u.h.) must show the Way of .Allah to others in his words and deeds

This is the path of pure monotheism, the path to Allah the One, Who is free of all :defects and has no partners or companions. The verse says

I and whoever follows me; and glory be to Allah! And I am not (one) of the ... " ".'polytheists

Thus the believer in the One True God cannot and should not be considered as one of .the polytheists

This verse being located within the context of the Sura Yusuf itself indicates that the way of life of the Prophet Muhammad (p.b.u.h.) is not differentiable from that of Yusuf, the great Divine prophet. From the prison he used to call

people to worship the One Allah, and regarded deities other than Him as merely fictitious names which when called upon could not answer, for they are ignorantly .worshipped only through imitation and superstition

:Explanations

The Prophet's way of life is visible and transparent and is the object of attention and .١ .concentration for all those who seek the truth

.A leader must have full insight into everything that is relevant to his position .٢

.A leader's call must be directed towards Allah, not towards himself .٣

Religious propagators and preachers must be sincere and genuine and their .۴ propagation techniques must revolve around making the concept of Allah that is free .of all symbols of polytheism and partnership

Each and every one of the followers of the Prophet must be a propagator and .۵ .preacher calling the people towards Allah with insight

.Incidentally, the basic pillar of Islam is monotheism and the negation of polytheism

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(۱۰۹) وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلاَّ رِجَالاً نُوحِی إِلَيْهِم مِنْ أَهْلِ الْقُرَی أَفَلَمْ يَسِيرُوا فِی الأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَهُ الَّذِينَ مِن قَبْلِهِمْ وَلَدَارُ الآخِرَهِ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلا تَعْقِلُونَ

۱۰۹. "And We did not send (apostles) before you but men from the people of the towns whom We did inspire with revelations. Have they not traveled in the earth and seen what was the end of those who came before them? And certainly the abode of the Hereafter is better for those who are pious. Do you not understand?"

Commentary: verse ۱۰۹

The opponents of the prophets always used to criticize them for being human and therefore not different to those who did not believe. This was also the case with the people who were the contemporaries of our Prophet (p.b.u.h.). They also used to raise such a criticism which this verse answers. The verse does not deny the humanity of the prophets, it affirms that they were men, but men upon whom descended Divine Revelation. These men used to live in the same towns and villages as other human beings, and had social intercourse with them and were well aware of their pains, needs and difficulties. The verse says:

"And We did not send (apostles) before you but men from the people of the towns whom We did inspire with revelations. ..."

All of the history of mankind is the history of sending prophets and their acceptance or rejection by the people to whom they were sent. In this regard the Qur'ān challenges the

skeptical to travel throughout the earth and see the end of those who rejected the :truth. The verse continues saying

Have they not traveled in the earth and seen what was the end of those who came ...“ ”... ?before them

This investigation and research, because its subject is tangible and evident, provides .the best instructive lesson that is available to all and can be experienced by everyone

Compared to this passing and transient world, the Hereafter is more suited to the pious and is better than this world, it is free from troubles and is eternal, and man :would come to this very conclusion if he utilized his intellect. The verse says

And certainly the abode of the Hereafter is better for those who are pious. Do you ...“ ”?not understand

:Explanations

۱. The prophets were human beings like other people in the fullest sense of the word and used to live among them. They were not angels, nor were they seeking after their .own welfare

۲. All the prophets were men for the means of propagation and long arduous travel in .its way can only be accomplished by men

۳. The knowledge of the prophets has been gained through revelation from the .’omniscience of Allah. Technically it has been ‘inspired

۴. The dispatch of the prophets (a.s.) on their mission, the descent of the Divine revelation, and the uprooting of obstinate unbelievers are all examples of the .traditional way of the Divine in history

۵. The polytheists, however, have nothing to gain from their opposition to the prophets. Even in this world they will be surrounded by punishment and pain. However, for the

virtuous people in this world, the Hereafter would be much more than they could have imagined while being in this world.

۶. Wisdom and meditation lead man directly towards the teachings of the prophets.

۷. It is necessary, of course, to preserve historical relics and monuments for the experience and instruction of the future generations.

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(۱۱۰) حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا جَآءَهُمْ نَصْرُنَا فَنُجِّىَ مَن نَّشَآءُ وَلاَ يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُ-جْرِمِينَ

۱۱۰. "Till when the messengers despaired and they (disbelievers) thought they had been told a lie, Our help came to them and We delivered whom We pleased. But Our punishment will not be averted from the guilty people."

Commentary: verse ۱۱۰

Whilst preaching the Divine message, incorrigible and obstinate elements would raise such a hue and cry and put up such an opposition that even the prophets began to despair of ever guiding such ungrateful and ignorant folk and became concerned that the people would take them to be liars. It was at these low moments that Allah would send them His assistance and saved those whom He chose and punished whom He willed. The verse says:

"Till when the messengers despaired and they (disbelievers) thought they had been told a lie, Our help came to them and We delivered whom We pleased. …"

After insisting on doing their evil deeds, after actively resisting the Divine call, and after all the ultimatums delivered to him, when the inveterate sinner is confronted with the Divine punishment, it is impossible for him to avert it by any power. The verse says:

"… But Our punishment will not be averted from the guilty people."

:Some Examples of the despair of the prophets throughout their call

Only a few individuals accepted the faith after Noah had tried for very many years to call the people to the worship of the One True God. Allah told him: 'None of your people will believe except those who have already believed.'(۱)

Noah then, condemning those people which reveal his desperate situation says that no one except immoral, ungrateful children will be born from this generation.(۲)

In the lives and call of the prophets Hūd, Salih, Shu'ayb, Mūsā, and 'Isā (a.s.), one sees .their despair when confronted by the recalcitrance of their enemies

There are many examples where the people suspected the prophets of lying. We read in Sura Hūd, No. ۱۱, verse ۲۷: "...may we think you are liars." And the Pharaoh told Mūsā (a.s.): "Truly, I think that you have been bewitched O Moses!"(۳)

As for Allah's triumph in this state, the Qur'ān also shows that during this state of despair Allah bestows victory over the unbelieving folk, which is a right that Allah has reserved for Himself. In Sura Ar-Rūm, Allah says: "And helping the believers is ever incumbent on Us."(۴)

Elsewhere He says: "We saved Hūd and those who believed with him by a mercy from Us, and delivered them from a harsh punishment."(۵)

With regard to the inexorability of Allah's punishment, we see in Sura Ar-Ra'd, No. ۱۳, verse ۱۱, which implies that when Allah intends evil upon a people, there is no averting .it

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۱- Sura Hūd, No. ۱۱, verse ۳۶.

۲- Sura Noah, No. ۷۱, verse ۲۷.

۳- Sura Al-'Isra', No. ۱۷, verse ۱۰۱.

۴- Sura Ar-Rūm, No. ۳۰, verse. ۴۷.

۵- Sura Hūd, No. ۱۱, verser. ۵۸.

(١١١) لَقَدْ كَانَ فِی قَصَصِهِمْ عِبْرَةٌ لأُوْلِی الأَلْبَابِ مَا كَانَ حَدِيثاً يُفْتَرَى وَلَكِن تَصْدِيقَ الَّذِی بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلَّ شَیْءٍ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ

Indeed in their stories, there is a lesson for the possessors of intellect. It is not an " .١١١ invented tale, but a confirmation of what came before it, and a clear exposition of all ".things, and a guidance and a mercy for people who believe

Commentary: verse ١١١

The Arabic words /'ibrat/ and /ta'bīr/ denote to pass, and the passing from one stage to another. When Yusuf says that this was the interpretation of his dream of old, it .signifies the passing of his dream into reality

And /'brat/ also means passing from what was capable of being seen and heard into a .state where they are not capable of being seen or heard but exist nevertheless

The Qur'ānic term /qaṣaṣihim/ perhaps refers to the story of all the prophets or it probably focuses on the stories of Yusuf, Ya'qūb, the brothers, the 'Aziz of Egypt, and .the bitter and sweet events associated with them told in this story

Anyway, the last verse of this Sura is comprehensive in content dealing with all the issues of this Sura in a concise manner. It tells us that all the stories of the holy Qur'ān, including the story of Yusuf and his brothers as well as that of the prophets, the faithful and the unbelievers, are useful and instructive lessons for all those who .are not afraid to use their minds

These stories teach us about the causes of victory and defeat, success and frustration, happiness and misfortune, and elevation and degradation. Briefly put, they show us what should be of value or should lack value in our lives. However, it is only the /’ulil al bāb/ (the people of understanding) that can learn from the instructive .lessons that are taught

:The Qur’ān says

”... .Indeed in their stories, there is a lesson for the possessors of intellect “

These stories, the Qur’ān adds, have not been fabricated or false. They have been revealed to the Prophet unveiling the true history of past generations which confirm :the original books of the past prophets. The verse says

”... ,It is not an invented tale, but a confirmation of what came before it ...“

Whatever is needed by man and the identification of all those things that are the real .bases of man’s true happiness, have been elucidated in these verses

For this reason the Qur’ān is the source of all guidance for those who seek it and the :source of blessings for all those who are believers. The verse continues saying

and a clear exposition of all things, and a guidance and a mercy for people who ...“ ”.believe

These stories, as instructive and heart rending as they are, are identical with the truth .and there is not the slightest deviation in their authenticity or objectivity

They therefore carry an enormous impact for we know that fables, no matter how .interesting they might be, are not as impressive as true stories

Therefore, it becomes clear how the school of Yusuf, the fighter for holy causes, the abstinent, the champion of faith and virtue, the angel like man, the exemplar of benevolence

and humanitarianism, the man of peace and reform and, finally, the representation of human perfection, is formed.

The godly school represented by this spiritual and political personality, does not only have a beneficial impact upon all social classes, but it can also provide valuable lessons for world leaders as well, saving the political world from lack of faith, mischief, lying, and aggression, leading them towards faith, humanitarianism and virtue, thus guaranteeing world peace and security for all.

We send warm greetings to you O' celestial and heavenly man from the lovers of truth and humanitarianism whose illustrious story has been the center of attention of the entire world. Your life is a torch that leads and directs man towards his true happiness. We who aspire to truth and justice send loving greetings to you, the champion of faith and virtue who did not surrender himself to the illegitimate tendencies of deviants, who was jailed for not having committed any crime, adding another page of pride to the history of enlightened people.

O Allah! bestow upon us open eyes, open ears, and zealous hearts so that we can benefit from the ways of our predecessors to find a path of salvation from the difficulties in which we are immersed.

O Allah! Make us so receptive and kin to be able to see the true end of the life of the former nations who, after victory, painfully defeated because of disunity and that we do not go along the way they went.

O Allah, provide us with such a sincere intention to be able to trample upon our egoistic selves and bestow upon us a wisdom which does not make us arrogant when we are victorious, and bestow upon us such tolerance which would

enable us to leave others to undertake tasks which they are more capable of .performing

Once you bestow these on us, we shall then be able to overcome all difficulties and illuminate the world with the Everlasting Light which shines forth from Islam and the .Qur’ān

O Allah, the Almighty, illuminate our hearts with the light of the Qur’ān and put us in a .position to execute all the commands of the Qur’ān

The End of Sura Yusuf

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قالَ اللّه تَعالى: " يَآ أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِى الأمْرِ مِنْكُمْ "

سوره النساء ۴- الآيه ۵۹

In The Name of Allah, The Beneficent, The Merciful

O you who have faith! Obey Allah, and obey the Apostle, and those charged with "authority among you ..." (Sura Nisa, No. ۴, Verse ۵۹)

Those charged with authority' are only the twelve sinless Imams (a.s.) and, at the time of occultation, Sources of Imitation, who are learned, pious, and just, should be referred to.)

فِى اِكْمـالِ الـدّينِ فِى حَـديثٍ عَنْ جـابِرِ الْجُعْفى عَنْ جـابِرِبْنِ عَبْدِ اللّهِ الْاَنْصارىّ قالَ: قُلْتُ: يا رَسُولَ اللّهِ عَرَفْنَا اللّهَ وَ رَسُولَهُ، فَمَنْ اُولُوالْاَمْرِالَّذينَ قَرَنَ اللّهُ طاعَتَهُمْ بِطاعَتِكَ؟ فَقالَ (ص) هُمْ خُلَفائى يا جابِرُ، وَ اَئِمَهُ الْمُسْلِمينَ مِنْ بَعْدى؛ أَوَّلُهُمْ عَلِىُّ بْنُ اَبى طالِبٍ، ثُمَّ الْحَسَنُ وَ الْحُسَينُ، ثُمَّ عَلِىُّ بْنُ الْحُسَينِ، ثُمَّ مُحَمَّدُ بْنُ عَلِىٍّ الْمَعْرُوفُ فِى التَّوْراهِ بِالْباقِرِ، وسَتُدْرِكُهُ يا جابِرُ، فَاِذا لَقَيْتَهُ فَأَقْرِئْهُ مِنّى السَّلَامَ، ثُمَّ الصّادِقُ جَعْفَرُ بْنُ مُحَمَدٍ، ثُمَّ مُوسَى بْنُ جَعْفَرٍ، ثُمَّ عَلىُّ بْنُ مُوسى، ثُمَّ مُحَمَدُ بْنُ عَلىٍّ، ثُمَّ عَلىُّ بْنُ مُحَمَدٍ، ثُمَّ الْحَسَنُ بْنُ عَلِىٍّ، ثُمَّ سَمِيّى وَ كَنِيّى حُجَّهُ الّهِ فى أَرْضِهِ، وَ بَقِيَّتُهُ فى عِبـادِهِ ابْنُ الْحَسَنِ بْنِ عَلِىٍّ، ذاكَ الَّذى يَفْتَحُ اللّهُ تَعـالى ذِكْرُهُ عَلى يَدَيْهِ مَشارِقَ الْاَرْضِ وَ مَغارِبِهـا، ذاكَ الَّذى يَغيبُ عَنْ شيعَتِهِ وَ اَوليائِهِ غَيْبَهً لا يَثْبُتُ فِيها عَلَى اللّهِ فَهَلْ مَنِ امْتَحَنَ اللّهُ قَلْبَهُ لِلْايمانِ. قالَ جابِرٌ: فَقُلْتُ لَهُ: يا رَسُولَ اللّهِ، فَهَلْ يَقَعُ لِشيعَتِهِ اَلْاِنْتِفآعُ بِهِ فى غَيْبَتِهِ، فَقالَ اى وَالَّذى بَعَثَنى بِالنُّبُوَّهِ اِنَّهُمْ يَسْتَضيَؤُونَ بِنُورِهِ وَ يَنْتَفِعُونَ بِولايَتِهِ فى غَيْبَتِهِ كَاِنْتِفاعِ النّاسِ بِالشَّمْسِ وَ اِنْ تَجَلَّلَها سَحابٌ ...

اكمال الدين جلد ۱، صفحه ۲۵۳

In ‘Ikmāl-ud-Din’ a tradition, through ‘Jābir-il-Ju‘fī’, is narrated from ‘Jābir-ibn-‘Abdillāh’ thus: " I said: ‘ O Messenger of Allah, we have known Allah and His Apostle; then who is ’Ulul-’Amr, those that Allah has made their obedience the same as your obedience?’ Then, the Prophet (p.b.u.h.) said: ‘O Jābir! they are, after me, my successors and the Guides of Muslims; the first of them is Ali-ibn-Abītālib; then (Imam) hassan, and (Imam) Husayn; then Ali-ibn-il-Husayn; then Mohammad-ibn-Ali; known in the Turah as Bāqir, whom you will see. O Jābir! when you visit him, give my regards to him. After him, there is Sādiq, – Ja‘far-ibnMuhammad; and after him Mūsa-ibn-Ja‘far; then Ali-ibn-Mūsā; then Muhammad-ibn-Ali; then Ali-ibn-Muhammad, then Hassan-ibn-Ali; and after him (there comes) Al-Ghā’im, whose name and sir-name is the same as mine. He is Allah’s Authority on the Earth and His Remainder amongst His servants. He is the son of (Imam) Hassan-ibn-Ali (al-‘Askarī). This is the very personality by whose hands Allah will open the Easts and the Wests of the worlds, and this is the very personality who will be absent from his followers and his lovers in which his mastership can not be proved by a statement of anyone except for ".the one whose heart Allah tests for Faith

Jābir said: " I asked him: ‘O’ Messenger of Allah! Will his followers avail of him during his occultation?’ He answered: ‘Yes. By the One Who appointed me to prophethood, they will seek brightness from his light and will avail by devotion in his absence the "...’same as the availing of people from the (glow of) sun when clouds cover it

Ikmal-ud-Dīn, Vol. ١, p. ٢٥٣’ with nearly similar meaning in Yanābī‘-ul-Mawaddah, p.) (١١٧

قالَ اللّه تَعالی: " وَمَا يَنطِقُ عَنِ الْهَوَى ☼ إِنْ هُوَ إِلاَّ وَحْيٌ يُوحَى "

سوره النجم (۵۳) – الآیه ۳ و ۴

Nor does he (the Apostle) speak out of desire. It is naught but revelation that is " "revealed

(Sura An-Najm, No. ٥٣, verses ٣,٤)

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۲۱. Tafsīr-ul-Baqawī (Ma'alim-ut-Tanzīl fī Tafsīr wat-Ta'wīl) by Husayn-ibn Mas'ūd al-Baqwī ash-Shāfi'ī; Dār-ul-Fikr, al-Qāhirah, Egypt ۱۹۸۵/۱۴۰۵ A.H. –A

قالَ رَسُولُ اللّهُ (ص):

عَلیٌّ مَعَ الْحَقِّ وَالْقُرآن، وَ الْحَقُ وَ الْقُرْآنُ مَعَ عَلیٍّ، وَلَنْ یَفْتَرِقا حَتّی یَرِدا عَلَیَّ الْحَوْضِ

:The holy Prophet (p.b.u.h.) said

Ali (a.s.) is with the truth and the Qur'ān, and the truth and the Qur'ān are with Ali. " They will never get separated from each other until they meet me at the Houḍ of (Kauthar (the Pond of Abundance)." (۱)

قالَ رَسُولُ اللّهُ (ص):

عَلیٌّ یَوْمَ الْقِیامَهِ عَلَی الْحَوْضِ لا یَدْخُلُ الْجَنَّهَ اِلّا مَنْ جاءَ بِجَوازٍ مِنْ عَلیّ بْنِ اَبی طالِبٍ

:The holy Prophet (p.b.u.h.) said

On the Day of Resurrection, Ali (a.s.) will guard the Houḍ of Kauthar (the Pond of " Abundance). None will enter Paradise except the one who comes with the (admissibility of 'Ali-ibn-'Abīṭālib (a.s.)." (۲)

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۱ - ۱ a- Tārīkh-i-Dameshq, by Ibn 'Asākir, part Imam Ali, vol. ۳, p. ۱۵۳, No. ۱۱۷۲ b- Manāqib-i-Khārazmī, p. ۱۷۶, No. ۲۱۴ c- Farā'id-us-Samṭayn, Vol. ۱, p. ۱۷۷, No. ۱۴۰, narrated from 'Umm-us-Salamah. d- Rabī'-ul-Abrād by Zamakhsharī, vol. ۱, p. ۸۲۸. e- Yanābī'-ul-Mawaddah, chapter ۲۰, vol. ۱, p. ۲۶۹

۲ - ۲ a- Manāqib-i-Ibn-Maqāzily, p. ۱۱۹, narrated by Ibn-'Abbās. b- 'Arjaḥ-ul-Maṭālib, p. ۵۵۰. c- Musnad-Aḥmad-Ḥanbal, vol. ۴, p. ۱۶۵. d- Sunan-i-Tarmathī, No. ۳۷۱۹. e- Sunan-i-IbnMājih, No. ۱۱۹. f- Mu'jam-i-Kabīr, by Tabarānī, vol. ۴, pp. ۱۹, ۲۰. g- 'Aqānī, by Abul-Faraj, vol. ۱۸, p. ۳۹. h- Al-Firdous Diylamī, vol. ۳, p. ۶۱, No. ۴۱۷۲, narrated from 'Umm-us-Salamah. i- Khnūz-ul-Ḥāqayiq, by Manāwī, p. ۹۸. Jesus- Miftāḥ-un-Najāt, by Badakhshī, p. ۶۱, (the index of 'Iḥqāq-ul-Ḥaqq, v. ۷, p. ۲۹۹). K- Al-Manāqib-ul-Murtazawiyyah, by Muhammad Salih Tarmathī, p. ۱۱۳, printed in Bambay. L- Yanābī'-ul-Mawaddah pp. ۱۸۰ and ۲۳۷, narrated from 'Umm-us-Salamah, and p. ۲۵۷ narrated from Ibn-'Abbās, printed in Istambul; and also printed by 'Uswah, Qum, vol. ۲, pp. ۷۸

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In the Name of Allah, The Beneficent, The Merciful

Introduction

The main introductory to this noble series, the Enlightening Commentary into the Light of the Holy Qur’ān, has been explained in detail at the beginning of the first part of the commentary of the Qur’ān. Thus, those dear readers who wish to know more about the original source of the commentary of the Qur’ān and to be acquainted with some essential data towards the aim of this holy effort, may refer to that. It can .surely be helpful along the study of this book, too

The book offered before this one, No. ٧, contained nearly parts eleven and twelve, while this book, No. ٨, which is fortunately available for you after an undesired delay, consists of five suras of the Holy Qur’ān: Ar-Ra‘d, ’Ibrāhīm, Al-Hijr, An-Nahl, forming parts thirteen and fourteen, as well as Sura Banī-’Israel which begins part fifteen. Now, as we promised aforetime, the gap between books ۶ and ٩ has prosperously been wiped out and they are also available for the readers of the Qur’ān, by the help .of Allah

As usual, again and again we ask Allah, the Almighty, to help us, as ever before, and .assist us to complete this sacred endeavour successfully

May He (s.w.t.) guide and succour all of us by the light of the Qur’ān to pave its .Straight Path further and further, for we are always in need of His favours

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The Translator

Transliteration of Arabic Letters

Long Vowels		Short Vowels		Diphthongs	
آ ا	ā	َ	a	اَی	aī
و	ū	ُ	u	اَو	aū
ی	ī	ِ	i	اَوْ	au

Letters

ب	b	ط	ṭ
ت	t	ظ	ẓ
ث	θ	ع	ʿ
ج	j	غ	q̇
ح	ḥ	ف	f
خ	x	ق	q
د	d	ک	k
ذ	ð	ل	l
ر	r	م	m
ز	z	ن	n
س	s	و	w, ū, aū
ش	š	ه	h
ص	ṣ	ی	y
ض	ḍ	ة	ah, at

PART ۱۳ , Sura Ar–Ra‘d

Point

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, The Beneficent, The Merciful

(The Thunder, No. ۱۳)

(Revealed in Mecca)

verses in ۶ sections ۴۳

:The Content of Sura Ar-Ra‘d

As was mentioned aforetime, Meccan suras were revealed at the beginning of the call of the Prophet of Islam (p.b.u.h.), when the hostile pagans seriously opposed to accept the Faith. Then these suras are mostly upon the issues of belief, specially invitation to Monotheism, struggling against idolatry, and proving the Resurrection. While the Medinite suras, which were reveled after the expansion of Islam and the formation of the Islamic government, explain the Divine ordinances and religious social rules, .according to the needs of the society

This Sura, which is among the Meccan suras, also follows the same line. After making allusions to the legitimacy and greatness of the Qur’ān, it refers to monotheism and states the secrets of creation which are the signs of the existence of the Pure Essence .of Allah

Then the Qur’ān, in this Sura, discusses about Resurrection and the new life of mankind in Hereafter, as well as the Divine Court of Justice on the Reckoning Day. It completes this introduction of Monotheism and Resurrection by pointing to the .responsibilities and duties of people

.Once again, it returns to the issue of Monotheism

Then it gives examples in order to make the right and wrong known. They are some .manifest and sensible examples which are understandable for all

In view of the fact that the ultimate worldly fruit of belief in Monotheism and Resurrection is the very constructive and practical programs, following these discussions, it invites people to; fulfilling the promise, union of kindred, patience and .perseverance, spending out in charity secretly and openly, and leaving revenge

And, finally, the content of this Sura guides people to search the depths of events in .history through showing them the painful end of the disobedient nations in the past

Thus, Sura Ar-Ra'd begins with some verses concerning Faith and convictions, and ends with introducing the deeds and activities which are helpful in the formation of .human character

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, The Beneficent, The Merciful

Sura Ar-Ra'd

(The Thunder, No. ١٣)

(Revealed in Mecca)

verses in ۶ sections ۴٣

Section ١: Signs of Allah in Nature

Point

Verses of the Qur'ān described – Signs of Allah in Nature – The Earth and its produce for those who understand – Apostle Muhammad, a Warner and a Guide unto all nations, i.e., Humanity as a whole

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In The Name of Allah, The Beneficent, The Merciful

(١) المر تِلْکَ ءَايَاتُ الْكِتَابِ وَالَّذِی أُنزِلَ إِلَيْکَ مِن رَبِّـکَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لاَ يُؤْمِنُونَ

١. "Alif 'A', Lām 'L', Mīm 'M', Rā 'R'. These are the verses of the Book; and that which has been revealed to you from your Lord is the Truth, but most people do not believe."

p: ١٩

At the beginning of this Holy Sura, again we have the abbreviated letters which are found in ۲۹ suras of the Qur'ān. The abbreviated letters here are a combination of 'Alif ', 'Lām', and 'Mīm', which has occurred at the beginning of several suras, while 'Alif' 'Lām' and 'Rā' are mentioned at the beginning of some other suras. Thus, in fact, this Sura is the only Sura that begins with 'Alif, 'Lām', 'Mīm', and 'Rā'. In view of the fact that the particular abbreviated letters at the beginning of every Sura seem to have a direct connection with the content of that Sura, it is probable that the present combination of the abbreviated letters at the beginning of Sura Ar-Ra'd indicate that the content of this Sura consists of the contents of both group of suras which begin with 'Alif, Lām, Mīm' and 'Alif, Lām, Rā'. A careful attention over the contents of these .suras also testifies this idea

Since there have been talked upon the abbreviated letters of the Qur'ān stated at the beginning of suras Al-Baqarah, 'Āl-i-'Imrān and Al-'A'rāf, their repetition is not so :necessary here again. The first verse, on the dignity of the Qur'ān, says

These are the verses of the Book; and that which has been revealed to you from ..." "... ,your Lord is the Truth

There is no room for any doubt to be seen in it, because it is the statement of the .objective facts of the world of creation, and its relation with humankind

It is a truth that the Qur'ān has not been mixed with falsehood. That is why the signs of its legitimacy is found even in its appearance so that there in no need of further .reasoning

Yet, the ignorant and empty-headed persons, who form the majority of people, do :not believe in the revelations. It says

".but most people do not believe ..."

(۲) اللَّهُ الَّذِی رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَى عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِى لأَجَلٍ مُسَمّى يُدَبِّرُ الأَمْرَ يُفَصِّلُ الآيَاتِ لَعَلَّكُم بِلِقَآءِ رَبِّكُمْ تُوقِنُونَ

۲. "Allah is He Who raised the heavens without any pillars which you (can) see, then He established Himself on 'Arsh (the Throne of authority) and subjected the sun and the moon, each one runs unto an appointed term.

He directs the affair (of existence). He explains the signs (in detail) so that you may be certain of the meeting with your Lord."

Commentary: verse ۲

Here, in this verse, which is stated after the abbreviated letters, the Qur'ān refers to an important part of the evidences of monotheism and the signs of Allah in the world of creation. What a beautiful statement it is when it says:

"Allah is He Who raised the heavens without any pillars which you (can) see, ..."

This verse unveils a scientific fact which was not manifest for anyone at the time of the revelation of the Qur'ān. At that time the Ptolemaic system governed over the scientific centers and the thoughts of people. According to it, the planets and heavens were considered as the layers of an onion which were located over each other, and the earth was in the center. About one thousand years after the revelation of these verses, the knowledge of humankind realized that the mentioned theory was utterly wrong and the reality is that the celestial planets each rotates on a fix axis in its own position, suspending and

.also invariable, without having anything to lean against

The only factor which supports them to be fix in their own particular rotations is the .equilibrium resulted from the attractive and repelling forces

This equilibrium of the attractive and repelling forces, as an unseen pillar, keeps the .celestial planets fix in their positions and orbits

:Then, the verse continues saying

"… (then He established Himself on 'Arsh (the Throne of authority …"

Next to the statement of creation of the heavens, and the existence of Allah's authority over them all, it refers to the subjection of the sun and the moon which is :under His control. The verse says

"… ,and subjected the sun and the moon …"

But the material system of the world is not eternal, and all the celestial bodies, such as the sun and the moon, will continue to rotate along their defined orbits until an :appointed time. The verse says

"… .each one runs unto an appointed term …"

Next to that, the Qur'ān implies that these acts of to and fro are not undue and do not exist with no result, because it is Allah Who arranges everything. Then there is an account for every movement, and every account has been appointed for a particular :aim. The verse continues saying

"… .(He directs the affair (of existence …"

:Then, it adds

He explains the signs (in detail) so that you may be certain of the meeting with … " ".your Lord

:Explanations

There are some verses in the Qur’ān which indicate that Allah maintains the .١ :heavens and the earth. Among them are the followings

A. “ Allah is He Who raised the heavens without any pillars which you (can) see, …” .((The above mentioned verse

B. “Verily Allah holds the heavens and the earth lest they come to naught; and if they (come to naught none besides Him can hold them back; …” (Sura Fātir, No. ٣٥, verse ۴١

”… C. “… And He withholds the heaven from falling on the earth

In Tafsīr Al-Mīzān, ‘Allamah Tabātabā’ī says that the purpose of the Qur’ānic word /tafṣīl/ (explanation) is separation of the celestial planets and the earth from each other. The observation of this separation makes us aware of the separation of people .in the Hereafter

The Arabic word /‘amad/ is the plural form of /‘amūd/ which means ‘pillar’. However, .when we do not see something, it cannot be taken as a reason for its inexistence

Imam Riḍā (a.s.) said: “There are some pillars, but you do not see them”. (Bihār, vol. ۶٠, (p. ٧٩, and Burhān, vol. ٢, p. ٢٧٨

There is a very attractive tradition in this field narrated from Amir-ul-Mu’mineen Ali (a.s.) who has said: “ These stars, which are in the sky, are some cities like the cities on the earth, every one of which is connected with another by means of a pillar of (light.”(١

Could there be found a more expressive and clearer meaning than ‘invisible pillar’ or ‘a pillar of light’ in the

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Safīnat-ul-Bihār, vol. ٢, p. ۵٧۴ -١

expansion of the literature of that time for mentioning the concept of 'attractive force' ?'and its resulting equilibrium against the 'repelling force

D. The creation of the world with no Resurrection is a vain action. The reference for Resurrection is the same reasoning of theism. The same One Who creates and directs .the affairs of existence, can accomplish the Resurrection and Hereafter, too

".so that you may be certain of the meeting with your Lord ..."

Once Ali-ibn-Abītālib (a.s.) was asked how Allah reckons (the deeds of) all mankind in Hereafter. Then he answered: "In the same way that He sustains all humankind." ((Tafsīr-ul-Kabīr

:The Subjection of the Sun and the Moon

The above-mentioned verse indicates that Allah (s.w.t.) has subjected the sun and the moon. There are also many other verses in the Qur'ān which denote that the entire celestial stars, all beings on the earth, the day and the night, and the like of them are .wholly subjected to mankind

(In one occurrence, it says: "... and He has made the rivers subservient to you."(١

By another statement in the same verse the holy Qur'ān says: "... and He has made (the ships subservient to you, ..." (٢

In another occurrence, the Qur'ān says: "And He has made the night and the day, and (the sun and the moon subservient to you ..." (٣

In a holy verse, the Qur'ān says: "And He has made the constantly moving sun and the (moon subservient to you..."(۴

Sura 'Ibrāhīm, No. ١۴, verse ٣٢ -١

Ibid -٢

Sura An-Nahl, No. ١۶, verse ١٢, and Sura 'Ibrāhīm, No. ١۴, verse ٣٣ -٣

The Qur'ān also in another occurrence says: "And He it is Who has made the sea subservient that you may eat fresh meat from it..."(1)

In another occurrence, the Qur'ān questions: "Do you not see that Allah has made subservient to you whatsoever is in the earth...?"(2)

And, finally, somewhere else the Qur'ān says: "And He has made subservient to you whatsoever is in the heavens and whatsoever is in the earth, all, from Himself; ..."(3)

From the totality of these verses, it is well understood that: Man is the most complete being in the world of creation, and, from the view of Islam, he is so worthy and respected that Allah has made all other beings subservient to him; i.e., it is the Man who is the representative of Allah, and whose heart is the place fit for the Light of Allah.

However, it is evident that the Qur'ānic word /tasxīr/ (subjection), referred to in these verses, does not mean that man can bring all these things under his own command, but it implies that they are alongside his benefit and service. For example, the celestial planets reflect the light for him, or have some other advantages for him, which he may utilize.

No school of thought, other than Islam, has considered so much worth and high rank for Man, and in no other doctrine and philosophy Man has such an exalted position and personality.

These are the specialties of the ideology of Islam which promote the value of man high as such. Knowing this fact has a deep moral effect in man; because, when he mediates that Allah has bestowed upon him so much grandeur

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۱- Sura An-Nahl, No. ۱۶, verse ۱۴

۲- Sura Al-Hajj, No. ۲۲, verse ۶۵

۳- Sura Al-Jāthiyah, No. ۴۵, verse ۱۳

in a state that every thing; such as: the sun, the moon, the celestial sphere and all other things, are at his service, he will not tend to negligence and meanness so that he becomes as captive to lusts, wealth, ranks, and ungodly forces. Such a man is the .one who removes all barriers and promotes high and higher

How can one says that the sun and the moon are not at the service of man while they illuminate and warm the scene of his life by their lights? Without sunshine, there will be no movement and development on the earth. Moreover, by its gravity, the sun causes the earth to rotate on its orbit, the moon causes the low tides and the high tides appear in the seas, which are the source of many blessings and benefits for man. The ships on the seas, the rivers, the day and the night, and the like of them, each serves and helps man in a particular way. A careful observation and contemplation over them, and over the regular order they have, makes it clear that they are some manifest evidences unto the Greatness, Power and Wisdom of the .Creator

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(٣) وَهُوَ الَّذِی مَدَّ الأَرْضَ وَجَعَلَ فِیهَا رَوَاسِیَ وَأَنْهَاراً وَمِن کُلِّ الثَّمَرَاتِ جَعَلَ فِیهَا زَوْجَیْنِ اثْنَیْنِ یُغْشِی اللَّیْلَ النَّهَارَ إِنَّ فِی ذَلِکَ لآیَاتٍ لِقَوْمٍ یَتَفَکَّرُونَ

٣. " And He it is Who spread the earth and placed mountains and streams in it and inserted in it two pairs of the each kind of fruit. He covers the day with the night. Certainly, there are signs in these matters for a people who reflect."

Commentary: verse ٣

This verse reveals the Divine signs in the upper universe and calls on man to meditate on the earth, the mountains, the streams the various kinds of fruits, and the dawn and sunset, saying that Allah spread the earth so as to make it ready for man to live in it and to grow plants and breed livestock in it. The verse says:

" And He it is Who spread the earth …"

The Qur'ān then goes on dealing with the issue of the emergence of mountains implying that Allah has placed mountains in the earth. It continues saying:

"… and placed mountains and streams in it …"

These are the very same mountains which are referred to as /'autād/ meaning the nails of the earth. Probably, it is because mountains are interconnected with each other from underneath and armour-like they have covered the face of the earth so as to counter-balance not only the internal pressure, which is being exerted from within the crust of the earth, but also to counteract the extraordinary gravity power of the moon and its

ebb and tide from outside. Therefore, they are meant to respond to the continuous earth tremors and earth quakes as well as the tensions which are brought about as a result of them, and to pave the way for calm and relaxation on the terrestrial globe for .man to live in

In the meantime, the verse, alluding to the rivers and the springs which are flowing on .the earth, declares that there are streams placed therein

The irrigation system of the earth supported by mountains and the interdependence of the mountains with the streams are noteworthy, for many of the mountains on the earth deposit water in the form of snow within the cracks of their valleys or on their tops. This snow eventually and gradually melts and travels from higher altitude regions to the lower altitude regions owing to the natural law of gravitation. .Sometimes also, there are lakes formed at the outskirts of the mountains

Then, the Qur'ān makes mention of foodstuffs and fruits which grow, as a result of the water and sunshine, from the earth and are best for human nutrition, implying that He has placed two pairs of each type of fruit in the earth. Here is allusion made to the fact that fruits are living beings that contain male and female cells which are :fertilized through the process of cross – fertilization. The verse says

"….and inserted in it two pairs of the each kind of fruit …"

Although 'Linet', the Swedish famous botanist and scientist succeeded himself in the discovery of general and universal fertilization inside the world of plants in the mid eighteenth century, the Glorious Qur'ān revealed this truth more than one thousand and four hundred years ago which can by itself be considered as one of its miracles, .showing the magnitude of this great celestial Book

As man’s life and that of all other beings, especially that of the plants and fruits, can not go on without an exact and an accurate system of the timing of the day and the night, the Qur’ān refers to it in another part of the verse, indicating that He covers day :with night and He veils it. The verse says

”... .He covers the day with the night ...“

The reason for this is that once the dark veil of night does not cover the light, continuous sunshine burns away all plants, and no trace of the fruits and, generally .speaking, of living beings would be left on the face of the earth

At the end of the verse, the Qur’ān points out that, in the foregoing discussions, there :are signs for those who meditate. The verse says

”.Certainly, there are signs in these matters for a people who reflect ...“

Honestly speaking, those who contemplate can witness the power of the .Omnipotence and unending Omniscience of the Creator very clearly

:Explanations

The previous verse dealt with the skies while this verse relates to the earth and .۱ .earthly blessings

The Arabic term /rawāsī/ is the plural form of /rāsiyah/ and it signifies ‘firmness’. .۲ That is why, mountains are alluded to as /rawāsī/. The terms /zauj/ and /zaujān/ both .mean male and female

The male and female in plants are often in one tree and sometimes in one blossom .۳ (and sometimes in two trees or two blossoms. (Tafsīr-ul-Furqān

The Qur’ānic phrase /madd al ’arḍ/ probably refers to the emerging of the earth .۴ from under the water which has been

mentioned in Islamic quotations as /dahw ul 'arḍ/. This probability is consonant with and compatible with the views of the contemporary geologists who claim that the earth has been originally covered with water. (Allah knows the best.)

5. The world of creation is based on a 'pair system'.

I-The pairing system in plants: "... and He puts for every kind of beautiful growth (in pairs)." (1)

II-The pairing system in animals, where the Qur'ān says: "... He made mates for you from among yourself and mates of the cattle too, ..."(2)

III-Pairing in Human Beings: "He created mates from your own kind for you." (3)

IV-Pairing in everything: "And of everything We have created pairs ..."(4)

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1- Sura Al-Hajj, No. 22, verse 5

2- Sura Shurā, No. 42, verse 11

3- Sura Ar-Rūm, No. 30, verse 21

4- Sura Az-Zariyat, No. 51, verse 49

(۴) وَفِی الْأَرْضِ قِطَعٌ مُتَجَاوِرَاتٌ وَجَنَّاتٌ مِنْ أَعْنَابٍ وَزَرْعٌ وَنَخِیلٌ صِنْوَانٌ وَغَیْرُ صِنْوَانٍ یُسْقَى بِمَاءٍ وَاحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَى بَعْضٍ فِی الْأُکُلِ إِنَّ فِی ذَلِکَ لَآیَاتٍ لِقَوْمٍ یَعْقِلُونَ

۴. "And in the earth there are tracts, side by side, and gardens of (different) grapes and corn-fields and palm trees, like and unlike, watered through one irrigation system, and We made some of them excel in taste than others. Verily, there are signs in this for a people who understand."

Commentary: verse ۴

The Arabic term /ṣinwān/ contrary to its appearance, which is in the form of dual (referring to two), is the plural form of /ṣinw/ and means 'a branch which stems out of the principal tree'. It refers here to being similar or identical.

In this noble verse, we are confronted a series of interesting geological and botanical issues which are all the signs of a predetermined system of creation. The Qur'ān first mentions that there are different tracts side by side in the earth, and there are gardens and trees which have different kinds of grapes and different plantations, and palm trees as well. The verse says:

"And in the earth there are tracts, side by side, and gardens of (different) grapes and corn-fields and palm trees, …"

The amazing thing is that these trees and their various kinds take their roots from one basic stem on some occasion,

and at other times they have their roots from different stems. The verse continues :saying

like and unlike, watered through one…“

”… ,irrigation system

This sentence probably provides clues as to the issue of the potentialities of trees for grafting which is occasionally based on the grafting of several parts on the original .stem, each of which develop and consequently a special kind of fruit will be delivered

What is more amazing is that they are all watered with one type of water. “Watered through one irrigation system”. In spite of all this, Allah has excelled some of these :trees over others in their type of fruit. The verse says

and We made some of them excel in taste than …“

”… others

Does each of these clues not provide us with sufficient reasons as to the leadership which is unique in its origin and is knowledgeable in its system? It is here where, at the end of the verse, the Qur’ān declares that there are signs in these matters as to the :magnitude of Allah for those who contemplate. The verse says

”.Verily, there are signs in this for a people who understand …“

:Explanation

The variety of fruits as to the colour, taste and smell and their different forms all have their origin in the Divine power, and are consonant with Allah’s will. Otherwise, one .kind of water could not generate more than one type of fruit

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(۵) وَإِن تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا تُرَاباً أَءِنَّا لَفِی خَلْقٍ جَدِيدٍ أُوْلَئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُوْلَئِكَ الأَغْلالُ فِی أَعْنَاقِهِمْ وَأُوْلَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

۵. " And if you do wonder, then wondrous is their sayings: ' What, when we turn into dust, Will we then surly be in a new creation?' They are those who disbelieve in their Lord and these shall have chains on their necks, and they are the people of the Fire, abiding therein for ever."

Commentary: verse ۵

Addressing the Prophet (p.b.u.h.), this verse implies that he should not be amazed at the denial of the prophecy by the people, for they are also astonished at Allah's power in transforming the dead back into life and do not believe it. The unbelievers in the Resurrection have not provided any proof for the impossibility of resurrection and they only consider its occurrence as remote. On the contrary, besides mentioning Allah's Justice and Wisdom, which necessitates the existence of the Hereafter, the Qur'ān has reiterated on many occasions and has provided answers to this denial. The verse says:

" And if you do wonder, then wondrous is their sayings: 'What, when we turn into dust, Will we then surly be in a new creation?' They are those who disbelieve in their Lord and these shall have chains on their necks, and they are the people of the Fire, abiding therein for ever."

On one occasion it implies that if they were in doubt as to the advent of the Hereafter, they would remember their

(original creation and as to how Allah created them out of earth and sperm.(١)

Elsewhere, it commands the Prophet (p.b.u.h.) to tell his people that: He Who originally created them will also recreate them in the Resurrection Day, and there is no room for any astonishment.(٢)

Therefore, the denial and refutation of resurrection means the negation of Allah's power, His Justice, as well as His Wisdom which implies profanity and paganism. Such a person, who negates resurrection, will be involved with superstition and ignorance as his entire outlook centers around worldly aims and is entangled with material benefits and selfishness, and he will also be held in the chains of the Divine punishment in the Hereafter.

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١- Sura Al-Hajj, No. ٢٢, verse ۵ says: "O' people! If you are in doubt about the raising, then surely We created you from dust, then from a small seed, then from a clot, then from a lump of flesh, complete in make and incomplete, that We may make clear to you; and We cause what We please to stay in the wombs till an appointed time, then We bring you forth as babies, then that you may attain your maturity; and of you is he who is caused to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything; and you see the earth sterile land, but when We send down on it the water, it stirs and swells and brings forth of every kind a beautiful herbage.

٢- Sura Yāsīn, No. ٣۶, verse ٧٩

(۶) وَیَسْتَعْجِلُونَکَ بِالسَّیِّئَهِ قَبْلَ الْحَسَنَهِ وَقَدْ خَلَتْ مِن قَبْلِهِمُ الْمَثُلاتُ وَإِنَّ رَبَّکَ لَذُو مَغْفِرَهٍ لِلنَّاسِ عَلَی ظُلْمِهِمْ وَإِنَّ رَبَّکَ لَشَدِیدُ الْعِقَابِ

And they ask you to hasten on the evil (the chastisement) before the good while “ .۶ there have been exemplary punishments before them. And verily, your Lord is full of forgiveness for people despite their injustice; and verily your Lord is strict in ”.retribution

Commentary: verse ۶

The Arabic term /maθulāt/ is the plural form of /maθulah/ which denotes punishment and penalty that man will be inflicted upon. Sometimes, enmity and obstinacy reaches .the point where one is inclined to desire death and not to accept the truth

There are allusions made in the Glorious Qur’ān to the examples of such moods and feelings. Among them one is that the pagans used to say: “O’ Allah! It this (Qur’ān) is indeed the Truth from You, then storm us with stone from the sky, or bring us a (painful punishment ...”(۱)

Elsewhere, the Qur’ān says: “If We had sent down it to any of non-Arabs, and had he (recited it to them, they would not have believed in it.”(۲)

Or the people of the Book would tell the pagans and idol worshippers: “... These are better guided on

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Sura Al-’Anfāl, No. ۸, verse ۳۲ -۱

Sura Ash-Shu‘arā, No. ۲۶, verses ۱۹۸, ۱۹۹ -۲

the way than those who have believed (in Islam)."(۱) While, the

people of the Book among the disbelievers are closer to Islam than the pagans. They .were kept away from expressing the truth because of their obstinacy

In the meantime, the haste shown by some people in the descending of the Divine :punishment then may be due to the following reasons

I- The ignorance and oblivion due to the history of the predecessors and the lack of .belief in the Divine punishment and considering it as remote matter

II- Jealousy towards the possessions of others. As it is recorded in history, upon the accession of Amir-ul-Mu'mineen Ali (a.s.) to the Imamat, someone desired his own death for he could not tolerate the event. This event has been mentioned and alluded .to on the occasion of the revelation of Sura Al-Ma'ārij, verse No. ۱

.III- The feelings of being cut off, depressed, and reaching complete deadlock

.IV- Ridiculing and lack of acceptance, even at the expense of losing one's life

Therefore, the verse indicates that: instead of asking for Allah's blessings, they :requested hastening of His punishment. The verse says

And they ask you to hasten on the evil (the chastisement) before the good while " "... .there have been exemplary punishments before them

Do they think that Allah's punishment is mere deception, despite the fact that there were divine penalties which were sent down upon the previous rogue and unruly nations the

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Sura An-Nisā, No. ۴, verse ۵۱ -۱

news of which have been recorded on the pages of history and in the heart of the ?earth

Then the verse adds implication that the Lord is forgiving towards the people though they are committing cruelty, and,at the same time, He is capable of inflicting severe :punishment as well. The verse says

And Verily, your Lord is full of forgiveness for people despite their injustice; and … “ ”.verily your Lord is strict in retribution

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(۷) وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِن رَّبِّهِۦٓ إِنَّمَآ أَنتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ

۷. "And those who disbelieve say: 'Why has there not been sent down a sign to him from his Lord? (O' Prophet!) You are only a Warner, and there is a guide for every people."

Commentary: verse ۷

Ibn Abbas has been quoted to say that the blissful Prophet (p.b.u.h.) putting his hand on his chest, said: /'anal munŏir/ (I am the Warner), and then alluding to Ali-Ibn-Abi-Tālib (a.s.), he said: "You are the guide, those who will be guided after me will be guided through you."(۱)

Here, the holy verse deals with one of the criticisms of the obstinate pagans concerning the prophecy, saying that Allah did not send the Prophet (p.b.u.h.) with miracles or signs. The verse says:

"And those who disbelieve say: 'Why has there not been sent down a sign to him from his Lord? ..."

It goes without saying that one of the functions of the Prophet (p.b.u.h.) is to present miracles as documentation for his legitimacy and his actual interconnection with the Divine revelation.

However, the opponents of the prophets have not always been entertaining sound intentions. That is, they did not seek miracles for the sake of discovering the truth but, to show their arrogance and disobedience against the Truth, every time they asked for an odd miracle.

۱- Tafsīr-ul-Kabīr, vol. ۱۹, p. ۱۴, 'Ihqāq-ul-Haqq, vol. ۳, p.۸۷

So, when facing such individuals, the Prophet (p.b.u.h.), without accepting their desires, used to say that performing miracles is in Allah's hands and it is by His .commands that such things happen; then his duty was to guide and train people

Therefore, in response to these vain requests, the Qur'ān continues telling the Prophet (p.b.u.h.) that he is only a Warner and to provide people with instructions and :guidance. The verse says

"... ,O' Prophet!) You are only a Warner) ..."

In actual fact, the Qur'ān implies that these pagans have forgotten the primary objective of the prophet which is the issue of admonition and calling of people towards Allah. They have wrong thought that his primary function has been to .perform miracles

It is interesting to note that the difference between the Qur'ānic terms /'inŏār/ and /hidāyat/ is that, the former relates to the leading of the misled to the right path and providing them with self-awareness, while the latter deals with guiding people and .directing them forward after they have adjusted their way in the right direction

Therefore, in various quotations from the Prophet (p.b.u.h.) in the books of Shi'ite and Sunni people, it is quoted that he said: he provided admonitions and Ali was the leader, .by whom the guided are guided

We have it in ۲۶ traditions that, the objective meaning of /hād/ (guide) is the .(.Immaculate Imams (a.s

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Point

The Glory, the Might and All-Supreme Authority of Allah related – He knows everything and every action be it hidden or open – His Might incomparable – His Wrath irresistible – Everything in the heavens and in the earth willingly or unwillingly makes obedience to Him – The abode of the wicked shall be Hell.

(٨) اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَى وَمَا تَغِيضُ الأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِندَهُ بِمِقْدَارٍ

٨. "Allah knows what every female carries (in her womb) and what the wombs absorb and (that) in which they increase, and there is a measure with Him of everything."

Commentary: verse ٨

At first, the verse deals with Allah's knowledge as to the carrying by female of whatever it is pregnant with, whether it has got any womb like human beings or animals, or it has got no wombs like in animate objects or plants. Later, allusion is made to the beings which have got wombs.

The Arabic term /qayḍ/ means handling (of the sperm) into oneself or infiltration. That is, Allah is aware of that 'water' which is absorbed by the womb and which undergoes alterations and growth.

At any rate, one finds that the holy verse deals with the comprehensive knowledge of Allah namely, His knowledge of the system of creation and of His subjects' behavior and, finally, of everything.

At first, the Qur'ān implies that Allah is aware of what every female carries in her womb. Not only does He know of the gender and sexuality of the foetus, but He also is aware of all the characteristics, potentialities, interests, and his inherent potential powers as well. And He also knows all the shortcomings of the wombs which they may :throw away before the time is ripe. The verse says

Allah knows what every female carries (in her womb) and what the wombs absorb " and (that) in which they

"... ,increase

And everything has got its measures with Allah, so that one may not think that all these extremes, whether less or more, are for no reason, as is the case with the parts of the foetus and womb's blood which are accountable by all means. The verse :continues saying

".and there is a measure with Him of everything ..."

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(۹) عَالِمُ الْغَيْبِ وَالشَّهَادَهِ الْكَبِيرُ الْمُتَعَالِ

".He knows the unseen and the seen, He is the Great, the Most High " .۹

Commentary: verse ۹

The seen and the unseen is an issue involved only in the finite man whose five senses are even more limited than those of many animals. However, such a matter does not sound meaningful for Allah Who is the Creator of the world of unseen and that of the :seen. The verse says

".He knows the unseen and the seen, He is the Great, the Most High "

:Imam Sādiq (a.s.) has declared on the first phrase of the above verse that

The unseen signifies what has not existed and /šahādat/ (seen) signifies what has .(existed already. (Tafsīr-i-Burhān

In the meantime, Allah (s.w.t.) is superior in every aspect of perfection and is cleared .of whatever default and defect there might be

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(١٠) سَوَآءٌ مِنكُم مَنْ أَسَرَّ الْقَوْلَ وَمَن جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِالَّيْلِ وَسَارِبُ بِالنَّهَارِ

It is alike (for Him) whether any of you conceals his speech or speaks openly, and " .١٠ .whether he hides himself by night or he who exposes himself during day-time

Commentary: verse ١٠

This noble verse, which is apparently an explanation of and complementary to the previous verse, is one of the many verses of the Qur'ān which refers to Allah's knowledge as to the small and big, open and hidden acts of man and even man's thought and intentions. If men believe in such knowledge by Allah, it can be the best factor in one's modesty and virtue and the greatest means for one's education for it .can encourage the righteous and warn the evildoers

It is interesting that, in this verse Allah has mentioned the fact of His knowledge unto the secret speech and hidden acts done at night before referring to open words and :the manifest activities in the day. The verse says

It is alike (for Him) whether any of you conceals his speech or speaks openly, and " .whether he hides himself by night or he who exposes himself during day-time

The Arabic term /sārib/ is derived from /sarib/ which originally means 'running water' .though it also refers to the one who goes on with a job during the day

At any rate, Allah's knowledge is identical with respect to all things, unlike our knowledge and our awareness is relative with respect to the things, in some cases it is .deeper while in other cases, it is less deep or at zero point in some cases

(١١) لَهُ مُعَقِّبَاتٌ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لاَ يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنفُسِهِمْ وَإِذَآ أَرَادَ اللَّهُ بِقَوْمٍ سُوءاً فَلاَ مَرَدَّ لَهُ وَمَا لَهُم مِن دُونِهِ مِن وَالٍ

١١. " There are (angels) in succession, before him and behind him, who protect him by Allah's command. Verily, Allah does not change the condition of a people until they change their own condition. And if Allah intends evil upon a people, there is no turning it back; and they have, apart from Him, no protector."

Commentary: verse ١١

Point

The Qur'ānic term /mu'aqqibāt/ is the Arabic plural form of /mu'aqqibah/ and the ending letter 't', included in it, does not allude to its grammatical gender as feminine, rather, it implies exaggeration like the Arabic word /'allamah/. Therefore, the subject of the term /yahfaẓunahu/ is masculine. Certainly, the purpose in the Qur'ānic term /mu'aqqibāt/ is not to be considered as chasing and hunting man so as to be regarded as incompatible with the phrase /bayna yadayh/ (before him and behind him). On the contrary, it refers to succession and consecutive arrival of the angels during, day and night.

The Qur'ānic phrase /'amrullah/, mentioned in this verse, does not imply the penalty and punishment of Allah, for it does not make any sense to say that the angels protect man from Divine punishment, but it implies that they protect man from dangers and natural accidents; since the nature has been

.created by Allah and whatever goes on in it, is done in accordance with His will

Many verses of the Qur'ān and Islamic traditions indicate that there are angels that guard and protect human beings from dangers and calamities and record their deeds. They protect them from those dangers which are not seriously ordained under the Will of Allah. Based upon the Islamic narrations in conformity with the Will of Allah, on various occasions, the protecting angels are allowed to abandon their role and allow some harm to come to man in accordance with Divine wisdom. Certainly, according to the inferences from quotations, as soon as the decisive Will of Allah arrives, the protecting angels abandon their protection mission and leave man to his doom and .death which is certain to happen

Thus there are two sides to Allah's commandments: those that are certain to happen and those that are not certain. The angels only save man from those accidents which are not certain to occur. It goes without saying that such a protection in fact does not relieve man of his duties and freedom of choice. The destinies of individuals and .nations are always in their own hands

The protection of angels is not confined to that of the lives of men but it also involves their acts as well as their faith and thought against deviations and satanic temptations .as the Qur'ānic term /yahfazūnahū/ includes both the soul and the body

Imam Sajjād (a.s.), alluding to this verse, said: The sins which alter blessings consist of: Oppressing the people, ingratitude of Allah, abandoning of the good deeds which (one is used to do. (Nur-uth-Thaqalayn

This holy verse deals with human societies and not with individuals one by one. That is, a decent righteous society is

covered by Allah's blessings, and a deviant one will get entangled with the Divine punishment. However, this formula does not adapt to the case of a righteous individual and an indecent one, for one may be righteous though he may, for divine trial or experimental purposes, get involved with difficulties; or one may be viscous .though he may be momentarily left to himself for the respite given to him by Allah

Any way, we read in the foregoing verse that because of the fact that 'He knows the Unseen and the Seen', Allah is aware of the visible as well as the invisible nature of .men and is Omnipresent and Omnipotent

The Qur'ān adds in this verse that in addition to this, Allah is also the Protector and Guardian of His servants. There are agents commissioned for men to oversee things :around man consecutively and to protect him from evil events. The verse says

There are (angels) in succession, before him and behind him, who protect him by " ..." .Allah's command

However, to enable one not to mix every thing that such a protection and guardianship is unconditional and one can throw oneself down the pit and get involved in random acts or commit every kind of sin which merits Divine penalties, still :expecting Allah's angels to protect him, the Qur'ān adds

Verily, Allah does not change the condition of a people until they change their own ..." ..." .condition

To avoid any misunderstandings as to the meaningfulness of Divine punishments despite the existence of Divine agents whose mission is to protect man, the Qur'ān adds at the end of the verse that once Allah determines to inflict penalties on a nation or a population there is no reversal or defense for that

:nation, which will have no protector except Allah. The verse continues saying

And if Allah intends evil upon a people, there is no turning it back; and they have, … "
".apart from Him, no protector

It is for this reason that once Allah's decree is issued as to the punishment or annihilation of a nation, the guardians and the protectors distance themselves, .submitting man to his doom

.The Alterations Must Have Their Onset in Ourselves

The Qur'ānic sentence: "…Verily, Allah does not change the condition of a people until they change any alterations in the mood of any their own condition …" which has been mentioned throughout the Qur'ān on two occasions with a slight difference, reflects a .general and universal law

This Qur'ānic principle, which explains one of the most important social programs of Islam, informs us that whatever external changes which occur rest on the internal changes of nations and tribes, and whatever victory or defeat is inflicted upon a nation usually has its origin in this principle. Therefore, those who seek external factors for their self-acquittal are indeed mistaken, for if such infernal powers have .not got any basis within a society, they are left crippled

This Qur'ānic principle implies that in order to put an end to all misfortunes and miseries, one must turn to a revolution from within, a revolution in thinking and in culture, a revolution in faith and in ethics. In cases of miseries and deadlocks, one must immediately turn to the discovery of weak points in oneself and clear one's soul and self from them by reconstructing himself with repentance and returning to

Allah in order to wash his soul and self and to have a rebirth and a renaissance and convert one's defeats and frustrations into success.

Thereby, we all know that Allah's Will stands as superior to all wills, and His protection extends as far as man does not spoil His blessings. Otherwise, one would be deprived of the Divine favour and would be left to him.

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(١٢) هُوَ الَّذِی یُرِیکَمُ الْبَرْقَ خَوْفاً وَطَمَعاً وَیُنشِئُ السَّحابَ الثّ ِقَالَ

It is He Who shows you the lightning for fear and hope and produces heavy " .١٢ ".clouds

Commentary: verse ١٢

The blissful Qur'ān once again here deals with the monotheistic verses and the signs .of Allah's magnitude and glory as well as the secrets of creation

At first, it alludes to the lightning which emerges from within the pieces of clouds, and implies that it is Allah Who offers you the lightning which is a source of fear as well as :of greed. The verse says

"...It is He Who shows you the lightning for fear and hope "

On the one hand, its shining rays astound one's eyes and generate and incite terror in .him

On the other hand, as it is usually accompanied by raining which offers the thirsty desert pure water, and waters the trees and fields, it creates hope and incites greed .in man, between which, he passes sensitive moments

Then the Qur'ān declares that it is He Who creates heavy clouds which are fully-loaded and which are capable of watering thirsty lands. The verse continues saying:

".and produces heavy clouds ..."

The main thing to remember is that although natural causes pave the way for the emergence of thunder and lightning, nevertheless, the true source and origin of all these factors is Allah. The discovery of the laws of physics and chemistry of the nature must not diminish in any way our faith in Allah, for the nature and its laws are .themselves created by Allah

(۱۳) وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلاَئِكَهُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَن يَشَآءُ وَهُمْ يُجَادِلُونَ فِى اللَّهِ وَهُوَ شَدِيدُ الْمِ-حَالِ

And The thunder glorifies Him with His praise, and the angels, too, in awe of Him; " .۱۳ and He sends the thunderbolts so as to smite with them whomever He pleases, while ".they dispute about Allah, and He is mighty in wrath

Commentary: verse ۱۳

This noble verse deals with the thunderbolt which is never separable from lightning. :The verse says

"... ,And The thunder glorifies Him with His praise "

Certainly, this vibrating echoing sound of the world of nature, which is coupled with the lightning phenomenon, both act towards one goal which is the glorification of Allah. In other words, the thunder is a vocal expression of lightning, which reveals the .nature of the system of creation and the magnitude of the Creator

Not only the sound of the thunder and other particles of the material world glorify and thank Him, but all the angels are also busy thanking praising Him because of their awe :and fear. The verse continues saying

"... ;and the angels, too, in awe of Him ..."

The divine angels are frightened that they might have had shortcomings and failures as to the execution of their duties and responsibilities assigned to them by Allah in the system of existence, thus facing Divine punishment. We know well that the duties and responsibilities have always been awe–inspiring

and frightening for those who feel responsible, that kind of constructive fear which .derives and directs them to action

In order to give a further explanation concerning thunder and lightning, the Qur'ān :alludes to thunderbolts, where it declares

"... ,and He sends the thunderbolts so as to smite with them whomever He pleases ..."

Despite all these and in spite of observing all signs of Allah's magnitude, comparing them to the inferiority of man with respect to catastrophes, even in the case of a celestial spark, there are some ignorant groups who go on disputing about Allah. The :verse says

"... ,while they dispute about Allah ..."

They dispute while Allah's powers know no limits and His punishment would be painful :and He punishes severely. The verse concludes

".and He is mighty in wrath ..."

:Explanations

In the Qur'ānic literature, the totality of existence is ever engaged in praising the glory of Allah; that kind of praising which is based on knowledge and cognition and free will. What is interesting in this respect is that the Qur'ān explains this subject in such a way that it attracts the attention of all, and obliterates all matters which give :rise to disbelief and loss of faith, among which one may point to the following

١- The application of such noble words as /sabbaḥa/ or /yusabbiḥu/ which explicitly .express the meaning of praise and glorification

٢- .The repetition of this subject in the various Suras of the Qur'ān

The raising of the issue of the glorification of Allah by all beings at the beginning of -١ ./the Sura, and immediately after the holy phrase /bismillāh

The use of such words as the humility of the entire domain of existence "... all are -٢ obedient to him"(١). The prostration of the stars and the plants "And the herbs and the trees do adore (Him)."(٢) The obedience of the skies and the earth "... they both said: 'We come willingly."(٣) The awareness that all beings are in a state of prayer and (gratitude: "... He knows the prayer of each and its glorification, ..."(۴

Addressing of man as to his lack of understanding of the expression of gratitude of -٣ (other beings "... but you do not understand their glorification, ..."(۵

The Arabic term /miḥāl/ is derived from /ḥīlah/ which means every kind of hidden and covert way of seeking a remedy, and since this process is interconnected with and interdependent on knowledge and power, therefore, commentators have interpreted .'the Qur'ānic holy phrase /šadīdulmiḥal/ as 'mighty in power and punishment

In some Qur'ānic verses, the acts of gratitude to Allah and glorifying Him have been mentioned with together: "The thunder glorifies Him with His praise, ..."(۶) " and there (is not a single thing but glorifies Him with His praise, ..."(٧

Sura Al-Baqarah, No. ٢, verse ١١۶ -١

Ar-Rahman, No. ۵۵, verse ۶ -٢

Fuṣṣilat, No. ۴١, verse ١١ -٣

An-Nūr, No. ٢۴, verse ۴١ -۴

Sura 'Isrā', No. ١٧, verse ۴۴ -۵

The verse under discussion -۶

Sura 'Isrā', No. ١٧, verse ۴۴ -٧

It is just like the bowing and prostration within which we say “Glorified is my Lord, the .”Exalted, and with His praise” “Glorified is my Lord, the greatest, and with His praise

It has been recorded in various Sunni traditions that the sublime Prophet (p.b.u.h.) used to interrupt his speech and start praying as soon as he heard the sound of thunderbolts and he would encourage others to do the same. (Durr-ul-Manthūr, the (Commentary

Thunderbolts and being thunder-stricken is not an accidental matter. On the - ۱ contrary, it is in accordance with Allah’s will and the laws of the Divine nature. Thunderbolts are the Divine punishment which are inflicted on the sinful nations like the people of Thamūd: “… So there seized them the thunderbolt of a disgracing (chastisement for what they used to earn.” (Sura Fuṣṣilat, No. ۴۱, verse ۷۱

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p: ۵۳

(۱۴) لَهُ دَعْوَةُ الْحَقِّ ِ وَالَّذِينَ يَدْعُونَ مِن دُونِهِ لَا يَسْتَجِيبُونَ لَهُم بِشَيْءٍ إِلَّا كَباسِطِ كَفَّيْهِ إِلَى الْمَآءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَآءُ الْكَافِرِينَ إِلَّا فِى ضَلَالٍ

To Him (alone) is the call of Truth; and those to whom they call, besides Him, will " .۱۴ answer them nothing, but like one who stretches his two hands towards the water so that it may reach his mouth, while it does not reach it. And the prayer of disbelievers is "only in error

Commentary: verse ۱۴

This holy verse refers to two points. The first is that: Allah's call belongs to Him alone. That is, He will accept us whenever we call Him. He is both well aware of the prayers :of His servants and He also has the authority to fulfill their wishes. The verse says

"... ;To Him (alone) is the call of Truth "

Another point raised here is that calling the idols and requesting them is absurd and erroneous, for those whom the pagans call, other than Allah, and seek refuge in them for fulfilling their wishes, their call and their prayers will be left unanswered. The verse :continues saying

"... ,and those to whom they call, besides Him, will answer them nothing ..."

Then, as it is the case with the Qur'ānic method, in order to visualize this rational subject, including the feeling of beauty and explicitness, the Qur'ān brings a sensible and expressive similitude by declaring that: Those who call on other than Allah are like the ones who stretch their hand-palms towards

water so as to fetch water and take it to their mouth, but such a thing will never :happen. The verse says

but like one who stretches his two hands towards the water so that it may reach …“ ”… .his mouth, while it does not reach it

Can one sit next to a well and stretch his hands and send it to his mouth instantly and just by pointing to it? Can one expect such a thing to happen by any other one than he ?who is foolish or lunatic

To stress the issue further, the Qur’ān at the end of the verse indicates that: the prayers of the pagans from their idols is nothing more than taking steps in the dark, :and being misled. The verse says

”And the prayer of disbelievers is only in error …“

What a course of being misled can be worse than that man does his utmost to go !astray which may lead him nowhere

:Explanations

Calling on people to worship the sole Allah and alienating oneself from the attention -۱ of others, and regarding Him as the only effective factor has been frequently referred to in the Qur’ān, among which one may name the followings: “ I answer the prayer of (every supplicant when he calls on Me, …” (Sura Al-Baqqarah, No. ۲, verse ۱۸۶

However, if he goes to others and calls on them for the fulfillment of his needs, he must beware that they do not hear and if they hear, they will not accept. The Qur’ān says: “If you call on them they will not listen to your call, and even if they were to (listen, they cannot answer you …” (Sura Fāṭer, No. ۳۵, verse ۱۴

۱- The confined man naturally requires a safe haven in the adventurous life of the world. The divine prophets introduce Allah as the safe haven: “To Him (alone) is the call of Truth ...”. However, other people’s help, such as the despots, are either for fooling him or for his exploitation or propagation and for their own protection of positions, etc. What is not worth consideration to them, is the ‘man’ himself.

۲- Man is inherently truth seeking and thirsty for the Truth but he often loses his way to obtain it. Except for his faith in Allah and love of Him and that his prayers be directed to Him, nothing else will quench the thirst of man who infinitely aspires. “... so that it may reach his mouth, while it does not reach it...” For, anything inferior to Allah is a mirage and calling on others is of no avail.

Therefore, he who sincerely calls Allah will return not empty-handed. Returning empty-handed is because of focusing towards other than Him.

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(۱۵) وَلِلَّهِ يَسْجُدُ مَن فِى السَّمَاوَاتِ وَالأَرْضِ طَوْعاً وَكَرْهاً وَظِلاَلُهُم بِالْغُدُوِّ وَالأَصَالِ

۱۵. "And whoever is in the skies and on the earth prostrates for Allah willingly or unwillingly, and (so do) their shadows in the mornings and the evenings."

Commentary: verse ۱۵

In order to explain how the idol-worshippers have become separated from the mainstream of the world of existence and have been led stray one by one, this verse proclaims that all those who are in the heavens and on the earth willingly or reluctantly obey and submit themselves and prostrate before Allah every morning and evening. The verse says:

"And whoever is in the skies and on the earth prostrates for Allah willingly or unwillingly, and (so do) their shadows in the mornings and the evenings."

What is the objective of prostration by the beings? In such cases, prostration signifies utmost modesty, humbleness, and submission. Nevertheless, the humility and prostration of some groups of creatures is done in the genetic form. That is, they are only submissive in face of the laws of the world of existence and creation. However, some others do have religious prostration in addition to the genetic prostration, which means that they prostrate before Allah willingly and with their own free will.

The Arabic expression: /ṭau'an wa karhan/ (willingly and unwillingly) might point out to the fact that the believers willingly prostrate before Allah and exhibit their modesty, while the unbelievers, who are not ready to perform such a

ritual, all the particles of their entity are submissive to Allah’s commandments in .accordance with the laws of creation, whether they want it or not

:Explanations

۱ - Perhaps the objective in mind as regards the prostration of the shadows is their manner in which they are being cast on the floor, which implies that the entire universe is obedient to and prostrates before Allah, and that this mode of existential .prostration of all beings is a continuous process

۲ - The Arabic term /’āṣāl/ is the plural form of /’uṣul/, which itself is the plural of /’aṣīl/, .’and is derived from /’aṣl/ which means ‘the end of the day

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(۱۶) قُلْ مَن رَّبُّ السَّمَاوَاتِ وَالأَرْضِ قُلِ اللَّهُ قُلْ أَفَاتَّخَذْتُم مِن دُونِهِ أَوْلِيَآءَ لاَ يَمْلِكُونَ لأنْفُسِهِم نَفْعاً ولاَ ضَرّاً قُلْ هَلْ يَسْتَوِى الأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِى الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَآءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِم قُلِ اللَّهُ خَالِقُ كُلِّ شَىْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ

۱۶. " Say: 'Who is the Lord of the heavens and the earth?' Say: 'Allah'. (Then) say: 'Why is it that you have taken guardians other than Him who own no profit and loss for themselves?' Say: 'Are the blind and the eyed equal? Or are the darknesses and light identical? Or have they set up partners for Allah who have created (something) like His creation, so that creation is all alike to them?' Say:

'Allah is the Creator of everything, and He is the One,

the All-Dominant'."

Commentary: verse ۱۶

As there were numerous discussions as to the cognition of Allah's Existence in the previous holy verses, the Qur'ān has devoted the discussion in this verse to the mistakes of the pagans and the worshippers of the idols. It follows this discussion on several fronts.

At first, the Qur'ān addresses the Prophet (p.b.u.h.) and tells him to ask them about the creator and administrator of the heavens and the earth. It declares:

" Say: 'Who is the Lord of the heavens and the earth?' ..."

Then, before that the Prophet (p.b.u.h.) waits for any answer from them, it immediately issues the decree to him

:p.b.u.h.) that he provides the best answer to this query, proclaiming that)

"... .'Say: 'Allah ..."

Then blaming them and reproaching them with this sentence the Qur'ān issues another query for the Prophet (p.b.u.h.) to ask them, saying whether they have designated any one other than Allah as their worshipping center and their supporting person, without considering the fact that these idols can be of no profit or loss even :for themselves. The verse says

Then) say: 'Why is it that you have taken guardians other than Him who own no) ..." "... '?profit and loss for themselves

Then, by providing two explicit and clear examples, the Qur'ān differentiates between :the position of the individuals who are 'monotheist' and that of 'pagans', stating

"... ?Say: 'Are the blind and the eyed equal ..."

As the blind and the eyed people are not similar, therefore, the pagan and the faithful are not alike either, and one cannot designate the position of the idols alongside Allah. :The other point the verse remarks is that

"... ?Or are the darknesses and light identical ..."

How would it be possible to align the idols, which are utter darkness, alongside Allah ?(s.w.t.) Who is the absolute light of existence

Then, the Qur'ān stresses further the rejection of the ideas of the pagans, asking whether they have aligned counterparts for Allah for the sake that they are engaged in the process of creation like Allah, and hence, such a creation has brought about for :them a state of confusion. The verse says

Or have they set up partners for Allah who have created (something) like His ... " "... '?creation, so that creation is all alike to them

However, even the idol worshippers are not of the same opinion about idols. They, too, regard Allah as the Creator of everything and consider the world of creation as a .whole package in His Authority

:Therefore, the verse instantly adds

".'Say: 'Allah is the Creator of everything, and He is the One, the All-Dominant …"

One can infer from the above verse that the process of creation is a continuous matter and Allah (s.w.t.) is continuously shedding rays of existence, in which case, .every being is benefiting existence from His Pure Essence from moment to moment

Therefore, the process of creation and administration of the world of existence are .both in His Own Power, just like the onset of creation

:Explanations

Discussing issues in the form of 'question-and-answer' is one of the methods of -١ propagation, and dissemination of information, and is an educational means, which has been notably used by the Qur'ān. "Say: 'Who is the Lord of heavens and the "…'?earth

Some pagans only accepted the creative nature of Allah and considered others as -٢ administrators. Therefore, in Sura 'Ankabūt, No. ٢٩, verse ۶١, the Qur'ān proclaims: "And if you ask them (these pagans) who created the heavens and the earth and made the sun and the moon subservient, they will certainly say 'Allah'. …" Then how is it that they hasten to paganism, 'Deism', and ignorance after making such a ?confession

Paganism in all its forms, according to some Islamic quotations, is more hidden and -۳ covert than the movement of an ant over a dark stone by night. An example of this is that one might say that this task was done under Allah's blessings and with the help of .such a person

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(۱۷) أنزَلَ مِنَ السَّمَآءِ مَآءً فَسَالَتْ أَوْدِيَهُ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَداً رَابِياً وَمِمّا يُوقِدُونَ عَلَيْهِ فِى النَّارِ ابْتِغَآءَ حِلْيَهٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلُهُ
كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَآءً وَأَمَّا مَا يَنفَعُ النَّاسَ فَيَمْكُثُ فِى الأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الأَمْثَالَ

۱۷. " He sent down water from the sky, then rivers flew according to their capacity and the floodwater carried along a swelling foam, and from metals, which they melt with fire so as to make an ornament or goods, arises a foam similar to it. Thus does Allah illustrate the Truth and falsehood; then as for the foam passes away as a worthless thing, and what is beneficial for people remains on the earth. Thus Allah sets forth the parables."

Commentary: verse ۱۷

As the method of the Qur’ān relies heavily on objective issues as an educational book, in order to explain the complicated concepts, it points to the tangible examples which are interesting and beautiful in everyday life of the people. It explains an explicit example for visualization of the facts referred to in the previous verses regarding monotheism, paganism, faith and blasphemy, the truth and the untruth. At first the Qur’ān says:

" He sent down water from the sky, ..."

It is the kind of water which is life-giving and creating, and it is also the source of development and movement. There are floodwaters which flow from every valley and every river,

:measured according to their capacity. The holy verse continues saying

"... then rivers flew according to their capacity ..."

Small streams join one another, stream-lining into canals that join together to form huge torrents which flow down the mountains. Waters piling up carry whatever stand in their way, which strike over them. At this moment, foams emerge from between :the layers of the wares. As the Qur'ān says

"... ,and the floodwater carried along a swelling foam ..."

The emergence of the foams is not confined to the coming of rain. There arises a foam out of what is being melted in the furnaces for obtaining jewelry or home appliances, upon which they light fire to melt, so there are also foams appearing :which are like the ones on water surface. The Qur'ān says

and from metals, which they melt with fire so as to make an ornament or goods, ..." "... .arises a foam similar to it

After giving this example, the Holy Qur'ān concludes by pointing out that Allah provides you with an example in this manner for the truth and the untruth. The verse :says

"... ;Thus does Allah illustrate the Truth and falsehood..."

Afterwards, discussing it in detail, it declares, however, the seeming high foams, which are void in the process of flow of water, go away and the water, which is useful :for people, stays on the earth. The verse says

then as for the foam passes away as a worthless thing, and what is beneficial for ..." "... .people remains on the earth

The truth is also always useful, just like pure water which is the source of life. However, the wrong and the untruth is useless and absurd, while the truth must .'always be flourishing and alive so as to expel the 'untruth

At the end of the verse, to stress further the point and to call all to study in depth and in a more exact way over this example, as well as other examples of the Qur’ān, it :says

”.Thus Allah sets forth the parables …“

Examples usually universalize cases. There are many scientific discussions which are only understandable for a selected few persons and the masses of people do not benefit from them very much. However, once they are accompanied with examples, they tend to become better understandable for the people of all echelons and all .levels of knowledge

Therefore, examples are best as a means of generalization of knowledge and culture, .and they have some undeniable and numerous applications

There are two examples introducing the falsehood in this verse. One is the foam which appears on the surface of water. The second is the foam which covers metals .once they are in the melting pot

:The falsehood is like the foam for -۱

.It is transient -۱

.It appears as the shadow of the truth and under it -۲

.It covers up the truth -۳

It has got looks but is worthless. It does neither quench the thirst of anyone, nor -۴ .does any plant grow as a result of it

.It disappears once the conditions are normal -۵

.It places itself on top though it is void and without any substance -۶

:Illustration -۲

Illustration makes rational problems tangible and paves the way for arriving at the

objectives. It universalizes all subjects and tends to silence the obstinate. Therefore, the Qur'ān has utilized this method

.extensively. Allah has provided three examples in this verse

First, He has exemplified the revelation of the Qur'ān to the water which is descended from the sky. He has also compared the hearts of the people to the oases which attract the water to themselves according to their own capacity. Those who make their utmost effort to understand the Qur'ān will reap great rewards, like rivers and oases which are big; and those who are content with the Qur'ān and make less effort in understanding its facts will reap less and take less advantages just like smaller .oases and streams which obtain less shares

Later, Allah compares the satanically whims and temptations to foam which appears on water surface. It goes without saying that the main cause of the foam is not water itself, but it is the land which does not have good soil. Also, skepticisms and doubts as well as selfish whims do not have their origin in the truth, but they have their source in the people's selves. Allah, the Almighty, proclaims that as foam does not last long and what remains of it is pure and soft water, satanical whims will ultimately disappear .and vanish while the real face of the truth reveals itself and remains forever

The third example is that He (s.w.t.) has compared paganism to those nasty materials which are dark in colour and exemplified as such which melt while they are placed on metals and the simile goes on in the case of faith which is exemplified to a melted .piece of metal which is pure

.And thus end the proverbs of the Qur'ān here which are so instructive

(١٨) لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَى وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُم مَّا فِى الأَرْضِ جَمِيعاً وَمِثْلَهُ مَعَهُ لاَفْتَدَوْا بِهِ أُوْلَئِكَ لَهُمْ سُوءُ الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ

For those (people) who accepted their Lord, it is the best (reward). But those who " .١٨ did not accept Him, even if they were to have all that is on the earth and the like of it, they would certainly offer it as ransom. It is they for whom the reckoning will be "!terrible and their abode will be Hell and what an awful place it is

Commentary: verse ١٨

One can infer from the Holy Qur'ān that there are several accounts kept for people on .the Day of Judgment

(Some have an easy account. "... by an easy reckoning" (Al-'Inshiqāq, No. ٨۴, verse ٨ -١

Some have their account inspected audited and settled in a hard and an exact way. -٢ ("... a severe account ..." (Aṭ-Ṭalāq, No. ۶۵, verse ٨

Some go to hell and there is no need for any settlement by court or trials. "... and on -٣ (the Day of Resurrection We assign no weight for them." (Al-Kahf, No. ١٨, verse ١٠۵

Some go to the Paradise without having to settle any accounts. "... only the patient -۴ (will be paid back their reward in full without measure." (Az-Zumar, No. ٣٩, verse ١۶

According to the Islamic quotations and traditions, those who are forgiving and merciful towards people and treat them

with favor, will have an easy time as far as their account is concerned; and those who are hard on others, their account will be hard to settle. The unbelievers will go to Hell with no account, and those believers who are patient will go to Paradise without any .worries for their settlement of account

As the Qur'ān confirms, acceptance is mutual. That is, if the people expect Allah to accept their call, they must also accept Allah's call. "... Answer Allah and the Messenger when he invites you to that which gives you life, ..." (Al-'Anfāl, No. ۸, verse (۲۴

:A discussion about the call

:The issue of the invitation can be dealt with from different dimensions

:Those Who Invite to the Truth -۱

A: Prophets: "Say: '... I call to Allah, ..." Allah commands the Prophet (p.b.u.h.) to tell the people that his way of life and that of his followers is this which leads and directs people towards Allah with insight. (Sura Yūsuf, No. ۱۲, verse ۱۰۸) "Remember when you were climbing (the hillside) and you paid no heed to any one, while the Messenger was calling you from your rear, ..." (Sura 'Āl-i-'Imrān, No. ۳, verse ۱۵۳) "And as one inviting to Allah by His leave, and as a light-giving torch." (Sura Al-Aḥzāb, No. ۳۳, verse ۴۶) Meaning that you call on people directing them towards Allah with His permission, .thus becoming the burning torch of the world

B: The Believers: "And there should be a party among you who invite (others) to good ,..." ('Āl-i-'Imrān, No. ۳, verse ۱۰۴) This means that from among you Muslims

those who are more knowledgeable and more virtuous must lead the people towards .the good and righteousness

C: Jinn: “O’ our people accept the caller of Allah (just as we did)…” (Sura Al-’Aḥqāf, No. (۴۶, verse ۳۱

:The Callers to Falsehood

I- Pioneers of paganism: “And We made them the pioneers (who) call to the Fire, …” ((Sura Al-Qaṣaṣ, No. ۲۸, verse ۴۱

II- The Satan: “… the Satan calls them to the chastisement…” That is: would they still follow the Satan’s lead to hell regardless of the fact that he has called their fathers to Hell? (Sura Luqmān, No. ۳۱, verse ۲۱); and: “I did not have any authority over you, (except that I called you and you responded me, …” (Sura ’Ibrāhīm, No. ۱۴, verse ۲۲

III-The Unbelievers: “… those invite to the Fire …” That is the pagans call you to hell (fire by way of ignorance and darkness. (Sura Al-Baqarah, No. ۲, verse ۲۲۱

:The Subject of Invitation -۲

I- Life: “…he invites you to that which gives you life,…” This verse means that Allah and your prophet call you to accept the faith so as to enable you to reach an eternal (life. (Sura Al-’Anfāl, No. ۸, verse ۲۴

II- The Straight path: “And certainly you invite them to a straight path.” (Sura Al-(Mu’minūn, No. ۲۳, verse ۷۳

III- Forgiveness: “… Allah invites to Paradise and forgiveness …” (Sura Al-Baqarah, (No. ۲, verse ۲۲۱

IV- The Paradise: “And Allah does call mankind to the Abode of Peace…” (Sura Yūnus, (No. ۱۰, verse ۲۵

(I- Salvation: “I call you to the salvation …” (Sura Al-Ghāfir, No. ۴۰, verse ۴۱

:Confronting the Dissidents -۳

I- Accusation: Sorcerer: “… Verily this indeed is a knowing sorcerer.” (Sura ’A‘rāf, No. ۷, (verse ۱۰۹

A poet: “… nay! he is a poet …” (Sura Al-’Anbiyā’, No. ۲۱, verse ۵) Soothsayer: “… for by the grace of your Lord, you are not a soothsayer…” In this verse the Prophet (p.b.u.h.) is commanded to mention unto people that he speaks while he is blessed by revelation and prophecy from his Lord and there is no question of lunacy existing in (him. (Sura At-Tūr, No. ۵۲, verse ۲۹

(Crazy: “… And they say: “Verily he is crazy.” (Sura Al-Qalam, No. ۶۸, verse ۵۱

Liar: “… verily we do think you to be of the liars.” We guess you are from among the (liars. (Sura Al-’A‘rāf, No. ۷, verse ۶۶

Oppressor: “… who desires that he may have superiority over you, …” This verse is about the people of Noah who, answering him, said to others that this person wants (to achieve supremacy over you. (Sura Al-Mu’minūn, No. ۲۳, verse ۲۴

(II- Threat: “… we would certainly stone you …” (Sura Hūd, No. ۱۱, verse ۲۱

Slaying: “… And (remember) when those who disbelieved plotted against you to take (you captive, or to kill you, …” (Sura Al-’Anfāl, No. ۸, verse ۳۰

III- Humiliation: “… Is this he who speaks of your gods? …” (Sura Al-’Anbiyā’, No. ۲۱, (verse ۳۶

IV- Skepticism: Leaders and chieftains of the people of Sāliḥ, ridiculing the poor who :became believers, said

(Do you believe that Sālih is sent by his Lord? …" (Sura Al-'A'rāf, No. ٧, verse ٧٥"

V- Conspiracy and war: "And (remember) when those who disbelieved plotted against you to take you captive, or to kill you, or to expel you …" (Sura Al-'Anfāl, No. ٨, verse (٣٠

:The Motives and Factors for lack of acceptance -۴

I- Imitation

II- Fanaticism

III- Arrogance

IV- Sensual desire: "But if they do not answer you, then know that they only follow (their low desires,…" (Sura Al-Qaṣaṣ, No. ٢٨, verse ۵٠

:The Reward for Acceptance - ۵

I- Reward: "Then, as for those who believe and do righteous deeds, He will pay them their rewards fully and will bestow them out of His Grace, …" (Sura An-Nisā', No. ۴, (verse ١٧٣

II- Life: "O' you who have Faith! Answer Allah and the Messenger when he invites you (to that which gives you life, …" (Sura Al-Anfāl, No. ٨, verse ٢۴

III- Happiness: "For those who respond to their Lord is the best (reward). …" (Sura Ar-(Ra'd, No. ١٣, verse ١٨

Any way, after depicting the profile of the 'truth' and the 'untruth' through an expressive example mentioned in the previous verse, here the Qur'ān alludes to the fate of those who have accepted Allah's call and at the same time, it refers to the :destiny of the ones who rejected the truth and turned to vices. At first, it says

"… .(For those people who accepted their Lord, it is the best (reward "

Then the Qur'ān further adds that as for those who do not accept this call of Allah (s.w.t.), their destiny is so wicked and relentless that even if they were in full possession of all of what is found on the earth or the like of it, they would be ready to dispense with them all so as to attain salvation. However, all this would not be :accepted from them. The verse says

But those who did not accept Him, even if they were to have all that is on the earth ...“ ”... .and the like of it, they would certainly offer it as ransom

To portray the grievousness of their punishment, there would be no interpretation more explicit than the one which assumes that supposedly one owns all of what is on the earth, rather doubling that amount, and dispenses all just to be relieved and .receive salvation, yet it is of no vail

This sentence refers, in fact, to one's ultimate desire that he wants to be the proprietor of all that exists on the earth. However, the intensity of the punishment of the oppressors and dissidents of the Allah's call is so much so that they are ready to .sacrifice this ultimate worldly desire, and beyond it, and become relieved

Following this catastrophe, abstention from accepting all that is on the earth for one's salvation, is an allusion made to their other misfortune which implies that they have got a hard and an awful account to settle, and ultimately, they will be located in the :fire of the inferno. The verse says

It is they for whom the reckoning will be terrible and their abode will be Hell and ...“ ”!what an awful place it is

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Point

The faithful to their covenant and those who break it, can never be equal – Those who spend benevolently in the way of Allah shall have the abode of perpetual bliss – Allah it is Who amplifies and straitens the sustenance of His creatures – The life of this .world is nothing but a vain comfort

(۱۹) أَفَمَن يَعْلَمُ أَنَّمَآ اُنزِلَ إِلَيْكَ مِن رَّبِّـِكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى إِنَّمَا يَتَذَكَّرُ اُولُوا الاَلْبَابِ

۱۹. "Is he who knows that what is revealed to you from your Lord is the Truth, like the one who is blind? Indeed, only the possessors of intellects take admonition,"

Commentary: verse ۱۹

:The Possessors of Intellect

We have picture and profile of the details of the programs of the proponents of the truth depicted in this verse which supplements the discussion of the previous verses. In the first instance, He poses the issue in a positive interrogation with negative :sense, saying

"Is he who knows that what is revealed to you from your Lord is the Truth, like the one who is blind? ..."

This type of interpretation is a delicate reference to the fact that the lack of knowledge of this reality is utterly impossible unless one's deep insight has been .entirely blocked

:Therefore, the Qur'ān, towards the end of the verse adds

"... Indeed, only the possessors of intellects take admonition,"

Anyway, we have allusions made to those who have accepted the life-giving call of the prophets (a.s.) in the previous verse, while the impact of the acceptance of that call is being stated in this verse and in the following verses. Everyone of: human nature, reason, and knowledge has got a core in one's brain which may be dismantled as a result of habits, customs, superstitions, and instincts. Therefore, man must be (constantly concentrating on that central nucleus and core. (Tafsīr-ul-Furqān

:The Wise in the Qur'ān

The Arabic term /'ulul-'albāb/ has been mentioned in the Qur'ān ۱۶ times, every one of which has been stated accompanied with one accomplishment or an attribution, :among them, we note

They understand the secret of commandments: "And in (the law of) retaliation there .۱ is (saving of life for you, O' possessors of intellects, ..." (Sura Al-Baqarah, No. ۲, verse .(۱۷۹

They are future-oriented: "...and make provision, but surely the best provision is the .۲ piety. So, have awe of Me, O' possessors of intellect!" (Sura Al-Baqarah, No. ۲, verse (۱۹۷

They regard the world as a passing stage and not a destination and residence point. .۳ The possessors of intellect are those who: "... mediate on the creation of the heavens and the earth, seriously saying): 'Our Lord! You have not created (all) thin in vain! ..." ((Sura 'Āl-i-'Imrān, No. ۳, verse ۱۹۱

They receive instructive lessons from history: "Indeed in their stories there is a .۴ (lesson for the possessors of intellect, ..." (Sura Yūsuf, No. ۱۲, verse ۱۱۱

۵. They accept the best and the most superior logic of all: “Those who listen to the saying, then follow the best of it; …” (Sura Az-Zumar, No. ۳۹, verse ۱۸)

۶. They are of the worshipping and struggling lot who perform the night prayer: “ Is he who is obedient during hours of the night … only the possessors of intellect are mindful.” (Sura Az-Zumar, No. ۳۹, verse ۹)

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(۲۰) الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلا يَنقُضُونَ الْمِيثَاقَ

".Those who fulfill the covenant of Allah and do not break the pledge " .۲۰

Commentary: verse ۲۰

The Arabic phrase /'ahdillah/ includes both the innate and inherent promises such as 'love unto the Truth and justice', and rational promises like the comprehension of the facts of the world of existence including the issues of 'the origin and the end'. They also refer to both the religious promises such as practicing all the required acts and rituals and abstention from all that is prohibited, and the commitments of promises which men keep with regard to one another and Allah has made their observation .required

According to the statements of some commentators,(۱) one of the most important Divine covenants is the Imamate, 'leadership', of the celestial leaders. After that Haḍrat 'Ibrāhīm (a.s.) attained accession to the position of Imamate following numerous tests and trials, he requested Allah to enable his progeny to achieve that rank. Instead of saying that the position of Imamate would not be bestowed on the cruel people, and to clarify the importance of this position, He said: "My covenant does not include the unjust." (۲), which itself is an evidence for the importance of the .position and magnitude of Imamate

Incidentally, the Arabic term /miθāq/ 'testament' refers to what is the source of confidence between one's heart and that

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۱- In Tafsīr-us-Sāfī, it is quoted from Haḍrat Musa-ibn-Ja'far (a.s.) indicating that this verse is revealed with regard to the position of the household of Muhammad (p.b.u.h.) .and their guardianship. This is the covenant of Allah

۲- Sura Al-Baqarah, No. ۲, verse ۱۲۴

thing. As the existence of a Divine leader provides comfort for men's heart and soul, .'therefore, this matter has been regarded as one of the examples of 'testament

Anyway, keeping one's promise, like respect for one's parents, and returning of the deposits, is not confined to the Islamic jurisprudence. On the other hand, it is included .in human rights as well. Thus every wise and rational man must observe it

In conclusion, religious testament is the kind of the commitment which the Prophet (p.b.u.h.) has secured from the believing people so as to obey him and abstain from .committing sins and overlooking the religious commandments and prohibitions

Incidentally the reason why the term 'testament' or 'pledge' is repeated after the word 'covenant' is that none imagines that the objective is only the Divine promise and that of the people for all the commandments and the prohibitions are included in the meaning of 'covenant'. It is for this reason that He informs us that the testament and covenant of the Prophet (p.b.u.h.) and the people is as vigorously to be observed :as that of Allah (s.w.t.) and the people. The verse says

".Those who fulfill the covenant of Allah and do not break the pledge "

Some commentators, however, believe that the aim of this repetition is merely .emphasis

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(٢١) وَالَّذِينَ يَصِلُونَ مَآ أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ

٢١. "And those who join what Allah has commanded to be joined and they fear their Lord and dread the terrible reckoning."

Commentary: verse ٢١

Some Islamic quotations indicate that what Allah has ordained to be joined together is union of kindred. That is, conservation of family ties as well as the ideological ties which implies continuous and profound ties with the heavenly leaders and the following of the line of 'Wilāyat' (leadership). (Tafsīr-us-Ṣāfī). The verse says:

"And those who join what Allah has commanded to be joined and they fear their Lord and dread the terrible reckoning."

A simple and in-passing glance at our contemporary world will reveal that despite having utmost and the best capital, i.e., oil, beneath their feet, and enjoying, in front of them, the common point of unity and love of over one Billion Muslims, that is Ka'bah, and despite benefiting from the best of schools and logic, some Muslims are constantly under all kinds of pressure from the super-powers for their lack of connection with the Divine leadership. It is for this reason that in the verse ٢٧ of Sura Al-Baqarah, after the sentence "... and cut asunder what Allah has commanded to be joined ..."(١)

١- (fāsiqīn/ transgressors are) "Those who break the covenant of Allah after its confirmation and cut asunder what Allah had commanded to be joined, and they make corruption on the Earth; ..."

there has been mentioned: "… and they make corruption on the Earth, …", for it goes without saying that the mere cutting off ties of relationship does not by itself cause corruption on the earth. On the contrary, it is giving up of the Divine leadership which leads to the entanglement in the confinement of the despots and spreading of .corruption

:Note the Following Points

Union of Kindred: strengthening blood-kinship is not merely confined to the family -۱ visits and meetings. Provision of financial assistance also is one of the aspects of union of kindred. Imam Sādiq (a.s.) proclaims that in addition to Zakāt (alms), there are also other dues to be paid and which are necessary. Then he recited this verse (Tafsīr-us-Ṣāfī). The objective in mind of the Imam (a.s.) probably has been 'Khoms' .(one fifth) when mentioning other dues

As for the importance of 'union of kindred', it is sufficient to be noted that Allah has -۲ made mention of it next to His name. "…And be in awe of Allah through Whom you demand one of another, as well as any ties of kinship; …" (Sura An-Nisā', No. ۴, verse (۱

The meaning of 'relatives' is not confined to one's family genealogical relatives, -۳ but, it refers to the great Muslim community in which all individuals of the nation are considered as brothers, where the Qur'ān

says: “The believers are but brethren ...” (Sura Al-Hujurāt, No. ۴۹, verse ۱۰). Their father is the Prophet of Islam (p.b.u.h.) as well as Haḍrat Ali (a.s.). The Prophet ”.(p.b.u.h.) has remarked: “Ali and I are to be regarded as fathers of this community

Imam Sādiq (a.s.), while on deathbed, ordered to hand on some gifts to those - ۱ relatives who had been rude to him. When he was criticized for this act, he recited the above verse; and so did he teach us that the condition for union of kindred would not .be their optimism, love and relationship with us

To explain the Qur’ānic phrases: ‘they fear their Lord’ and ‘dread the terrible - ۲ reckoning’, one must say that though the Arabic words /xašiyat/ (fear) and /xauf/ (dread) have sometimes been used interchangeably and as synonyms, meaning one thing in mind, they are in fact different in an Arabic context. The word /xašiyat/ refers to that kind of fear and impression which is left on someone as a result of respect he bears for a person. However, the term /xauf/ refers to a wider range of meaning and includes all kinds of fear and anxiety. In other words, the term /xašiyat/ is never used for a damaging accident and one does not refer to cold and disease as having /xašiyat/ with respect to them, while the application of the word to /xauf/ holds in cases of cold, heat, disease and is prevalent. Ultimately, since /xašiyat/ is based on one’s knowledge as to the respect, magnitude and importance of the other person, one can say /xašiyat/ is peculiar to the learned men and /xauf/ is generally applicable for all. As the Qur’ān says: “... those of His servants only who are knowledgeable fear (Allah, ...” (Sura Fātir, No. ۳۵, verse ۲۸

:A Few Quotations on Union of Kindred

Jābir quoting Imam Bāqir (a.s.) said that the Prophet (p.b.u.h.) said: “Kindness towards one’s parents and union of kindred facilitates one’s settlement of his

accounts.” Then, he (p.b.u.h.) recited this very verse. (Tafsīr Majma‘-ul-Bayān, vol. -۱ (۱۳, p. ۵۴

The Messenger of Allah (p.b.u.h.) remarked: “ He who cuts off his relationship with -۲ (his kindred, will not enter Paradise.” (Bihār, vol. ۷۱, p. ۹۱

Amir-ul-Mu’mineen Ali (a.s.) said: “Cutting off of one’s relationship with the relatives -۳ (leads to poverty.” (Bihār, vol. ۷۱, p. ۹۱

Imam Sādiq (a.s.) remarked: “He who is disobedient with respect to his parents and -۴ he who cuts off his relationship with his relatives can never sense the smell and the (flavor of Paradise” (Safīnah, vol. ۱, p. ۵۱۶

Amir-ul-Mu’mineen Ali (a.s.) said: “Cutting off one’s relationship with his relatives, -۵ (spoils all of (one’s) blessings.” (Qurar-ul-Hikam, vol. ۴, P. ۵۰۹

A man, addressing the Prophet (p.b.u.h.), asked: “Which deed is considered as -۶ conducive to the utmost outrage before Allah?” He answered: “Attributing partners to Allah.” Then he asked: “Which action comes next?” He answered: “Cutting off one’s relationship with his relatives?” Then he asked: “Which action comes next?” He answered: “Bidding to indecency and forbidding right conduct.” (Safīnat-ul-Bihār, vol. (۱, p. ۵۱۶

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(۲۲) وَالَّذِينَ صَبَرُوا ابْتِغَآءَ وَجْهِ رَبّـِهِمْ وَأَقَامُوا الصَّلاهَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرّاً وَعَلاَنِيَهً وَيَدْرَءُونَ بِالْحَسَنَهِ السَّيّـِئَهَ أُوْلَئِکَ لَهُمْ عُقْبَی الدَّارِ

۲۲. " And those who patiently persevere, seeking the countenance of their Lord, and establish prayer, and spend of what We have provided them, secretly and openly, and they avert evil with good; theirs shall be the Ultimate abode"

Commentary: verse ۲۲

And those who usually keep their patience in performing the commandments of Allah and do not lose their integrity in face of the diseases and evil consequences and abstain themselves from committing Allah's sins, and by keeping their patience, they mean to obtain rewards from Allah, the Almighty, because 'seeking the countenance of Allah' signifies 'asking for Allah' which in turn means asking for Allah's reward. Once, in the Arabic language, Arabs want to glorify something, they say 'its countenance' and 'its self', and by 'the countenance of Allah' they mean the Glorious Essence of the Almighty. Nothing is greater than Allah and nothing is His counterpart. Some say that: the purpose of 'countenance' in here is reference made as to sincerity and repelling of bigotry and hypocrisy. The verse says:

" And those who patiently persevere, seeking the countenance of their Lord, ..."

Then the verse continues explaining the qualities of the possessors of intellect by adding that they perform the prayer with keeping all its limits. In other words, they are always serious in performing their prayer rituals, and they share with

others whatever Allah has bestowed on them whether be it in secret or openly. And :through their obedience, they repel all sins. The verse says

and establish prayer, and spend of what We have provided them, secretly and … “ ”… ;openly, and they avert evil with good

Ibn-i-Abbās, regarding the last quality, has said that through the mean of decent and .allowed action, they repel the indecent behavior

It is quoted from the highly esteemed Prophet of Islam (p.b.u.h.) who has told Ma‘āz-ibn-Jabal that: Whenever he did an evil act, then he would perform an admirable deed .so as to wipe it out

Some commentators say one must be kind to those who have bad treatment to them and he would not try to retaliate it. Some other commentators have claimed that the purpose is that once they are deprived, they go on giving away and once they are oppressed, they forgive; and when they are isolated, they try to establish relationships once more. Ibn-i-Kīsān says: it means that they try to remove the .penalty for their sins by repentance

:The ending sentence of the verse says

”.Theirs shall be the Ultimate abode …“

It means that those whom We depicted their profiles of, will receive their reward of Paradise. In this holy sentence the objective meaning of /ad-dār/ is ‘Paradise’ and that .of /‘uqbā/ is ‘reward’ which refers to the happy ending

:Explanations

Patience’ does not merely signify tolerating difficulties; rather, it mostly includes‘ -۱ ,perseverance in worshipping

p: ۸۳

restraining from sins, toleration in case of calamities, submission in case of obedience, .and lack of arrogance in case of affluence

The Qur'ānic phrase 'the countenance of their Lord' signifies attracting the - ۲ .attention, favour, and satisfaction of Allah

Performing prayer is one of the examples of the Divine covenants, which was - ۳ discussed in the previous verses. Some Islamic traditions also refer to it, saying: ".“Prayer is the covenant of Allah

Patience and prayers are two channels of communication with Allah, and charity - ۴ .and good acts are two channels of communication with people

:Giving in charity of one's wealth has got a hierarchy -۵

Step one: Sharing of the things Allah has bestowed upon us. "... spend (in alms) of that (which We have provided for you, ..." (Sura Al-Baqarah, No. ۲, verse ۱۵۴

Step two: Giving in charity out of one's earnings through allowed business. "O you who have faith! Spend (in charity) of the good things that you have earned, ..." (Sura Al-(Baqarah, No. ۲, verse ۲۶۷

Step three: Giving away of what one likes most. "You will never attain righteousness .(unless you spend out of what you love, ..." (Sura An-Nisā, No. ۴, verse ۹۲

Step four: Self-sacrifice: "... and prefer (them) before themselves though poverty may (afflict them, ..." (Sura Ḥashr, No. ۵۳, verse ۹

According to Al-Mīzān, the Arabic term /'uqbaddār/ signifies happy ending in the - ۶ world, though it may be

.considered as including both, this world and the Hereafter

The meaning of returning the good in exchange for evil is that: if from among the -۷ faithful someone commits an evil act in connection with us, We ought to overlook it. But we must not have the same pattern of action with the tyrants and the corrupt, for, concerning them, they must be paid in their own coins. Anyway, though Islam is a religion of ethics, compassion and forgiveness, it has also the following instruction in its place. The Holy Qur'ān says: "(As for) the fornicatress and the fornicator, flog each of them, (giving) a hundred stripes, and let not pity for them detain you in the matter of obedience to Allah, if you believe in Allah and the Last Day, ..." (Sura An-Nūr, No. ۲۴, (verse ۲

Islam is a comprehensive religion, and 'the possessors of intellect' are some - ۳ perfect persons. The existence of such Qur'ānic words concerning them as: /yūfūn/, /yaxšaun/, /yaxāfūn/, /ṣabarū/, /'aqāmū/, /'anfiqū/, and /yadra'ūn/ are signs to show that the perfect men not only are undertaking their promises, but also preserve all their proper communications, and they enjoy a superior state of virtuosity and they .stay on the whole scenes of truth actively instead of creeping into isolation

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(۲۳) جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَن صَلَحَ مِنْ ءابَآئِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلآئِكَهُ يَدْخُلُونَ عَلَيْهِم مِن كُلِّ بَابٍ

۲۳. "Gardens of Eternity, they shall enter therein and also the righteous from among their fathers, their spouses, and their children, and unto whom the angels will enter from every gate'."

Commentary: verse ۲۳

Out of ۱۳۷ times that the Qur'ānic words /jannāt/ and /jannat/ have been repeated in the glorious Qur'ān, only ۱۲ times they have been mentioned under /jannātu 'adnin/. According to a tradition from 'Durr-ul-Manthūr', it signifies 'a special paradise'.(۱)

The blissful Prophet (p.b.u.h.) remarks: "Whoever wants his life and death to be like those of mine, and enters the Gardens of Eden which is my Paradise, must designate Ali-Ibn-Abī-Tālib (a.s.) and his Immaculate successors from among his descendents as his leaders and his Imam, who are most supreme in knowledge and wisdom over all human beings and they are guides for people towards right path."(۲)

In the meantime, we have it in the Qur'ān repeatedly that the righteous people of a family will also be nigh to each other when in Paradise and will be able to enjoy each other's company therein as they associate with each other. Certainly, the mention of the titles of some individuals of the family like father, wife, and child in the above noble verse, does not

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۱- Tafsīr-i-Forqhān

۲- Tafsīr Nūr-uth-Thaqalayn

specify any particular point, and it covers all the righteous members of the family, including the above mentioned ones, and as well as mothers, sisters and brothers, .too

Incidentally, perhaps the reason for the absence of the name 'mother' here is that the mother is the wife of one's father and is covered by the word of /'azwāj/ (spouses) as is the case with brothers and sisters who are regarded as paternal descendents, and .uncles and aunts are considered as the descendents of one's ancestors

Anyway, whatever of the conclusion we obtain from the Divine verses is that the angels, under all circumstances, whether in this world or in the world hereafter (purgatory or resurrection day), are in contact with man. They sometimes send him greetings "... sends His greeting on you, and (so do) His angels, ..." (Sura Al-'Ahzāb, No. ۳۳, verse ۴۳), while on other occasions, they ask forgiveness for him: "... and ask forgiveness for those who believe, ..." (Sura Qāfir, No. ۴۰, verse ۷) That is, the angels who carry the magnanimous heavens on top of their shoulders and those who are engaged in thanking and in worshipping are both faithful believers and ask for forgiveness for the faithful from Allah. At other times, they utter invocation for him, saying: "Our Lord! and make them enter the Gardens of Perpetuity ..." (Sura Qāfir, No. ۴۰, verse ۸). That is, O' Allah! Give them all along with their parents, wives, and children access and abode in the Paradise of Eden. At the time of death and at the onset of the purgatory, the angels let them voice with the slogan chanting "... 'Fear not, nor be grieved ..." (Sura Fuṣṣilat, No. ۴۱, verse ۳۰). And they take their lives with the sentence 'Greetings to you'. The Qur'ān says: "Those whom the angels cause to die in a good state, saying: 'Peace be on you, ..." (Sura An-Naḥl, No. ۱۶, verse ۳۲) That is, those who, like angels, 'the agents of blessings', take their souls, address them saying that due to your good deeds performed in the world, you

Allah's will thus enter the Eternal Paradise, and they would also go on greeting them :from every corner. The verse says

Gardens of Eternity, they shall enter therein and also the righteous from among their " fathers, their spouses, and their children, and unto whom the angels will enter from ".'every gate

:Explanations

There are eight gateways mentioned for Paradise which correspond to the number -١ of traits already mentioned for 'the possessors of intellect' counted in recent verses. Probably, each of the eight traits and characteristics leads man through one of the .gateways of Paradise and is a leading path towards the eternal happiness for man

Not every father and child, and every husband and wife, every descendent whether -٢ paternal or maternal will join one another in Paradise or will be placed side-by-side there, for in the Day of Resurrection, the relatives by blood and those kin by marriage, as a means, will be of no use. On that Day, every body will be held responsible for his own self, in which case nothing, except one's own efforts and struggle, will have any :effect

Therefore, the entrance of some relatives, unto some others into Paradise, is only .because of their competence and individual qualification

A Paradise-deserving family is a family among whom there is sincerity and unity in -٣ pursuance of the path of the Truth, because the condition for entering Paradise is .righteousness

(۲۴) سَلامٌ عَلَيْكُم بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ

Peace (be) upon you (saying) that you persevered in patience! (And now) how " .۲۴ ".excellent is the Ultimate Abode

Commentary: verse ۲۴

Point

One of the unique advantages of the Qur'ān is that it states the most meaningful matters in the most concise terms, among which reference may be made to the sentence 'Peace be upon you' which is a very concise yet very meaningful sentence. Its historical perspective goes back to the previous prophets like 'Ibrāhīm, Noah, and Adam (a.s.) "Peace be upon Noah among the nations." (Sura As-Sāffāt, No. ۳۷, verse (۷۹

The Qur'ānic term /salām/ (Peace) is one of Allah's names, and it is one of the ways of greetings of Allah to the prophets, the Divine congratulations on the people of Paradise, the whisper of the angles; the international saying of all the Muslims; the slogan of all the paradise-deserving in this world and in the other one; the common words of the Creator and the created; the voice heard on arrival and departure, and the beginning of every speech and of every letter which is said to both the living and the dead, and on the aged and the young. Answering and returning it, however, is .obligatory for a believer

The message of /salām/ (peace) is a message of respect, congratulations, prayer and greetings from Allah. "Peace; a word from a Merciful Lord." (Sura Yāsīn, No. ۳۶, verse ۵۸) When we utter at the end of each of our prayers: "Greetings 'peace' to us and to the righteous servants of Allah", with this greeting /salām/ all the dividing lines in the ,realm of race, absurd privileges of senility, sexuality, property, position

language, and time will be obliterated and we can establish communications with all the righteous people to whom we send our greetings.

Some Islamic quotations denote that some people go to Paradise without having settled their accounts. When the angels ask the reason, they will be answered: "We used to keep waiting for obedience of Allah and used to keep our patience while we were struck by disasters and why suffering from difficulties." By hearing this answer, the angels will welcome them by saying /salāmun 'alykum/ (peace be on you). (Tafsīr Qurtubī)

Imam Sādiq (a.s.) said: "We are among those who keep their patience though our Shi'ite followers are more patient than us, for our patience is upon what we know, but they are keeping their patience as to what they do not know. (Tafsīr Sāfī)

Points Concerning Patience:

١- We must regard Allah as the source of all patience: "...and your patience is not but by Allah ..." (Sura An-Naḥl, No. ١۶, verse ١٢٧)

٢- We must do consider the Divine consent as the main purpose and objective of our patience, not for the sake of fame or anything else: "And for the sake of your Lord, be patient." (Sura Al-Mudathir No. ٧۴, verse ٧)

٣- Patience is one of the traits of the prophets and the key to Paradise: "Or did you suppose you would enter Paradise untouched ..." (Sura Al-Baqarah, No. ٢, verse ٢١۴)

۴- Patience, when kept in the face of the calamities and the Divine trials is the criterion for cognition of the true

profile of those who are patient: "And most certainly We will try you until We have known those among you who exert themselves hard, and the patient, ..." (Sura Muhammad, No. ۴۷, verse ۳۱)

۵ - Patience leads one to receive Allah's blessings: "Those are they on whom are blessings and Mercy from their Lord, ..." (Sura Al-Baqarah, No. ۲, verse ۱۵۷)

۶- Perhaps one of the reasons for sending greetings to the Prophet (p.b.u.h.) and his Ahl-ul-Bayt (a.s.) is that they were among the most patient of the people.

۷ - Patience with regard to faith is just like the head as for the body. The Prophet (p.b.u.h.) remarks: "Patience is a part of Faith, just like the head and the body." (Bihār, vol. ۹, p. ۲۰۳)

۸- Patience categorizes the hierarchy of those who deserve Paradise: "These shall be rewarded with high places because they were patient, ..." (Sura Al-Furqān, No. ۲۵, verse ۷۵); "And He will reward them for their patience, with a garden and clothes of silk (in Heaven)." (Sura Insān, No. ۷۶, verse ۱۲)

۹ - Patience has got a hierarchy; and we read in an Islamic tradition that patience in case of calamities has got ۳۰۰ degrees; in case of religious worship has got ۶۰۰ degrees, and with regard to restraining from sins has got ۹۰۰ degrees. (Bihār, vol. ۷۱, p. ۹۲)

۱۰ Throughout the Qur'ān, one finds that only the reward for those who are patient is so vast and is indefinitely unlimited: " ... only the patient will be paid back their reward in full without measure." (Sura Az-Zumar, No. ۳۹, verse ۱۰) Alongside patience, the glorious Qur'ān has also dealt with the issue of gratitude as well. It also alludes to the

fact that difficulties also constitute blessings: "… for every patient, grateful one." - ۱ ((Sura 'Ibrāhīm, No. ۱۴, verse ۵

Patience' is involved in the will of Imam Hussayn (a.s.) passed down to his son,' -۲ Haḍrat Sajjād (a.s.): " O my son! Be patient with the Truth even if it is bitter!" (Bihār, vol. (۷۰, p. ۱۸۴

Sometimes, there are several kinds of patience observed in one occasion; as in the -۳ case of Haḍrat 'Ibrāhīm (a.s.) in sacrificing Ishmael, in which case, patience with regard to obedience and submission to the will of Allah, as well as patience with .regard to the calamity are involved and are required

.Patience, among all, stands at the top of all perfections and virtues -۴

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(۲۵) وَالَّذِينَ يَنقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَآ أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ فِى الأَرْضِ أُوْلَئِکَ لَهُمُ اللَّعْنَهُ وَلَهُمْ سُوءُ الدَّارِ

۲۵. "And there are those who break the covenant of Allah after its confirmation and cut asunder what Allah has commanded to be joined, and make mischief in the earth; they, theirs shall be the curse and theirs shall be the evil abode."

Commentary: verse ۲۵

In some former holy verses, the traits of the possessors of intellect were explained.

As the good and evil can well be differentiated once they are compared and juxtaposed against each other, the Qur'ān recounts here some of the main traits of the ones who incite corruption and those who have lost their true sense of reasoning where it says:

"And there are those who break the covenant of Allah after its confirmation and cut asunder what Allah has commanded to be joined, and make mischief in the earth; they, theirs shall be the curse and theirs shall be the evil abode."

In fact, all of their ideological and scientific corruptions can be summarized in the following three categories:

۱ - Breaking of the Divine testaments which includes the inherent testaments, the rational testaments, and, finally, the religious testaments.

۲ - Cutting off relationships, the relationship with Allah, the relationship with Divine religious leaders, the relationship with people, and the relationship with one's own self.

The last part, which is the consequence of the above two, is the corruption on the -۳ .earth

:Explanations

The Qur'ān refers to a group who have the opposite of the attributes which -۱ characterize the good prominent traits of the possessors of intellect as in their keeping of their promise and relationships with whatever Allah has preordained. That is, they break their promises and cut off the relationships which have been commended to be established. Thus, there are 'evil abodes' designated for them .'instead of 'Ultimate abodes

Corruption on the Earth: There are actions dealt with in the Qur'ān which are -۲ attributed to individuals, among which the Pharaoh has been noted as an example of those who incite corruption. The Qur'ān concerning him says: "... Verily he was one of the mischief-makers." (Sura Qaṣaṣ, No. ۲۸, verse ۴). Actions like homicide, destruction of tillage and generation, inciting and provoking differences, and murder are also among the corruption cases on the earth. (Sura Al-Baqarah, No. ۲, verse ۲۰۵). The Qur'ān considers 'execution' or amputation for punishing of the 'corrupt ones on the earth'. And as for those who have ambitions in their thinking for corruption, the Qur'ān considers them as the ones who are deprived from the Divine blessings on the .Day of Resurrection

Imam Sajjād (a.s.) writes in his will to his son: "Abstain from association and avoid -۳ the company of those who cut off their relationship with their relatives, for I have

(found them cursed in the Qur’ān”. (Bihār-ul-’Anwār, vol. ٧۴, p. ١٩٧

:Messages

.The separation of man from Allah is the turning point in the onset of deviations -١

Cutting off of the relationship with one’s kinds is one of the capital sins, for Allah -٢ .(s.w.t.) has vowed as to their punishment

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p: ٩۵

(۲۶) اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ وَفَرِحُوا بِالْحَيَاهِ الدُّنْيَا وَمَا الْحَيَاهُ الدُّنْيَا فِى الأَخِرَهِ إِلاَّ مَتَاعٌ

۲۶. "Allah enlarges the sustenance for whomever he pleases and straitens (it for whomever He wishes) and they rejoice in the life of the world, while the life of the world beside the Hereafter is naught but a temporary enjoyment."

Commentary: verse ۲۶

The amplification and the straitening of one's means of subsistence has been attributed to Allah in this verse, but it goes without saying that the acts of Allah, the Wise, are planned according to pragmatism and are philosophical, as some of its reasons can be seen explained in some verses of the Qur'ān and in the Islamic quotations. For instance, committing sin causes changes in the life and means of subsistence of many individuals.

We read in the supplication of Kumayl that: "O' Allah: Forgive those sins of mine which change the course of the blessings which you have bestowed upon me."

At times, the differences, which exist in one's means of subsistence, are because of the trial of these individuals. 'Sura Al-Baqarah, No. ۲, verse ۱۵۵' says: "And We will surely test you (all) with something of fear and hanger and loss of property, lives and fruits; but give glad tidings to the (stead fast) patient."

At times, being deprived is due to the deprivation which is inflicted on other people from their rights, like the garden which burned under fire, which Sura Al-Qalam No. ۶۸ has

made allusion to. At other times, lack of concentration on the circumstances of orphans results in straitening of one's means of subsistence. "Nay! But you honour not (the orphans." (Sura Al-Fajr, No. ٨٩, verse ١٧

What is important is the fact that we must not feel rude and arrogant once our means of subsistence is amplified, forgetting everything; nor must we become desperate of everything when our means of subsistence is at stake, for the Divine system is one which is based on His Wisdom and has got trial basis, and it is not based on luck, .chance and good omens

Anyway, usually those who are affluent in their means of subsistence and are given sustenance in abundant, tend to forget it and ignore the Hereafter, sticking to the mortal world and its beauty, while this worldly life is nothing else but limited in its scope and is a mortal one as compared to the Hereafter, for the latter is immortal. :The verse says

Allah enlarges the sustenance for whomever he pleases and straitens (it for " whomever He wishes) and they rejoice in the life of the world, while the life of the ".world beside the Hereafter is naught but a temporary enjoyment

:Explanations

١- One's means of subsistence depends on Him alone. It is not dependent upon one's shrewdness, bigotry, breaking of testaments, and cutting off of those relationships .which probably require disbursing and giving away

٢ - Low scale for means of subsistence is also allocated according to a divine .philosophical echelon which is predetermined already

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Section ۴:Remembrance of Allah Sets Hearts at Rest

Point

Allah leaves to go astray whomsoever He wills, and He guides towards Him .whomsoever turns to Him – The Wrath of Allah shall reach the disbelievers

(۲۷) وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِن رَّبِّهِ قُلْ إِنَّ اللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهْدِى إِلَيْهِ مَنْ أَنَابَ

۲۷. " And those who disbelieve say: 'Why has a sign not been sent down upon him from his Lord?' Say: 'Verily Allah leaves to stray whomever He wills and guides unto Himself ".'(whomever turns (to Him in repentance

Commentary: verse ۲۷

As there are so many topics of discussion concerning monotheism, resurrection and the mission of prophecy of the Prophet (p.b.u.h.) included in this Sura, this verse deals once again with the Prophet of Islam's call, discussing one of the criticisms of those obstinate dissidents, saying that the pagans claim why it is that no miracle has been :bestowed upon him from his Lord as they demanded. The verse says

" And those who disbelieve say: 'Why has a sign not been sent down upon him from "... '?his Lord

They expect that the Prophet (p.b.u.h.) sits in isolation as an extraordinary being while each one of them calls on him and asks him to perform a miracle he must bring it on their request. No sooner they ask for the miracle than he has performed. Even, not !withstanding that, they do not accept the faith if they are willing to do so

Responding them, the Qur’ān answers that the Prophet should tell them that Allah lets whomever He wants go astray, and whoever returns to Him will be led by Him. The :verse continues saying

Say: ‘Verily Allah leaves to stray whomever He wills and guides unto Himself … “ ”.’(whomever turns (to Him in repentance

Allusion is made to the fact that their deficiency is not a matter of miracles; rather that their deficiency is from within themselves. Their obstinacy, fanaticism, ignorance, and .the sins which hinder and obstruct the road to success, cause them to disbelieve

Anyway, every prophet must have a sign from his Lord to prove his claim of his prophetic mission, which is called ‘miracle’. This miracle is naturally in some particular and identical affairs. But those obstinate persons who did not intend to accept the truth, asked the Prophet (p.b.u.h.) for miracles on their own request based upon their whims. Were they to stop being obstinate, the Qur’ān by itself would provide them .with the greatest miracle

Sometimes, food and water is detrimental to the sick. However, this harm does not imply that there is anything wrong with the food or water. On the contrary, it is for the sake of their illness. Certainly, those who are mentally sick, in accepting the Divine and pure verses are upset like the ones whose body is ill, for they will be provoked as soon as they are confronting the truth, and they become obstinate immediately following its presentation, then they turn away from the Truth. And this is the very meaning of ./yuḍill/ (leaves to stray) mentioned in the verse

.A Discussion on Leading and Misleading

Divine leadership is of two kinds: the primary leadership and the supplementary .leadership

The Divine leadership concerns all mankind. The Qur'ān says: "Verily We showed him the Way, ..."(۱) However, supplementary leadership only concerns those who have already accepted the former general guidance. For instance, take the case of a teacher who offers his course in an identical and monotonous way to all his students. After sometime, he tends to do more favor to those of his students who are more strenuous and hard-working. The Qur'ān says: "And (as for) those who follow the right (direction, He increases them in guidance ..."(۲

And there are those who refuse to accept all the Divine verses as the Qur'ān says about them. "And there never came unto them any sign from the signs of their Lord but they turned away from it..." (Sura Al-'An'ām, No. ۶, verse ۴) "And had We sent down unto you a book, written on a paper, so that they touched it with their own hands, certainly (still) the disbelievers would have said: 'That is naught but a manifest sorcery'." (Sura Al-'An'ām, No. ۶, verse ۷) "... And (even) if they witness a miracle, they will not believe in it, ..." (Sura Al-'An'ām, No. ۶, verse ۲۵). Would there be any other way of dealing with them except restraining them from favors and stamping them with the ?discarding seal

Anyway, Allah is Wise and Just and He does all according to "... He guides whomever He pleases ..." (Sura Al-Baqarah, No. ۲, verse ۱۴۲), and "... leaves to stray whomever He wills ..." (verse under discussion), and "... Allah provides with

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Sura Al-'Insān, No. ۷۶, verse ۳ -۱

Sura Muhammad, No. ۴۷, verse ۱۷ -۲

.sustenance for whomever He wills ..." (Sura Al-Baqarah, No

verse ۲۱۲), and "He will forgive him whom He wills" and "He will punish whom He ,۲ wills ..." (Sura Al-Baqarah, No. ۲, verse ۲۸۴), and "He creates whatever He pleases ..." (Sura 'Āl-i-'Imrān, No. ۳, verse ۴۷). All the above are to be rendered into the basis of .His Justice, Wisdom, Grace, and Favour

That is, once He says: "... He guides whomever He pleases, ..." it does not imply that He leads, regardless of all criteria, whomever He wants. As one can conclude, from other verses, on one occasion He considers 'Faith' as the condition for being led, saying: "... and whomever believes in Allah, He guides aright his heart..." (Sura At-Taqābun, No. ۶۴, verse ۱۱). Elsewhere, securing of consent of Allah along with taking the right path are deemed necessary for being led. It says: "With it Allah guides whomever follows His pleasure into the ways of safety, ..." (Sura Al-Mā'idah, No. ۵, verse ۱۶). Or once He says: "... He leaves to stray whomever He wills..."(۱), in another verse, He considers immoderation, hesitation and skepticism as factors for such a case of being misled. It says: "...Allah misleads him who is extravagant, a doubter." ((Sura Al-Mu'min, No. ۴۰, verse ۳۴

Anyway, if the opening of a container faces the sky the rain will enter into it, but if the opening of it faces the earth, it will not be filled with any rain and snow. So is the case with the man whose soul aspires towards material things. It is obvious that such a person will not benefit from the Divine spirituality. The Qur'ān says: "That (Divine wrath) is because they have preferred the worldly life over the Hereafter, and (definitely Allah does not guide the infidel people." (Sura An-Nahl, No. ۱۶, verse ۱۰۷

The verse under discussion -۱

:Explanations

The obstinate pagans often demand new miracles every moment. The issue in -١ question is not an outstanding miracle. Rather, it is their inherent enmity. "... Why has "... a sign not been sent down upon him

Allah's way of treatment is concerned with leading all people: "Verily, it is incumbent -٢ on Us to lead (them)." (Sura Al-Layl, No. ٩٢, verse ١٢). However, if someone took to the deviant path, Allah would ascribe to him his punishment in the form of being misled. ."... "... Allah leaves to stray whomever He wills

Submission and humility in face of Allah is the key to one's salvation and guidance -٣ ".("...and guides unto Himself whomever turns (to Him in repentance

Leading people is up to Allah, yet His leading will be confined to those who show -۴ .their preparedness already for His leadership

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(٢٨) الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

٢٨. " (The guided are) those who believe and their hearts are set at rest by the remembrance of Allah. Behold! By Allah's remembrance (only) the hearts are set at rest."

Commentary: verse ٢٨

Those who acknowledge the unity of Allah and accept His attributes and the prophetic mission of His Prophet (p.b.u.h.) and embrace whatever has been revealed from Him, and their hearts are set at rest by the remembrance of Allah, allow Allah to soothe their hearts regarding His blessings and rewards with the thought of Him, and of His grace and favors, for Allah's promise is decisive and nothing will soothe the anxious hearts better than his Divine truthful promises.

To remember Allah does not mean merely paying lip service to Him, though it is one of the clear examples of thinking of Him. For what counts is thinking of Allah in all circumstances, in particular, at the time of committing sin.

Thinking of Allah brings with it numerous blessings, including:

١- The remembrance of His blessings leads one to show his gratitude for Him.

٢- The remembrance of His Power causes one of putting his trust in Him.

٣- The remembrance of His favours serves as the source of our love for Him.

٤- The remembrance of His Wrath and fury inspires awe of Him in us.

The remembrance of His magnitude and greatness causes one's humility and – ۵
.submission towards Him

The remembrance of His Omniscience in the open and hidden serves as an impetus –۶
.for our chastity

The remembrance of His forgiveness and generosity serves as our source of hope –۷
.and repentance

.The remembrance of His justice serves as an impetus for our austerity and piety –۸

Man is searching the extremes and he wants absolute perfection. However, as – ۹ everything, except Allah, is finite and is accidental in itself, it cannot leave one's heart in rest. In contrast to those whose hearts are set at rest by the remembrance of Allah, there are also some ones whose scope of mind and vision are limited and are content .with so little in this world

The prayers consist of the remembrance of Allah and are the source of one's – ۱۰ comfort. The Qur'ān says: "... establish prayer for My remembrance." (Sura Tā Hā, No. (۲۰, verse ۱۴

The holy phrase "Behold! By Allah's remembrance (only) the hearts are set at rest." might mean that by Allah's remembering you, your hearts will be at peace. That is, once we know that Allah is remembering us and we are in His presence, our hearts will be at peace. As Haḍrat Noah (a.s.) found peace of heart by means of the Divine words: "And make you the Ark under Our eyes, ..." (Sura Hūd, No. ۱۱, verse ۳۷) And, Imam Hussayn (a.s.) found peace of mind while uttered it at the time of martyrdom of his son Ali Asqar, by expressing: "It is easy over me for verily it is before Allah." Or, it is ".cited in 'Arafah supplication: "O Reminder of the reminders

Query: This verse remarks that all minds, and that of a believer in particular, find their peace by the remembrance of Allah, but some other verses denote that whenever the faithful believer remembers Allah, his heart trembles. Sura Al-'Anfāl, No. ۸, verse ۲ says: "Verily believers are only those who, when Allah is mentioned, their hearts quake, ..." Can this kind of trembling be compatible with one's peace of mind? What is ?the justification for that

Answer: To imagine how the two incompatibles, that is the peace of mind and trembling of one's heart, can be present at the same time in one person, the following examples can be leading. First: Sometimes, one has peace of mind when he has made all kinds of preparations while, at the same time, he is anxious and fears the consequences as well. The example of it is a specialized surgeon who is confident of his knowledge and job though at the time of operation of a VIP he still has his .anxieties

Secondly: the children find their peace of mind once they are with their parents, while .at the same time, they fear them too

Thirdly: Sometimes, one is happy and has his peace of mind since he knows that whatever unpleasant happens is for his trial, development and promotion. However, he is going to be anxious for not being sure whether he will succeed in his duties or .not

Fourthly: Once the believers go on reading the Qur'ānic verses of punishment, Hell or of the Divine outrage, they start trembling all over. However, once they read the holy verses concerning blessings, garden of Eden and paradise, they find a sweet kind of .peace of mind which brings them warm feelings

Imam Sajjād (a.s.) says in Abu Hamzah Supplication: "Whenever, I remember my sins (and Your justice and Your

wrath), I cry, but when I consider Your grace and Your forgiveness, I regain hope." As an evidence for this meaning, the writer of Al-Mīzān, the Late, quotes the Qur'ān to be its documentation: "... whereat do shudder the skins of those who fear their Lord, then their skins and their hearts become pliant to the remembrance of Allah ..." (Sura Az-Zumar, No. ۳۹, verse ۲۳). That is, one is anxious at first though he finds peace of .mind gradually

Fifthly: He who ignores the remembrance of Allah, does not have peace of mind, in which case life becomes troublesome for him. The Qur'ān says: And whoever turns away from My remembrance, verily for him is a life straitened ..." (Sura TāHā, No. ۲۰, (verse ۱۲۴

:Factors of Encourage and Peace of Mind

There may be many different causes for one's certainty and peace of mind. However, .at the top of all those factors stands specifically one's awareness and knowledge

He who is aware of the fact that his slightest piece of work will be accounted for he -۱ is hopeful on his job properly and has peace of mind thereby. Sura Az-Zilzāl, No. ۹۹, ".verse ۷ says: "So, whoever has done an atom's weight of good shall behold it

He who knows that he is created out of the Divine favor, wisdom, and blessings, he -۲ is calm and hopes for and confident of Allah's bounteousness. The Qur'ān says: "(It will be said to some) O' you serene soul!" "Come back to your Lord well-pleased (with Him) and well-pleasing (Him)," (Sura Al-Fajr, No. ۸۹, verses ۲۷ and ۲۸). This means that the addressing of the Beneficent comes, saying: O' Heavenly confident and peaceful self, 'always remembering Allah'! Return, now, to your Lord

as you are pleased with His eternal blessings and He is content with your good deeds. Return and stay in line alongside My particular servants and enter My Paradise and Garden of Eden. It is for this reason and following His remarks in this noble verse that the faithful and intimate believers are always hopeful. As an example, one finds the Late Ayatullah-ul-'Uzmā Imam Khomaynī, (may he rest in peace in Paradise), remarks at the end of his very important will that: "I am departing from you while having peace of mind, and I am confident in heart, while I am happy from within and while I am ".hopeful in spirit for Allah's grace and forgiveness

He who knows that Allah is All-Wise and Omniscience, and He has not created - ۳ .anyone in vain, is optimistic

He who knows that his leader and his Imam is a perfect man, elected by Allah, and -۴ is innocent of every deviance and error, will be having peace of mind. "... Verily I have (appointed you an Imam (leader) for mankind. ..." (Sura Al-Baqarah, No. ۲, verse ۱۲۴

He who knows that his way of life is obvious and his future is going to be better than -۵ before, is confident in his soul. "While the world to come is better and more lasting." ((Sura 'A'lā, No. ۸۷, verse ۱۷

He who knows that Allah loves the righteous has warm feelings with regard to his -۶ .righteous deed

.Factors Which Generate Anxiety and Worries

One of the most common diseases of the present century is worries and anxieties, for which various reasons have been mentioned. The symptoms of this disease include, isolation, depression, inferiority complexes and purposelessness. A depressed person becomes so because of finding that nothing is in line with his wishes, while the one must not abandon

altogether those few instances which might be in keeping with his wishes for the sake of not having obtained all that he has desired. A depressed person thinks as to why all people do not love him while such a thing is impossible in the case that even Allah and .Gabriel also have got enemies. Therefore, one must not expect that all love him

A depressed person thinks that all people are bad, while it is not so, and Allah, .addressing the angels who thought so, answered them negatively

A depressed person thinks that all the unpleasant things come from outside his self, while the main causes of frustration have their origin in reactions generating from .within ourselves

An anxious person is worried at the onset of every activity and thus he feels lonely .and scared

For repelling such a mood, Haḍrat Ali (a.s.) says: "When you are afraid of something, (cast yourself in it." (Bihār-ul-Anwār, vol. ۷۱, p. ۳۶۲

This means that you may make yourself involved in whatever you are scared of, for .fear of everything exceeds its own limits

An anxious person worries as what will occur in future. This case may be treated by .trusting Allah and by one's own perseverance

As one has been frustrated in some of his affairs, he may worry as to be frustrated in .all circumstances

As one relies on individuals and some powers which are not sustaining, one will be .anxious and worried once those sources of power are shaken

Briefly, and concisely, such cases as lack of gratitude for one's services by the people, ,feelings of guilt, fear of death

being brain-washed by the family as to the lack of one's power to cope with problems and his lack of knowledge of those things, and jumping to conclusions are some of the factors which cause anxieties and can be adequately dealt with by Allah's remembrance, His power, His amnesty, and His favor which all bring one's peace of :mind. The verse says

The guided are) those who believe and their hearts are set at rest by the) " remembrance of Allah. Behold! By Allah's remembrance (only) the hearts are set at ".rest

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(۲۹) الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحُسْنُ مَأَبٍ

Those who believe and do righteous deeds; joy is for them, and a goodly (final) " .۲۹ ".return

Commentary: verse ۲۹

:People are in four categories

.I. Believers: Those who both believe and their acts are righteous

.II. Pagans: Those who are neither believers nor their acts are decent

III. The evil-doers: Those who are believers but their acts are not righteous and .decent

.IV. The hypocrites: Those who are not believers but their apparent acts are decent

The Arabic term /ṭūbā/ is either an infinitive, or it is the feminine gender of /'aṭyab/ which means 'the best'. We have not got any example specific to this meaning in the verse to include all the utmost good ones. Perhaps, we have it in a quotation that /ṭūbā/ is a tree which has its roots in the house of the Prophet (p.b.u.h.) and that of Ali (a.s.), and its branches cast their shadow over the faithful(۱), in which case this serves as an allegory that all the good have their origin in pledge of and are somehow .connected to the celestial leaders

When some short-sighted persons criticized the Prophet (p.b.u.h.) as to " Why you kiss Fātimah Zahrā (a.s.) so much?" He (p.b.u.h.) said: "When I was taken to Paradise at the night of Mi'rāj, I ate from the fruit of the 'Ṭūbā tree' out of which

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Bihār, vol. ۸, p. ۱۱۷, ۱۲۰ -۱

Fātimah (a.s.) has been originated and appeared, and whenever I desire the scent of Paradise, I smell my daughter, Fātimah" (1).

The success of the unbelievers and those who are distanced from good acts is not profound. As Haḍrat Ali (a.s.) says: "There is no good in pleasures which are ensued by the Fire of Hell" (2)

Explanations:

1. The sweet worldly life as well as the happy ending of the life in Hereafter will only be procured with faith and decent righteous behaviour.

2. Success in this world makes sense and is of value when coupled with happy ending of the life Hereafter. How happy they are and what a good happy ending awaits them. The verse says:

"Those who believe and do righteous deeds; joy is for them, and a goodly (final) return."

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1- Bihar, vol. 8, p. 188

2- Bihar, vol. 41, p. 104

(۳۰) كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِن قَبْلِهَآ أُمَمٌ لِّتَتْلُوَا عَلَيْهِمُ الَّذِي أَوْحَيْنَآ إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لآ إِلَهَ إِلاَّ هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ

.۳۰ " Thus did We send you among a nation before whom (other) nations have (come and) passed away, in order that you might recite to them whatever We have revealed to you, whereas they reject the Beneficent (Allah). Say: 'He is my Lord, there is no god but He; on Him only I rely, and unto Him is my return."

Commentary: verse ۳۰

We have already discussed about the Divine blessings which are conferred upon the people who are believers and the righteous and the rewards they deserve.

Now, Allah (s.w.t.) deals with the blessing of the prophetic mission bestowed on the highly-esteemed Prophet of Islam (p.b.u.h.), implying that as We provided the believers and the righteous with the blessings of reward, We designated your Ummat with the utmost blessing of your celestial prophetic mission. Some commentators have argued that this signifies that: As We commissioned prophets for previous nations, We thus also sent you for the nation of Islam. Your nation is not the first one. Before this nation, there have also been other nations and tribes as well. The verse says:

" Thus did We send you among a nation before whom (other) nations have (come and) passed away, ..."

The main purpose and objective of your heavenly mission is to read to them the Qur'ān, which is Our revelation revealed to you, so as to enable them to engage in meditation about its

.instructive contents and topics and learn admonitions and draw lessons from them

However, the tribe of Quraysh are blasphemous about ‘Raḥmān’ (the Beneficent) and say that they know ‘Allah’, but they do not know Raḥmān (The Beneficent). The Prophet (p.b.u.h.) was commanded to tell them that ‘Raḥmān’ (The Beneficent) is his Lord, the One Whom they deny and ignore, and Who is unique and peerless. The Beneficent is his Creator and his administrator to whom he has left all his affairs to administer, and he has made allegiance to His obedience and submit to His verdict. And his return is towards Him and his repentance involves Him alone. The verse :continues saying

in order that you might recite to them whatever We have revealed to you, … “ whereas they reject the Beneficent (Allah). Say: ‘He is my Lord, there is no god but He; ”.on Him only I rely, and unto Him is my return

:Explanations

The prophetic mission of the blissful Prophet (p.b.u.h.) has occurred among the - ١ nation of Arabs, yet other verses of the Qur’ān are explicit in declaring that he is the prophet of all nations. “And We have not sent you but to all mankind …” (Sura Sabā, (No. ٣۴, verse ٢٨

The prophetic mission of the godly prophets is a Divine tradition and it is based on - ٢ His grace and His blessings. And the duty which is incumbent on the prophets is .conveying the Divine revelations and ordinances to the people

Reasons and rationale for our faith in Allah and the issues involved are: His Lordship - ٣ (my Lord), His Unitarianism (there is no god but He), His provision of asylum for all (I .(rely only on Him), and our return is to Him (unto Him is my return

(۳۱) وَلَوْ أَنَّ قُرءَاناً سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الأَرْضُ أَوْ كُلِّمَ بِهِ الْمَوْتَى بل لِلَّهِ الأَمْرُ جَمِيعاً أَفَلَمْ يَيْأَسِ الَّذِينَ ءَامَنُوا أَن لَوْ يَشَآءُ اللَّهُ لَهَدَى النَّاسَ جَمِيعاً وَلاَ يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُم بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيباً مِن دَارِهِمْ حَتى يَأْتِىَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لاَ يُخْلِفُ الْمِيعَادَ

۳۱. "And if there were a Qur'ān by which the mountains were moved or the earth were cloven asunder with it, or the dead were made to speak thereby, (still they would not believe). But the affair is Allah's altogether. Have not those who believe yet known that if Allah had willed He would certainly have guided all the people? And (as for) those who disbelieve, there will not cause to afflict them

because of what they do a calamity, or it will alight close

to their habitation, until Allah's promise comes.

Verily Allah will not fail the tryst."

The Occasion of the Revelation:

Some great commentators have claimed that this holy verse has been revealed in response to a group of pagans of Mecca who were sitting next to the door of Ka'bah and had sent after the Prophet (p.b.u.h.) who hoping to lead them, came to them. They said that if he wanted them to follow him, he should remove back the mountains of Mecca by his Qur'ān so that the tight and limited land there would become vast. They told the Prophet (p.b.u.h.) that he considered himself no less in rank than Dawūd for whose sake Allah had conquered the mountains; or he should conquer wind for them as it was over dominated by Sulaymān; or he should enliven his grandfather

Qasiy' (the grandfather of Quraysh) because Jesus (a.s.) used to make the dead alive,' .and he was no less than him

At this time, the verse was revealed implying that what they said was because of their .obstinacy and not for embracing the Faith

Commentary: verse ۳۱

As was already mentioned in the discussion of the occasion of revelation, this verse was revealed in response to the pagans' pretexts which were raised owing to their obstinacy and not for the sake of embracing the faith. They asked for performing :extemporarily miracles from the Prophet (p.b.u.h.). Allah says

And if there were a Qur'ān by which the mountains were moved or the earth were " cloven asunder with it, or the dead were made to speak thereby, (still they would not "... .believe). But the affair is Allah's altogether

.However, all of these are at His disposal and thus He does whatever He deems fit

Nevertheless, you are not seeking the truth and if you were, you could be content .(.with the signs which have already been exposed to you by the Prophet (p.b.u.h

:Then, the Qur'ān adds

Have not those who believe yet known that if Allah had willed He would certainly ..." "... ?have guided all the people

But, He will never do so, because such a compulsory faith lacks any value and is .devoid of all kinds of spirituality and development which man needs

Then the verse implies that the pagans are always at the stake and mercy of the invasion from pounding calamities for their deeds, which are damaging and devastating to them in the

:form of the fights of the Islamic warriors. The verse continues saying

And (as for) those who disbelieve, there will not cause to afflict them because of … “ ”… ,what they do a calamity

And in case that such disasters are not inflicted upon them within their houses, they enter near their houses so as to provide lessons for them and be shaken in order to :return to Allah. The verse says

”… ,or it will alight close to their habitation …“

And such warnings will continue ever more till the ultimate decree of Allah will be .issued

Such an order might concern and be an allusion to death or reference to the Day of Judgment, or, as some claim, it may be a hint to the ‘Conquest of Mecca’ which :devastated the last bastion of the enemies. The verse adds

”… .until Allah’s promise comes …“

Anyway, Allah’s promise is decisive and He will never break His promise or deviate :from its conditions. The verse concludes

”.Verily Allah will not fail the tryst …“

:Explanations

This holy verse explains the utmost climax of the hostility and obstinacy of the -١ pagans, just like verse ١١١ of Sura Al-’An‘ām which says: “And even if We sent down the angels to them, and the dead spoke to them and We mustered all things before ”… ,them, (even then) they would not believe

The Qur’ān is a Book which has shaken what has been firmer than mountains and -٢ has enlivened those who have been deadlier than the mortally dead. It has

provided life for the dead mind and souls and the stone-hearted ignorant Arab people, and if there were a Book to be able to move mountains, and rise the dead, it is .this same Qur'ān

One may conclude from remarks made by Imam Kāzim (a.s.) that there are clues -۲ .and secrets in the Qur'ān by which one can conquer nature

Incidentally, do not expect all to accept the Faith as hostility and obstinacy are both inherent incurable diseases of human societies. If one is seeking after the Truth, one miracle is more than enough for him to accept the Faith. But, if someone is obstinate, .he may ignore even the most explicit miracle

Miracles are under Allah's control and not to be incited on proposals and whims of -۳ obstinate people. In the meantime, Allah's Will is toward voluntary guidance of man, .and it is not based on their compulsion and toward forceful scrutiny

Pagans must expect strikes from Allah on their country and on their borders and -۴ the Divine warnings sometimes come to us directly and are directed toward us and sometimes they come indirectly and are directed to others and the regions in our neighboring. "... And (as for) those who disbelieve, there will not cause to afflict them because of what they do a calamity, ..." The pagan people are always in the course of devastating and pounding catastrophes and extensive accidents because of their paganism and their heinous deeds, namely wars, famine, massacre, entanglement, etc., so that they may witness the punishment of their evil and viscous deeds and be .therefore warned against them

Section ۵ : Messengers of Allah Were Mocked at

Point

Mockers of the truth given respite but shall be requited and brought low – The disbelievers shall be chastised in this world as well as in the Hereafter and the .punishment for them in the Hereafter will certainly be more grievous and lasting

(۳۲) وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِن قَبْلِكَ فَأَمْلَيْتُ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ

۳۲. " And messengers before you were certainly mocked at, but I gave respite to those who disbelieved, then I seized them (in My Wrath); then (see) how was My "?retribution

Commentary: verse ۳۲

Addressing the Prophet (p.b.u.h.), He proclaims in this verse that you are not the only one who is confronted various requests and proposals for explicit miracles by this pagan group and who is mocked and ridiculed by them. This matter has a long record in the history of the prophets and many of the prophets prior to you were also mocked and ridiculed. However, We did not punish those pagans immediately. On the contrary, we provided them with a second chance so as to enable them to wake up and return to the path of the truth or, at least, to be provided with a sufficient ultimatum. For, though they are vicious and guilty, there is still room for Allah's favor, :grace, and wisdom. The verse says

" And messengers before you were certainly mocked at, but I gave respite to those "... ,who disbelieved

Anyway, this opportunity and delay does not mean that their punishment is a forgotten affair. Therefore, We then captured them after the expiry of the date of their respite. And so did you note or witness as to how our punishment was? This fate will also be the destiny awaiting your obstinate nation as well. The verse continues :saying

"?then I seized them (in My Wrath); then (see) how was My retribution ..."

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p: ۱۱۹

(۳۳) أَفَمَنْ هُوَ قَآئِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا لِلَّهِ شُرَكَآءَ قُلْ سَمُّوهُمْ أَمْ تُنَبِّئُونَهُ بِمَا لاَ يَعْلَمُ فِى الأَرْضِ أَم بِظَاهِرٍ مِنَ
الْقَوْلِ بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ وَصُدُّوا عَنِ السَّبِيلِ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

۳۳. "Is He then Who watches every soul as to what it earns (like the idols)? And yet they ascribe partners to Allah. Say: 'Name them! Do you inform Him of something (partners) He does not know in the earth, or is it (just) a show of words?' Rather, to those who disbelieve their devising are made to appear fair seeming, and they are kept back from the (right) path; and whomever Allah leaves to stray, for him there will be no guide."

Commentary: verse ۳۳

How is it that you align and consider Allah as a counterpart for the idols?

The Qur'ān then returns to the issue of monotheism and paganism in this verse. It addresses the people with this clear evidence and asks: Can one put Him on a parity? Is He Who overlooks all and is the protector and guardian of all, and witnesses the action of all equal with the one who lacks all the above characteristics? The verse says:

"Is He then Who watches every soul as to what it earns (like the idols)? ..."

To supplement His previous discussion and to present an introduction for the next discussion, He asserts:

"... And yet they ascribe partners to Allah. ..."

Allah provides answers for them using different methods immediately. At first He :commands

”... !Say: ‘Name them ...“

That is, how would you consider as counterparts for Allah the Almighty, a number of ?anonymous beings which lack any title and value, and are ineffective

Secondly, as about the issue which predisposes one to ask how such partners exist for Allah whom He is not aware of their existence despite His Omniscience. The :Qur’ān inquires

”... ,Do you inform Him of something (partners) He does not know in the earth ...“

Thirdly, the fact is that you yourselves are not confident from the bottom of your heart that such a thing may exist, is evident from uttering the words ‘shadowy appearance’ in which there is no correct concept implied and you have sufficed to it. :The Qur’ān continues saying

”... ’?or is it (just) a show of words ...“

It is for this reason that these pagans call on Allah when they are caught in the hard .entanglements of life, for they know clearly in their hearts that the idols are of no use

Fourthly, as the pagans lack a correct understanding and as they imitate and follow .blindly their whims, they are not able to judge rationally and correctly

It is for this reason that they are misled and seduced in this manner. However, in the view of the pagans, their lies have been decorated (and as a result of their inner wickedness are of the opinion that their thinking is identical with reality). The verse :says

”... ,Rather, to those who disbelieve their devising are made to appear fair seeming ...“

.And they have been obstructed from Allah’s path

And whomever Allah considers as seduced, that is, after delivering ultimatum on him, no other one can lead him and direct him to the right path. The verse continues :saying

";and they are kept back from the (right) path ..."

The Divine astray' signifies the reaction of one's own incorrect behaviour which are' misleading for him, and as this trait and quality has been involved in such acts, they :are being attributed to Allah. The verse says

".and whomever Allah leaves to stray, for him there will be no guide..."

Incidentally, the fact that Allah is 'the guardian of all' denotes that He administers all affairs, is the protector of everything, is qualified and capable for them, superintends, records and registers everything, and whoever departs from the knowledgeable, single, unique and protecting Allah, will be entangled in the abyss of paganism and .polytheism

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(۳۴) لَّهُمْ عَذَابٌ فِی الْحَیَاهِ الدُّنْیَا وَلَعَذَابُ الأخِرَهِ أَشَقُّ وَمَا لَهُم مِنَ اللَّهِ مِن وَاقٍ

There is chastisement for them in the life of the world, and the chastisement of “ .۳۴ the hereafter is certainly more grievous, and for them shall not be against (the Wrath ”.of) Allah any protector

Commentary: verse ۳۴

The Qur’ān makes allusions in this verse to the painful punishments which will face them in this world and the hereafter. These chastisements naturally include defeats, frustrations, misfortunes, damaging to one’s reputation and so forth. It implies that there are punishments for them in this world, and the punishment of the hereafter is harder and more intensive, for it is eternal, physical and spiritual, coupled with all :kinds of discomfort. The verse says

There is chastisement for them in the life of the world, and the chastisement of the “ ”... ,hereafter is certainly more grievous

And if they think that there is any way out of these, or they contemplate on some means of defense, they are making a grave mistake, for, nothing will protect them :from Allah’s Wrath. The verse continues saying

”.and for them shall not be against (the Wrath of) Allah any protector ...“

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:Explanations

:The punishment in the Hereafter is hard, for

I. All means and devices will be cut in the Doomsday. “…and their ties (between them) (are cut asunder.” (Sura Al-Baqarah, No. ۲, verse ۱۶۶

II. Kinship will be of no use: “… there shall be no ties of relationship between them on (that day, …” (Sura Al-Mu’minūn, No. ۲۳, verse ۱۰۱

III. No sacrifices will be accepted. A culprit is ready to sacrifice all his kin and even the entire world: “… the guilty one would fain redeem …” (Sura Al-Ma‘ārij, No. ۷۰, verses ۱۱ (to ۱۶

IV. Offering apologies is not useful: “The Day on which the excuse of the unjust shall (not benefit (them) …” (Sura Al-Ghāfir, No. ۴۰, verse ۵۲

V. One’s friends mind their own business and abandon one another: “And friend shall (not ask friend.” (Sura Al-Ma‘ārij, No. ۷۰, verse ۱۰۶

VI. It is continuous and everlasting: “Abiding therein forever, the torment shall not be (lightened for them …” (Sura Al-Baqarah, No. ۲, verse ۱۶۲

VII. No alleviation would be condescended to: “… the torment shall not be lightened (for them. …” (Sura Al-Baqarah, No. ۲, verse ۱۶۲

VIII. It will be both bodily and spiritual: “Taste you (this)! Verily you are Mighty, full of (Honour!” (Sura Ad-Dukhān, ۴۹

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(۳۵) مَثَلُ الْجَنَّهِ الَّتِی وُعِدَ الْمُتَّقُونَ تَجْرِی مِن تَحْتِهَا الاَنْهَارُ أُکُلُهَا دَآئِمٌ وَظِلُّهَا تِلْکَ عُقْبَی الَّذِینَ اتَّقَوا وَعُقْبَی الْکَافِرِینَ النَّارُ

The likeness of the Garden (of bliss) which the pious are promised, (is such that) " .۳۵ beneath it rivers flow, its fruits and its shades are everlasting. This is the End of those ".who keep from evil, and the End of the unbelievers is the Fire

Commentary: verse ۳۵

From among the methods of education in the Qur'ān, one can cite comparison and evaluation among individual's cases and the end-result of the truth and the untruth. Therefore, as the future of the pagans was already explained in the previous verse, the ultimate destiny of the men of virtue is being discussed in his verse so that one can select his own way of life with a more and better understanding when comparing .the two

Therefore, this noble verse deals with Resurrection and specifically with the blessings :of Paradise and with the infernal punishments. At first, it says

The likeness of the Garden (of bliss) which the pious are promised, (is such that) " "... ,beneath it rivers flow

The second attribute relating to the Gardens of the Paradise is that their fruits are everlasting and perennial. They are not of the sort of this world in which case the fruits are seasonal and appear only in certain seasons, or under certain circumstances. In this life, the fruits sometimes disappear altogether in some years because of pestilence and for unforeseen reasons. Their shadow is also eternal. The :verse says

"... .its fruits and its shades are everlasting ..."

One can conclude from this sentence that the Gardens of the Paradise have no autumn and one may conclude still further that illumination of light, or similar to it, also exists in Paradise in its nature.

At the end of the holy verse, after recounting the three-fold characteristics of Paradise, the Qur'ān implies: Such is the ultimate destiny of the devout and the pious, though the fate of the pagans is Fire and inferno. The verse says:

"... This is the End of those who keep from evil, ..."

In this beautiful meaning, the blessings of Paradise have been explained in detail and with delicacy. However, with regard to the inhabitants of Hell, He remarks in a short, harsh, and rough tone:

"... and the End of the unbelievers is the Fire."

Anyway, Paradise is a compensation for one's virtuosity and it will not be offered to anyone undue.

The reward of the devout and self-abstaining from the worldly sins, is eternal happiness in Hereafter. "... its fruits and its shades are everlasting." And whatever one can make out of the Paradise is similar and like that one, "the likeness of the Garden (of bliss)...". Otherwise, the Paradise is not to be comprehended fully by some limited beings such as us.

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(۳۶) وَالَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَآ اُنزِلَ إِلَيْکَ وَمِنَ الأَحْزَابِ مَن يُنكِرُ بَعْضَهُ قُلْ إِنَّمَآ اُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلآ اُشْرِکَ بِهِ إِلَيْهِ أَدْعُوا وإِلَيْهِ مأَبِ

۳۶. "And those people to whom We have given the Book will rejoice in what has been sent down to you. And of the clans are some who deny a part of it. Say: 'Verily, I am commanded to worship Allah and not to associate (aught) with Him. Unto Him (only) I invite (you), and unto Him is my return.'"

Commentary: verse ۳۶

Of course, accepting the verses is important, however, their acceptance and embracing of them eagerly and with joy is of more significance.

The different kinds of reactions of the people as to the revelation of the verses of the Qur'ān have been alluded to in this verse. It illustrates how the truth-seeking individuals and the truth-loving ones embraced and submitted to whatever was revealed to the Prophet of Islam (p.b.u.h.) while the hostile and obstinate individuals started their opposition to it. It says:

"And those people to whom We have given the Book will rejoice in what has been sent down to you. ..."

That is, the Truth seekers from among the Jews and the Christians and the like of them are happy for the revelation of these verses to you, because, on the one hand, they witness that as consonant and harmonious with the signs and symbols which they have at their disposal, while, on the other hand, they are finding it as a source of freedom and salvation for themselves from the vices generated by the superstitions of

seemingly scholars of Christian and Jewish and the like of them which have placed them under the yoke, and thus have deprived them of the intellectual freedom and .human development

Then the Qur'ān implies that, however, some parties negate parts of the verses which :have been revealed to you. The verse says

"... .And of the clans are some who deny a part of it ..."

The purpose in mind of these disbelieving groups has been the population of the Jews and of the Christians who were not submitting even to their own faith and in face of their own celestial Book because of their tribal and religious fanaticism which had dominated them. They were in fact some groups and parties which followed only their .own line

It might also concern those pagans who had no specific religion or way of life. Rather, they were groups and parties which were dispersed originally, though their opposition .to the Qur'ān and Islam had made them united

At the end of the holy verse, He commands the Prophet (p.b.u.h.) that he must be headless with regard to this and that one's opposition and obstinacy. On the contrary, he should stand in line with his original and direct path and state that he is only commissioned by Allah to worship the only Allah and does not associate any partners for Him; and that he calls and directs to Him and his return, and every one's return is :to him. The verse says

Say: 'Verily, I am commanded to worship Allah and not to associate (aught) with ..." ".'Him. Unto Him (only) I invite (you), and unto Him is my return

Here allusion is made to the fact that the true monotheist and real theist has no other .lines and schedule to follow except submission to all of Allah's commandments

(۳۷) وَكَذَلِكَ أَنزَلْنَاهُ حُكْماً عَرَبِيّاً وَلَئِنِ اتَّبَعْتَ أَهْوَآءَهُم بَعْدَ مَا جَآءَكَ مِنَ الْعِلْمِ مَالَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلاَ وَاقٍ

And thus have We sent it (the Qur'ān) (as a true) authority in the Arabic, and if you " .۳۷ follow their low desires after what has come to you of knowledge, there shall not be ".for you against Allah any guardian or a protector

Commentary: verse ۳۷

The appointment of the prophets and the revelation of the celestial Books are the wise Divine way of treatment. Therefore, He implies in this verse that as We sent the people of the Book and the former prophets celestial Books, We also revealed this Qur'ān to the Prophet of Islam (p.b.u.h.) while it contains clear and obvious :commandments. The verse says

"... ,And thus have We sent it (the Qur'ān) (as a true) authority in the Arabic "

It is cited in the commentary of Majma'-ul-Bayān: The reason as to why the Qur'ān has been called commandments is that there are commandments in it as to what is allowed and what is prohibited. And the reason why it is called Arabic is that its bearer has been an Arab prophet. In other words, the application of the word /'arabiyyan/, mentioned in the verse, is a reference to the fact that the language of the Messenger of Allah (p.b.u.h.) has been Arabic, for which reason Allah's way of treatment has been such that every prophet must communicate His Book through the language of his own people and, hence, He remarks in Sura 'Ibrāhīm, No. ۱۴, verse ۴: "We sent no prophet ".except the ones who communicated in the language of their own people

And, in order that we know that Allah has no kinship with anyone, and even if the prophets supposedly go a wrong way, they will be faced with the Divine punishment, addressing the Prophet (p.b.u.h.) with a threatening and decisive tone of voice, the Qur'ān implies that: if he follows their whims after having been briefed, he will receive Divine punishment and no body will be able to protect and preserve him as against Allah's power. The verse says:

"… and if you follow their low desires after what has come to you of knowledge, there shall not be for you against Allah any guardian or a protector."

Although there was certainly no probability for the Prophet (p.b.u.h.) to be deviant with such a stage of chastity, knowledge and awareness, this meaning makes it clear that Allah entertains no special relationship with any one. Even if the Prophet (p.b.u.h.) enjoys an elevated position, it is because of his submission servitude, faith, and his perseverance.

It has been cited in the Majma'-ul-Bayān that although this meaning is addressed to the Prophet of Islam (p.b.u.h.), the main objective is his followers.

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Section ۶:The Two Witnesses of the Truth

Point

An Apostle can produce a miracle only with the permission of Allah – Every nation has a fixed term – The Mother or the Basic Book with Allah – Allah’s decision irreversible – Sufficient with a witness of the Truth is Allah and he with whom is the knowledge of (the Book (the Qur’ān

(۳۸) وَلَقَدْ أَرْسَلْنَا رُسُلاً مِّن قَبْلِكَ وَجَعَلْنَا

لَهُمْ أَزْوَاجاً وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَن يَأْتِىَ بِآيَةٍ

إِلاَّ بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ

۳۸. “And indeed We sent Messengers before you, and appointed for them wives and children; and it was not for any Messenger to bring a sign (miracle), but by Allah’s permission. For every term there is a book prescribed.”

Commentary: verse ۳۸

The appointment of the prophets is one of the Divine ways of treatment, and performing of miracles is not achieved on request or upon the wishes of people. On the contrary, it occurs with Allah’s permission.

Incidentally, the prophets used to live like other people and they had wives and children. The verse says:

“And indeed We sent Messengers before you, and appointed for them wives and children; …”

Imam Sādiq (a.s.) said: “We are the children of Haḍrat Muhammad (p.b.u.h.) and our mother has been Fātimah (a.s.). And Allah has given none of the prophets anything which has not been provided for Haḍrat Mohammad (p.b.u.h.).” Then, he recited the above mentioned verse: (Bihār, vol. ۲۴, p. ۲۶۵)

And in another quotation, he (a.s.) remarks: “We are the descendents of the Messenger of Allah.” (Tafsīr-ul-Burhān, and ‘Ayyashī)

At the end of the verse, the Qur’ān declares that there is a book for everything which Allah has ordained, therein everything is recorded like one’s life-span, death, and other affairs each of which is subject to the time when Allah has assigned according to His Own discretion. The verse says:

“... and it was not for any Messenger to bring a sign (miracle), but by Allah’s permission. For every term there is a book prescribed.”

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(٣٩) يَمْحُواْ اللَّهُ مَا يَشَآءُ وَيُثْبِتُ وَعِندَهُ أُمُّ الْكِتَابِ

Allah effaces out whatever He pleases and He confirms (similarly), and with Him is " .٣٩ ".the Mother (Basic Source) of the Book

Commentary: verse ٣٩

The Qur'ānic sentence "Allah effaces out whatever He pleases and He confirms (similarly)" presents a universal law which has been alluded to in the various Islamic texts. It states that the actualization of the various beings and events in the world :follows two stages

The stage of decisiveness within which no changes may occur, (and it has been referred to in the verse as 'the Mother of the Book'). The other stage or the second stage, within which changes may occur, is referred to, here, as the effacement and :confirmation stage. The verse says

Allah effaces out whatever He pleases and He confirms (similarly), and with Him is " ".the Mother (Basic Source) of the Book

At times, these two stages are referred to as 'the Preserved Table' and 'the Effacement and Confirmation Tablet.' It seems as though no alteration can find its way in one of the above Tables and it is completely preserved, while the other Table is prone to undergo changes, something may be written on it and then can be wiped out .or something else be written instead of it

Imam Bāqir (a.s.) has been quoted as saying: "There are some events which are certain to happen while there are others which are dependent on some conditions and circumstance with Allah, each of which He deems He precedes it and each

of which He wills He effaces it and confirms the other, as He chooses." (Tafsīr Burhān, (vol. ٢

Anyway, according to what is concluded from the verses of the Qur'ān and .quotations, all pre-ordained Divine acts are of two kinds

Those matters which should be everlasting and thus their laws are also perennial - ١ like the verses which say: "My word shall not be changed, ..."(١) and where it says: "every thing has its exact measurement before Allah.(٢) Or where it implies that Such pre-determined acts are kept recorded in the preserved table: "In a guarded tablet ..."(٣) and "It is a written Book," "Those who are drawn near (to Allah) shall witness (it."(۴

Those matters which are uncertain and their expediency depends on the people's - ٢ behaviour, such as people's repentance from sin which is ensued by forgiveness as it is expedient, or donation to charity which is expedient for the repulsion of calamities, or oppression and cruelty which causes Divine punishment for the corruption which goes with it; that is, Allah is not confined in His administration of the universe as His infinite wisdom and His Omniscience and because of the change of conditions, He can .introduce changes in His system of creation and laws

It goes without saying that such changes are not signs of His ignorance or reconsideration or His regret, but they are based on His Wisdom and changes in conditions or the end of the cycle of that matter. The Glorious Qur'ān

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Sura Qāf, No. ۵٠, verse ٢٩ -١

The current Sura, verse ٨ -٢

Sura Al-Burūj, No. ٨۵, verse ٢٢ -٣

Sura Al-Mutaffifīn, No. ٨٣, verses ٢٠ and ٢١ -۴

:has many examples for this meaning, among which are the following

I-"... Call upon Me, I will answer you ..." (Sura Qāfir, No. ۴۰, verse ۶۰). Man can obtain .one's interests with supplication calling and prayer and changes his own destiny

II- "... Allah may after that bring about reunion." (Sura At-Talāq, No. ۶۵, verse ۱) The Divine law is not constantly the same everywhere. Probably, Allah introduces a new .plan with the emergence of the necessary conditions

III- "... every moment He is in a state (of glory)." (Sura Ar-Raḥmān, No. ۵۵, verse ۲۹) .That is, He tends to a particular task in completing His grace and blessings to people

IV- "... but when they turned aside, Allah made their hearts turn aside, ..." (Sura As-Saff, No. ۶۱, verse ۵).

V- "And if the people of the towns had believed and kept from evil, We would have certainly opened up for them blessings ..." (Sura Al-'A'rāf, No. ۷, verse ۹۶) Allah's wrath .course will be diverted by His grace and blessings

VI- "Verily Allah does not change the condition of a people until they change their own condition. ..." (Sura Ar-Ra'd, No. ۱۳, verse ۱۱) Allah does not change the destiny of any .nation unless they alter themselves

VII- "Except him who repents and believes and does good deed; so these are they of whom Allah changes the evil deeds to good ones; ..." (Sura Al-Furqān, No. ۲۵, verse ۷۰).

VIII- "... but if you revert (to your sins) We shall (also) revert (to Our punishment), ..." .((Sura Al-'Isrā, No. ١٧, verse ٨

Question: If the knowledge of Allah is identical with His Essence and it is unchangeable, then whatever there has been in His knowledge must be executed, .otherwise, it is identical with ignorance

Answer: Allah's knowledge is based on the system of means and devices. That is, He knows that if such an instrument is used it will result in a specific conclusion, and if the other one is used such a thing will ensue; and thus His knowledge is not apart from (the knowledge of causes and devices. (Shahīd Muṭahharī

One of the criticisms, which is proposed by the Sunni people as against the Shiites, is that they claim: The Shi'ites regard /bidā'/ (change in an earlier divine ruling, or heresy) for Allah, and they imagine that /bidā'/ means change in the Divine knowledge and discovery of the offence for Allah. While what the Shi'ites have in mind is not so and their objective is the appearance of something which we human beings imagined .the reverse of it before

The Arabic term /bidā'/ in creation is like 'abrogation in law'. That is, as if we consider by the appearance of a regulation or a verdict that it is binding and continuous, while after sometime we notice that it has been changed. Certainly, it does not follow that the law-maker has been regretting or he has been ignorant of it. Rather, the circumstances have led to these changes in the law, just like a prescription which the physician changes in accordance with the existing conditions of the sick. However, as soon as the patient's mood changes, the physician issues a new prescription. Therefore, similar to the case of abrogation in the verses, which in fact is regarded

as a kind of /bidā’/, and is accepted by all of the Islamic sects, they must also accept /bidā’/ in this very stated sense. Thus, /bidā’/ signifies our ignorance and not of Allah’s .ignorance

:/’Some Examples of /bidā

We thought that when Allah ordered Haḍrat ’Ibrāhīm (a.s.) to decapitate his son, He -١ wanted Ishmael (a.s.) to be killed and his blood be shed on the earth. But, it was later revealed that the Divine Will had been to put the father to the test and not to kill the .son

Concerning the issue of Allah’s having a date with Haḍrat Mūsā (a.s.), we thought -٢ that the course of supplication and talking to Allah would take ٣٠ nights: “And made an appointment with Moses for thirty nights, ...”,(١) however, we found later that the course has been for forty nights from the beginning. At first ٣٠ nights and later ١٠ .nights were added

We thought that the qiblah of the Muslims has been Bayt-ul-Muqaddas forever. -٣ However, the verses clarified for us the change of qiblah, telling us that our constant .qiblah has been Ka‘bah

When the signs of Allah’s wrath appeared, even Haḍrat Yūnus (a.s.) became - ۴ confident that the Divine punishment was certain to come and that his infidel nation would perish. Thus, he went out from among the people, but the people accepted the ?(faith and Allah’s wrath was removed: “... except the people of Jonah (Yūnus

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Sura Al-’A‘rāf, No. ٧, verse ١۴٣ -١

(When they believed, We removed from them the penalty…”(١)

Anyway, the meaning of /bidā’/ is not Allah’s ignorance and changing of His knowledge, for Allah knew from the beginning that the blood of Ishmael would not be shed; or the course of Moses’ supplication and talking to Allah would last for forty nights; the qiblah of the Muslims would be Ka‘bah; and the nation of Yūnus would deserve being saved. However, the apparent picture of the commandments and events were such that man had a different thought. Thus, no change has occurred in the Divine knowledge and it is we whose view has undergone changes.

In this stated sense /bidā’/ has got numerous educational implications, among which is that man is hopeful for changes of conditions till the last minutes of his life. The spirit of trust enlivens in him and he will not fall into the trap of outward aspects. Thus man’s faith in the invisible world and Allah’s power may increase; and by way of repentance, donations and prayers, he seeks to change the course of accidents and the Divine wrath.

Imam Sādiq (a.s.) has remarked: “Allah has pledged faith in /bidā’/ accompanied with Unity from all prophets.” In another tradition, we are advised that whoever thinks that a new problem has been clarified for Allah which He did not know already, we should try to avoid him.(٢)

Explanations:

١ - Allah has open hands for changes in the system of creation and divine religion:
“Allah effaces out whatever He pleases …”

١- Sura Yūnus, No. ١٠, verse ٩٨

٢- Safīnat-ul-Bihār, vol. ١, p. ٦١

Allah has not left the creation process to itself. “Allah effaces out whatever He -۲ pleases and He confirms (similarly) …”

The obliteration or reconfirmation of the laws, which govern the universe, are in His -۳ Own hands.

The effacement and the confirmation of the laws done by Allah are based on His -۴ Knowledge and Wisdom. “…and with Him is the Mother (Basic source) of the Book.”

The world of creation has a registry book in which all events are recorded. -۵

Some Traditions:

Amir-ul-Mu’mineen Ali (a.s.) has been quoted as having asked the Prophet (p.b.u.h.) -۱ with regard to the above verse, and he (p.b.u.h.) said: “I illuminate your eyes with the interpretation of this verse and I also illuminate the eye of my Ummah after me by its interrelation: Charity given in its proper place, and kindness to one’s parents and achieving any other good deeds, done in a correct manner, convert unhappiness into happiness, and prolong one’s life, and prevent dangers.” (Al-Mīzān, vol. ۱۱, p. ۴۱۹)

Allusion is made here to the fact that happiness or wretchedness is not an unavoidable matter. Even if man has done certain jobs which align him along the line of the wretched ones, he can still change his position and his destiny by turning to good things, especially helping and serving the people, since the room for these affairs is ‘the Table of effacement and confirmation’ and not ‘the Mother of the Book’!

Imam Ali-Ibn-il-Hussayn, Zany-ul-‘Ābidīn (a.s.) has also been quoted as saying:

If there were not one verse in the Qur'ān, I would foretell for you all the events of the" past and the future until the Day of Resurrection." The one quoting the tradition says he asked which verse he (a.s.) meant. He answered: "Allah said: 'Allah effaces out whatever He pleases and He confirms (similarly), and with Him is the Mother (Basic ".'Source) of the Book

This tradition provides the reason that at least a part of the knowledge of the great leaders of the religion, regarding the different events, concerns 'the Table of effacement and confirmation', and 'the Preserved Table', with all its traits, is peculiar to Allah, and He instructs only those parts of it that He deems worthy to those special .servants whom He considers as suitable

Imam Bāqir (a.s.) has been quoted as saying: "Some events are certain to happen -۲ and they do become realized. And there are some other events which are depended on conditions and are conditional before Allah; whichever He deems fit, He will give it the priority and whichever He pleases, He will efface out, and whichever He pleases, (He will confirm." (Al-Mīzān, vol. ۱۱, p. ۴۱۹

:Therefore, we have it in a tradition from Imam Sādiq (a.s.) who said

Allah, Almighty and Glorious, sent no prophets except that He took these three" pledges from him: Confession as to be subservient and subject to Allah; negation of all kinds of paganism; and the acceptance of this creed that Allah gives priority to whatever He pleases and delays whatever He pleases." ('Usūl-i-Kāfī, vol. ۱, p. ۱۱۴ and (Safīnat-ul-Bihār, vol. ۱, p. ۶۱

In fact, the first testament is concerned with obedience and submission to Allah, and the second one relates to the campaign against the paganism, and the third one relates to the

subject of /bidā'/, the result of which is that man's destiny is in his own hands and by changing the conditions, he can be covered by Allah's favor or by His punishment.

Finally, the Shi'ite scholars, basing their argument on the above, are of the opinion that when /bidā'/ is attributed to Allah, it may be rendered as /'ibdā'/, that is, the appearance of something which was not apparent formerly and what would not be predicted.

As for attributing this matter to the Shi'ites, that they believe that Allah sometimes regrets His Own acts or becomes aware about what He did not know already, is of the greatest crimes and is of the most unforgiving accusations.

Therefore, some of the Imams have been quoted as saying: "He who believes that something will be revealed and exposed to Allah today which He was not aware of yesterday, then such a person must be abhorred and detested." (Safīnat-ul-Bihār, vol.۱, p. ۶۱)

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(۴۰) وإِن مَّا نُرِيَنَّک بَعْضَ الَّذِی نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّک فَإِنَّمَا عَلَيْک الْبَلاغُ وَعَلَيْنَا الْحِسَابُ

And We will either let you see part of what We promise them or cause you to die, " .۴۰ for your duty is only to make (the Message) reach them, while (calling them) to ".account is on Us

Commentary: verse ۴۰

One must conclude of all that what is being observed of Allah's favour on the Muslims and the Divine punishment over the pagans is only some partial actualization of the .Divine promises

Even the death of such individuals as the dear Prophet of Islam (p.b.u.h.) cannot hinder the actualization of the Divine promises which will be realized at the time when .predicted

Therefore, in this verse, concerning the divine penalties which the Prophet (p.b.u.h.) was promising and they were expecting them and even they criticized as to why his promises were not fulfilled, He says to him: And if parts of what We have promised them would be shown to you in your life-time as of your victory and of their defeat as well as 'the liberation of your followers and the capture of their followers' or We would make you pass away before such promises are materialized, under all such circumstances your duty and mission has been to convey your prophetic mission's :message and the settlement of accounts with them is on Us. The verse says

And We will either let you see part of what We promise them or cause you to die, for " your duty is only to make (the

".Message) reach them, while (calling them) to account is on Us

In the meantime, one concludes from this verse that Islam will dominate all other religions, and within the Prophet's lifetime and after his death, the roots of paganism .will be eradicated

And this meaning is reconfirmed by verse ۳۳ of the Sura At-Taubah which says: "He it is Who sent His Messenger with guidance and the religion of Truth, that He may ".prevail it over all religions, though the polytheists may detest it

Imam Bāqir (a.s.) said: "This process goes on at the time of Haḍrat-i-Mahdī (a.j.) when no one will remain on the earth unless he confesses to the prophetic mission of (Mohammad (p.b.u.h.)." (Tafsīr-i-Majma'-ul-Bayān and Burhān

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(۴۱) أَوَلَمْ يَرَوْا أَنَّا نَأْتِى الأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَا وَاللَّهُ يَحْكُمُ لاَ مُعَقِّـبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ

۴۱. "Do they not see that We come unto the earth and reduce it from its sides? And (were) Allah commands, there is no reverser for His command, and He is swift in reckoning."

Commentary: verse ۴۱

We read in various Islamic quotations that the objective of reducing the sides of the earth means the loss of lives of the great scholars. (Tafsīr Nūr-uth-Thaqalayn)

One must take lessons from the history and the ultimate end of the life of the predecessors, and thus not to be skeptic about the promises and the testaments of Allah.

The termination of governments and personalities depend on the Divine Will, and the theocracy and the commands of Allah are not vulnerable. The verse says:

"Do they not see that We come unto the earth and reduce it from its sides? And (were) Allah commands, there is no reverser for His command, …"

Incidentally, it is clear that the meaning of 'the earth' in here is the inhabitants of the earth. That is: 'Do they not notice the reality that the tribes, civilizations, and governments are constantly falling and are being annihilated?' And this provides a warning to all people, including the good and the evil, even in cases of the scholars and the learned men of human communities in which once a member of them dies, the entire world may sometimes suffer from shortcomings, which case is self-explanatory and shaking.

Then the holy verse implies that the administration and the issuing of decrees are His Own monopolies and no one else is in a position to reject those commands or obstruct :His decrees, and He is fast in setting accounts. The verse says

".and He is swift in reckoning …"

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(۴۲) وَقَدْ مَكَرَ الَّذِينَ مِن قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعاً يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ الْكَفَّارُ لِمَنْ عُقْبَى الدَّارِ

۴۲. "And indeed those before them devised, but the devising altogether is Allah's; He knows what every soul earns, and the unbelievers soon will know for whom is the Ultimate abode."

Commentary: verse ۴۲

The Qur'ān closes ranks with whatever is other than Allah in order to enable all to concentrate on Him and on Him alone, despairing from others. For instance, it says: "… Verily the glory is wholly Allah's, …"(۱) Once you appeal to others for the sake of acquiring prestige and good reputation, beware that all prestige and honour is for Him alone. Elsewhere, the Holy Qur'ān says: "… that the Power is wholly Allah's, …" (۲) All powers are His. And in this verse, it says: "but the devising altogether is Allah's", in order that man would not tend to others for obtaining prestige, power, and politics.

One of the best examples of Allah's devising is His offering of a respite to the deviants in such a manner that they feel that they are on the right track. However, Allah has repeatedly said in the Qur'ān that the pagans must not think that their respite signifies Allah's love unto them. On the contrary, He respites them to fill their pot to the fullest.

۱- Sura Yūnus, No. ۱۰, verse ۶۵

۲- Sura Al-Baqarah, No. ۲, verse ۱۶۵

Anyway, the pagans who were before them, played tricks on the believers, mixing .their paganism with tricks and they did all this to refute the prophets

As Allah obliterated all their tricks, He will do the same with this lot as well. The verse :says

" And indeed those before them devised, but the devising altogether is Allah's; ..."

Therefore, Allah returns their tricks to themselves and He will provide clear evidences for His servants. No one's traits are hidden from Allah whether they are good or bad, :as he is knowledgeable unto all that there is to be known. The verse continues saying

"... He knows what every soul earns, ..."

That is, Allah is aware of all tricks which are played on the Prophet (p.b.u.h.), and he .obliterates them all, revealing His religion

Here, Allah threatens them by saying that they will soon learn as whose will be the Paradise. And this happens when the believers will enter the Paradise and the pagans will be sent into Hell. That is, the pagans will realize whether the ultimate happy ending is yours or theirs, which case reveals when Allah makes His religion manifest. :The verse continues saying

"... and the unbelievers soon will know for whom is the Ultimate abode."

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(۴۳) وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلاً قُلْ كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ

۴۳. " And those who disbelieve say: 'You are not a messenger'. Say: Allah is sufficient as a witness between me and you and he with whom is the knowledge of the Book."

Commentary: verse ۴۳

We read in the first verse of this Sura that whatever is revealed to the Prophet (p.b.u.h.) is identical with the Truth, though most people disbelieve it. We also read in this last verse of the Sura that the pagans refute the prophetic mission of the Prophet (p.b.u.h.). This indicates to the climax of the obstinacy and hostility of the seduced people as against the Divine Messenger and his words of truth. Therefore, it implies in this noble verse that they use a new pretext everyday, and they demand a new miracle, and eventually they claim that he is not a prophet. The verse says:

" And those who disbelieve say: 'You are not a

messenger'. ..."

Addressing them he should answer them: It was sufficient for them that two persons bear witness between them and him, one of whom was 'Allah' and the other one consists of those who have a full command of the knowledge of the Book, of the Qur'ān.

Both parties are aware that I am His messenger: Allah as well as those who are knowledgeable about this Book, that is the Qur'ān. The verse says:

Say: 'Allah is sufficient as a witness between me and you and he with whom is the ..."
".'knowledge of the Book

And this further stresses once again the miraculous nature of the Qur'ān in its .different aspects

As for the sentence "... and he with whom is the knowledge of the Book", we have got the news which are in proximity of sequential order that the objective in mind is Amīr-ul-Mu'mineen, and in some, that the objective in mind is the Immaculate Imams. However, these quotations do not confirm a monopoly and as we have repeatedly said allusions to cases are made to perfect example or examples, and we claim that if the objective in mind is the glorious Qur'ān, no one else is knowledgeable as to the apparent and the hidden and as to the interpretations of the Qur'ān, having monopoly in such cases except the household of the prophet. As He declares: "... none knows its (hidden) interpretation except Allah and those firmly rooted in knowledge. ..." (Sura Al-(i-'Imrān, No. ٣, verse ٧

Abū Sa'īd Khidary says: "I asked the Prophet (p.b.u.h.) about: the Qur'ānic phrase: 'said he with whom was knowledge from the Book', (which is found in the story of Solomon). He answered: 'He was the inheritor of my brother Solomon and replaced him.' I inquired: 'Whom is it (the above verse) talking about and to whom allusions are being made?' He answered: 'He is my brother Ali Ibn Abi Tālib (a.s.)'." (Al-Mīzān) The author of Atyab-ul-Bayān claims that we may say the objective in mind of 'the knowledge of the Book' is the greatest Name of Allah, of which 'Aṣif-Ibn-Barkhyā the inheritor of Haḍrat Sulaymān, only knew a faction and not more. And Amir-ul-Mu'mineen Ali (a.s.), as well as other Immaculate Imams (a.s.), knew all in its entirety except what was kept by Allah for Himself. Some Islamic traditions denote

that the relationship of the Qur'ānic phrase /min-al-kitāb/ to /'ilm-ul-kitāb/ is just like a drop with respect to a green sea. Certainly, when one of the companions of Haḍrat Sulaymān, who had some partial knowledge of the Book, could at a glance revoke the throne of the queen of Saba before him, how mighty one might be if he possesses all the knowledge of that Book!

According to the quotations, as we said, the objective in mind about whom he has the knowledge of the entire Book is Haḍrat Ali (a.s.) and Ahl-ul-Bayt (a.s.).

For further information about these quotations refer to Tafsīr Nūr-uth-Thaqalayn, Tafsīr Burhān, Tafsīr Sāfī, and Tafsīr Kanz-ud-Daqā'iq.

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O' Allah! Open the gates of your blessings to us and provide us with the knowledge of the Book, and engage our souls with the light of the Qur'ān and provide our thoughts with such potentialities that we do not refer to other than You and not to regard anything as supreme once faced with Your Will. Amin.

The End Of Sura Ar-Ra'd.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, The Beneficent, The Merciful

Sura ’Ibrāhīm (Abraham) No. ۱۴

(Revealed in Mecca)

verses in ۷ sections ۵۲

In the Name of Allah, The Beneficent, The Merciful

The Content of Sura ’Ibrāhīm

This holy Sura contains ۵۲ verses which were revealed in Mecca, except the verses ۲۸ and ۲۹ that are about those killed in the Badre campaign and are revealed in Medina.

There are some matters in this Sura relating to the prophetic missions of the prophets, their admonitions, their tidings as well as the prayers of Haḍrat-i-’Ibrāhīm (a.s.). According to the commendation of quotations, reading this Sura has got blessings attached to it, among which one may name being secure and feeling of security from disasters, poverty and insanity.

This Sura, owing to its discussion about Haḍrat-i-’Ibrāhīm (a.s.), has been named as ‘Sura ’Ibrāhīm’, and like its preceding Suras, such as: Yūnus, Hūd, and Yūsuf, it begins with Alif. Lām. Rā. The first verses of these holy Suras deal with the characteristics of the Qur’ān.

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In the Name of Allah, The Beneficent, The Merciful

Part ۱۴, Sura ʾIbāhīm (Abraham), No. ۱۴

Point

(Revealed in Mecca)

verses in ۷ sections ۵۲

Section ۱: Qurʾān Revealed to Lead Mankind to Light

Point

The Qurʾān was revealed to take out mankind from Darkness and to lead them to Light – Those who prefer this world to the Hereafter are astray – Apostles of Allah were sent to preach the truth in the language of the people to whom they were sent – .The ministry of Moses and his guidance to the Children of Israel referred to

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيم

In the Name of Allah, The Beneficent, The Merciful

(١) الر كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّـهِمْ إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ

Alif, ‘A’ Lam, ‘L’ Ra, ‘R’. (This is) a Book which We have sent down to you so that, by “ .۱ their Lord’s permission, you lead out the people from the darkness (of ignorance) into ”.(the light (of faith), into the way of the Mighty, the Praised (One

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Similar to some of other suras of the Qur'ān, this Sura begins with the abbreviated letters. What is worth mentioning here is that out of ۲۹ Suras, which begin with abbreviated letters, in ۲۴ of them the words next to them are about the Glorious Qur'ān. This indicates that there is a connection between these two, i.e. the abbreviated letters and the Qur'ān the Lord is perhaps seeking to exhibit that this great celestial Book, with such great meaningful content, that tops in the leadership of all human beings, begins with simple letters of the alphabet, which by itself is a sign of the significance of this Divine miracle.

Anyway, after the mention of the letters Alif, Lam, Ra, He says:

"(This is) a Book which We have sent down to you so that, by their Lord's permission, you lead out the people from the darkness (of ignorance) into the light (of faith), ..."

In fact, all the educational objectives, as well as spiritual and material aims of the revelation of the Holy Qur'ān are condensed in this single sentence: 'leading the people from the darkness to the light', which means directing them towards enlightenment from the state of utter darkness; or directing the people from the state of darkness of paganism towards the state of illumination of faith; from the state of the darkness of oppression and tyranny towards the state of the enlightenment of justice; from the state of corruption and injustice into the state of righteousness and justice; from sin to piety and virtuosity, and finally from the state of disunity and dispersion into the state of unify.

As the source of all good is the Pure Essence of Allah, and the main pre-condition of understanding of monotheism is

focusing on this very reality, the Qur'ān adds immediately that all of these are achieved in accordance with the permission of people's Lord: "… by their Lord's ",permission …

To clarify the issue further for the direction towards enlightenment, the Qur'ān implies that this enlightenment of faith is in the path of the Lord, the Dear and the Praised One. The Lord Whose Glory is a sign of His Power; and His Praised state is a :sign of His unlimited favours and blessings. The verse says

"… into the way of the Mighty, the Praised (One)."

:Explanations

١ - To bring people out of darkness into the light has been repeated several times in the Qur'ān. At times, this act is attributed to Allah: "… Allah is the Guardian of those who have faith; He brings them out of the darkness into the light; …" (Sura Al-Baqarah, No. ٢, verse ٢٥٧)

Sometimes, this is attributed to the prophets: "… 'Bring forth your people from the darkness into the light …" (The current Sura, verse ٥).

.At other times, it is attributed to the Book, like the verse under discussion

٢ - Using metaphors of profanity, disunity, ignorance and skepticism as well as paganism, described as "darkness", is for the sake that man in these cases is amazed, .like the time when he is in darkness

٣ - Light is the means for seeing, awakening, movement, guidance and development, .as they are all included in the celestial Book and the way of Allah

٤ - The Qur'ān is not adequate in itself; the Divine leader is also necessary for guiding .the people as well

The philosophy underlying the revelation of the celestial Books, and the prophetic -۵ mission of the prophets are concerned with the salvation of mankind from the darknesses: from the darkness of ignorance into the light of knowledge; from the darkness of profanity into the light of faith; from the darkness of disparity into the light of unity, and finally from the darkness of sin into the light of virtue.

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p: ۱۵۵

(۲) اللَّهِ الَّذِی لَهُ مَا فِی السَّمَاوَاتِ وَمَا فِی الأَرْضِ وَوَیْلٌ لِّلْکَافِرِینَ مِنْ عَذَابٍ شَدِیدٍ

Allah, unto Whom belongs whatever is in the heavens and whatever is in the earth, " .۲ ".and woe to the unbelievers for severe chastisement

Commentary: verse ۲

In this verse, a lesson on monotheism is discussed as a way of introducing Allah, :where He says

,Allah, unto Whom belongs whatever is in the heavens and whatever is in the earth " "...

At the end of the verse, the Qur'ān attracts the attentions, to the issue of Resurrection, after concentration on the original cause of the universe, it implies: woe unto the disbelievers for whom awaits the severe chastisement of the Doomsday. :The verse continues saying

".and woe to the unbelievers for severe chastisement ..."

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(۳) الَّذِینَ یَسْتَحِبُّونَ الْحَیَاهَ الدُّنْیَا عَلَی الأخِرَهِ وَیَصُدُّونَ عَن سَبِیلِ اللَّهِ وَیَبْغُونَهَا عِوَجاً أُوْلَئِکَ فِی ضَلالٍ بَعِیدٍ

۳. " Those who prefer the life of the world to the Hereafter, and hinder (others) from the path of Allah, and seek to make it crooked. They are in far error."

Commentary: verse ۳

To enjoy oneself in this world is permissible, but to prefer this world to the next is a dangerous thing, for ones adherence to this world, necessarily obstructs him from his worship, spending out of belongings, participating in the Holy War, obtaining the allowed profits, truthfulness, and the performance of religious duties. And, eventually, seeking of worldly pleasures paves the way for paganism and is leading a campaign against religion which consequences aberration.

Therefore, the Qur'ān tends to introduce the pagans in this verse, and it makes their position quite transparent by mentioning three parts of their characteristics so that everybody can recognize them at first sight. At first, it says:

"Those who prefer the life of the world to the

Hereafter, ..."

And they sacrifice every thing even their faith and the truth in face of the mean interests, passions, and their low desires. Then the Qur'ān implies that they are not even content with this, but, in addition to their own seduction, they seek to seduce others as well. They stand in the way of the people in order to obstruct them from the path of Allah. Or they even tend to introduce changes in it as well.

In fact, their job is to decorate the low desires and persuade the people to commit sins, frightening them of being honest and pure, while seeking to bring others in line with themselves. Through adding superstitions and all kinds of distortions to it as well as creating dirty and ugly traditions, they try to achieve their objectives. The verse :says

”... .and hinder (others) from the path of Allah, and seek to make it crooked ...“

It is obvious that such people distance themselves from the true path in an extensive manner with such qualifications and overt behaviour. Such a state of being misled which makes it an impossibility for them to return to the point of the truth because of its remote distance. However all such conditions and states of mind are the product of :their own behaviour. The verse says

”.They are in far error ...“

Incidentally, one must know that obstruction of Allah's path is not confined to one or two cases. On the contrary, inappropriate propaganda, overt committing of sins, spread of the methods of corruption and of ways of negligence, inciting of skepticism, creating and spreading the means of discord, and spreading of seducing films and publications, misrepresenting the religion of the truth, introducing the wrong kind of people as the identification religious figures, are all among tens of examples of the .obstruction of Allah's path

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p: ۱۵۸

(۴) وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلاَّ بِلِسَانِ قَوْمِهِ لِيُبَيِّ-نَ لَهُمْ فَيُضِلُّ اللَّهُ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ

And We never sent a messenger except with the language of his people, so that he " .۴ might explain (Our Message) to them clearly; then Allah leads astray whom He ".pleases and guides whom He pleases, and He is the Mighty, the Wise

Commentary: verse ۴

The object in mind as of /lisān-i-qaum/ in this verse is not confined only to the language of the people, for it sometimes happens that a speaker speaks in the .language of a people though they might not understand him properly

As Allah remarks in other verses: "So We have made it (the Qur'ān) easy in your tongue ..." (Maryam, No. ۱۹, verse ۹۷) Haḍrat-i-Mūsā also asks Allah to release his tongue in such a manner that the people understand his words: "And loose a knot from my tongue," "(That) they may understand my saying." (Sura TāHā, No. ۲۰, verses (۲۷-۲۸

:The verse under discussion says

And We never sent a messenger except with the language of his people, so that he " "... ;might explain (Our Message) to them clearly

In the meantime, the purpose of "Allah leads astray" is depriving of obstinate people from His grace. Otherwise if Allah wanted to mislead any one directly, He would neither send any Books, nor would He send any prophet. In other verses we read that Allah misleads the unjust, transgressors, and the lavish persons. That is, man deprives himself from the

divine guidance and paves the way for his own seduction by committing sins and acts of tyranny.

Some commentators have claimed that the subject of /yašā'/ is the people and not Allah. That is, Allah misleads him who wishes himself to be misled and leads the one whom he wishes to be led. The verse says:

"… then Allah leads astray whom He pleases and guides whom He pleases, and He is the Mighty, the Wise."

He is Omnipotent under all circumstances and as a result of His Glory and Power though He will not mislead any one for no reason as a consequence of His wisdom. However, the first steps are voluntarily taken with their utmost freedom by the servants on the path of Allah (s.w.t.) and then the enlightening rays of guidance are cast and the grace of Allah covers them in their hearts.

Those who have alienated themselves from eligibility of meriting Allah's approbation because of their obstinacy and fanaticism, and their hostility against the truth and as a consequence of being immersed in the abyss of their passion or tyranny, are deprived from the favour of guidance and are lost in utter darkness.

As it can be seen, the origin and the source of guidance and seduction lay in our own hands.

Incidentally, one must keep in mind that the propagation of the truth by the Prophet (p.b.u.h.), which has been done in the language of his local people, is not incompatible with the cosmopolitan and universal nature of the religion. For, the content of the text or message does not have any particular medium of expression, and, on the recommendation of the Qur'ān, some groups must learn religious matters, whether by going on exodus or by giving up their special favours so as they can teach others.

(۵) وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُم بِأَيَّامِ اللَّهِ إِنَّ فِی ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ

And indeed We sent Moses with Our Signs (saying): 'Bring forth your people from " .۵ the darkness into the light and remind them of the days of Allah. Verily there are signs ".'(in this for every patient, grateful (one

Commentary: verse ۵

Allah is alluding in this noble verse to one of the samples of the sending of the prophets as against their contemporary despots for getting them out of the darkness :and directing them to light. He says

And indeed We sent Moses with Our Signs (saying): 'Bring forth your people from the " "...darkness into the light

:Then, referring to one of the great missions of Moses (a.s.), it remarks

"... .and remind them of the days of Allah ..."

.The days of Allah" are all those days which stand prominent in the history of mankind"

Each day which marks the beginning of a new chapter and provides an instructive lesson for man and has witnessed the emergence or the uprising of a prophet or has witnessed the downfall of an unruly despot or pharaoh, is considered as "the day of Allah". In short, on every day when one witnesses that justice is being achieved and an injustice or any innovation has been wiped out, all such days are among the days .of Allah

A tradition quoted from Imam Bāqir (a.s.) indicates that he remarked: "The days of Allah refer to: the day on which the

uprising of the promised Mahdī (a.s.) takes place, and to the day of Return to life, as well as the Resurrection day."

At the end of the verse the Qur'ān remarks that: in these words and throughout all the days of Allah there are sings for each man and for every persevering, resisting and grateful individual. The verse says:

"… Verily there are signs in this for every patient, grateful (one)'."

Therefore, the faithful people will neither lose their way when they are having a hard time so that they submit to the events, nor do they become arrogant and negligent during the days of victory and affluence. All they often do is that they constantly show their gratitude towards Allah.

Explanations:

۱ - Concentration on history leads to and paves the way for one's patience and gratitude. The remembrance of the catastrophes and of the past bitter events and their removal, makes man grateful and thankful, and once his attention is focused on the resistance of the nations and on their eventual victory, this invites man to patience and perseverance.

"… Verily there are signs in this for every patient, grateful (one).

۲ - All days are the days of Allah (s.w.t.), though the day of the glorification of Allah's power is a different matter. (The glorification of His Power is seen through His punishment over the pagans, and the glorification of His favor over the believers is regarded as the days of Allah).

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(۶) وإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنجَاكُم مِنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُذَبِّحُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ وَفِي ذَٰلِكُم بَلَآءٌ مِن رَّبِّكُمْ عَظِيمٌ

And (remember) when Moses said to his people: 'Remember Allah's favour to you " .۶ when He delivered you from Pharaoh's people. They afflicted you with evil chastisement, slaughtering your sons, and sparing your women; and in this was a ".great trial from your Lord

Commentary: verse ۶

He alludes to one of those Divine days, in this verse, and to those eventful and illuminated days which existed in the history of the Children of Israel, and the mentioning of which provides an appropriate admonition for the Muslims. The Qur'ān, addressing them, implies that you should remember the time when Mūsā told his own nation that they would remember Allah's blessings and favor at the time when He liberated you from the hands of the Pharaoh's people. Verily they were punishing you and inflicting the worst kind of chastisement on you, used to decapitate your sons before you and used to keep your wives alive for the sake of service to them. The :verse says

And (remember) when Moses said to his people: 'Remember Allah's favour to you " when He delivered you from Pharaoh's people. They afflicted you with evil "... ;chastisement, slaughtering your sons, and sparing your women

p: ۱۶۳

Such has been the case with every colonizing power throughout history that it has always sought to destroy and perish parts of the aggressive, active and resisting powers, or to render useless other sections of such powers, and finally, to weaken other segments so as to utilize them for the sake of and in line with their own interests. The verse continues saying:

"... and in this was a great trial from your Lord."

Incidentally, such trial and test has not been the case only in connection with the Children of Israel, but it has also been the case with all the nations as well that the day of their liberation and independence from the hands of the despots, has been always remembered as the Divine days.

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Point

Moses exhorts his people to accept the truth – The exhortations of the other apostles of Allah were first rejected – People demanding miracles from the apostles – The disbelievers' attachment to the false belief and the wrong conduct of their ancestors

(۷) وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِى لَشَدِيدٌ

۷. "And (remember) when your Lord declared: 'If you be thankful I will certainly increase you (your blessings) and if you be ungrateful, verily My chastisement is indeed severe'."

Commentary: verse ۷

Allah announces that if you are grateful for My favours, I shall augment your favors and if you deny them, My punishment covers all those who are ungrateful and deny them. It says:

"And (remember) when your Lord declared: 'If you be thankful I will certainly increase you (your blessings) and if you be ungrateful, verily My chastisement is indeed severe'."

Imam Sādiq (a.s.) has remarked: "Whoever was given a favor and by his heart made confessions as to having that and thanked Allah with his speech, praising Him, no later would he have finished uttering his words than Allah would have commanded that his blessings be augmented."

This verse is the most important and the most explicit verse of the Qur'ān in regard to thankfulness due to divine blessings or being ingratitude to them, which has been

discussed after the verse concerning the blessings of freedom and the formation of the Divine government under the leadership of Haḍrat-i-Mūsā. This is the secret as to the fact that the Divine government and the godly leaders are the supreme blessings for mankind, and if thanksgiving is not performed for them, Allah will inflict a severe .punishment on those who are not grateful

:There are various stages for thanksgiving

.A- Cordial thankfulness, in which case, man regards all the blessings from Allah

B- Verbal thankfulness consists of uttering the words such as: " (All) praise belongs to ".Allah

C- Practical gratitude, which comes about as a result of performing religious rituals and spending one's time along side gaining Allah's satisfaction and in the service of .people

Imam Sādiq (a.s.) says: "Avoiding sins is (a knid of) being grateful for the favours." And he also said: "Thanking for Allah's blessing is done once a person regards all blessings as originated from the part of Allah (and not from his own intelligence, wisdom, reasoning and one's own struggle or that of other people's), and that he is content with what Allah has given him, and does not use Allah's blessings as a means of committing sins, he is really thankful to Allah. Real gratitude consists of the utilization Allah's blessings for Allah's ends." ('Usūl-i-Kāfī, section: Thanks giving). Thankfulness .for the Divine blessings is very tiny and unmentionable

Some Islamic traditions indicate that Allah revealed to Moses: "Thank Me as it is My due!" Moses answered: "It is an impossible act, for each word of thanks requires another word of thanks." The revelation came: "Your confession as to the fact that you are aware that whatever exists has its origin in Me, is the best way of thanking (Me. ('Usūl-i-Kāfī, vol. ۴, p ۸

Incidentally, if we use Allah’s blessings in ways other than the path of Allah, we have practiced the act of ingratitude and paved the ground for disbelief and deserve :chastisement. The verse says

”.’and if you be ungrateful, verily My chastisement is indeed severe …“

:Several Traditions Concerning Gratitude

Amir-ul-Mu’mineen Ali (a.s.) once said: “Continue (the act of) thanksgiving so as - ۱ (your favour becomes continuous. (Jāmi‘-i-’Ahādīth-ush-Shī‘ah, vol. ۱۳, p. ۵۴۵

Imam Sādiq (a.s.) said: “There are three things with which provide no harm: praying -۲ when one is in difficulty, asking for forgiveness when one is sinning, and showing (gratitude when one is affluent.” (Bihār, vol. ۷۵, p. ۳۶۵

Imam Ṣādiq (a.s.) also said: “The gratitude for the blessings is avoiding the - ۳ prohibitions, and the totality of thankfulness is that one says: ‘(All) praise is (only) (Allah’s, the Lord of the Worlds’.” (Kāfī, vol. ۳, p. ۹۵

Amir-ul-Mu’mineen Ali (a.s.) said: “Thanking for the blessing causes it to be - ۴ preserved from alteration and guarantees its sustenance.” (Qurar-ul-Ḥikam, vol. ۲, p. (۱۵۹

Amir-ul-Mu’mineen Ali (a.s.) said: “The result of showing gratitude is the - ۵ (multiplication of the favours.” (Nāsikh-ut-Tawārīkh, vol. ۶, p. ۱۴۵

Amir-ul-Mu’mineen Ali (a.s.) said: “Any blessing for which gratitude is expressed - ۶ does not terminate; and when ingratitude is shown, it will not last long. (Bihār, vol. ۷۴, (p. ۴۲۰

The holy Prophet (p.b.u.h.) remarked: “The quickest punishment for the sins is (that -۷ (of) ingratitude of a blessing.” (Safīnat-ul-Bihār, vol. ۱, p. ۷۱۰

(٨) وَقَالَ مُوسَى إِن تَكْفُرُوا أَنتُمْ وَمَن فِى الأَرْضِ جَمِيعاً فَإِنَّ اللَّهَ لَغَنِىٌّ حَمِيدٌ

And Moses said: 'If you be ungrateful, you and whoso is on the earth, all together, " .٨
"verily Allah is Self-Sufficient, Praiseworthy

Commentary: verse ٨

Our faith or disbelief and our gratitude or our ingratitude will have not any impact on .His Inherent Essence

We must not hold Allah any indebtedness for our faith or acts since Allah is in no need .of our deeds

This holy verse is a confirmation and complementary to the discussion regarding the gratitude and ingratitude, which were referred to in the previous verse. It is said from the tongue of Mūsa Ibn 'Imran implying that he reminded the Children of Israel that if they and the entire people of the world become disbelievers, showing ingratitude towards the blessings of Allah there will be no harm to Him for He is in no need and is .praise-worthy

And Moses said: 'If you be ungrateful, you and whoso is on the earth, all together, "
"verily Allah is Self-Sufficient, Praiseworthy

In fact, thanking Allah for His blessings, and accepting the faith are sources of increasing one's blessings and one's evolution and pride, otherwise Allah is needless and were all the existing beings to turn ungrateful, His kingdom would remain just .intact as ever

To define the Qur'ānic term /qanyy/ many commentators have claimed that it means withdrawal of ones needs. We have

been of the opinion that it means "possession" and it includes the totality of Attributes of perfection of the Essence, qualities

consisting of knowledge, power, life, sovereignty, splendour, magnitude, loftiness and so on and so forth. They require withdrawal of needs and defects. And the term /ḥamīd/ embraces the totality of attributes of action, which include all the Divine acts irrespective of creation, nourishment, death, revival, health, disease, blessings and catastrophe, reward, chastisement, needlessness, poverty, development, restraint, tightness, legislation of ordinances, sending prophets on their mission, substituting successors, allocation of duties, and His other acts are all consonant and in accordance with wisdom and expedience, that are correct, appropriate, and timely, all of which signify 'Justice' and are among the principles of the Shi'ite doctrine.

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(٩) أَلَمْ يَأْتِكُمْ نَبَؤُاْ الَّذِينَ مِن قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِن بَعْدِهِمْ لاَ يَعْلَمُهُمْ إِلاَّ اللّهُ جَاءتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُم بِهِ وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ

٩. " Has not the account of those before you reach you of the people of Noah, and 'Ād, and Thamūd and those who (came) after them? None knows them but Allah. Their messengers came to them with clear signs (miracles) while they thrust their hands into their mouths, and they said: 'Verily we disbelieve in (that) which you have been sent with, and verily we are in doubt about that unto which you invite us'."

Commentary: verse ٩

This verse is one of the examples of reminding and calling attention to the Divine days which was dealt with in the fifth verse of the current Sura, where it says: "... and remind them of the days of Allah ..."

According to Shaykh-i-Tūsī, (May his soul be sanctified) cited in Tafsīr-i-Tibyān, there are differences between the Arabic words /šakk/ and /rayb/. The former means natural skepticism while the latter signifies that kind of skepticism which is mixed with suspicion and accusations.

A doubt, which may pave the ground for research and acceptance of the truth, is a constructive type and useful type of criticism; while that kind of skepticism which is expressed with regard to the Clear Evidences', or with regard to miracles

is only of the obstinate and destructive kind of doubt which stands in the way of man .for accepting the truth

Incidentally, one can translate the Qur’ānic holy sentence /faraddū ’aydiyahum fī afwāhihim/ in several ways: A- The dissidents shut the mouth of those who were uttering the truth by putting their hands on their mouth. B- The miracles and the reasons of the prophets were so strong as if they had taken people’s hands and put them on their mouth; alluding metaphorically to the fact that the language of the people was obstructed because of the truth and they had no words to say. C- The opponents of the prophets were so angry that they bit their fingers. D- The opponents of the prophets, at the presence of their prophet, would put their hands on their mouth, metaphorically alluding to the fact that they silence themselves and stop .preaching

Anyway, here the Qur’ān refers to the fate of some groups of previous nations in several verses. Those nations who took to the road of ingratitude as against Allah’s blessings and went on opposing and disbelieving in face of the call of the Divine leaders and their logic. Eventually, the Qur’ān explains their acts to be an emphasis on :what was said in the former verse. It says

Has not the account of those before you reach you of the people of Noah, and ‘Ād, “ ”... ?and Thamūd and those who (came) after them

:Then, it adds

”... .None knows them but Allah ...“

.This means that no one is aware of the news of them, except Him

Then, as a further explanation about their biographies, it implies that their prophets called on them with clear evidences though they put their hands on their mouths because of their

amazement and denial, saying: We are ungrateful for whatever you are sent for, for we are skeptic as to what you call us for, and how would it be possible for us to accept :your call despite such a doubt and skepticism? The verse says

Their messengers came to them with clear signs (miracles) while they thrust their ...“ hands into their mouths, and they said: ‘Verily we disbelieve in (that) which you have ”.’been sent with, and verily we are in doubt about that unto which you invite us

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(۱۰) قَالَتْ رُسُلُهُمْ أَفِى اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُم مِن ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَى أَجَلٍ مُسَمًّى قَالُوا إِنْ أَنتُمْ إِلاَّ بَشَرٌ مِثْلُنَا تُرِيدُونَ أَن تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ ءَابَآؤُنَا فَأْتُونَا بِسُلْطَانٍ مُبِينٍ

۱۰. "Their messenger said: 'Is there any doubts about Allah, the Originator of the heavens and the earth?' He calls you to forgive for you of your sins and respite you till an appointed term. They said: 'You are nothing but mortals like us; you intend that you turn us away from what our ancestors used to worship. Then bring us some clear authority.'"

Commentary: verse ۱۰

In the previous verse, the pagans told the prophets: "You call us to the way of Allah." However, in this verse, the prophets told them: "Allah calls you." That is, our call does not initiate from our side and is not directed towards us. On the contrary, it originates in Allah and terminates in Allah as well.

According to, Zamakhsharī and Marāghī, the promises of the Qur'ān concerning the faithful relate to the forgiveness of all of their sins, while concerning others the case is forgiveness of some of their sins: "… to forgive for you of your sins …"

Anyway, as was explained in the previous verse with regard to the pagans and disbelievers and their lack of faith owing to their skepticism, immediately in this verse, He negates their skepticism with clear reasoning and in a concise statement, saying:

Their messenger said: 'Is there any doubts about Allah, the Originator of the "
"... '?heavens and the earth

Probably, the Arabic term /fātir/ (the Originator) refers to the splitting of the preliminary matter mass of the world which we are up-dated about in everyday life of the existing science we read that the totality of the world mass matter consisted of an integrated continuum which burst asunder, revealing and causing the emergence of .the globes

Anyway, here, as in other situations and cases, the Qur'ān insists on the creation of the system the world of existence as well as the creation of the heavens and the .earth for demonstrating Allah's Existence and His Attributes

Then, it turns to answer the second criticism raised by the opponents whose criticism relates to the issue of the prophetic mission of the prophets. It implies that it is obvious that the Wise and Omniscient Creator of the world does not abandon His servants without a leader. On the contrary, by sending you messengers, He calls you so as to remove your faults and pollutions and forgive your sins. And He gives you a limited amount of time in order that you go through your development process and :make the most of your life. The verse says

.He calls you to forgive for you of your sins and respite you till an appointed term ... "
"...

In fact, the call of the prophets has had two objectives in mind: The forgiveness of sins and the continuation of life till a pre-fixed date, both of which are in fact having a cause-and- effect for each other. For, a society can continue to live which is on the whole pure from sins and injustice. However, despite all these, the obstinate disbelievers did not accept this enlivening call which was mixed with the evident logic of monotheism. They answered their prophets with the words

:which were loaded with obstinacy and non-submission of the truth. The verse says

"... ;They said: 'You are nothing but mortals like us ..."

Moreover you want to keep us from worshipping what our ancestors worshipped. In addition to all these, you must provide us with clear evidences. The verse continues :saying

you intend that you turn us away from what our ancestors used to worship. Then ..." ".'bring us some clear authority

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(١١) قَالَتْ لَهُمْ رُسُلُهُمْ إِن نَّحْنُ إِلاَّ بَشَرٌ مِّثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَى مَن يَشَآءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَآ أَن نَّأْتِيَكُم بِسُلْطَانٍ إِلاَّ بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

١١. "Their messengers said (answering) them: 'We are nothing but mortals like you, but Allah bestows (His) favour on whomever He pleases of His servants; and it is not for us that we bring unto you any authority except by Allah's permission. And on Allah should the believers rely."

Commentary: verse ١١

The Qur'ān in this holy verse implies that Allah bestows (His) favours on whomever He pleases and appoints him as His prophet, yet, Allah, the Wise, knows who has the capacity and who is capable of performing such a great responsibility. "... Allah knows best where to place His apostleship. ..." (Sura Al-'An'ām, No. ۶, verse ١٢۴)

Incidentally, the disbelievers and the pagans had two claims to make with the prophets: ١- You are a man like all of us. ٢- Perform the miracle which we propose for us.

The answer to these two claims has been provided in this verse. We do accept the fact that we are human beings just like you; but Allah granted us this favour and has provided us with revelations. And as for your claim saying that our miracles must be performed according to your request. This cannot be achieved, for we reserve the right not to perform any miracles without Allah's permission. Anyway, performing miracles is not our job, so that we tend to isolate ourselves sitting in a

corner and perform extraordinary things with everyone requesting a different miracle as he wishes, thus making perform of extraordinary things into a useless affair, reducing it to a plaything matter. On the contrary, we cannot perform any miracles :without the command of Allah. The verse says

Their messengers said (answering) them: 'We are nothing but mortals like you, but " Allah bestows (His) favour on whomever He pleases of His servants; and it is not for "... .us that we bring unto you any authority except by Allah's permission

Moreover, every prophet does perform miraculous works without being requested by .the people in order to prove his legitimacy

Afterwards, in order to provide the pretenders with a decisive answer regarding their various threats, they clarified their position, saying that all faithful individuals must rely on Allah, the same Almighty to Whose Power all powers are insignificant and :useless. The verse says

".And on Allah should the believers rely ..."

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(۱۲) وَمَا لَنَآ أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنَصْبِرَنَّ عَلَى مَآ ءَاذَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

۱۲. "And why should we not rely on Allah while He has guided us to our ways (of happiness)? And certainly we will bear patiently whatever hurt you inflict on us; and on Allah (alone) should the reliant rely."

Commentary: verse ۱۲

The Arabic term /tawakkul/ signifies 'employing a lawyer or an advocate'. Such a person must have four attributes: perspicacity, honesty in keeping other's deposits, power, and affection. No one but Allah possesses all these attributes fully. Thus we must trust Him.

Imam Riḍā (a.s.) said: "The border of the trust is that, by belief in Allah, you be scared of none." (Nūr-uth-Thaqalayn). Therefore, that Lord Who leads us will also protect us. Thus, we must solely trust Him.

Therefore, providing transparent justifications for the issue of trust, the prophets said as to why must they not trust Him and ask for His help in all circumstances? Why must they be frightened by the straw powers and threats while He has led them through the ways of happiness? The verse says:

"And why should we not rely on Allah while He has guided us to our ways (of happiness)? ..."

Then, they would continue saying that now that they rely solely on Allah, Who is not vulnerable and is supreme over all things definitely, they should stand against all of disbelievers' tortures and harms. The verse says:

”… ;And certainly we will bear patiently whatever hurt you inflict on us …“

:Then, finally, they ended up their speech with these words

”.and on Allah (alone) should the reliant rely …“

The objective of /tawakkul/ is to enable one not to have feelings of inferiority and weakness when facing with the greatness of difficulties, but by relying on the unending vast power of Allah, he should consider himself as conquering and victorious. Thus, surely such a trust is hope-inspiring and strengthening, and can .increase our resistance

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Section ۳:The Disbelievers Punished

Point

The disbelievers threaten the Messengers against banishment from their land if they .do not return to their creed – The punishment in store for disbelievers

(۱۳) وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُم مِنْ أَرْضِنَآ أَوْ لَتَعُودُنَّ فِى مِلَّتِنَا فَاَوْحى إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ

۱۳. " And those who disbelieved told their messengers: 'We will certainly expel you from our land, or else you return to our creed.' Then their Lord revealed to them: ".'Certainly We will perish the unjust

Commentary: verse ۱۳

Question: Were the prophets pagan before the onset of their mission when they were .requested by the pagans to return to the previous beliefs of pagans

Answer: Firstly, perhaps the objective in mind of the disbelievers was the return of the prophets to be under to their own control. That is, they used to suggest supposedly you are believers, but you must not stand up against us and you, as well as your .companions, deviate from our path

Secondly, the Arabic word /'aud/ when is followed with /'ilā/ it means return to the prior condition. However, now that it is followed by /fī/, it denotes change and not .returning to the previous condition, which implies change of ideas into their creed

Thirdly, the idea of returning to paganism probably implies the return of the prophets' .companions and not of the prophets themselves

Anyway, as is usually the case with the way of life of the illogical people, that they quit the course of reasoning when they become aware of their weaknesses in ideas and in words, abandoning reasoning, they rely on forces and powers. Here, we notice when the prophets demonstrated their sound and explicit way of reasoning, which were discussed in the former verses, the obstinate and pretending pagans told their prophets that they would swear to drive them out of their lands unless they return to :pagans' way of life which was the worshipping of the idols. The verse says

And those who disbelieved told their messengers: 'We will certainly expel you from " ".... '.our land, or else you return to our creed

These unaware and arrogant people perhaps considered all of the lands as their own lands and they did not have any regards for their prophets, even they did not consider them as a compatriot, thus they used to say 'our land' while Allah has created the land .and all its blessings for the sake of the righteous people

Then the Qur'ān implies that while at the same time, Allah expressed His compassion to the prophets and reassured them, revealing to them that the tyrants would be perished and, therefore, they should not be scared of such threats and no weakness :must appear in the strength of their will. The verse says

".'Then their Lord revealed to them: 'Certainly We will perish the unjust ..."

****

(۱۴) وَلَنُسْكِنَنَّكُمُ الأَرْضَ مِن بَعْدِهِمْ ذَلِكَ لِمَنْ خَافَ مَقَامِى وَخَافَ وَعِيدِ

And, certainly, We shall settle you in the land after them. This is for him who fears " .۱۴ ".My Majesty and fears My threat

Commentary: verse ۱۴

Allah, the Almighty, has promised that the oppressors will be perished and His saints would replace them, and since this promise has not been realized to the fullest possible way, it will be actualized at the time of the reappearance of Imam-i-Zamān .(.(the Expected Mahdī) ('aj

The blissful Qur'ān has repeatedly promised that the saint of Allah (s.w.t.) will be ruling :the earth and their enemies will be annihilated. The Qur'ān says

And, certainly, We shall settle you in the land after them. This is for him who fears My " ".Majesty and fears My threat

We mention here only three cases regarding the verses concerning this Divine :promise

(A- "And verily Our host will definitely prevail."(۱

B- "And Our word has already gone forth in respect of Our servants, the (messengers;" "Most surely they shall be the assisted ones." (۲

(C- "... (as for) the land, My righteous servants shall inherit it." (۳

Sura As-Sāffāt, No. ۳۷, verse ۱۷۸ -۱

Ibid verses ۱۷۱-۱۷۲ -۲

Sura Al-'Anbiyā, No. ۲۱, verse ۱۰۵ -۳

Anyway, prevalence of the truth over the untruth and the formation of the Divine government by the saints of Allah are among the decisive and repeated promises of .the Qur'ān

The Divine Essence is the source of all good and the blessings, and is lovely. "...but for those who have faith, their love of Allah is more intensive. ..."(۱) What is to be feared is Allah's position. Of course, if your friend is a judge and your case is taken to the court to him to be judged, you will he in awe of him about his court of justice and his position .at the court, though he is your friend

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Sura Al-Baqarah, No. ۲, verse ۱۶۵ -۱

(۱۵) وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ

.۱۵ "And they (the prophets as well as the believers) sought victory, but every obstinate oppressor remained deprived.

Commentary: verse ۱۵

Once all the prophets performed all their duties with regard to their nations, those who were supposed to become believers accepted the faith and the rest insisted on their paganism, and threatened frequently the prophets. It was at this time that they asked Allah for victory over the pagans. The verse says:

"And they (the prophets as well as the believers) sought victory, …"

Allah also accepted the prayer call of these true warriors for holy causes who were genuinely beseeching. And, eventually every deviant stiff-necked person became desperate and perished. The verse says:

"… but every obstinate oppressor remained deprived.

All the prophets were expecting victory. Noah called upon his Lord: "…Verily I am overcome, so give help'."(۱)

Other prophets also sought victory from Allah. They used to say: "… Our Lord! Decide between us and our people with truth, and You are the best of deciders."(۲) Thus the Qur'ān, the blissful, through many verses deals with the victory of the prophets and the annihilation of the pagans as well as their punishment, declaring to the pagans decisively that the day of conquest will soon come and every spiteful oppressor will be punished by his own retribution.

۱- Sura Al-Qamar, No. ۵۴, verse ۱۰

۲- Sura Al-A'rāf, No. ۷, verse ۸۹

(۱۶) مِن وَرَآئِهِ جَهَنَّمُ وَيُسْقَى مِن مَّآءٍ صَدِيدٍ

".Hell is before him, and he will be given to drink of festering fluid " .۱۶

Commentary: verse ۱۶

The Arabic term /warā'/ means the ultimate and the end of a course, as it is said in .Persian, the end-result of this meal is becoming ill

There are three kinds of drink in Hell ۱- A drink that consists of pussy fluid and blood, which comes out of a wound and is called 'Ṣadīd'. ۲- Something which flows out of the skin of the hell-dwelling people and is called 'Qassāq'. ۳- The third drink is 'melted .'copper' which is called 'Hamīm

The drinks of the hell-dwelling people is burning and not quenching one's thirst. A few :Qur'ānic verses in this regard are

(A: "… who are made to drink boiling water so it rends their bowels a sunder."(۱

B: "… They will be succoured with water like molten copper that shall scold the faces; (…"(۲

Of course, those who burned the hearts of the faithful and who slapped them on their faces, making blood-bath flow by their destructive weapons and chemical bombs, :must not have any punishment other than what was said. The verse says

".Hell is before him, and he will be given to drink of festering fluid "

Sura Muhammad, No. ۴۷, verse ۱۵ -۱

Sura Al-Kahf, No. ۱۸, verse ۲۹ -۲

However, the Paradise-dwelling people will live by the side of delicious tasting water of the streams, feeding themselves on delicious tasting milk and honey provided with them by Allah, and will enjoy themselves from all the Divine blessings. "... and their Lord will give them to drink of a Drink Pure and Holy."

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(۱۷) يَتَجَرَّعُهُ وَلا يَكَادُ يُسِيغُهُ وَيَأْتِيهِ الْمَوْتُ مِن كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِن وَرَآئِهِ عَذَابٌ غَلِيظٌ

۱۷. " He will drink it little by little which he can hardly swallow agreeably, and death will come to him from every side, while he will not be about to die, and there will be a vehement chastisement before him."

Commentary: verse ۱۷

The punishment of the hell-dwelling people is depicted well in the profile in this verse. A- The chastisement of such people is bit by bit, little by little and gradual so as to be tortured to the utmost. The verse says:

" He will drink it little by little which he can hardly swallow agreeably, …"

B- The different kinds of punishments take the dwellers of Hell as to the brink of their death-beds, though they will not die despite all these. The verse continues saying:

"… and death will come to him from every side, while he will not be about to die, …"

C- The chastisements are followed by graver consequences, which will be ever increasing as well. The verse says:

"… and there will be a vehement chastisement before him."

The Qur'ān contains several qualities for the chastisement of the Hereafter Day: 'painful, 'severe', 'great', 'vehement' all of which mean and make allusions to the intensity and the magnitude of the type of chastisement.

The Arabic word /'isāqah/ denotes drinking water with one's own will. The sentence mentioned in the verse signifies that one will never drink that water willingly. (Tafsīr Tibyān).

The blissful Prophet (p.b.u.h.) remarked: "Whoever drinks wine, his prayers will not be answered for forty days and it is appropriate for him that Allah makes him drink the stinking and infectious water of Hell."

The Arabic term /ṣadīd/ means the festering fluid which comes out of a wound. And /tajarru'/: signifies sipping gradually and continuously. The Arabic term /'isāqah/ means making the drink flow through one's throat, and /'ištidād/ means acceleration with all of one's power. The Qur'ānic word /'āsif/ means a strong wind which blows during day-time, or it may mean the day in which blows a strong wind.

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(١٨) مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّـهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْـتَدَّتْ بِهِ الـرِّيحُ فِی يَوْمٍ عَاصِفٍ لاَ يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَیْءٍ ذَلِكَ هُوَ الضَّلالُ الْبَعِيدُ

١٨. "The parable of those who disbelieve in their Lord, their deeds are like ashes on which the wind blows severely on a stormy day; they will have no power over any thing out of what they have earned; that is the very straying, far (and deep)."

Commentary: verse ١٨

The issue discussed in the previous verses concerned mostly with the loss and the disadvantage incurred by the obstinate oppressors and of their deprivations. Here, we have an explanation upon the same meaning.

Allah, the Almighty, converts the vices and the evils of the faithful into the good and the decent in case of their repentance, but the evil deeds of the disbelievers wipe out the impact of their good deeds.

Therefore, there is an explicit parable or example explained in this noble verse for the deeds of the unbelievers, which supplements the discussion of the previous verses as to the ultimate end of the pagans. It says:

"The parable of those who disbelieve in their Lord, their deeds are like ashes on which the wind blows severely on a stormy day; ..."

The objective is all their deeds, even their apparently good deeds which are orientated from paganism and idolatry.

Just in the same way that ashes cannot stand in the way of a strong wind in a stormy day, even for one moment, and will spread immediately, and no one is able to assemble them, the

same case is for the disbelievers in the truth who will be unable to gain any thing from the good deeds they have performed. All will be lost and gone with the wind, leaving them empty-handed. Such is the case with being misguided to the utmost. The verse :says

they will have no power over any thing out of what they have earned; that is the ...“ ”.(very straying, far (and deep

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(۱۹) أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَاوَاتِ وَالأَرْضَ بِالْحَقِّ ِ إِن يَشَأْ يُذْهِبْكَمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ

(۲۰) وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ

۱۹. "Did you not see that Allah created the heavens and the earth with truth? If He wills He will take you away and bring (in your place) a new creation."

۲۰. "And this is not difficult for Allah."

Commentary: verses ۱۹-۲۰

The Qur'ān has repeated on several occasions that Allah has not created the heavens and the earth for vain and for the sake of fun of it. The Qur'ān says: "And We did not create the heavens and the earth and what is between them in sport."(۱) Elsewhere He remarks: "And We did not create the heaven and the earth and what is between them in vain, that is the opinion of those who disbelieve; ..."(۲)

Of course, it is the disbelievers who presume that the creation of existence is aimless and out of question.

Now Allah declares that He has made man for the purpose of worshipping and of having faith and not for the sake of disbelieving and disobedience. Hence, He says:

"Did you not see that Allah created the heavens and the earth with truth? ..."

The Qur'ānic term /ru'yat/ has been also employed in the sense of knowledge as well as its employment in the sense of

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۱- Sura Ad-Dukhān, No. ۴۴, verse ۳۸

۲- Sura Sād, No. ۳۸, verse ۲۷

perception’ and ‘seeing’. The meaning implied in the first sense is in mind in this‘ context. This statement is addressed to the Prophet (p.b.u.h.), but the main aim is his .’Ummat

Do you not know that Allah created the skies and the earth as His Own wisdom required, which was in the name of the truth or for the aim of the truth? The purpose of the aim of the truth is the religion and worshipping. That is, He created the world so .as the people worship Him (s.w.t.) and they merit His rewards

The commentators of the Qur’ān have held the view that the truth signifies ‘being identical and harmonious’. The structural system of the world of creation in here, as well as the skies and the earth, all show that there has been a great deal of wisdom, order, and aim involved in their creation. Neither Allah has been in need of their creation, nor would He feel any shortcomings brought about without them, for He is in .no need of any thing

Then, the Qur’ān implies that the reason as to Him having no need to you and your believing is that when He determines He will take you, replacing you with a new :generation of people. The verse says

”.If He wills He will take you away and bring (in your place) a new creation …“

A new generation of people who are all believers and who do not commit any of the indecent acts committed by you, for whoever is to be the author and the architect of .some thing is also able to destroy it

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It is not impossible for Allah to annihilate you and create a new generation of people. :The verse says

”.And this is not difficult for Allah “

(٢١) وَبَرَزُوا لِلَّهِ جَمِيعاً فَقَالَ الضُّعَفَآءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعاً فَهَلْ أَنتُم مُّغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِن شَیءٍ قَالُوا لَو هَدَانَا اللَّهُ لَهَدَيْنَاكُمْ سَوَآءٌ عَلَيْنَآ أَجَزِعْنَآ أَمْ صَبَرْنَا مَا لَنَا مِن مَحِيصٍ

٢١. " And they shall come forth in front of Allah all together. Then the week shall say to those who were the arrogant: 'Verily we were your followers (in the world). Can you avert from us any part of the chastisement of Allah? They would say: 'If Allah had guided us we too would have definitely guided you. It is all the same to us whether we cry or we are patient; there is no way for us to escape."

Commentary: verse ٢١

The Arabic term /burūz/ denotes 'exit', and the word /mubāriz/ refers to the person who comes forth out of the line of the army and who declares his intention and readiness for combating the enemy.

We had references made to the hard punishment and severe and painful chastisement of the obstinate disbelievers in some of the previous verses; the Qur'ān follows this matter up and supplements it in this verse as well. It first declares that all of them will appear in Allah's court on the day of resurrection, (the oppressors, the pagans, the tyrants, including the ones who were authors or those who were subordinate in positions, the ones who led or the ones who followed). The verse says:

"And they shall come forth in front of Allah all together. ..."

At this moment, the oppressed ones, that is, those ignorant lot who misled themselves to the sphere of darkness because of their blind obedience and imitation, addressing the seduced oppressors say: We were your followers and have been fallen into this entanglement of disastrous plight because of your leadership. Are you :then ready to bear part of our burden? The verse says

Then the week shall say to those who were the arrogant: 'Verily we were your … " ?followers (in the world). Can you avert from us any part of the chastisement of Allah "…

:But they immediately will answer them

.They would say: 'If Allah had guided us we too would have definitely guided you … " "…

Nevertheless, what a pity that there is no more room left for such complaints. It is all the same for us whether we become restless or go on crying; whether we are :persevering or impatient as there is no way out of our plight for us. The verse says

It is all the same to us whether we cry or we are patient; there is no way for us to … " ".escape

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Point

Truth shall be Established

The disbelievers disappointed by Satan who shall forsake them – The faithful shall enter the ever-blissful life – Good and bad words compared in a parable – Allah acts .as He pleases

(۲۲) وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِيَ عَلَيْكُم مِن سُلْطَانٍ إِلاَّ أَن دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلاَ تَلُومُونِي وَلُومُوا أَنفُسَكُم مَّآ أَنَاْ بِمُصْرِخِكُمْ وَمَآ أَنتُم بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَآ أَشْرَكْتُمُونِ مِن قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

And Satan says, when the affair is decided: 'Verily Allah promised you the promise " .۲۲ of truth; I also promised you but I failed to keep them to you, and I did not have any authority over you except that I called you and you responded me. Therefore, do not blame me, but blame yourselves. I cannot help you, nor can you help me. Verily I disbelieved in your associating me with Allah from before. Verily the unjust, for them ".'shall be a painful chastisement

p: ۱۹۵

In the Hereafter, sinners seek to get others involved in their sins and they try to find fellow-conspirators so as to put the whole blame on them for the wrong they have committed. Sometimes the sinner will say: "Friends seduced me!" At other times he says: "Corrupt leaders made me corrupt". Some other times, he blames the Satan and regards him as the cause of his own seduction. But, the Satan answers: Do not put the blame on me, I did not have any role to play except wavering your opinion and calling :you to it. It was you who decided to deviate and to become deviant. The verse says

And Satan says, when the affair is decided: 'Verily Allah promised you the promise of " truth; I also promised you but I failed to keep them to you, and I did not have any "... .authority over you except that I called you and you responded me

The fact that the Satan has no domination over man, not only is verified by Allah but also the Satan himself confesses it. Addressing Satan, Allah says: "Verily (as regards) My (devoted) servants, there is not for you over them any authority, ..."(۱) and in this verse, Satan says: "... and I did not have any authority over you, ..." However, in the :continuation of the above verse, the Holy Qur'ān says

Therefore, do not blame me, but blame yourselves. I cannot help you, nor can you ..." help me. Verily I disbelieved in your associating me with Allah from before. Verily the ".'unjust, for them shall be a painful chastisement

.Anyway, the Divine promises are all true and they are identical with the reality

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Sura Al-Hijr, No. ۱۵, verse ۴۲ -۱

(۲۳) وَأُدْخِلَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

جَنَّاتٍ تَجْرِى مِن تَحْتِها الأنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّـهِمْ تَحِيَّتُهُمْ فِيهَا سَلاَمٌ

۲۳. "And those who believed and did righteous deeds will be admitted to Gardens beneath which rivers flow, wherein shall they abide for ever by their Lord's permission; their greetings therein is: 'Peace!'."

Commentary: verse ۲۳

In the day of resurrection, the people of Paradise will hear the word 'Peace' from every direction. 'Peace' from Allah to those whose residence is Paradise. "Peace: a word from a Merciful Lord."(۱) Peace from the part of the angels to the faithful: "... Peace be on you, you shall be happy; therefore enter it to abide."(۲) 'Peace' from the residents of Paradise to one another: "... their greetings therein is: 'Peace'."(۳)

Sometime one goes somewhere by his own will, and at other times, it happens that others come along and take him to a place with some respect and particular ceremonies. Allah, the Almighty, remarks in this noble verse: /wa 'udxila/, that is, those who are dwelling in Paradise do not enter the Paradise in a simple and usual manner. On the contrary, they will be admitted to Paradise with particular respect and ceremonial gestures. The verse says:

"And those who believed and did righteous deeds will be admitted to Gardens beneath which rivers flow, wherein

۱- Sura Yāsīn, No. ۳۶, verse ۵۸

۲- Sura Az-Zumar, No. ۳۹, verse ۷۳

۳- The verse under discussion

shall they abide for ever by their Lord's permission; their greetings therein is: ".'!'Peace

In the noble verse ۷۳ of the blissful Sura Az-Zumar, No. ۳۹, the Qur'ān He also declares: "And those who are in awe of their Lord shall be conveyed to the Garden in companies until when they come to it, and its doors shall be opened, and the keepers of it shall say to them: 'Peace be on you, you shall be happy; therefore enter it to ".'abide

As for those who are residents of Hell, we read that they direct them towards the chastisement while they are being tortured: "Lay hold on him, then put a chain on (him."(۱

There are various streams running in Paradise: A- Streams of water ".. In it are rivers of water incorruptible …"(۲) B- Streams of milk "…rivers of milk of which the taste never changes…"(۳) C: Streams of wines with the nature of Paradise: "… rivers of wine, a joy for the drinkers …"(۴) D: Streams of honey: "… a river of honey, pure and (clear. …" (۵

The dwellers of Hell resent and detest one another and curse each other, while the dwellers of Paradise greet one another and will remain constantly in the Paradise. Those paradise-dwellers are sincere and cordial with one another and they always say 'Peace' to each other. They are never involved in quarrelling nor in estrangement .and ill terms

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Sura Alhaqah, No. ۶۹, verse ۳۰ -۱

Sura Muhammad, No. ۴۷, verse ۱۵ -۲

Ibid -۳

Ibid -۴

Ibid -۵

(۲۴) أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلاً كَلِمَةً طَيِّـِبَةً كَشَجَرَةٍ طَيِّـِبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَآءِ

Have you not seen how Allah sets forth a parable? A good word is like a good tree, " .۲۴
",the roots of which are fixed and its branches are in heaven

Commentary: verse ۲۴

A good tree and a tidy noble one has got several ensuing outcomes like: growing, bearing fruits abundantly, casting shadows and sustaining itself, and bearing fruits under all kinds of circumstances. A monotheistic person is never stagnant and the signs of his faith constantly reveal themselves in his speech and his acts. His faith is continuous and not seasonal, and he always calls others to the faith, persuading them :to act according what is allowed. The verse says

,Have you not seen how Allah sets forth a parable? A good word is like a good tree "
"...

In some Islamic quotations and in the commentaries of the Qur'ān, several things as the examples of the Qur'ānic term /tayyibah/ are referred to. Monotheism, faith, correct and sound ideas, heavenly leaders and their companions are among them. Of course, monotheism is a constantly- fixed principle which is inherently embedded in .human nature

"... the roots of which are fixed ..."

.It affects all the deeds and words as well as the thinking of man

One can enjoy the fruits of faith at any time, anywhere, and in all of one's ups and :downs. The verse says

",and its branches are in heaven ..."

The tree of monotheism has got fixed roots. No threats, or conspiracies, no instigators and blame as well as the despots can uproot or eradicate it. If we find that in quotations this tree has been rendered to the Prophet (p.b.u.h.) and his Ahl-ul-Bayt (a.s.), it is because of this very reason that the religion of Muhammad (p.b.u.h.) and the path of his household widens ever more as against the background of all those .enemies, and it will globalize one day

Some Traditions: (Faḍā'il-ul-Khamsah, vol. ۱ p. ۱۷۲ from the Mustadrak-uṣ-Ṣahīhaynn, (vol. p. ۷۶۰

Mulā 'Abd-ur-Rahmān-ibn-'Ūf has been quoted as saying: take from me the correct traditions of the Prophet (p.b.u.h.) before they are distorted and mixed with lies. I heard the Messenger of Allah (p.b.u.h.) who said: 'I am the tree (of prophecy) (Ṭūbā) and Fatimah is its trunk, Ali is its seed, Hassan and Hussayn are its fruits. The Shi'ites of us (our followers) are its leaves. The grass root of this tree is in the Garden of Eden, and the rest of it is in other Gardens (of Paradise). (Faḍa'il-ul-Khamsah, vol. ۱, p. ۱۷۲ .(take from Mustadrak-uṣ-Ṣaḥīḥayn, vol. ۳, p. ۱۶۰

The Prophet (p.b.u.h.) said: "People are from different (roots of) a tree, and Ali and I are from (the roots of) a single tree." (Faḍā'il-ul-Khamsah, vol. ۱, p. ۱۷۲, taken from (Kanz-ul-Ḥaghā'igh, p. ۱۵۵

The blissful Prophet (p.b.u.h.) remarked: "My Ahl-ul-Bayt and I are a tree in Paradise, the branches of which are in the world and whoever attached to us (took the tree by the branch), has taken a way unto his Lord." (Faḍā'il-ul-Khamsah, vol. ۱, p. ۱۷۲, taken (from Thakhā'ir-ul-'Uqbā, p. ۱۶

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(۲۵) تُؤْتِی أُکُلَهَا کُلَّ حِینٍ بِإِذْنِ رَبِّـهَا وَیَضْرِبُ اللَّهُ الأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ یَتَذَکَّرُونَ

۲۵. "(The good tree) yields its fruits at all times by the permission of its Lord, and Allah sets forth parables for the people that they may reflect."

Commentary: verse ۲۵

The tree of faith always bears good fruits and there are no seasons for the faithful as autumn and winter. The verse says:

"(The good tree) yields its fruits at all times by the permission of its Lord, …"

The use of allegories, similes and parables are methods of the Holy Qur'ān for calling the attention of the people and of reminding them. The verse continues saying:

"… and Allah sets forth parables for the people that they may reflect."

Therefore, all is mortal except Allah and the faith in Him. And whatever is mortal cannot bear fruits forever. However, whatever is godly by nature is eternal.(۱) Of course, the colour of Allah is constant and other colours will vanish. "…and who can give a better hue than Allah? …"(۲)

The tree of faith always bears fruits and a believer is under all circumstances remembering Allah (s.w.t.) and is seeking to perform his duties, whether be it in welfare or in hardship, in happiness or in disaster, in poverty or in wealth, and in time of the threat of the oppressors he will resist until the end. At the

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۱- Sura An-Naḥl, No. ۱۶, verse ۹۶

۲- Sura Al-Baqarah, No. ۲, verse ۱۳۸

time of propagating religion, he does not expect any returns from others. When he is adamant, he will control himself for gaining Allah's consent.(۱) At the time of marriage, he trusts in Him.(۲) At the time of worship and obedience, he has intention with divine motive.(۳) At the time of poverty, he does not go to the rich and is not of the flattering lot.(۴) In time of conquest or defeat, he is happy throughout his campaign for he is (busy performing his duties.(۵

Of course, faith in Allah, the Almighty, is like a tree the fruits of which satisfies man both in the world, and in the intermediate world, and in the Hereafter. However, man's property and position and his children as well as other blessings of this life are like a tree which bears fruits only for a few days and in a limited way, if such property, position, etc. might even bear no fruits at all, and, therefore, they become merely his own source of spiritual torture. Sura Al-Taubah, No. ۹, verse ۵۵ says: "So let not their possessions and their issues astonish you; verily Allah only desires thereby to chastise "... ,them in the life of (this) world

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Sura 'Āl-i-'Imrān, No. ۳, verse ۱۳۴ -۱

Sura An-Nūr, No. ۲۴, verse ۳۲ -۲

Sura Al-'An'ām, No. ۶, verse ۱۶۲ -۳

Sura Al-Qaṣaṣ, No. ۲۸, verse ۲۴ -۴

Sura Al-Taubah, No. ۹, verse ۵۲ -۵

(۲۶) وَمَثَلُ كَلِمَهٍ خَبِيثَهٍ كَشَجَرَهٍ خَبِيثَهٍ اجْتُثَّتْ مِن فَوْقِ الأَرْضِ مَالَهَا مِن قَرَارٍ

۲۶. "And the parable of an evil word is like an evil tree rooted upon the surface of the earth; it has naught of stability."

Commentary: verse ۲۶

The Arabic word /'ijtiθāθ/ mostly signifies uprooting and eradication. The words, ideas and deviant individuals have neither got any roots, nor do they possess any fruits, flowers, beauty, perfume, perseverance, shade, and development. On the contrary, they are just thorns in the eyes of others.

At any rate, as comparative studies present one of the best ways for understanding problems, the opposite of the 'good tree', pops up in ones mind soon and is discussed as: 'the word evil and unclean' is like the evil and unclean tree which is without any roots which is up-rooted from the earth and which is thrown to one side when standing in the stormy weather and has got no stability.

It is interesting to note that the Qur'ān speaks in detail about 'the good tree' while, when talking about 'the evil tree', it describes it in one short sentence and passes by it. The verse says:

"And the parable of an evil word is like an evil tree rooted upon the surface of the earth; it has naught of stability."

This method presents a delicate way of expression which encourages man to describe all qualification of the person once he is talking about the beloved one, whereas, when talking

.about the detested individual, he discusses it in a very concise manner

Imam Bāqir (a.s.) is quoted as saying that the objective in mind with regard to (/šajaratin xabīθah/ (the evil tree) is the Umayyads. (Tafsīr Majma'-ul-Bayān

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(۲۷) يُثَبِّتُ اللَّهُ الَّذِينَ ءامَنُوا بِالْقَوْلِ الثَّابِتِ فِى الْحَياهِ الدُّنْيا وَفِى الأخِرَهِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَآءُ

۲۷. " Allah confirms those who believe by a firm saying in the life of the world and in the Hereafter, and Allah leaves the unjust to stray; and Allah does what He pleases."

Commentary: verse ۲۷

That is, Allah provides stability for the believers, in this worldly life, because of their belief in the word monotheism and its sanctuary, so that they do not deviate and be misled from the path of the truth, making them staunch proponents lest they shall deviate from the right path in their worldly affairs which will also result in Hereafter.

Some commentators suggest: It means that Allah provides them with a living and settlement on earth, and He assists them to overcome their enemies and will place them in the Paradise in the Hereafter.

Ibn-i-'Abbās and Ibn-i-Mass'ūd and the majority of the commentators are of the belief that: This verse has been revealed to the question asked in the grave and the objective in mind is the grave once talking about the hereafter. That is, concerning the question of the grave, He fixes them over the issue of faith. Our dear Immaculate Imams have also been quoted as such.

Therefore, we read in various Islamic quotations that Allah keeps the believer stable on the line of faith once entering the grave at the time when angels ask questions regarding his identity. This is the meaning of:

Allah confirms those who believe by a firm saying in the life of the world and in the “ ”... ,Hereafter

In some of these quotations, we have it explicitly stated the word /qabr/ (grave), while in some other quotations we read that the Satan calls on the faithful at the time of death and tries to seduce him from every direction and any side by his temptations. However, Allah does not permit him to mislead the faithful and this is the meaning of .the abovementioned Qur’ānic sentence

Most of the commentators have accepted this commentary according to the quotation of the great commentator, Tabarsī, in Majma‘-ul-Bayān. Perhaps, their reason is that the hereafter is no place for erroneous behaviour, nor is it a place for practice, but it is only a place for attaining the results. However, at the time of the arrival of death, and even in the state of purgatory, which is the world that exists between this world and the Hereafter, there is the possibility of deviation more or less. It is in this circumstance that Allah’s favour comes to the assistance of man in .order to protect him and make him straightforward

Anyway, in two explanatory examples in the previous verses, the state of ‘faith’ ‘disbelief’ ‘a believer’, ‘a disbeliever’ and, in general, the state of every ‘clean’ and ‘untidy’ were visualized. In this verse, the consequence of the job and the ultimate .destiny of man are referred to

First, it implies that Allah straightens and strengthens those who are believers, for their belief, their words and their ideas. He confirms them and protects them in this world, in the purgatory where there is a possibility of deviation, and in the Hereafter, for their belief has not been a superficial one and a shaky one, and their personality has not been a hypocritical and a versatile one. They will remain constant in their

confrontation with difficulties and whims, and they will be kept clean of all scandalous flaws of character in here. Allah’s endless blessings will be bestowed on them in the .eternal life there

:Then, dealing with the opposite point, it says

”.and Allah leaves the unjust to stray; and Allah does what He pleases …“

We have repeatedly asserted that wherever, in the Qur’ān, there is the question of leading and misleading and it is attributed to Allah, its first steps have been taken by man himself. Allah’s job is that very impact that has been created in every act, and also Allah’s job is bestowal of blessings or withdrawal of blessings that are designated .by Him as a consequence of a person’s suitability or his lack of worth

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Section ۵:The Ingratitude of Men to Allah's Bounties

Point

Men returning the bounties of Allah with ingratitude – Exhortation to the faithful servants of Allah to establish regular prayers and giving of alms – The Great Bounties .of Allah referred to

(۲۸) أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْراً وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ

(۲۹) جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ الْقَرَارُ

Have you not seen those who changed Allah's favour for ingratitude, and caused " .۲۸ "?their people to alight into the abode of perdition

"!Hell! They shall enter into it; and (what) a bad place it is " .۲۹

Commentary: verses ۲۸-۲۹

It is the Prophet (p.b.u.h.) who is being addressed in this verse and, in fact, it is a depiction of one of the aspects of 'evil tree' pointed out here. At first, the Qur'ān implies whether you did not see those who converted Allah's blessings and gratitude into ingratitude and sent themselves ultimately to the land of annihilation. Such people are the roots of the 'evil tree' and are the pioneers of paganism and deviation. :The verse says

Have you not seen those who changed Allah's favour for ingratitude, and caused " "?their people to alight into the abode of perdition

Commentators have sometimes commented this blessing as the existence of the Prophet (p.b.u.h.) and, at other times, they

have considered it to be Ahl-ul-Bayt (a.s.) and the ungrateful ones of this blessing to Umayyads, or to Banī Muqayrah and, at times, they have introduced all the unbelievers who were contemporaries of the Prophet (p.b.u.h.). Yet, definitely, the meaning of the verse is extensive and covers a wide range, thus one cannot confine it to a certain group. It embraces all of those who have been ungrateful with respect to .one of the blessings of Allah and have misused it

The pagans and the unbelievers converted the great blessings of Allah into a matter of ingratitude. A- They took the option of paganism instead of the blessing of monotheism. B- They abandoned the blessing of the clean and pure inherent nature .and imitated their seduced ancestors

C- They preferred superstitions to the Divine revelation. D- They expressed their lack .of gratitude in face of the blessing of the Divine leaders and followed the despots

Many quotations indicate that the Imams (a.s.) of Shi'ites have remarked: "By Allah, we are the blessing of Allah that He bestowed upon His servants." (Majma'-ul-Bayān) In other words, it means: Swearing to Allah: the blessings which were converted were our existence. The folks abandoned us and went in search of other leaders. Thus, they .changed the blessing of Allah

The Qur'ān, later, comments on the Qur'ānic phrase: /dār-ul-bawār/ (a bad place) as: It is Hell in the flames of which they will immerse, and it is the worst of all places for .someone to settle, for its ultimate end is annihilation

In other word, they invite their people to oppose against the Prophet (p.b.u.h.), :throwing them into the Hell Fire, and what an evil abode is Hell. The verse says

"!Hell! They shall enter into it; and (what) a bad place it is "

(۳۰) وَجَعَلُوا لِلَّهِ أَندَاداً لِّيُضِلُّوا عَن سَبِيلِهِ قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ

۳۰. "And they set up (idols as) equals to Allah that they might mislead (the people) from His path. Say: 'Enjoy yourselves, for verily your journey's end will be the Fire'."

Commentary: verse ۳۰

Some consider equal partners for Allah in the course of the creation of the world. Others consider equal partners for Allah in connection with His blessings. Such people consider enjoying good health, knowledge, power, splendour, and property as of the outcome of their own ability, and or as the result of different powers. Nonetheless, they soon find out that they have gone astray. Therefore, the Qur'ān alludes to one of the worst cases of ingratitude in this verse, and says:

"And they set up (idols as) equals to Allah that they might mislead (the people) from His path. ..."

They do all these things so as to make the people deviate from thinking about the true path and, as a result, they enjoy their material life, and presiding over and governing the people also for a few days. Then the verse, addressing the Prophet (p.b.u.h.), implies that he should tell them to enjoy themselves out of this worldly life which is worthless. However, they must know that the ultimate objective of their job will direct them towards the hell-fire. The verse says:

"... Say: 'Enjoy yourselves, for verily your journey's end will be the Fire'."

Notwithstanding such a life is not a true life; it is rather a misery, and such a presidency and governorship is of no value, but, in its real sense, it is deceit, disaster, and affliction.

(٣١) قُل لِّـعِبَادِىَ الَّذِينَ ءَامَنُوا يُقِيمُوا الصَّلاةَ وَيُنفِقُوا مِمَّا رَزَقْنَاهُمْ سِرّاً وَعَلاَنِيَةً مِن قَبْلِ أَن يَأْتِىَ يَوْمٌ لاَّ بَيْعٌ فِيهِ وَلا خِلالٌ

O' Prophet! Say to My servants who have believed, to perform the prayers and to " .٣١ spend (in charity) out of what We have provided them, secretly and openly, before the ".coming of a Day in which there shall be neither bartering nor befriending

Commentary: verse ٣١

Openly spending out of the wealth may encourage the present generation, and cause the encouragement of others, and self-acquittal from all accusations, while secretly spending out of the wealth is the cause of development and sincerity. Some commentators, of course, have claimed that overt spend relates to the obligatory giving away of the wealth, like Khoms (one fifth) and alms, while secretly giving away .of it relates to the recommended cases, such as: charity

Although each of the open and in secret giving away of the wealth exerts some impacts on others, nonetheless, one can perhaps say that to give away part of the wealth in secret is better, for the Qur'ānic term /sirran/ (secretly) precedes the word ./'alānyatan/ (openly) in this verse

:Explanations

In order to command others, respect their personalities first. Serving as - ١ :subservient to Allah provides the believers with a medal of honour. The verse says

"... O' Prophet! Say to My servants "

۲- Having mere faith in the bottom of one’s heart is not sufficient. Prayers, giving away of one’s wealth, and good deeds are also necessary. The verse says:

“... who have believed, to perform the prayers and to spend (in charity) out of what We have provided them, ...”

۳- Islam is a comprehensive religion. One’s relationship with Allah (s.w.t.), along with one’s assistance to the deprived, are coupled with each other and are required for the acceptance of both.

“... to perform the prayers and to spend (in charity) out of what We have provided them, ...”

۴- spending out is not only confined to wealth alone. One must often share whatever he has with others, whether they are knowledge and wealth, or prestige and power.

۵- Giving away of the wealth must be out of one’s allowed earnings and wealth, and not out of whatever wealth we have. Allah said: “We have provided them” and He did not say: “with you”

۶- The act of spending out of the wealth must sometimes be done in secret and sometimes openly. It says:

“... secretly and openly, ...”

۷- One must take the opportunity. The Qur’ān remarks:

“... before the coming of a Day ...”

۸- If you wish to have good trade, try to barter and have transactions with Allah, for there will be no transactions carried out in the Day of Resurrection. It continues saying:

“... in which there shall be neither bartering ...”

۹- One cannot get away from the punishment with bribing and his special

:relationships on in the Day of Resurrection. The verse remarks

".there shall be neither bartering nor befriending ..."

p: ۲۱۲

(۳۲) اللَّهُ الَّذِی خَلَقَ السَّمَاوَاتِ وَالأَرْضَ وَأَنزَلَ مِنَ السَّمَآءِ مَآءً فَأَخْرَجَ بِهِ مِنَ الثَّ-مَرَاتِ رِزْقاً لَّکَمْ وَسَخَّرَ لَکَمُ الْفُلْکَ لِتَجْرِیَ فِی الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَکُمُ الأَنْهَارَ

۳۲. "Allah is He Who created the heavens and the earth, and sent down water from the sky; then brought forth fruits with it to be sustenance for you; and He has made the ships subservient to you that they might run through the sea by His command; and He has made the rivers subservient to you."

Commentary: verse ۳۲

The issue of 'water' is being discussed in this noble verse from three dimensions:

۱- Rain-water by which irrigation of the plants, source of their life, and purification of the weather are provided.

۲- Sea-water which provides the water required for the life of the sea animals, and which also provides water ways for the passage of ships, and is the source of clouds and rain.

۳- Canal waters which provide an irrigation system for regions lacking water.

In the previous verse, the Qur'ān made allusions to prayers and sharing of one's wealth with others. In this verse, it asserts: Why are you so neglectful in connection with spend despite the fact that Allah has provided you with everything? The holy verse says:

"Allah is He Who created the heavens and the earth, and sent down water from the sky; then brought forth fruits with it to be sustenance for you; and He has made the ships

subservient to you that they might run through the sea by His command; and He has made the rivers subservient to you."

The Arabic term /tasxīr/ denotes both utilization of all interests, such as the making subservient of the sun and the moon, and in the sense of man's full domination, such as making the ships and canals subservient to him.

In the end, cognition of Allah's blessings is the best method for theology which is coupled with general understanding and the public love, motives and worship. Among entire blessings of Allah, water is one of the most important of them.

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(۳۳) وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَآئِبَيْنِ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ

And He has made the constantly moving sun and the moon subservient to you, " .۳۳ ".and He has made the night and the day subservient to you

Commentary: verse ۳۳

The Qur'ānic term /dā'ibīn/ is derived from the word /da'b/ which means a 'continuous habit'. Maraghī has mentioned in his commentary that /dā'ibīn/ means 'those .'continues in moving

Certainly, the sun is a great power house which functions constantly, as contrary to the man-made power plants which require repair every now and then and close down at times. Once the sun disappears for sometime, what will then happen? How will man's life and the life of the plants and animals terminate or come to an end? In face of the existence of numerous microbes and lack of heat and steam, what kind of catastrophe would await the world? Allah not only conquered and made the existing beings subservient to you but He also made the constantly moving sun and moon :subservient to you. The verse says

"... ,And He has made the constantly moving sun and the moon subservient to you "

Allah not only made the existing beings of this world subservient to you but He also made their accidental states as submissive to you in the same way He did with the .day and night

From the Qur'ān's point of view, man is so splendid that all these beings are made submissive to him by the command of Allah. That is, either they are directly at the .service of man's interest, or they are running by man's control

(۳۴) وءَاتَاكُم مِن كُلِّ ِ مَا سَأَلْتُ-مُوهُ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لاَ تُحْصُوهَآ إِنَّ الإِنسَانَ لَظَلُومٌ كَفَّارٌ

۳۴. "And He has given you whatever you have asked Him; and if you count Allah's blessings, you are unable to number them. Verily, man is very unjust, very ungrateful."

Commentary: verse ۳۴

We read in verse ۱۸ from Sura An-Nahl "And if you count Allah's blessings, you are unable to number them. Verily Allah is Forgiving, Merciful." In the previous verses, we read that the corrupt leaders direct and lead people towards persons or objects other than Allah: "And they set up (idols as) equals to Allah ..."(۱) This verse proclaims: despite the fact that the ones other than Allah are unable to do anything, and whatever one possesses belongs to Allah alone, but man is usually heedless in these respects and is ungrateful in these connections.

In the meantime, the Arabic term /'add/ signifies counting, and the term /'iḥṣā'/ means 'to count accurately in such a way that nothing is left over in the process'. Anyway, if one decides to count Allah's blessings, he can never do that, for the material and spiritual blessings provided by Allah are so widespread throughout our lives, and our environment which can never be counted. The verse says:

"And He has given you whatever you have asked Him; and if you count Allah's blessings, you are unable to number them. Verily, man is very unjust, very ungrateful."

۱- The current Sura, verse ۳۰

Nonetheless, despite all those favours and Divine grace, mankind is still oppressive and ungrateful for Allah's blessings. The blessings which if utilized properly can turn .the entire world into a paradise-like garden

In fact the Qur'ān implies: O' man! Everything is at your disposal in sufficient quantities but on condition that you are not ungrateful and oppressive, while you should try to remain content with your lot and with your own rights and do not violate .the rights of other people

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Section ۶:Abraham's Prayer

Point

Abraham prays for himself and his sons to be kept always on the right path of prayer and devotion – He prays for the land (Mecca) in which he houses his family, to be secured and attracted by the faithful ones among men – Prayer for one's self, his parents and all the faithful ones for pardon on the Day of Reckoning.

(۳۵) وإِذْ قَالَ إِبْرَاهِيمُ رَبِّ ِ اجْعَلْ هَذَا الْبَلَدَ ءَامِناً وَاجْنُبْنِى وَبَنِىَّ أَن نَّعْبُدَ الاَصْنَامَ

۳۵. "And (remember) when Abraham said: 'My Lord, make this city secure and distance me and my children from worshipping the idols.'"

Commentary: verse ۳۵

This verse and the following verses exhibit a profile and the content of the prayers of 'Ibrāhīm (a.s.) which reflect his burning desire for Allah and his greatness in spirit and, perhaps, this is the reason why this Sura has been named Sura 'Ibrāhīm.

Ibrāhīm (a.s.) prayed for Mecca on two occasions: The first instance was when he' settled Ishmael and Hājar there and asked Allah to make that city secure.(۱) The verse says:

"... And (remember) when Abraham said: 'My Lord, make this city secure"

۱- The verse under discussion

The second occasion that he prayed for Mecca was when a multitude of people came to Mecca to settle down there. 'Ibrāhīm (a.s.) prayed saying: "… 'My Lord, make this a (secure City …"(1)

Question: Are all of the people of the generation of 'Ibrāhīm monotheists because of ?this prayer

Answer: Prayers present one factor and the will of the children provides another .factor. Let us not forget the story of Noah's son

Question: How is it that 'Ibrāhīm (a. s.) recalled Mecca as a town while he refers to it in (the following verses "as a valley without cultivation?'(2)

Answer: The state of township of Mecca returns to the time when the tribes arrived in that region, in which case the prayer also relates to that time, or we might say that if a region is arid and without cultivation, this would not make it incompatible with becoming a township. At the present moment, Mecca is also in a region which is arid in .general

Question: Notwithstanding the fact that Abraham (a.s.) was a champion of monotheism, why is it that he prayed to Allah to distance him from paganism? The :verse in this regard continues saying

".and distance me and my children from worshipping the idols …"

Answer: The Prophet of Islam (p.b.u.h.) also was constantly having his steps in the Straight Path and was heading in the straightforward direction. Nonetheless, he used to say in every prayer: "Guide us (O' Lord) on the Straight Path." That is, if one is even sure that he is heading in the right

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Sura Al-Baqarah, No. ٢, verse ١٢۶ -١

The current Sura, verse ٣٧ -٢

direction, he must be scared of the dangers of deviation either and must seek Allah's .assistance

The objective in mind of 'to make security' is a law which guarantees the security of Mecca, and not to the matter that Mecca has always been safe and secure throughout its history. For, Mecca has been repeatedly invaded by hostile forces and immense blood has been shed there. The Prophet of Islam (p.b.u.h.) and his companions were also tortured there, and Imam Hussayn (a.s.) abandoned the Hajj rituals because of lack of security of Mecca. Nevertheless, the Divine law has .designated it as a safe and secure region

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p: ۲۲۰

(۳۶) رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثيراً مِنَ النَّاسِ فَمَن تَبِعَنِی فَإِنَّهُ مِنّ-ی وَمَنْ عَصَانِی فَإِنَّکَ غَفُورٌ رَّحِیمٌ

۳۶. "My Lord, verily, they (idols) have misled many of the people. Then, whoever follows me, he is definitely of me, and whoever disobeys me; then verily you are Forgiving, Merciful."

Commentary: verse ۳۶

Question: How is it that the idols, which are statues of stone and wood, can mislead man?

Answer: Firstly, the idols are not always inanimate objects. Sometimes, men and those who are despots also become idols. Secondly, sometimes ignorance of a people causes stone and wood to be turned into valuable and precious commodities. Thirdly, the issue of the art involved in the jewelry, which was carried along with the idols, was attractive.

If we interpret this noble verse along with the previous one, we obtain desirable conclusions, for we had it in the previous verse that 'Ibrāhīm (a.s.) said: " My Lord! ... distance me and my children from worshipping the idols". In this verse he says: "... whoever follows me, he is definitely of me, ..." Therefore, all the monotheists of the world are the scholastic children of 'Ibrāhīm by ideology. The Qur'ān says: "... The faith of your father, 'Ibrāhīm; ..."(۱) And as the blissful Prophet (p.b.u.h.) said: "Ali and I are the fathers of this Ummah." However, if a pagan is even the son of a prophet, he

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۱- Sura Al-Hajj, No. ۲۲, verse ۷۸

(will also be addressed: "… O' Noah! Verily he is not of your family, …"(1)

Haḍrat Ali (a.s.) remarks: " Verily, the friend of Muhammad (p.b.u.h.) is he who obeys Allah though he may be distanced by his blood. And verily the foe of Muhammad is he (who disobeys Allah though he might be near to him (p.b.u.h.) by his blood." (2)

Incidentally, there is a scholastic and an ideological relationship between the celestial leaders and the faithful people. It is for this reason that the prophets (a.s.) were even .compassionate with their own opponents and they never disappointed them

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۱- Sura Hūd, No. ۱۱, verse ۴۶

۲- Bihār, vol. ۶۷, P. ۲۵

(۳۷) رَبَّنآ إِنّـِی أَسْـکَنتُ مِن ذُرّ یَّتِی بِوَادٍ غَیْرِ ذِی زَرْعٍ عِنـدَ بَیْتِـکَ الْمُـحَرَّمِ رَبَّنَا لِیُقِیمُوا الصَّلاَه فَاجْعَلْ أَفْـِدَهً مِنَ النَّاسِ تَهْوِی إِلَیْهِمْ وَارْزُقْهُم مِنَ الَّثمَرَاتِ لَعَلَّهُمْ یَشْکُرُونَ

۳۷. "Our Lord! Verily I have settled (a part) of my offspring in a valley without cultivation near Your Sacred House, in order, Our Lord! that they may establish prayer; therefore, make the hearts of some people yearn towards them, and provide them with fruits so that they may be grateful."

Commentary: verse ۳۷

When Allah bestowed Ishmael to Abraham in his old age, He commanded him to settle that child with his mother in Mecca. Abraham obeyed the Divine order and then he prayed for them.

Some Islamic quotations denote that Imam Bāqir (a.s.) said: "We are the Ahl-ul-Bayt of the Messenger of Allah (p.b.u.h.) and the remaining descendents of Abraham. That is why the people's hearts are inclined towards us." Then, he recited this verse: "Our Lord! Verily I have settled (a part) of my offspring in a valley without cultivation ..."

The Ka'bah was located in a desert with no water and vegetation so that the people might be tried by it. As Haḍrat-i-Ali (a.s.) declared in the sermon of Ghāsiyah: "If the Ka'bah were situated in a place with a good climate, the people would not go on a pilgrimage toward it for the sake of Allah."

The call and prayers of the prophets (a.s.) are accepted. Abraham in this verse says: "... and provide them with fruits ..."

In another verse Allah says: "... a safe, sacred territory to which fruits of every kind (shall be drawn? ..."(1)

Imam Bāqir (a.s.) has stated: "Whatever fruits are found in the east or in the west of the world can be found in Mecca."

However, Abraham (a.s.) continued with his prayers and his invocation as follows:

" Our Lord! Verily I have settled (a part) of my offspring in a valley without cultivation near Your Sacred House, in order, Our Lord! that they may establish prayer; ..."

Afterwards, when Allah bestowed a son on Abraham from his female-slave, Hājar, and called him Ismā'īl, his first wife's jealousy, Sārah, was provoked and, she could not tolerate Hājar and her son. She asked Abraham to take that mother and child to another place, and Abraham submitted to this request which was in accordance with Allah's command. Ishmael and his mother, Hājar, were taken by him to the land of Mecca which was then an arid land, lacking everything in those days. He left them there and said Good-bye to them. Then Abraham continued his prayer to Allah implying that: Now that they have settled down in this extremely hot desert for the respect of Your great house, persuade some people to pay attention to them heartily, and have affection for them. Let them enjoy all kinds of fruits, whether material or spiritual, perhaps they might be grateful to you. The verse continues saying:

" ... therefore, make the hearts of some people yearn towards them, and provide them with fruits so that they may be grateful."

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۱- Sura Al-Qaṣaṣ, No. ۲۸, verse ۵۷

(۳۸) رَبَّنَآ إِنَّکَ تَعْلَمُ مَا نُخْفِی وَمَا نُعْلِنُ وَمَا یَخْفَی عَلَی اللَّهِ مِن شَیْءٍ فِی الأَرْضِ وَلاَ فِی السَّمَآءِ

Our Lord! Verily, You know whatever we hide and whatever we manifest, and " .۳۸ ".nothing in the earth nor anything in the heaven is hidden from Allah

Commentary: verse ۳۸

Now that everything is obvious for Allah (s.w.t.), and His knowledge encompasses everything and every affair of us, we, therefore, must not commit sin in His presence and not interfere in His creatures except with His satisfaction and His commands. We must remain sure that nothing will be hidden from Allah on the earth and in the skies. :The verse says

Our Lord! Verily, You know whatever we hide and whatever we manifest, and " ".nothing in the earth nor anything in the heaven is hidden from Allah

And Abraham invokes Allah declaring that once I am in distress for being parted from my son and wife, You know that well, and in case a drop of tears is shed from my eyes You notice. And if at the time of my separation from my wife she tells me: "Whom do you appoint as my guardian?" You are aware of all these things, and the future of this land as well as the future of them, which are interwoven with one another, are all .transparent and crystal clear before You and Your knowledge

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(۳۹) الْحَمْدُ للَّهِ الَّذِی وَهَبَ لِی عَلَی الْکِبَرِ إِسْمَاعِیلَ وإِسْحَاقَ إِنَّ رَبِّـی لَسَمِیعُ الدُّعَآءِ

Praise be to Allah, Who has granted me in old age Ishmael and Isaac. Verily my " .۳۹ ";Lord is the Hearer of the petition

Commentary: verse ۳۹

:Ishmael and Isaac are among the specific blessings of Allah, for

They were born because of the prayers of the prophet of Allah, 'Ibrāhīm. ۲- They - ۱ were born during the old age of their father. ۳- They were both righteous children. ۴- .They headed their following chain of prophets

Incidentally, what is important is the issue of having righteous children, whether they are born by a female slave or else. (Ismael was born by a female slave and Ishaq was (.born by a free woman

At any rate, one's children are gifts from Allah and nothing deters or serves as a hindrance for Allah's Will and the Divine power; therefore, senility did not obstruct him :from having children. The verse says

Praise be to Allah, Who has granted me in old age Ishmael and Isaac. Verily my Lord " ";is the Hearer of the petition

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(۴۰) رَبِّ اجْعَلْنِى مُقِيمَ الصَّلاَهِ وَمِن ذُرِّيَّتِى رَبَّنَا وَتَقَبَّلْ دُعَآءِ

(۴۱) رَبَّنَا اغْفِرْ لِى وَلِوَالِدَىَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

My Lord! Make me a performer of the prayer, and of my offspring (too): Our Lord! " .۴۰ "and accept my petition

Our Lord! Forgive me and my parents, and the believers on the Day when the " .۴۱ ".reckoning shall come to pass

Commentary: verses ۴۰-۴۱

Through the verses which we have discussed so far in this Sura, Abraham (a.s.) has seven wishes from Allah (s.w.t.). They consist of: the security of Mecca, remaining distant from worshipping idols, winning the heart of the faithful with regard to his children and his school of thought, benefiting of his offspring from the fruits and the dividends, the success in keeping up his prayers, acceptance of his call and his .prayers, and finally, forgiveness of himself, his parents and all the faithful

The Arabic term /wālid/ refers to one's real father, but the term /'ab/ has a wider sense and refers also to other than father, such as uncle and one's father-in- law as well. As the parents of Abraham (a.s.) were believers, therefore, Haḍrat-i-'Ibrāhīm :(a.s.) prays for them in this verse. The verse says

My Lord! Make me a performer of the prayer, and of my offspring (too): Our Lord! " "and accept my petition

Nonetheless, in other verses where the Arabic word /'ab/ is employed the objective in mind is 'Ibrāhīm's uncle. Haḍrat-i-'Ibrāhīm deplored and abhorred him for his .paganism

:Messages to Note

The repetition of the Qur'ānic word /rabb/ at the beginning of the prayers of - ١ Abraham (a.s.) is the sign of the impact of the acceptance of prayers, or it may also be .regarded as one of the rituals belonging to it

.Establishing prayer is the center of Abraham's calls -٢

Keeping up prayers is a counterpart for leadership. Abraham employed the phrase -٣ /wa min ŏuriyyatī/ (and of my offspring) on two occasions: One is when there was the issue involved as of the prayers of his generation, and the other one concerned with :the leadership of his generation. Here he (a.s.) says

Our Lord! Forgive me and my parents, and the believers on the Day when the " ".reckoning shall come to pass

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Section ۷:The Respite and the End

Point

People are given only a respite for a fixed time – The most miserable lot of the .believers on the Day of Reckoning

(۴۲) وَلا تَحْسَبَنَّ اللَّهَ غافِلاً عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّما يُؤَخِّ-رُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الأَبْصارُ

۴۲. “And do not regard Allah to be heedless of what the unjust do. He only respite them (their punishment) to a day on which the eyes shall stare (of terror)”,

Commentary: verse ۴۲

The previous verses dealt with the issue of the day for settlement of accounts. For this reason, the Qur’ān points out the case of the plight of the oppressors and the .tyrants in this verse

Incidentally, by means of the Qur’ānic statement of this part of the discussions of resurrection, the sections on the issue of monotheism of the previous discussions are .complemented

At first, with a threatening tone of voice while addressing the oppressors and the tyrants, the Qur’ān begins implying that the Prophet (p.b.u.h.) should not rest assured :that Allah is ignorant of whatever the oppressors do. The verse says

“And do not regard Allah to be heedless of what the unjust do. …”

These are the words, in fact, uttered in answer to the query of those who say: If this world has got a Lord, a just Lord, so

why the oppressors are left to themselves? The Qur'ān answers this question by saying that Allah is never ignorant. If He does not punish them instantly, it is for the fact that this world is a trial ground only and it is meant for the development of human beings, and achieving this objective is impossible without freedom. Then the Qur'ān implies that Allah postpones their punishment for one day when on that day all are stunned with their eyes amazed because of intensive fear and terror, and are fixed to one points remaining motionless. The verse says:

"... He only respite them (their punishment) to a day on which the eyes shall stare (of terror)",

Moreover, He declares in other verses as such: "And whoever turns away from My remembrance verily for him is a life straitened, ..."(1)

It is besides that Allah in another verse adds that such people will be afflicted in this world, too, where he says: "And whatever affliction befalls you, it is on account of what your hands have wrought, ..." (2)

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1- Sura Tā Hā, No. ۲۰, verse ۱۲۴

2- Sura Ash-Shurā, No. ۴۲, verse ۳۰

(۴۳) مُهْطِعِينَ مُقْنِعِى رُءُوسِهِمْ لاَ يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَآءٌ

Hastening forward, their heads upraised, their eyes (and eyelids) not blinking and " .۴۳ ".their hearts void

Commentary: verse ۴۳

There are several meanings proposed for the Arabic term /muhti'īn/ which is derived from /'ihṭā'/ in the sense of: upraising the head, to speed up, looking pleasurably, all of .which meanings can be implied in this verse

The chastisements of the Resurrection Day are so horrifying that these oppressors stiffen their necks, raising their heads towards the sky, they even may fix their eye-lids in a state of motionlessness, while their hearts are becoming void because of their :intensive fear, distress, anxiety and despair. The verse says

Hastening forward, their heads upraised, their eyes (and eyelids) not blinking and " ".their hearts void

Those persons who considered themselves as think tanks and considered others as stupid will lose their reasoning in such a way that their looks resemble not the lunatics but that of the dead. Their looks will be 'empty', indifferent, motionless and full of fear .and horror

Truly speaking, once the Qur'ān decides to depict a scenario or a landscape, it depicts every thing in the most concise manner and provides the most comprehensive picture .of everything, an example of which is shown in the above short verse

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(۴۴) وَأَنـذِرِ النَّاسَ يَوْمَ يَـأْتِيهِمُ الْعَـذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَآ أَخِّـرْنَآ إِلَى أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَکَ وَنَتَّبِعِ الرُّسُلَ أَوَلَمْ تَكُونُوا أَقْسَمْتُم مِن قَبْلُ مَا لَكُم مِن زَوَالٍ

۴۴. " And warn the people as to the day when the chastisement comes to them; then those who did injustice will say: 'Our Lord, defer us to a near term, (that) we will answer Your call and follow the messengers'. (They will be told:) 'Did you not swear before that there would be no

end for you?' "

Commentary: verse ۴۴

The Qur'ānic term /'inŏār/ (warning) is the antonym of /bišārat/ (glad tidings) both of which were the mission of the prophets who were the bearers of the good news as well as the warners. They were bearer of the good news regarding faith, righteous acts, virtue, and being characterized by attributes which lead one to salvation, happiness, Divine blessings, and ushering one to Paradise. And they were warners as to the cases of paganism, ingratitude, darkness, sins, and evil attributes and characteristics which lead one to wretchedness misery, Divine Wrath, and awful consequences and punishments in this world and in the Hereafter.

Then, in order not to give impression that the Divine punishments are confined to a specific group, as a general rule He commands His prophet to warn all people about the day when the painful chastisement of Allah will call on them. The verse says:

"… ;And warn the people as to the day when the chastisement comes to them "

That is, when the tyrants notice the terrible consequences of their behaviour, they :may regret and think of compensating for it. The verse continues saying

then those who did injustice will say: 'Our Lord, defer us to a near term, (that) we … "
"… .'will answer Your call and follow the messengers

The objective of this day is the day when some calamities and worldly chastisements will be descended, just like the punishments which were inflicted on the peoples of Lūt, and on 'Ād, and Thamūd people as well as on the Pharaoh people which .exterminated them

However, they are instantly held back and this shaking message is delivered to them that such a thing is impossible to happen. The course of action has come to an end. Were you not the ones who swore that there would be no end and perishing of your :life and power? The verse says

" '?They will be told:) 'Did you not swear before that there would be no end for you) …"

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p: ٢٣٣

(۴۵) وَسَكَنتُمْ فِى مَسَاكِنِ الَّذِينَ ظَلَمُوا أَنفُسَهُمْ وَتَبَيَّنَ لَكَمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكَمُ الأمْثَالَ

And you dwelt in the abodes of those who did injustice to themselves oppression " .۴۵ on yourself in the houses of those who preceded you, and it became clear for you how ".we did with them, and We set forth (may) parables for you

Commentary: verse ۴۵

Many people do not take examples and instructions from those who preceded them and neglected everything though they are seating themselves in their seats. Therefore, to warn and to blame them further, the Qur'ān addresses them implying that you were such people who settled down in the lands of those who refuted the prophets and you knew as to how Allah had inflicted catastrophes on them and had :exterminated them. The verse says

And you dwelt in the abodes of those who did injustice to themselves oppression on " yourself in the houses of those who preceded you, and it became clear for you how "... ,we did with them

Some are of the opinion that they were the people of 'Ād, and Thamūd, while others .claim that they were those who were killed in the Battle of the Badr

We provided you examples and made you acquainted with the characteristics of your predecessors so as to enable you to take example, but you did not draw lessons, and :admonitions did not have any impacts on you. The verse says

".and We set forth (may) parables for you ..."

Some suggest that the objective of the parables which are mentioned is those matters which are dealt with in the Qur'ān and demonstrate that Allah is Omnipotent in the world of creation as before, and is able to re-enliven all after their death, and to reckon their accounts.

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(۴۶) وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِندَ اللَّهِ مَكْرُهُمْ وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ

۴۶. "And indeed they have devised their devising, and their devising is with Allah, though their devising were such as to remove the mountains thereby."

Commentary: verse ۴۶

Allah is both aware of their devices and tricks, and is all-powerful over them, and He shall provide all conspirators with commensurate chastisement. He can also diffuse and expel their tricks or return those tricks to themselves.

At any rate, do not worry, such conspiracies and plans will have no effect on you even if their strategies are such that enable them to remove mountains. For, no matter how powerful and forceful they may be, the oppressors will eventually be perished by Allah. The verse says:

"And indeed they have devised their devising, and their devising is with Allah, though their devising were such as to remove the mountains thereby."

Some commentators have claimed that the objective in mind of 'the mountains' has been the Islamic religion and the Prophet (p.b.u.h.) that have withstood all sorts of conspiracies and tricks of the enemies.

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(۴۷) فَلا تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَه إِنَّ اللَّهَ عَزِيزٌ ذُو انتِقَامٍ

So do not think that Allah will fail in His promise to His messengers. Verily Allah is " .۴۷ ".Mighty, the Lord of Retribution

Commentary: verse ۴۷

As a man takes revenge, he does it along with hatred and instinctive satisfaction. Nevertheless, what Allah does is based on justice and wisdom. Therefore, addressing the prophet (p.b.u.h.) once again, as to warn the oppressors and evildoers with a threatening voice, it implies that they should not imagine that Allah opposes His earlier promise and pledge which He has kept with the prophets. For, that kind of person violates his promise who is either not able to keep his promise or he has not included such words in his vocabulary as punishment or vengeance. However, Allah is :both able and can take vengeance. The verse says

So do not think that Allah will fail in His promise to His messengers. Verily Allah is " ".Mighty, the Lord of Retribution

This noble verse is in fact complementary to the verse which we already cited, saying: "And do not regard Allah to be heedless of what the unjust do. …" (This Sura, verse ۴۲) That is, if you notice that the oppressors have got a respite, it is not because of Allah's negligence and overlooking of their acts, and it is not for that Allah may violate His promise. Rather, all of their accounts will be settled and cleared in a day and their just .chastisement will be given to them

Incidentally, the respite given to the pagans and the oppressors is based on a practice and on wisdom, and it is not because of negligence and of going back on one's .promises

(۴۸) يَوْمَ تُبَدَّلُ الأَرْضُ غَيْرَ الأَرْضِ وَالسَّمَاوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ

On the day when the earth shall be changed into other than the earth and (so will " .۴۸ be) the heavens, and (all men) shall come forth before Allah, the One, the All-Dominant".

Commentary: verse ۴۸

The changing and the transformation of the earth on the Hereafter Day has been explained in a number of verses of the Qur'ān. On that Day, a strong earthquake will take place; the mountains will be displaced and start moving and they will be softened like wool and cotton. It refers to the day when the earth will be turned into a soft piece of plain which is even. As the Qur'ān says: "And they ask you (O Apostle) about the mountains (on that Day). Say: 'My Lord will uproot them and scatter them (as dust),'" "Then He will leave them as a plain, smooth level;"(۱) But, the transformation of the skies will take place with the setting off the sun and the rolling over of the skies. However, this existing system of existence has got a culmination point.

Anyway, after destruction, everything will be reborn and renewed on that Day and man will step forward with some new conditions of the world, the conditions of which differ from these of this world, as regards its vastness, its blessings, its chastisements. And it is on that Day that one appears with

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۱- Sura Tā Hā, No. ۲۰, verses ۱۰۵-۱۰۶

all of his existence and with all of his possessions before the Allah Who is unique and :Almighty. The verse says

On the day when the earth shall be changed into other than the earth and (so will be) “ ”.the heavens, and (all men) shall come forth before Allah, the One, the All-Dominant

Therefore, the attribute of Allah as ‘the All-Dominant’ signifies His domination over everything and His authority over what is inside and what exists in the outside of .every single being

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(۴۹) وَتَرَى الْمُ-جْرِمِينَ يَوْمَئِذٍ مُقَرَّنِينَ فِى الأَصْفَادِ

(۵۰) سَرَابِيلُهُم مِن قَطِرَانٍ وَتَغْشَى وُجُوهَهُمُ النَّارُ

۴۹. " And you will see the guilty on that day bound together in chains."

۵۰. " Their robes (shall be) of pitch, and their faces covered with Fire,"

Commentary: verses ۴۹-۵۰

The person who is experiencing punishment and trouble will be ever more suffering if he hears other people crying, as the case is with those who are happy and rejoicing and their happiness and rejoicing will double if they find themselves beside others who are happy as well. It is for this reason that the Qur'ān declares that: Allah will bring together all those individuals who resemble one another in their line of thinking: the culprits in Hell and the good ones in Paradise.

And we also find that the Qur'ān depicts the conditions of the offenders in a different way in this verse. It says:

" And you will see the guilty on that day bound together in chains."

These chains and yokes represent the mental and practical connections of the sinners who joined together and who were interwoven as in a line to help each other in this world.

Then, the Qur'ān describes their dressing pattern which is in itself a great disaster for them. Their robes and dresses are made of tar (a stinking, malodorous, and inflammable material) and their faces are covered by flames of fire. The verse says:

" Their robes (shall be) of pitch, and their faces covered with Fire,"

As such is the case, instead of proper clothing, their bodies are wrapped up in a kind of material which has four distinct awful defects as they are stinking, black, inflammable and burnable, for robes are put on for protection as well as for ornamental and cosmetic purposes. They are meant to protect one against heat and cold. Such robes, .contrast all garments, are both ugly and inflammable

The Arabic term /’aṣfād/ is the plural form of /ṣufūd/ which means ‘the bone of a tree’, .it was also used for attaching to the feet of prisoners

The Arabic term /qatrān/ is a kind of material which is extracted from some trees after the boiling of which and after its solidification. It is used for curing the skin diseases of .camels for its intensive burning. It is extremely stinking and inflammable

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(۵۱) لِيَجْزِىَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

۵۱. "That Allah may requite everyone what he has earned, verily Allah is swift at reckoning."

Commentary: verse ۵۱

None of the people will remain without compensation. And no action in the world will be left without any reactions. Thus, the Divine punishment and reward have their origin in our own practices. The verse says:

"That Allah may requite everyone what he has earned, …"

This means that Allah rewards or punishes everyone according to His own discretion for whatever he has done.

At the end of the verse, the Qur'ān implies that Allah is quick to discern and settle accounts. The verse continues to say:

"… verily Allah is swift at reckoning."

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(۵۲) هَذَا بَلاَغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَلِيَذَّكَّرَ أُوْلُواْ الألْبَابِ

۵۲. "This is a clear message for mankind and that they may be warned by it, and that they may know that He is God (the only) One, and that those possessors of intellects may take admonition."

Commentary: verse ۵۲

Point

As we already noted, Sura 'Ibrāhīm began with depicting the sensitive role of the Qur'ān in bringing out man from utter darkness of ignorance and paganism into the enlightenment of knowledge and of monotheism. It ends by providing an exposition of the role of the Qur'ān in warning all human kind and instruction of monotheism and that the possessors of intellects may take admonition. The verse says:

"This is a clear message for mankind and that they may be warned by it, and that they may know that He is God (the only) One, and that those possessors of intellects may take admonition."

Such a beginning and such an end provide us with clues to the reality as to the fact that whatever we read about is already mentioned in the Qur'ān, and as Amir-ul-Mu'mineen Ali (a.s.) says: "The sources of all knowledge and the delight of the heart are in the Qur'ān."(۱) One also has to look for the remedies of mental, ethical, social and political illnesses in the Qur'ān. It has been said: "Seek from it for the treatment of your diseases."(۲) This exposition provides us with sufficient reasons

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۱- Nahj-ul-Balāqah, sermon ۱۷۶

۲- Ibid

to believe that the Holy Qur'ān is a Book which contains instructions for everyone .throughout his life

And 'finally' it is a Book which provides the learned man as well as the masses of people with the required instructions as they need. Once the Muslims have set aside this great celestial Book and turned to the deviant schools of thought of the east and west, they must be on the look out for the reasons of their weakness and their .backwardness in here

:Explanations

۱ - The holy Qur'ān provides the substance for religious propagation and the preachers must look to the Qur'ān for the main substance of their propagation. "This "...is a clear message

۲- The Qur'ān is the Book of monotheism and one must educate monotheistic people "... ,by it. "... and that He is God (the only) One

۳- It is not enough to communicate only, warning is also necessary. It does not suffice .to know paying attention, and admonition is also required

۴ - Association with the Qur'ān provides us with both knowledge, cognition, and .outlook as well as with admonitions which urge us to perform decent acts

۵ - The Qur'ān provides the general public with a mandate though only the men of wisdom take advice and instruction from it. "... and that those possessors of intellects ".may take admonition

Certainly, if we pay attention to the guidelines of the Qur'ān heartily, we will become .truly monotheistic individuals. Allah willing

The End of Sura 'Ibrāhīm

.You can read the biography of Haḍrat-i-’Ibrāhīm in the following pages

The Highly Adventurous Life of ’Ibrāhīm, the Iconoclastic Prophet

This Sura is the only one which is named after ’Ibrāhīm. However, the biography of ’Ibrāhīm is not covered only in this Sura. On the other hand, as there are mentions of this great Divine prophet on various occasions in other Suras, we considered it appropriate to discuss the highly-esteemed biography of this champion of monotheism in a concise manner at the end of this Sura so that we shall be able to interpret and comment on the various verses which we come across in the future, as they require command of this prophet’s life. We hope that this short discussion provides sufficient awareness for our dear readers and we shall be able to provide .them with useful references

One can distinguish the life of ’Ibrāhīm into three distinct periods: ١- The Era prior to his prophetic Mission; ٢- The Era of his prophetic Mission and his Campaign against the worshippers of idols in Babylon; ٣- The Exodus Era from Babylon and his struggles .and efforts in the Lands of Egypt, Palestine, and Mecca

:The Birthplace and Childhood of ’Ibrāhīm

Ibrāhīm was born in the lard of Babylon which was an amazing land of the world and’ which had a powerful and, at the same time, an oppressive and a tyrannical government which was in full control of it. (Some historians have regarded his .birthplace in ‘’Ur’, a city in the land of Babylon

(.The Highly Adventurous Life of 'Ibrāhīm (a. s

Ibrāhīm was born at the time when, Nimrod-ibn-Kan'ān, that oppressive and cruel' king, was ruling Babylon and he used to present himself as the great god of Babylon. Certainly, the people of Babylon did not possess only this sole idol to worship, but, in the meantime, they had fabricated idols out of the various materials and used to .worship them

The dominant government of that land used to encourage vigorously the worshipping of idols as it considered the job as an effective means for stupefying and inciting hallucinations in people and regarded any kind of insult to the idols as a great crime .and an unforgivable one

Historians have recounted an amazing story about the birth of 'Ibrāhīm, a summary :of which is as follows

Astrologers had predicted and had foretold that a person could be born who would stand up to the undivided and invincible power and authority of Nimrod. Then Nimrod sought to obstruct such a baby from being born, and once it was born, he did utmost to have him killed. Nonetheless, none of his plans was effective and the baby was .born

The mother of the baby tried her best and brought her child up in a cave near her birthplace so much so that she spent ١٣ years of her life in that place. And in such a situation, eventually, the child was brought up far from the scrutiny of the agents of Nimrūd. He attained the age of puberty, and decided to leave that hiding-place forever, in order to go among the people, and explain the lessons of monotheism to the people which he had received with inspirations from within himself supplemented .by his mental studies

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Campaigns Against Various Groups of Idol-worshippers

At the time when the people of Babylon were worshipping such self-made idols, further, they were also worshipping such celestial beings as the sun, the moon and the stars. 'Ibrāhīm decided to awaken their dormant conscience by means of logic and clear and evident reasoning methods, thus drawing the dark curtains of the wrong suggestions down from the face of their clean inherent nature, so as to enable their enlightening nature to shine, in order that they might take several steps .alongside of the path of monotheism

Ibrāhīm had done a great deal of studies concerning the creation of the universe, the' skies and the earth as well as the power which was dominating and governing them and their amazing hierarchy, thus the light of certainty was being shed on his entire .(existence(۱

Logical Campaign Against the Idol-worshippers

At first, Abraham faced the worshippers of the stars, especially against those who used to worship Venus, which appears in the sky immediately after sunset, shining to .the west of the horizon. They engaged in bowing and worshipping it

Abraham shouted, "This is my Lord." This he did either wonderfully, using a positive interrogation with a negative sense to stress the issue, or he used this way of expression to provide an introduction for the demonstration of their mistakes, or just for the sake of reinforcing of harmony with the opposite side in order to bring them in .line

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Sura Al-'An'ām, No. ۶, verse ۷۶ -۱

However, when it set, he remarked: "I do not like those the setting ones."(۱) And when the moon split the widely-open horizon, inciting the moon-worshippers to begin their worship, joining them he shouted: "This is my Lord!" But when it set, he said: 'If my ".'Lord does not guide me I shall surely be of the people gone astray

When the sun split the darkness of night, shedding its golden rays over the mountains and plains, the sun-worshippers went on with their prayers. Then, Abraham said: "This is my Lord; this is the greatest! But when it set, he said: 'O' my people! Surely I am quit of that you associate (with Allah)'." All these have got falls. They are at the mercy of change and are as puppets at the hands of creation and they have no feelings and will power of their own much less that they should be deemed as creator and administrator of this world: "Verily I have turned my face (myself wholly) toward Him Who created the heavens and the earth, being upright, and I am not of the (idolaters."(۲

Ibrāhīm left behind this stage of his campaign against the idol-worshippers in the' most efficient way and could awaken some, while seeking to make others at least skeptic. He was soon subject of rumour in that region as to whom he might be who can affect masses of people's hearts, leaving such an impact on them with such an .explicit and straightforward logic

Dialogue with 'Āzar

Abraham got engaged in a conversation with his uncle at another stage, and by using explicit and far-reaching speech

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Sura Al-'An'ām, No. ۶, verse ۷۶ -۱

Ibid, verses ۷۷-۷۹ -۲

coupled with affection and, at times, with warnings regarding idol-worshipping, told him: Why do you worship something which can not hear, can not see, and can not solve any problems you have? If you follow me, I shall lead you in the right path. I am scared that soon you may face the Divine punishment if you follow the Satan.

Even, at the time when his uncle threatened him to stone him to death when he was admonishing him, he used the sentence "Peace be upon you! Saying: I shall ask my Lord to forgive you"(1), and he tried to find a way through his stone like heart.

The prophetic Mission of 'Ibrāhīm

As for the age when Abraham attained to the position of the prophetic mission, we have no access to clear evidence. However, we can conclude from Sura Maryam, that he had attained to the rank of his prophetic mission when he engaged in the dialogue with his uncle, for we read in this Sura addressing the prophet (p.b.u.h.): "And mention in the Book; verily he was a truthful man, a prophet." "When he said to his father (i.e. his uncle): 'O my father! Why do you worship that which neither hears nor sees, nor does avail you in aught?"(2)

We know that this adventure took place before an extensive entanglement with the idol-worshippers and his being was about to be burned by them. If we add what some historians have written saying that Abraham was only ۱۶ years of age when setting of him a flame took place, it becomes clear that he was appointed to achieve his great mission even as early as his adolescence.

1- Sura Maryam, No. ۱۹, verse ۴۷

2- Ibid, verses ۴۱-۴۲

Practical Campaigns Against the Idol-worshippers

Anyway, 'Ibrāhīm's involvement with the idol-worshippers reached greater proportions day by day which, eventually, terminated in breaking of all the idols of .temple of Babylon except the great idol

:Dialogue with the oppressive Ruler

The affairs regarding the opposition and campaign of Abraham (a.s.) with the idols finally reached Nimrūd. He summoned him so as to silence him by the way of advising, or by warning, or by threatening him. He, who was very advert in sophisticating, asked Abraham if he did not worship the idols, who was then his Lord? He answered the same one whose life and death are in His own hands: "... My Lord is He Who gives life and causes to die.'..." He shouted: O you unaware person! This is in my hands! Do you not see how I command the offender who is to be executed to be freed, and how I stop his execution or I order the execution of the prisoner who is not convicted to be executed? 'Ibrāhīm, who was advert in giving extraordinary sharp answers, seeking assistance from his prophetic power, told him: It is not but the matters of death and life which are in His hands; all of the affairs of the world of existence are at His command. Do you not see how the sun rises from the east every morning by His order and sets in the west? If you rule the entire world of existence, reverse the process, so that the sun rises in the west and sets in the east. Nimrūd was so astonished that he .(lost his ability to talk to him(١

p: ٢٥٠

Sura Al-Baqarah, No. ٢, verse ٢٥٨ -١

Undoubtedly, ’Ibrāhīm knew that Nimrūd was playing with words as regards having power of life and death. However, his skill in reasoning did not permit the enemy side to win him over in his argument. Thus he abdicated that soon and stuck to a different .method in which he got the enemy caught

The Exodus of ’Ibrāhīm

At long last, the government of Nimrūd, who felt that the youth was organizing a dangerous campaign threatening his despotic rule, by his clear logic and his expressive powerful tongue decided to put an end to the life of ’Ibrāhīm by aggrandizement of the fanatical ignorance of the idol-worshippers. He feared that the eloquent language and powerful thinking coupled with his sound logic would awaken the oppressed masses, and finally break up the chains of his exploitations. He then organized certain ceremonies (which will be discussed later, in Sura ’Anbiyā) to burn him alive in an inferno of fire which was prepared by the help of the ignorance of the masses and the crime of the dominant system, in order to be delivered from him for .ever

However, as the fire was put off by the command of Allah and Abraham was saved from that scenario intact, Nimrūd’s system started trembling in such a way that Nimrūd lost his morale, as Abraham was no more an adventurous young man who was planting seeds of discord the labeling which Nimrūd had addressed him with. Abraham was then regarded as a Divine leader and a brave champion who could by .himself and single-handedly invade his powerful enemies and overcome them all

It was for this reason that Nimrūd and his courtiers, who used to suck the blood of the poor people like leeches, decided

to stand up against Abraham with all their powers to guarantee the safety of their .regime and fight him to the end

On the other hand, Abraham had secured his share from that group. That is, those who had receptive hearts had believed in him. He found it more convenient to depart from the land of Babylon along with his companions and the population of the faithful and to spread the call of Allah to the people of Damascus, Palestine, and Egypt, the land of the Pharaohs. He could propagate the truth of monotheism in those regions .and call numerous people to become faithful to the worshipping of Allah, the only One

The Last Stage of the Prophetic Mission of 'Ibrāhīm

Ibrāhīm spent a whole life-time campaigning against worshipping the idols in all its' forms especially the 'worshipping of man' and could enlighten the ones who were ready with the light of monotheism and provide them with a new life, thus liberating numerous groups from the chains of the despots. Now it was time to enter the last stage of Allah's worshipping and servitude to Him and offering Him whatever he possessed with utmost sincerity, so that to pass successfully all the great Divine trials with a great leap forward in spiritual matters which would culminate in his 'Imamate' and leader-ship' of men. Simultaneous with this matter, he erected the pillars of the House of monotheism, 'the House of Ka'bah' and turned it into a unique center for worshipping Allah. This he did to call all the believers to this great conference near this .'huge and fantastic as well as splendid 'house of monotheism

His adventures about the jealousy of Sara, his first wife, with 'Hājar', the slave whom he had accepted as his wife and had given birth to a son called Ishmael, caused him to take the mother and infant child and depart them from the land of

Palestine to the arid desert of Mecca, within those rugged mountains. Upon Allah’s command, they went to a land where not even a drop of water was to be found, in order to pass a great test.

The discovery of the spring Zamzam, and the arrival of the tribe Jarham, who asked the permission of Hājar to dwell in that region, has got a lengthy history along with others, all of which led to the development of that land. ’Ibrāhīm had asked Allah to make that area into a well-developed city and an affluent one, and attract the attention of the people on that spot where his family was residing.(۱)

It is interesting to note that some historians have cited that when Abraham was locating the baby Ishmael and Hājar in the land of Mecca and wanted to return, calling him Hājar asked ’Ibrāhīm as to who had commanded him to take them to a land where no vegetation was found and no milk-providing animals existed, and not a single drop of water was to be found, all of which took place with no storage of food and no companions. ’Ibrāhīm answered her in a concise statement. “My Lord Who has commanded me so!” As soon as Hājar heard this response, she said: “Now that such is the case, Allah will never leave us alone.”

Abraham repeatedly came from Palestine to Mecca to visit Ishmael and it was in the course of one of such trips during which he performed the Hajj pilgrimage rituals. It was by the command of Allah that he took his son, who was in his teens as an extraordinary faithful and clean individual, to the sacrificing spot and got ready to sacrifice him, who was the best he had to offer Allah by his own hands.

۱- Sura ’Ibrāhīm, No. ۱۴, verses ۳۱-۳۷

When this most important trial was staged in its best form and he (a.s.) went through all the processes to the end, Allah accepted the sacrifice and preserved Ishmael for .(him, sending him a sheep to replace his sacrifice(١

Ultimately, after all the trials and out of all tests, 'Ibrāhīm attained the highest rank which a perfect man can ever reach and thus received promotion and as the blissful Qur'ān implies that Allah tried 'Ibrāhīm with certain words and he got through with them all, after which He told him that he was appointed as the leader and 'Imam'. Transported with joy, 'Ibrāhīm asked that this position be awarded to some of his children as well. His call was accepted but on condition that He would not bestow such a position on those who had been oppressors or had committed any atrocities. The holy Qur'ān says: " And (remember) when his Lord tested Abraham with words (of command) which he fulfilled, He said: 'Verily I have appointed you an Imam (leader) for mankind." (Abraham) pleaded: 'And of my offspring (as well)?' He (Allah) said: 'My ".'covenant does not incline the unjust

The Highly-esteemed position of 'Ibrāhīm in the Qur'ān

A study of the holy verses of the Qur'ān reveals the fact that Allah has appointed a very highly-esteemed position to Abraham, a rank which has been accorded to no other prophet. One can draw his conclusions as to this matter by considering the :following expressions

Allah has made mention of 'Ibrāhīm as a 'nation' and praises his personality as a -١ (nation as well. (Sura An-Naḥl, No. ١۶, verse ١٢٠

Sura Aṣ-Ṣāfāt, No. ٣٧, verses ١٠۴ to ١٠٧ -١

Allah has accorded the position of 'Divine friend' to him. "… And Allah took Abraham -۲ (as a friend."(۱)

It is interesting to note that in some quotations we read as to the commentary of this verse that: Such a high position was bestowed on Abraham for he never asked .(anyone anything, and he never despaired anyone who requested him something(۲

He was from among the good ones (Sura Ṣād, No. ۳۸ verse ۴۷) the righteous ones -۳ (Sura An-Naḥl, No. ۱۶, verse ۱۲۳), the content ones (Sura An-Naḥl, No. ۱۶, verse ۱۲۵), the truthful ones (Sura Maryam, No. ۱۹, verse ۴۱), the forbearing ones (Sura At-Taubah, No. ۹, verse ۱۱۴), and the keepers of promises (Sura An-Najm, No. ۵۳, verse (۳۷

Abraham was very hospitable (Sura Ath-Thāriyāt, No. ۵۱, verses ۲۴-۲۷); as one finds -۴ in some quotations, he is referred to as 'The father or the lord of the guests' (Safīnat-(ul-Bihār, vol. ۱. p. ۷۴

He was unique in trusting Allah, as far as he relied on no one but on Allah in - ۵ everything and under all circumstances. He would ask Him as to whatever he wanted, and he referred only to Him.(Sura Ash-Shu'arā, No. ۲۶ verses ۷۸ to ۸۲) The story of the angel's proposals for his deliverance when the obstinate nation wanted to throw him into the fire and his lack of acceptance has been recorded in history books. He used to say: "I am needy all over, but I am in need of assistance from the Creator, not from (those who themselves are the created ones. (Kāmil-ibn-Athīr, vol. ۱, p. ۹۹

He was unique in bravery and courage and he used to stand up against the - ۶ challenging fanaticism of the idol-worshippers single-handedly, and would leave no room for the

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Sura An-Nisā, No. ۴, verse ۱۲۵ -۱

.Safīnat-ul-Bihār, vol. ۱. p. ۷۴ -۲

slightest fear and terror. He used their idols as subjects of his ridicule and turned their temples into ruins, and addressed Nimrūd and his guards with a unique courage, each .of which has been mentioned in several of the verses of the Qur'ān

Ibrāhīm had an extraordinary powerful logic. He used concise, firm, and' -۷ reasonable language while addressing his seduced opponents. By his explicitly sound logic, he would bring these obstinate enemies down to earth, never losing ground to .them

He never became angry as a result of their intensive rudeness. Contrarily, he used to face them in cold blood which reflected his elevated spirit. He used to hand them their condemnation papers with his solemn words and deeds which have been covered in the story of dispute of Abraham with Nimrūd and with his uncle and with the court trial of Babylon when they wanted to condemn him for his theistic belief and for breaking .up of the idols

:Concentrate on the following verses which have been dealt with in Sura Al-'Anbiyā

When the judges asked him as to whether it was he who had done all those offences to their gods, breaking up of all their small and big idols, he answered: "... surely (some doer) has done it; the chief of them is this, therefore ask them, if they can speak."(۱) .This he said to corner them in an awful deadlock out of which they could not escape

He placed his opponents in an awful situation by declaring this single sentence. For, if they answered that their idols were dumb and deaf and unable to speak, they would be feeling ashamed for such of mute and irresponsible god. If they accepted that they were able to speak, they should ask and hear

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Sura Al-'Anbiyā, No. ۲۱, verse ۶۳ -۱

the answer from them. It was on this occasion that their dormant conscience was aroused and discovered themselves. They would hear words from within themselves which shouted that they were oppressors, selfish and tyrants. That is, you are having neither any mercy on yourselves nor do you show any mercy on the community to .which you belong

Anyway, they had necessarily had to provide an answer. Thus, they uttered these words while being humiliated with to utmost that: "You well know that these idols cannot speak." It was at this moment that the pounding words of Abraham struck them like thunderbolt. He shouted: "Woe unto you for worshipping any one but Allah. O' brainless people! Fie on you and on what you serve besides Allah; What! Do you not (understand?"(١)

Ultimately, as they did not find the power to stand up against the strong logic of 'Ibrāhīm in them, as is the case with all oppressors, they took to the logic of force and .declared that he should be burned alive

To fulfill their aim, they utilized the blind fanaticism of the worshippers of the idols and hastened to call them to help their gods. "Burn him and help your gods, if you are going to do (anything)'."(٢) This was an example of the explicit, reasonable, and .decisive logic of 'Ibrāhīm

It is interesting to note that the Qur'ān considers this as one of the sources of pride -٨ for the Muslims to be adherents of 'Ibrāhīm. And it was he who called them by the (name of 'Muslims'.(٣

Even, in order to encourage Muslims, the Qur'ān calls to their minds that they must imitate 'Ibrāhīm and his

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Ibid, verse ٦٧ -١

Ibid, verse ٦٨ -٢

Sura Al-Hajj, No. ٢٢, verse ٧٨ -٣

companions for achieving some of the important objectives. (Sura Mumtaḥanah, No. ۶۰, verse ۴)

۹- The rituals of the Hajj pilgrimage, with all its splendour, have been initiated by 'Ibrāhīm and upon Allah's command. Therefore, the name of 'Ibrāhīm and the memory of 'Ibrāhīm have been associated with Hajj. (Sura Al-Hajj, No. ۲۲, verse ۲۷). And man is reminded of this Divine prophet at any moment and with every part of the splendid ceremonies of Hajj, so that he feels the grandeur of this man in the bottom of his heart. In principle, the performance of the Hajj rituals is meaningless without the name of Abraham.

۱۰- The personality of 'Ibrāhīm was so elevated that every group sought to consider him as one of their own. The Jews and the Christians each stressed their relationship with him. The Holy Qur'ān, answering them, however, insisted that he (s.w.t.) was only a Muslim and a true monotheist. That is, he was subservient to all of Allah's commandments and submissive to Him; he never thought of anyone but Him and he never would take any steps except in the path shown by Him. (Sura 'Āl-i-'Imrān, No. ۳, verse ۶۷)

Part ۱۴

Sura Al-Hijr No. ۱۵

(Revealed in Mecca)

(verses in ۶ sections ۹۹)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, The Beneficent, The Merciful

The Contents of Sura Al-Hijr

This Sura contains ۹۹ verses and is generally believed to be chronologically the fifty-second Sura. It was revealed to the Prophet (p.b.u.h.) in Mecca prior to his Migration. The Arabic term 'Hijr' is the name of a town where the people of Haḍrat Sālih used to live. The name of this Sura, Al-Hijr, is taken from the eightieth verse of it which deals with the people of Sālih, saying: "And indeed the inhabitants of Hijr (also) rejected the messengers."

Most of the discussions in this noble Sura are about the accusations and scoffs of the pagans unto the Qur'ān and the blissful Prophet (p.b.u.h.), as well as some commandments to him to be patient and perseverant with forbearance towards them. It provided some kind of comfort and soothing effect as against the pressure exerted by the invasion of the opponents after the death of Haḍrat Khadījah and Haḍrat Abu-Tālib, both of whom were dear to the Prophet (p.b.u.h.).

Some of the verses deal with the origin of the world of existence, and belief in Him which are brought about by the study of the secrets of creation. The story of man's creation,

.and the disobedience of Iblis, as well as his ultimate destiny, are also exposed

There are also allusions made to the biography of such tribes as the people of Lūt, the .people of Sālih, and the people of Shu‘ayb

In the meantime, there are also some verses which are concerned with the issues of .Resurrection and the retribution of evildoers, each of which will be explained

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(Sura Al–Hijr (The Rock

Point

(No. ١٥ (Revealed in Mecca

verses in ۶ sections ٩٩

Section ١:The Qur'ān ever Protected by Allah

Point

People left to enjoy this world have only respited – Allah Himself promises the protection of the Qur'ān (against any corruption or getting extinct as it happened in .(the case of the previous scriptures

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Beneficent, The Merciful

(١) الر تِلْكَ ءَايَاتُ الْكِتَابِ وَقُرْءَانٍ مُّبِينٍ

(٢) رُّبَمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ

Alif 'A', Lām 'L', Rā 'R'. These are the verses of the Book and (of) a clear Qur'ān " .١ ".((that makes things manifest

.Often will those who disbelieved wish that they were Muslims " .٢

Commentary: verses ١–٢

We notice once again that this noble Sura begins with the abbreviated letters of Alif, Lām, Rā, which exhibit the combination of these great celestial words, that lead all men towards happiness, are made up of simple alphabetical letters, the same raw material which are at the disposal of all human beings even children aged ٢ or ٣ years. This is the utmost kind

of miraculous performance that such a unique feat should be produced out of such .ordinary kinds of material

:Therefore, immediately next to them, it has been added

Alif ‘A’, Lām ‘L’, Rā ‘R’. These are the verses of the Book and (of) a clear Qur’ān (that “ ”.(makes things manifest

That is: these are the verses of the celestial Book, revealed in the Qur’ān, which !express facts and which reveal the truth as distinguished from the untruth

In Tafsīr-i-Tabarī and Majma‘ul-Bayān, there has been cited a tradition implying that in Hereafter the pagans tell those Muslims who are entangled in the inferno “Did you also become hellish people like us, and, you were not saved by Islam?” While the sinful Muslims will be saved after sometime being punished, but the pagans will be :remaining in the Fire of Hell for ever, saying: “We wish we were Muslims, too.” It says

”.Often will those who disbelieved wish that they were Muslims “

Although the holy Qur’ān has got a very highly esteemed position, yet it is always available for all and everybody can have access to it. At the same time, it is written in a .’book format and is readable by all, ‘the Qur’ān

It is for this reason that its discussions are explicit and they draw a line between right and wrong. It will be a source of credit for Islam in the future and, at the same time, it .will be a source of regret for disbelievers

Thus, those who are ridiculing Islam today, will regret tomorrow. Many a time, pagans aspire to embrace Islam, but they are involved in the affairs to the despots or entangled in their corrupt environment. Therefore, we have it in history that the Caesar of Rome decided to embrace Islam when he saw the letter of the holy Prophet ”.of Islam (p.b.u.h.), but he said: “My life is in danger and my kingdom will be lost

(۳) ذَرْهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِهِمُ الأَمَلُ فَسَوْفَ يَعْلَمُونَ

Leave them (alone) so that they may eat and enjoy themselves, and that they may " .۳
".be bemused by hope for they will soon know

Commentary: verse ۳

One can conclude from the Qur'ānic phrase /ðarhum/ which means leaving the pagans alone because of their own disobedience, while Allah has never left anyone alone since the beginning of creation and has sent them prophets to guide them, and .this matter has been repeatedly dealt with in the Qur'ān

Therefore, Allah, the Magnificent, with a pounding tone in this holy verse, advises the Prophet implying that he (p.b.u.h.) leaves these pagans alone so as they feed-themselves like four-footed animals and enjoy themselves out of the pleasures of this fleeting world, and their aspirations make them ignorant of this grave reality though :they will soon find out. The verse says

Leave them (alone) so that they may eat and enjoy themselves, and that they may "
".be bemused by hope for they will soon know

They are like animals which do not understand anything except the stable and grass and the material life, and they do not move unless they are on the look out for such .things

They are so blindfolded because of their arrogance and negligence that they are distanced from reality and engaged in their daily routine affairs which all make them .unable to comprehend the real truth

They will only understand to what extent they have been at a loss and negligence, and they will be disillusioned once they are about to see their doom in the bed of death or they are about to rise in the resurrection plain.

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(۴) وَمَآ أَهْلَكْنَا مِن قَرْيَةٍ إِلاَّ وَلَهَا كِتَابٌ مَّعْلُومٌ

".And never did We destroy a township, but it had a known decree " .۴

Commentary: verse ۴

There will be an end to the joys and enjoyment of those who customarily rejoice themselves in this world, and once Allah wills, He is able to put an end to the pagans, .perishing them at once

However, it is Allah's way of treatment to provide all with as many respites as requires and postponement of the punishment. Therefore, we must not feel rest .assured of the Divine respites thus provided for us

".And never did We destroy a township, but it had a known decree "

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(۵) مَا تَسْبِقُ مِنْ اُمَّهٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ

.(No nation outstrips its term, nor can they postpone (it " .۵

Commentary: verse ۵

Allah's way of treatment has been such under all circumstances that He has sought to provide adequate respite for reconsideration by all and for their awakening. He sends the means to inform all through causing painful disasters to happen, and enabling all to receive blessings one after the other. He does them both: He rewards, threatens, and He warns simultaneously so that each and everyone of the people is provided .with the necessary ultimatum

However, as soon as this duration of respite expires, the unavoidable and decisive :doom awaits them all. The verse says

.(No nation outstrips its term, nor can they postpone (it "

:Notes to be considered

One's fate and the calamities which ensue are of two kinds: those which are certain to .happen, and those which are not so

The deaths which are not certain to occur can be avoided by praying, giving away alms and spending in charity, and making donations as well as charitable acts. They .can be altered. However, the deaths which are certain to occur are unchangeable

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(۶) وَقَالُوا يَآ أَيُّهَا الَّذِی نُزِّ لَ عَلَيْهِ الذِّ كْرُ إِنَّکَ لَمَ-جْنُونٌ

(۷) لَوْ مَا تَأْتِينَا بِالْمَلآئِکَهِ إِن کُنتَ مِنَ الصَّادِقِينَ

And they (unbelievers) said: 'O' you to whom the (Divine) Reminder has been sent " .۶ ";down, you are surely insane

"?If you are of the truthful ones, why do you not bring to us the angels " .۷

Commentary: verses ۶-۷

The Arabic term /majnūn/ (insane) here does not signify 'irrational'. Rather, that means being overtaken by 'Jinns', as is the case with the word 'demoniac' which means possessed or influenced by demons or by the spirit of the demons. During the age of Ignorance, there was a widespread common belief that poets could compose .'poems because of the relationship they had with the 'jinns' or 'fairies

In these two noble verses, cases of humiliation, ridicule, accusations, and hesitation or skepticism have been mentioned from the tongue of the pagans with respect to the Prophet (p.b.u.h.). Employing the phrase 'O you to whom' instead of 'O Prophet!' exhibits a kind of humiliation. The Arabic term /ðikr/ is some kind of ridicule when applied by the pagans considering the fact that they did not believe in revelations. The Arabic word /majnūn/ meaning 'lunatic', applied for the Prophet (p.b.u.h.), implies accusation. And the sentence: "If you are of the truthful ones" makes allusions to their skepticism regarding the prophetic mission of the Prophet (p.b.u.h.). Moreover, the Arabic signs /'inna/ and 'Lam' in the

sentence "… you are surely insane" as well as the Arabic structure of the 'nominative clause', all are kinds of emphasis in various ways of their speech and exhibit their deviant form of thinking. The verse says:

"And they (unbelievers) said: 'O' you to whom the (Divine) Reminder has been sent down you are surely insane;"

"If you are of the truthful ones, why do you not bring to us the angels?"

Incidentally, the pagans regarded the descending of angels as the authenticity of the mission of the Prophet (p.b.u.h.) though this was only a pretext, for, Allah elsewhere, in the Qur'ān says: "And even if We sent down the angels to them, and the dead spoke to them, and We mustered all things before them, (even then) they would not believe, …"(١)

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١- Sura Al-'An'ām, No. ۶, verse ١١١

(۸) مَا نُنَزِّلُ الْمَلآئِكَهَ إِلاَّ بِالْحَقِّ ِ وَمَا كَانُوا إِذاً مُّنظَرِينَ

۸. "We do not send angels but with the Truth, and then they would not be respited."

Commentary: verse ۸

One can conclude from the verses of the Qur'ān that whenever a miracle is performed by one of the prophets and people are heedless about that, the divine outrage may ensue. They may also be given a respite for sometime. However, in the cases that the kind of miracle and the request for its performance is proposed by the people, such as the coming out of the she camel from inside the mountain which the disbelievers demanded from Haḍrat Sālih (a.s.), or the descending of heavenly food which was requested from Jesus (a.s.), the Divine outrage is certain to promptly happen when the people offend and they will be given no extra respite. It says:

"We do not send angels but with the Truth, and then they would not be respited."

In the previous verse, the pagans demanded that the Prophet (p.b.u.h.) should descend angels for them. This noble verse provides the answer that the descending of the angels is with the Truth, which requires that they descend on the qualified people. The descent of the angels upon the indecent individuals is for no good reasons and Allah does not do anything but with the Truth.

In other words, performing of miracles is not to be regarded as a game or plaything. On the other hand, it is for proving the truth which is adequately demonstrated for those who are seeking the truth, for the Prophet of Islam (p.b.u.h.) has demonstrated his prophetic mission with the Qur'ān and other miracles.

(۹) إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Verily, We Ourself have sent down the Reminder (the Qur'ān) and verily We, " .۹
."(Ourself) will be its Guardian

Commentary: verse ۹

According to verse ۶, the unbelievers used to imply that it was not clear as to where the source of the Prophet's Reminder was. In this noble verse, Allah says: Stop hesitating! It is certainly We Who reveal the Qur'ān and the Reminder upon him, and as the pagans used to stress the issue of insanity with regard to the Prophet (p.b.u.h.), Allah (s.w.t.) attributes to His Own Sacred Essence the revelation of the Qur'ān and its :preservation.(۱) The verse says

p: ۲۷۰

In this short verse, there are two kinds of emphasis employed. A series of ۵ - ۱ emphasis are dealt with for the revelation of the Qur'ān which appear in words /'in/, /nā/, /naḥnu/, /nazzal/ /naŏ-ŏikr/, and a series of ۵ emphasis are found in the preservation of the Qur'ān in such words as: /'in/, /nā/, /lahū/, /la/ and /hāfiẓūn/, which are obvious in the Arabic literature. ۲- As for the lack of distortions of the Qur'ān, there are hundreds of books and essays as well as researches written on the absence of any distortions in the Qur'ān. However, it is most unfortunate that the Shi'ites are unjustly held responsible for any idea of distortions, which is ascribed to them. ۳- The tradition of Thaqalayn has been quoted from the blissful Prophet (p.b.u.h.). That form which has been narrated by and among all of Islamic sects on various occasions is as follows: "I am leaving behind me two weighty (very worthy and important) things among you: The book of Allah (i.e. the Qur'ān) and my progeny, my Ahl-ul-Bayt. Never these two get separated from each other, and once you take recourse to the two, you will never get astray." ۴- The Qur'ān is a Reminder: "... We have sent down the Reminder...", and turning away from the Reminder and the Qur'ān will lead man astray, and, hence, causes him misfortunes: "And whoever turns away from My remembrance verily for him is a life straitened, ..." (Sura TāHā, No. ۲۰, verse ۱۲۴). The

Qur'ān is a Remembrance and only by the remembrance of Allah all hearts will be comforted. The Qur'ān says: "… Behold! By Allah's remembrance (only) the hearts are (set at rest." (Sura Ar-Ra'd, No. ١٣, verse ٢٨

Verily, We Ourself have sent down the Reminder (the Qur’ān) and verily We, “ .”(Ourself) will be its Guardian

According to the Allah’s testimony and His pledge in this verse, no changes or distortions have occurred in the Qur’ān. In its other verses as well this meaning has been referred to, among which one may name Sura Fuṣṣilat, No. ۴۱, verse ۴۲: “Falsehood shall not come to it from before it nor from behind it, …” which signifies .that: No untruth has any way into the Holy Qur’ān

In addition to Allah’s pledge to the preservation of the Qur’ān, Muslims have protected it from the beginning and have been earnest in its writing and preserving it. They would even assign the instruction of the Qur’ān as a dower for their wives, and designate it for a man’s marriage as a pre-condition. They used to recite or read it in their prayers, and there were a number of scribes who were the writers of the revelations, one of whom was Haḍrat Ali (a.s.). The Imams, the Ahl-ul-Bayt (a.s.), used to call people to this very Qur’ān which exists now. Moreover, the tradition of Thaqalayn, quoted from the Prophet (p.b.u.h.), provides another proof for the authenticity of the Qur’ān. Sincerely, can one claim that the prophetic mission of the ?Prophet (p.b.u.h.) is constant but his Book is alterable

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(۱۰) وَلَقَد أَرْسَلْنَا مِن قَبْلِكَ فِی شِيَعِ الأَوَّلِينَ

(۱۱) وَمَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ

.۱۰ "And indeed, We sent (messengers) before you among the nations of the ancients."

.۱۱ "And there came no messenger to them, but they used to mock at him."

Commentary: verses ۱۰–۱۱

The Arabic term /šiya'/ signifies 'a nation' or 'a party' which are somehow bound and related to each other, whether be it a bound which is in the path of the truth, as Sura As-Sāffāt, No. ۳۷ verse ۸۳ says: "And verily from his party was Abraham", or be it in the path of the deviant, like Sura Al-'An'ām, No. ۶, verse ۱۵۹ which says: "Verily those who divided their religion and became parties ..." Here, the verse says:

"And indeed, We sent (messengers) before you among the nations of the ancients."

The aim was the ridiculing or the damaging of the prestige of the prophets so that the truth–seeking people might not assemble around them; or their aim was to compensate for their own weaknesses in face of the logic of the prophets. The object of their ridicule was either the simple way of life of the prophets, or that of the deprived followers of them, or the breaking up of the superstitious traditions of the people. The verse says:

"And there came no messenger to them, but they used to mock at him."

Anyway, ridicule and mockery has constantly been the way of the pagans as against the prophets, and such is the usual case that, whenever the weapon of logic is lacking, .mockery will replace one's weapon

Therefore, a preacher must never feel desperate when facing the ridicules of some .people

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(١٢) كَذَلِكَ نَسْلُكَهُ فِى قُلُوبِ الْ-مُجْرِمِينَ

(١٣) لاَ يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّهُ الاَوَّلِينَ

(١۴) وَلَوْ فَتَحْنا عَلَيْهِم بَاباً مّ-ِنَ السَّمآءِ فَظَلُّوا فِيهِ يَعْرُجُونَ

(١۵) لَقَالُوا إِنَّمَا سُكّ-ِرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ

".Thus do We make it to enter into the hearts of the guilty" .١٢

".But) they do not believe in it and such has been the way of the ancients) " .١٣

And even if We opened to them a gate from the sky, so that they ascended into it " .١۴
",all the while

They would definitely say: "Indeed our eyes have been blindfolded, rather we are " .١۵
".a people bewitched

Commentary: verses ١٢-١۵

In a few verses before, we had that the pagans requested the blissful Prophet (p.b.u.h.) to bring forth angels for them to see. Here, verse ١۴ proclaims that even if Allah opens a gateway to them from the sky so that they will ascend it and they will see the angels and other things, they will not yet believe in the Truth, for their request for seeing angels is just a pretext, and an obstinate fellow may also deny his own :ascent to the sky, too. Here are the verses

".Thus do We make it to enter into the hearts of the guilty"

".But) they do not believe in it and such has been the way of the ancients) "

And even if We opened to them a gate from the sky, so that they ascended into it all "
",the while

Another verse of the Qur’ān says: “And had We sent a book down to you, written on a paper, so that they touched it with their own hands, certainly (still) those who disbelieved would have said: ‘This is naught but a manifest sorcery’.” (Sura Al-’An‘ām, (No. ۶, verse ۷

Anyway, such disbelievers are so immersed in the abyss of passions, insistence, and obstinacy with respect to the ‘untruth’ that they if any grounds are provided for them through which they can repeatedly ascend to the sky and descend from it, they still go on saying that they have been playing magic works on them and they claim that they are a group which has been under enchantment all over, and whatever they witness :is never in anyway identical with reality. The verse says

They would definitely say: "Indeed our eyes have been blindfolded, rather we are a “ ”.people bewitched

It is not surprising that man reaches such heights in proportions as regards hostilities and obstinacy. For man’s inherent nature and his untouched inner self is able to receive the factual realities and observations of the true profiles of what is real. As a result of committing sin, having ignorance and hostility against the Truth, he will gradually adhere to what is utter ignorance and darkness. Certainly, it is possible to wipe out everything in the first stages, though once it is embedded in one’s nature, .thus becoming habitual, it cannot be easily wiped out

It is in this case that the profile of the Truth alters in man, as far as that the most rational arguments and the most explicit tangible reasons will have no impact on him, .thus leading him to the denial of all the rational as well as tangible matters of life

Point

The strongholds in Heaven guarded against every accursed devil – Everything is originated and sustained by Allah alone – All shall be collected to account for on the Day of Judgment

(۱۶) وَلَقَدْ جَعَلْنَا فِی السَّمَآءِ بُرُوجاً وَزَيَّنَّاهَا لِلنَّاظِرِينَ

۱۶. "And indeed, We have established constellations in the sky and We have decorated them for the beholders",

Commentary: verse ۱۶

The Arabic term /burūj/ originally signifies 'emergence', and a woman who shows off his ornaments in Arabic is said: /taburrajat-il-mar'ah/. The Arabic term /burj/ also refers to a palace, and those high-raised buildings which present special splendours. In this verse the celestial globes, or their locations, are likened to constellations.

As the earth rotates around the sun, an imaginary circle is formed which is called 'the Zodiac'. This circle is divided into twelve equal zones within either of which certain stars are located, according to the shape of that collection of stars, it has been named to it. In Persian, they are called as Farvardin, Ordibehesht, khordad, … and in Arabic, they are called Hamal, Sour, Jowzā, Saratān, Asad, Sunbulah, Mīzān, Aqrab, Qous, Judī, Dalw and Ḥūt. All of these phenomena represent the power and splendour of Allah.

(۱۷) وَحَفِظْنَاهَا مِن كُلِّ شَيْطَانٍ رَّجِيمٍ

(۱۸) إِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَأَتْبَعَهُ شِهَابٌ مُّبِينٌ

".And We have guarded them against every accursed Satan " .۱۷

".Save him who steals the hearing, so there pursues him a clear flame" .۱۸

Commentary: verses ۱۷–۱۸

The Arabic word /'istirāq/ is derived from /sirqat/, and thus the Arabic phrase means: 'the stealing of words'. The commentators have raised some issues with regard to this verse; among them one may name Fakhr-i-Rāzī and 'Ālūsī who have said in their commentaries that the objective meaning, in talking about the sky, is this same apparent sky, and the objective in mind in talking about the meteor is this same celestial stone-like objects, which are thrown down and are set in flame. However, some other commentators have suggested that here the objective in mind, when referring to the sky, is the 'invisible world', and the world of Truth, into which Satans :have no way and permission to enter. Here are the verses

".And We have guarded them against every accursed Satan "

".Save him who steals the hearing, so there pursues him a clear flame"

And, regarding its meaning, perhaps one can say: We have located identification figures and leaders in the spaces of spirituality, thus protecting the truth from the temptations of

Satan. And whenever a person who has the qualities of Satan, is acting temptation, We will launch an attack on him, expelling and perishing all sorts of innovation, and eclecticism, as well as other temptations, by sound reasoning and sound logic of the true believers. Thus, one can find the relationship between the birth of Haḍrat-i-Massiah (a.s.) and further-more, the birth of Haḍrat-i-Muhammad (p.b.u.h.) and the .casting off of such Satans from the skies

:Explanations

.The Satan is not only Iblis, but there are Satans .١

.Eavesdropping and spying are both jobs of the Satan .٢

A spy must be dealt with quickly and in a revolutionary manner. "… so there pursues .٣ ".him a clear flame

Wherever a Satan-like individual was to be found, the enlightening people must .۴ .chase and strike him with the torch of knowledge

The response to the Satanic acts must be provided with utmost explicitness, . ۵ .openness, quickness and with the maximum straight forwardness

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(۱۹) وَالاَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنبَتْنَا فِيهَا مِن كُلِّ شَيْءٍ مَوْزُونٍ

(۲۰) وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَن لَّسْتُمْ لَهُ بِرَازِقِينَ

(۲۱) وَإِن مِّن شَيْءٍ إِلاَّ عِنْدَنَا خَزَآئِنُهُ وَمَا نُنَزِّلُهُ إِلاَّ بِقَدَرٍ مَعْلُومٍ

۱۹. " And We have spread the earth, and We have cast therein firm mountains, and We have grown in it of every thing in due balance."

۲۰. " And We have provided means of subsistence therein for you and for him whom you are not responsible for his sustenance."

۲۱. " And there is not a thing but with Us are its treasures, and We do not send it down save in appointed measure."

Commentary: verses ۱۹-۲۱

To complement the previous discussion, the Qur'ān brings here some Divine verses about the whole creation, and the symbols of Allah's splendour on the earth.

It begins with the earth at first, saying:

" And We have spread the earth, ..."

The Arabic term /madd/ originally means 'expansion and spreading', and most probably, it points to those parts of the land which emerged from under the water. For, as we know, the entire surface of the earth was covered hidden with water because of flood-like rains in the beginning. Many years passed before those flood-like rains settled down in pitfalls of the earth, and parts of dry lands emerged gradually. This is the

same thing which is referred to in Islamic literature as /dahw-ul-'ard/ (expansion of the earth).

And since the creation of mountains, with all the various advantages which carried with them, is considered as one of the signs of monotheism, the Qur'ān refers to them, by adding:

"… and We have cast therein firm mountains, …"

The Arabic term /'ilqā'/ means 'throwing or casting'. However, we know that mountains are the same ups and downs of the earth which have emerged because of the gradual freezing of the cruse of the earth or owing to the eruption of the volcanoes. It is possible that the term /'ilqā'/ has been applied to mean as to bring into existence in this context. In our daily life, we also say that we have, for instance, developed plans for such a land and have planned several rooms in it, in which case it means that we have built those rooms.

Anyway, in addition to the fact that such mountains are inter-connected with one another from the foundations and are protecting the earth against the pressures from within which cause earthquakes, and in addition to their function of obstructing the power of the storms and breaking them, thus controlling the blowing of winds and breezes in a very exact manner, they also constitute a good place for reservoirs of water, whether be it in the form of snow or of springs.

The emphasis has especially been laid on the Qur'ānic word /rawāsī/, the plural of /rāsiyah/ which means: 'constant, and stationary or sustaining', which is a delicate reference to what we discussed above, indicating that not only they are all constant themselves but also they serve as a pillar for the constancy of the crust of the earth and human life.

Then, alluding to the most important factor in human life, as well as all living creatures, that is, the plants, the holy verse continues saying:

"…and We have grown in it of every thing in due balance."

What a beautiful and yet explicit interpretation it is to the Arabic term /mauzūn/ which is principally derived from the word /wazn/ (weight) which refers to the recognition of the quantity of everything. It is cited in Mufradāt Rāqib: "Weight is the knowledge as to the quantity of the thing."

This Qur'ānic word refers to the exact keeping of the wonderful accounts and the measurements which are appropriate to all parts of plants, each of which has its own particles as of stems, branches, leaves, layers, seeds, and fruits.

There are perhaps hundreds of thousands of plants with various qualifications and varieties of effects the knowledge of which provides us with an outlook into the cognition of Allah, and the foliage of each leaf opens up a new chapter and presents a new volume upon the knowledge unto the Creator.

This possibility has also been forwarded that the objective of mentioning growth in this phrase is in case of various mines in mountains, because Arabs also refer to mines as /'inbāt/.

In some quotations, there are also allusions made to this very meaning. A tradition narrated from Imam Bāqir (a.s.) denotes: "Someone asked him about the commentary of this verse, and he answered: 'The objective is that Allah has created the mines of gold, silver, jewels and other metals in mountains."(١)

This possibility also exists that the objective of /'inbāt/ (to grow) is its meaning in its comprehensive form which

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١- Nūr-uth-Thaqalayn, vol. ٣, p. ۶

.encompasses all of those creatures which Allah has created on the earth

In Sura Noah, from the tongue of that great prophet the Qur’ān says that he told the people: “ And Allah made you grow like a plant from the earth.” (Sura Noah, No. ٧١, (verse ١٧

Anyway, there is no incompatibility found in case that this verse has a vast and .comprehensive meaning which includes plants, human beings and mines or the like

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As the means of life and sustenance of human beings is not confined to the plants and mines, the Qur’ān refers to all such blessings in the next verse, and implies that Allah has located all means of sustenance for you within the earth. They are available not only for you but they are there also for all living creatures as well as those which you do not procure anything for their sustenance and which are beyond your reach. Of :course, Allah has been providing for all of them their requirements. The verse says

And there is not a thing but with Us are its treasures, and We do not send it down “ ”.save in appointed measure

The Arabic term /ma‘āyiš/ is the plural form of /ma‘īšah/ which signifies one’s means of sustenance after which one sometimes seeks and, at other times, they are made .accessible to him

Some commentators have interpreted the word /ma‘āyiš/ into ‘agriculture, plants, foods or drinks,’ it seems, however, that the meaning of this word is quite .comprehensive and it encompasses all means of life

The commentators have presented two versions for the sentence ‘for him whom you are not responsible for his

sustenance’ The first version suggests that, as we said in the above, Allah wants to explain all of His blessings with regard to the human beings as well as with regard to those animals and living beings which man cannot feed. The other version suggests that Allah wants to make man aware of the fact that He does both, providing the means of sustenance for man, on the earth, and making available some living animals for him (like four-footed animals), which man can not feed. It is He Who nourishes them though this job of nourishing is accomplished by him. However, we are of the .opinion that the first version is more correct

We can also base our confirmation as to the interpretation of this in a tradition adapted from the commentary book by Ali-Ibn-i-’Ibrāhīm, where concerning the meaning of the above mentioned sentence: he says: “It means: ‘We predetermined (something for each of the animals’.” (Nūr-uth-Thaqalayn, vol. ۳, p. ۹

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In the last verse under discussion, the Qur’ān deals with the answer to the query which is raised by many people. That is, why is it that Allah does not provide adequate means of sustenance with all the people so as to free them from all kinds of :struggling? Allah answers

And there is not a thing but with Us are its treasures, and We do not send it down “ ”.save in appointed measure

Therefore, such is not the case that Allah’s power is limited and He should be terrified by the case of running short of supplies. However, the stores and reservoirs as well as stocks of this world have got its proper book-keepings, and the means of sustenance .are descended from His side in carefully measured and calculated proportions

Elsewhere in the Qur’ān we read: “And if Allah should amplify the provision for His servants, they would certainly revolt in the earth; but He sends it down according to a (measure as He pleases; ...”(١)

It is quite clear that struggling for survival not only distances man from laziness, slowness, and despondency, but it also provides for him with the means for engagement in sound ways of thinking and bodily activities. Were it not so, and were there everything placed at man’s disposal without any calculations, it could not be .predicted how the world would look like in that situation

A dozen jobless men, in welfare and with no controls imposed on them, would create a terrible atmosphere. For we know that the people of this world are not of the sort of those in Paradise who are devoid of all passions, egoisms, arrogance, and deviations. They are rather of the mixed type with good and evil attributes who must be placed in .the melting pot of this world so as to be experienced and differentiated

Therefore, as need and poverty often leads man towards deviation and misfortune, .too much affluence also can be a cause of corruption and destruction

:Explanations

?What Are Allah’s Treasures – ١

There are many verses in the Qur’ān which denote that Allah has got treasures, the heavenly treasures and the earthly ones are all His. Or the Qur’ān indicates that the .treasures of everything are with Him

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Sura Ash-Shaurā, No. ۴٢, verse ٢٧ -١

The Arabic term /xazā'in/ is the plural form of /xazānah/ which signifies a place where one stores his wealth to be protected. It is originally derived from /xazan/ which means protecting and preserving something. Obviously, one seeks to store and preserve something who has got limited power and when one is unable to procure whatever he wants in any time. Therefore, once he is able he stores in his treasury .whatever he feels it is necessary for him in the future

However, can one apply such concepts in case of Allah? Certainly not. That is why some commentators, like Tabarsī in Majma'-ul-Bayān, Fakhr-i-Rāzī in Tafsīr-i-Kabīr and Rāqib in Mufradāt, have interpreted the phrase /xazā'inullah/ (the treasures of Allah) as 'the possibilities of Allah'. That is, everything is assembled in Allah's treasury .of power, and He can bring forth whatever of it is deemed necessary in His Wisdom

However, some other great commentators have claimed that the application of 'Allah's treasures' refers to the entire affairs which exist in the world of existence and the material world, including the elements and the means for creating them. In this collection, everything exists to an unlimited extent, but every single one of the products and particular beings of this world is created to a limited extent, without (considering that the existence is exclusive to it. (Al-Mīzān, vol. ۱۲, p. ۱۴۸

Such interpretation, though principally is an acceptable proposition, is less acceptable .'than the first one which interprets it 'with Us

Anyway, the application of such a sense like /xazā'inullah/ which apparently does not hold true with its usual significance due to Allah, but it is such because Allah wants to speak to people through their own language. Once you are supposed to

.deal with a child, you will have to apply the language of children

In conclusion, one finds it evident that the comments of some commentators who have considered the word /xazā’in/ as reservoirs of ‘water and rain’, and its confinement within this specified example, not only, is unsubstantiated but also it is .not commensurate with the vast concept of the verse

:Kinds of Descent – ٢

As it was stated earlier, descent does not always mean coming down from a high place. It also means descending in one’s rank as well as in one’s position. Thus, if some favour from a superior is bestowed on inferiors, it is meant as descent. It is for this reason that this term has been applied also to Allah’s blessings in the Glorious Qur’ān: Whether they may be descended from the skies like rain, or they might be grown up on the earth, like animals, as verse ۶ in Sura Az-Zumar, No. ٣٩ says: “… and He sent down for you eight head of cattle in pairs; …”. We also read concerning iron, in .Sura Al-Hadīd, No. ۵٧, verse ٢۵ that it says: “… and We sent down iron, …”, and the like

Briefly speaking the Arabic words /nuzūl/ and /’inzāl/ here signify ‘existence, creation and origination’. Nonetheless, as it is achieved from the side of Allah towards His .servants, such an interpretation has been ascribed to it

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(۲۲) وَأَرْسَلْنَا الرِّيَاحَ لَوَاقِحَ فَأَنزَلْنَا مِنَ السَّمَآءِ مَآءً فَأَسْقَيْنَاكُمُوهُ وَمَآ أَنتُمْ لَهُ بِخَازِنِينَ

۲۲. " And We send winds fertilizing, and We send down water from the sky, so We give it to you to drink of, while you are not its treasurers."

Commentary: verse ۲۲

The Arabic term /lawāqiḥ/ is derived from /liqāḥ/ which means: fertilizing of the clouds by joining together of the positive and negative pieces of cloud,(۱) or it also refers to the fertilization of plants through the act of transferring of plant pollination.

Following the discussion about some of the secrets of creation and other kinds of the blessings of Allah in previous verses, the holy Qur'ān alludes to the blow of the winds and their effective role in raining, when it implies that Allah sends down the winds while they are fertilizing. They join pieces of clouds together and fertilize them. The verse says:

" And We send winds fertilizing, ..."

Then it continues following that Allah sends down rain, and by that He quenches the thirst of all of men, while they are unable to protect and preserve it. The verse says:

"... and We send down water from the sky, so We give it to you to drink of, while you are not its treasurers."

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۱ - Sura Az-Zārīyāt, No. ۵۱, verse ۴۱implies that the wind is at times of no use and causes no fertilization, while at other times, it is also serving as sources of blessings. Again Sura An-Nūr, No. ۲۴, verse ۴۳ says: "Do you not see that Allah directs the scattered clouds then He gathers them together and amasses them once again, and then you see the rain coming forth from their midst? ..."

That is, you are unable to collect and preserve rain in great quantities after raining. It is Allah Who by freezing it in the form of snow and ice, or through sending that to the depth of the earth, makes them come out and flow in the form of springs and wells. It is He Who collects and stores them.

Explanations:

۱- Man is often unable to preserve his most necessary requirements.

۲- Man cannot store water within clouds for a long time. Nor can he store it on the surface of the earth. This cannot be done on the earth since it penetrates the earth, and it can not be done on stone and rocky valleys either as it evaporates.

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(۲۳) وإِنَّا لَنَحْنُ نُحْيِى وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ

(۲۴) وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ

(۲۵) وَإِنَّ رَبَّکَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ

۲۳. " And certainly We make alive and We cause to die and We are the (only) Heirs."

۲۴. " And indeed We know those of you who have gone before and We are certainly aware of the succeeding ones."

۲۵. " And verily, it is your Lord Who will gather them together, verily He is All-Wise, All-Knowing."

Commentary: verses ۲۳-۲۵

The matters of death and life are solely in His authority. All are transient; therefore, it is appropriate for us to leave a good heritage for the Authentic Inheritor. The verse says:

" And certainly We make alive and We cause to die and We are the (only) Heirs."

Thus, time also will leave no impact on the knowledge of Allah. His knowledge is identical as to the past, the present, and the future. The verse says:

" And indeed We know those of you who have gone before and We are certainly aware of the succeeding ones."

The commentators have mentioned some examples for the Qur'ānic terms: /mustaqdimīn/ and /musta'xirīn/, among which are the followings:

۱- The predecessors and the survivors.

۲- Those who overtake and lovers of the Holy War, etc.

Those who present themselves for prayers in the front line of congregation prayer, -٣ .and those who queue up in the last line

According to this meaning, some went as far as to queue up in the last line of congregation prayer so as to be able to look at women, who presented themselves for congregation prayer, with evil intentions as Allah says: " We know ". Some believers would go as far as to sell their houses to exchange it for buying a house close to the mosque so as to be able to arrive there for standing in the front line of the prayers. These are those whom the verse refers to and implies that Allah knows such .people, too

Anyway, the uprising of the Resurrection Day, and the provision of both punishment and reward are all the affairs concerned to the Ranks of the Sovereignty of Allah. The :verse says

And verily, it is your Lord Who will gather them together, verily He is All-Wise, All- " ".Knowing

:Notes

Those preceding and those succeeding will be mustered altogether in the . ١ Resurrection Day: "... who will gather them together; ..." And Allah is well aware of the .performances of all as well as of the intentions and impacts of any individual

The rationale behind the resurrection is His Wisdom. If all of the particles of dust . ٢ become food, and all foods become sperms and all sperms transform into human beings and they turn into dust again with their death, while there might not be any .record and accounts for them, this is not a wise job done

Point

Man's Creation – Satan's Arrogance

Man's creation – Angels ordered to prostrate in obedience to Man – Satan's arrogance – Satan driven away accursed – Satan respited until the Day of Judgment – Satan's enmity to Man – Satan denied authority over the chosen devotees of Allah in .Adam's seed

(۲۶) وَلَقَدْ خَلَقْنَا الإِنسَانَ مِن صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ

(۲۷) وَالْجَآنَّ خَلَقْنَاهُ مِن قَبْلُ مِن نَّارِ السَّمُومِ

".And certainly We created man of raw clay, of black mud moulded " .۲۶

".And the jinn We created before, of intensively burning fire " .۲۷

Commentary: verses ۲۶-۲۷

The Arabic term /ṣalṣāl/ refers to a dry and raw kind of clay in which once blown, the .(sound of whistling comes out of it. (Tafsīr-i-Al-Mīzān

The Qur'ānic term /ḥama'/ refers to dark mud, and the word /maṣnūn/ means varying and moulded. The Arabic word /sumūm/ refers to a hot wind which infiltrates into the .depth of one's entity like poison

This verse either makes allusions to the creation of the first man, namely Haḍrat-i-Adam, or the objective is the process of creation of all human beings in which case, the materials within the earth are transformed through food and sperm into human beings. As Qur'ān in Sura Al-Kahf, No. ۱۸, verse ۳۷,implies that man was first in the from of dust, then it was

.turned into semen (sperm-drop) and it was finally turned into a (complete) man

In the Qur'ānic literature, 'jinn' is a responsible being which has been addressed by Allah: "O' assembly of the jinn and mankind! …"(1) And Jinn understands the Qur'ān: "… a party of the jinn listened, and they said: Verily we have heard a wonderful .Qur'ān."(2) Jinns also have passions like human beings

According to this verse, the creation of jinn took place before man and it was created out of fire. Allah says: Iblīs is also one of Jinns: "… he was of the Jinn …"(3) and Iblīs will go into Hell like other evil Jinns. "… Certainly I will fill Hell with the Jinn and the (mankind together."(4

In conclusion, the Qur'ān implies that Allah has created man out of raw and dry clay (like tile or ceramic) which is extracted out of a kind of black clay. Prior to this, He had :created Jinns out of hot and burning fire. The verse says

".And certainly We created man of raw clay, of black mud moulded "

".And the jinn We created before, of intensively burning fire "

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Sura Al-'An'ām, No. ۶, verse ۱۳۰ -۱

Sura Al-Jinn, No. ۷۲,verse ۱ -۲

Sura Al-Kahf, No. ۱۸, verse ۵۰ -۳

Sura Hūd, No. ۱۱,verse ۱۱۹ -۴

(۲۸) وَإِذْ قَالَ رَبُّکَ لِلْمَلآئِکَهِ إِنّ-ی خَالِقٌ بَشَراً مّ-ِن صَلْصَالٍ مّ-ِنْ حَمَإٍ مَّسْنُونٍ

(۲۹) فَإِذَا سَوَّیْتُهُ وَنَفَخْتُ فِیهِ مِن رُّوحِی فَقَعُوا لَهُ سَاجِدِینَ

(۳۰) فَسَجَدَ الْمَلآئِکَهُ کُلُّهُمْ أَجْمَعُونَ

(۳۱) إِلاَّ إِبْلِیسَ أَبَی أَن یَکُونَ مَعَ السَّاجِدِینَ

۲۸. " And (remember) when your Lord said to the angels: 'Verily, I am about to create man of raw clay, of black mud moulded'."

۲۹. " So when I have completed him and I have breathed into him of My Spirit, fall you down, prostrating yourselves unto him.

۳۰. " So the angels fell prostrate, all of them together",

۳۱. " Except 'Iblīs; he refused to be with those who prostrated (in obedience)."

Commentary: verses ۲۸-۳۱

The statement of the Qur'ān returns to the issue of creation of man once again and continues Allah's speaking with the angels which took place before the man's creation. It says as follows:

" And (remember) when your Lord said to the angels: 'Verily, I am about to create man of raw clay, of black mud moulded'."

Addressing the Divine angels, He continues: And when I completed the creation process and I blow into him a noble, clean and splendid soul out of My Own, all and each one of you prostrate before him. The verse says:

So when I have completed him and I have breathed into him of My Spirit, fall you “ .down, prostrating yourselves unto him

The creation of man then was over and man was provided for with whatever of body and soul was required for him. Everything was accomplished: At this moment, all :angels prostrated without any exceptions before him. The Qur’ān says

”,So the angels fell prostrate, all of them together “

:The only one who did not obey this order was ’Iblīs. Therefore, it adds

”.(Except ’Iblīs; he refused to be with those who prostrated (in obedience “

:Note Two Issues with Respect to This matter

The objective meaning of the blowing of Allah’s spirit into man is not the state of .١ being alive and to breathe, for animals also do the same thing. However, the purpose is the bestowal of such qualifications as creativity, will, and knowledge from the part of Allah accorded to human beings. The attributing of spirit to Allah is for the sake of elevation of the position of spirit, such as the words as /bayt-ul-lah/ (House of Allah) .(and /šahr-ul-lah/ (the month of Allah

The prostration of the angels before man was not a ceremonial kind of prostration. .٢ It was meant to present the modesty of angels when confronting man himself and the human generations. That is, the angels are also at the service of man and submissive (to him. (Tafsīr-i-Al-Mīzān, vol. ١٢, p. ١۶۵

(۳۲) قَالَ يَآ إِبْلِيسُ مَالَكَ اَلاَّ تَكُونَ مَعَ السَّاجِدِينَ

(۳۳) قَالَ لَمْ أَكُن لأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِن صَلْصَالٍ مِنْ حَمَإٍ مَّسْنُونٍ

(۳۴) قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ

(۳۵) وإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدّ ِينِ

۳۲. " He said: 'O' Iblīs! What is your reason for not being with those who prostrated (in obedience)?' "

۳۳. " (Iblīs) said: 'I am not such that I prostrate myself unto a man whom You have created of raw clay, of black mud moulded.' "

۳۴. " He said: 'Then get out of it, for verily you are driven away accursed.' "

۳۵. " And, verily, the curse will be on you until the Day of Judgment."

Commentary: verses ۳۲–۳۵

It was on this occasion that 'Iblīs was interrogated, in the course of which he was addressed as follows:

"He said: 'O' Iblīs! What is your reason for not being with those who prostrated (in obedience)?' "

'Iblīs who was selfishly engaged in matters of pride and egoism, so much so that he had lost his wisdom, responded to the Lord in a rude way, as the verse says:

" (Iblīs) said I am not such that I prostrate myself unto a man whom you have created of raw clay, of black mud moulded.' "

He who had not been kept in touch with the secrets of creation due to his pride and egoism, and who fell down

suddenly from the climax of his position, was no more eligible to be among the ranks :of the angels. Therefore, he was immediately addressed by Allah, as such

".'He said: 'Then get out of it, for verily you are driven away accursed "

And Satan was warned to beware that his arrogance served as the source of his :disbelief. This disbelief made his cast off for ever. The verse says

".And, verily, the curse will be on you until the Day of Judgment "

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(۳۶) قَالَ رَبّ ِ فَأَنظِرْنِی إِلَی یَوْمِ یُبْعَثُونَ

(۳۷) قَالَ فَإِنَّکَ مِنَ الْمُنظَرِینَ

(۳۸) إِلَی یَوْمِ الْوَقْتِ الْمَعْلُومِ

۳۶. " (Iblīs) said: 'O' Lord! Respite me then till the day when they are raised'?"

۳۷. " Said He: 'Then verily you are of the respited ones'."

۳۸. " Till the day of the appointed time."

Commentary: verses ۳۶-۳۸

As 'Iblīs found himself an outcast from the threshold of the Allah's court and felt that man's creation caused his misfortune, the flames of hatred started within him so as to take vengeance on the sons of Adam. It was why, as the verse says:

" (Iblīs) said: 'O' Lord! Respite me then till the day when they are raised'?"

This the Satan asked not for the sake of repenting, or for the sake of regretting as to what he had done, seeking to compensate for everything, but rather in order to continue his obstinacy, hostility, and his stiff-neckedness.

So did Allah accept this request of 'Iblīs. The verse says:

" Said He: 'Then verily you are of the respited ones'."

However, this respite does not extend in time as far as the Day of Judgment on which all mankind will be raised, as 'Iblīs requested, but for 'a definite time'. The verse says:

" Till the day of the appointed time."

The objective in mind when mentioning "Till the day of the appointed time.", is the end of this world and the rolling up of the designated duration of the duties.

(۳۹) قَالَ رَبِّ بِمَآ أَغْوَيْتَنِى لَأُزَيِّنَنَّ لَهُمْ فِى الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ

(۴۰) إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ

Iblīs) said: 'O' Lord! because You have left me to stray, certainly I will adorn (evil)') " .۳۹
".'to them on the earth, and certainly I will cause them all to go astray

".Except Your chosen servants among them " .۴۰

Commentary: verses ۳۹-۴۰

Here we find 'Iblis revealed and exposed his true hidden intention, though nothing was hidden from Him, when 'Iblīs answered Allah implying that He refused him and it was this 'man' who paved the ground for his misfortunes, 'Iblīs should be engaged from then on in attracting them to the material blessings of this world by decorating and vanishing them, thus seeking to make them engaged in them. Therefore, :ultimately, he would cause them all to be misled. The verse says

Iblīs) said: 'O' Lord! because You have left me to stray, certainly I will adorn (evil) to') "
".'them on the earth, and certainly I will cause them all to go astray

Nevertheless, he knew well that his mischief would never leave any impact on the devotee servants of Allah. Therefore, he soon made an exception to his saying, and :said

".Except Your chosen servants among them "

These are those who have attained the highest levels of Faith and practice which have been brought about after going through a thorough educational curriculum and .'struggle against their 'egotistic selves

:There are two points raised in here which are worth mentioning

۱. Allah never leads anyone astray. However, if someone seeks willingly to accept the deviant path, Allah may leave him alone. This abandoning is the utmost case of the Divine punishment and outrage. As 'Iblis also willingly selected the path of arrogance and obstinacy, Allah left him to his own means. Then the objective in saying /'aqwaytanī/ (you have left me to stray) is meant in the same sense. That is, now that You no longer locate me within the reach of Your blessings and You left me alone to .my own devices for the sake of my obstinate behavior, I will then do this and that

۲. Iblīs knows that a group of people are among the Divine selected ones. (That is, he' has also accepted the legitimacy of 'Prophethood' and 'Imamate' as one can conclude from the clause: "O' Lord! because You have left me to stray" that he has also accepted Allah. And as one also concludes from his prayer to be given a second chance "... till the day when they are raised", he has also accepted the principle of .Resurrection

Therefore, 'Iblis was right in his ideological principles. However, his main fault was his .arrogance and his not having a spirit of submission and servitude

Thus, it is not enough to embrace merely the Faith and to have knowledge of something; but also practice, submission to the Will of Allah, and servitude are .necessary

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p: ۲۹۹

(۴۱) قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ

(۴۲) إِنَّ عِبَادِی لَيْسَ لَکَ عَلَيْهِمْ سُلْطَانٌ إِلاَّ مَنِ اتَّبَعَکَ مِنَ الْغَاوِينَ

۴۱. " Said He: 'This is for Me a straight path (which I have undertaken)'."

۴۲. " Verily, (as regards) My (devoted) servants, there is not for you over them any authority, except those who follow you of the deviators."

Commentary: verses ۴۱-۴۲

In the previous verse, 'Iblis announced that he would mislead all except the selected devotee individuals. In this verse, Allah remarks: The reason as to why 'Iblis does not have the power to dominate His servants is because of His Straight Path and His way of treatment. That is, Allah's way of treatment is such that He Himself guarantees their protection, and this does not imply that 'Iblis would have nothing to do with them. On the contrary, he might not be in a position to exercise any power over them. The verse says:

" Said He: 'This is for Me a straight path (which I have undertaken)'."

Thus, the Satan has got no power over those who are devoted to Allah and are submissive to Him. If we can enter the circle of Allah's servants through our worshipping and virtue, we may be insured and can be rest assure. The verse says:

" Verily, (as regards) My (devoted) servants, there is not for you over them any authority, except those who follow you of the deviators."

Incidentally, the Satan's job is engaging man in mischief and not exercising or exerting his domination: "... there is not for you over them any authority, ...". In the resurrection day, the Satan, answering the people's protests, will say: " I only invited you; I did not put you under any obligation or domination".

Anyway, in order to despise the Satan and to reinforce the position of the truth-seeking individuals and those who are the followers of the path of monotheism, He said that the straight path which He has undertaken is His usual way of treatment and that Satan will have no authority or domination over His servants except on those misled ones who may voluntarily follow his footsteps. That is, it is not indeed Satan who is able to seduce people. Rather, it is the deviants who willingly accept Satan's call and follow his footsteps.

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(۴۳) وإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ

(۴۴) لَهَا سَبْعَةُ أَبْوَابٍ لِّـِكُلِّ ِبَابٍ مِّـِنْهُمْ جُزْءٌ مَّقْسُومٌ

".And verily Hell is certainly the promised place of them all " .۴۳

It has seven gates, for every gate there shall be a (separate) party of them " .۴۴ ".assigned

Commentary: verses ۴۳-۴۴

:Allah has directed His most explicit threats towards the followers of the Satan, saying

".And verily Hell is certainly the promised place of them all "

Let them not conjecture that they can escape punishment or their accounts would not be scrutinized. It is the same Hell which has got seven gates, and each of which is :allocated to one category of the followers of Satan. The verse says

It has seven gates, for every gate there shall be a (separate) party of them " ".assigned

These are, in fact, the gates of the sins through which men will be led into Hell. As is the case with those categories of people who enter Paradise, having with them a bag .back of righteous deeds and struggles, which qualify them for entering Paradise

The seven gateways of the Hell probably signifies that the number of the factors for those going to Hell is abundant. That is, there are numerous ways which predispose one to go to Hell. Like verse ۲۷ of Sura Luqmān No. ۳۱ which says: "And were every tree that is in the earth (made into) pens and the sea (to supply it with ink), with seven more seas to increase it, the

words of Allah would not come to an end; …” This means that they cannot write out all Allah’s words, and here an allusion is made to the fact that Allah’s creatures are so .enormous in quantity that they are not to be accounted

:Messages

١. Each of the Paradise and Hell has some doorways. “It has seven gates, … ”

We read in Nahj-ul-Balāghah that the strugglers in the path of Allah will have got a) (.particular entrance to Paradise

٢. Hell, just like Paradise, has also got different levels and grades, and each person will .be punished in it according to his own offence

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p: ٣٠٣

Section ۴:Reward for the Righteous – Angles Give Abraham the Tidings of a Son

Point

The great reward the righteous will be given – Angels give Abraham the glad tidings of a son in his old age – Angles sent to punish the guilty ones among the people of Lot.

(۴۵) إِنَّ الْمُتَّقِينَ فِی جَنَّاتٍ وَعُيُونٍ (۴۶) ادْخُلُوهَا بِسَلَامٍ ءَامِنِينَ

(۴۷) وَنَزَعْنَا مَا فِی صُدُورِهِم مِنْ غِلٍّ إِخْوَاناً عَلَى سُرُرٍ مُتَقابِلِينَ

(۴۸) لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُم مِّنْهَا بِمُخْرَجِينَ

۴۵. "Verily, the pious ones shall be amidst gardens and watersprings."

۴۶. "(They will be addressed:) 'Enter you therein in peace, secure'."

۴۷. "And We remove whatever rancour may be in their breasts. (They will be as) brothers upon coaches, face to face."

۴۸. "No toil there shall afflict them in it, nor shall they be ever cast out of it."

Commentary: verses ۴۵–۴۸

Through these holy verses, Allah has stated eight heavenly rewards for the people of virtue. They are: gardens, springs, health, security, removal of all hatred, brotherhood, face to face coaches, being aloof from any kind of harm or toil, and immortality. The Qur'ān says:

"Verily, the pious ones shall be amidst gardens and watersprings."

".'They will be addressed:) 'Enter you therein in peace, secure) "

In the previous verse, we read that except those sincere believers selected by Allah, all people will be targeted by the Satan's temptations. In these verses the Qur'ān implies that if man does not reach the heights already achieved by those who are devoted and selected, but attains the objectives for the hierarchy of virtues, he will :still be covered by the kinds of Divine blessings. The Qur'ān says

And We remove whatever rancour may be in their breasts. (They will be as) brothers " ".upon coaches, face to face

What is of importance in this stage is the assembling of all blessings in one unit. In this world one finds gardens in one place, while there may be no springs therein, sometimes there are streams to be found there but there is no security over there; at times all are present with together, though there may not be authenticity or sincerity furnished there. At times, it happens that all those blessings are coupled with different kinds of hardships and are tedious to obtain. At other times, when all blessings are brought together, one has to abdicate them all and leave them behind. However, what differentiates Hereafter from this world is that all material, spiritual, social and :psychological blessings are eternal in Heaven. The verse says

".No toil there shall afflict them in it, nor shall they be ever cast out of it "

Attention: The Arabic term /qill/ mentioned in verse ۴۷ signifies secret infiltration. Therefore, evil characteristics set in their roots secretly in human beings. The Qur'ānic terms /surur/ amd /sarīr/ are derived from the word /surūr/ which

means 'throne'. One concludes that accession to the throne is pleasant and causes .one's rejoicing

(۴۹) نَبِّئْ عِبَادِى أَنِّى أَنَا الْغَفُورُ الرَّحِيمُ

(۵۰) وَاَنَّ عَذَابِى هُوَ الْعَذَابُ الاَلِيمُ

۴۹. “ (O Prophet!) Inform My servants (that) verily I am the Forgiving, the Merciful,”

۵۰. “ And that My chastisement is the painful chastisement.”

Commentary: verses ۴۹-۵۰

Now, it may be possible that some sinners and deviant individuals sink in their own depression, saying: “ We wish we could also reap parts of such blessings.” It is at this moment that Allah, the Compassionate, the Merciful, opens up the gateways of Paradise to them, but with some conditions.”

Addressing affectionately and with utmost caressing His Prophet, He says:

“ (O Prophet!) Inform My servants (that) verily I am the Forgiving, the Merciful,”

Note:

In these holy verses, the blissful Qur’ān divides all people into ۴ categories:

۱. The devotees (prophets and the saints) over whom ’Iblīs has no domination.

۲. The pious ones who will be dwelling in Paradise.

۳. The repenting sinners whom the Prophet (p.b.u.h.) talks about their amnesty in this verse.

۴. The disobedient sinners who have been warned as against their severe and painful chastisement.

The verse says:

“ And that My chastisement is the painful chastisement.”

(۵۱) وَنَبِّئْهُمْ عَن ضَيْفِ إِبْرَاهِيمَ

(۵۲) إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلاَماً قَالَ إِنَّا مِنكُمْ وَجِلُونَ

۵۱. " And inform them of the guests of Abraham."

۵۲. " When they entered upon him and said: 'Peace', he said: 'Verily we are scared of you!' "

Commentary: verses ۵۱-۵۲

From this verse on, the Qur'ān discusses some instructive parts of the history of great prophets and the disobedient nations as clear examples of the devotee servants and the followers of Satan. It begins with the story of 'Ibrāhīm's guests, saying:

" And inform them of the guests of Abraham."

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These uninvited guests were the same angels who anonymously called on 'Ibrāhīm first, and said /salām/ (peace) to him. The verse says:

" When they entered upon him and said: 'Peace', he said: 'Verily we are scared of you!'
"

'Ibrāhīm got ready to receive them, as is the case with a great and kind host, and prepared immediately a proper food for them. But when he spread the dinner table, the unknown guests did not stretch their hands to take food. Abraham terrified by this act and, without concealing his terror, he explicitly told them that he was afraid of them: "Verily we are scared of you."

This kind of fear was because of a tradition prevalent at that time and at later times, even at the present among some nations that whenever someone eats out of someone else's bread and salt, he would feel safe from his side for he feels he owes him something. It was for this reason that when the angels did not eat the food, 'Ibrāhīm reasoned it as the sign of having ill-intentions, rancour, and enmity with regard to him.

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(۵۳) قَالُوا لاَ تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلاَمٍ عَلِيمٍ

(۵۴) قَالَ أَبَشَّرْتُمُونِی عَلَى أَن مَسَّنِیَ الْكِبَرُ فَبِمَ تُبَشِّرُونَ

۵۳. " They said: 'Be not afraid! Verily we give you the good news of a son endowed with knowledge."

۵۴. " He said: 'Do you give me such good news (of a son) while old age has touched me? Of what do you give me good news?

Commentary: verses ۵۳–۵۴

One of the examples of the Divine blessings and Divine outrage is the story of prophet 'Ibrāhīm (a.s.) in which we have the angels, on one hand, giving good news of a son to him, while on the other hand, we have their news concerning the annihilation of the people of Lot as well, when by the latter Abraham was worried.

However, before long the angels stopped 'Ibrāhīm from worrying, commending him not to be frightened, for they were giving him good news of fathering a wise son. The verse says:

" They said: 'Be not afraid! Verily we give you the good news of a son endowed with knowledge."

However, Abraham knew that, from the point of the natural laws, the birth of such a child by him was a remote matter. Yet, there is nothing impossible for the Power of Allah. So, regarding the normal circumstances and natural laws, he said:

" He said: 'Do you give me such good news (of a son) while old age has touched me?..."

Then Abraham continued his statement by saying:

"... Of what do you give me good news?"

Is this news from Allah's side or is it you who are giving me the news by yourselves?

.State clearly so as I can be sure

p: ۳۰۹

(۵۵) قَالُوا بَشَّرْنَاکَ بِالْحَقِّ فَلَا تَکُن مِّنَ الْقَانِطِینَ

(۵۶) قَالَ وَمَن یَقْنَطُ مِن رَّحْمَهِ رَبِّهِ إِلَّا الضَّآلُّونَ

.۵۵ " They (the guests) said: 'We give you good news of the Truth. Therefore, be you not of the despairing ones.' "

.۵۶ " He said: 'And who despairs of the mercy of his Lord save those who are astray?' "

Commentary: verses ۵۵-۵۶

Let us take didactic lessons, sweet and bitter ones, from history. The best histories are the ones which concern the life of the prophets (a.s.) and the best historians are the prophets themselves.

Sometimes the angels appear in the form of human beings by the Divine Will and get in touch with man, among which one may refer to this very story of Haḍrat Abraham (a.s.) in which the angels felt that Abraham became scared. Therefore, the angels did not give any further chances to Abraham to wonder or hesitate more. They told him explicitly and decisively that they were carrying the news of the Truth to provide him with. The kind of good news coming from Allah, and by His order, is the Truth, and nothing but the truth, that is why it is identical with the Truth and is certain as well. The verse says:

" They (the guests) said: 'We give you good news of the Truth. ..."

Following that and to stress further presuming 'Ibrāhīm having not been overtaken by any fear and depression, they declared: Now that such is the case, do not be among the desperate. The verse continues saying:

".'Therefore, be you not of the despairing ones ..."

Nonetheless, Abraham quickly alienated this thinking from their minds that he might be overtaken by hopelessness from the Divine grace. On the contrary, his sole astonishment concentrated on the issues of natural laws. Therefore, he explicitly stated in an interrogative sentence, implying who on earth despairs from Allah's grace except those who are misled? The verse says:

" He said: 'And who despairs of the mercy of his Lord save those who are astray?' "

These are those seduced people who have not rightly come to know Allah and have not realized the dimensions of His indefinite powers. That Lord Who creates such an amazing and smashing being called 'man' out of some tiny particles of dust, and brings into existence such a prestigious child out of insignificant semen. He Who turns and transforms burning fires into a rose-garden. Who can then doubt the ability of such a Lord or despair from His grace?

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(۵۷) قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ

(۵۸) قَالُوا إِنَّآ أُرْسِلْنَآ إِلَى قَوْمٍ مُّجْرِمِينَ

۵۷. "He said: 'What is your business, then, O' you (Divine) messengers?'"

۵۸. "They said: 'Verily we have been sent unto a guilty people (to annihilate them)',"

Commentary: verses ۵۷–۵۸

Before starting their mission, the angels used to brief the Divine leaders about their own missions.

Therefore, after hearing about this good news, Abraham (a.s.) started thinking as to the fact that the angels, under those circumstances, had not merely come there to give him simply the news of having a son.

Definitely, they had come to achieve a more important mission, and the conveying of the good news could be regarded only as a part of that mission. It was for this reason that he went on asking them:

"He said: 'What is your business, then, O' you (Divine) messengers?'"

The angels responded that they had been sent to a sinful nation to annihilate them. The Qur'ān announces their answer, as the verse says:

"They said: 'Verily we have been sent unto a guilty people (to annihilate them)',"

Thus they made him understand that they had come to destroy the sinful people of Lot, for the angels were not sent down to that nation but for their destruction.

(۵۹) إِلاَّ ءَالَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ

(۶۰) إِلاَّ امْرَأَتَهُ قَدَّرْنَآ إِنَّهَا لَمِنَ الْغَابِرِينَ

۵۹. "Save the family of Lot, We shall surely rescue them all."

۶۰. "Except his wife, of whom we decreed that she should be among those who remain behind (in the chastisement)."

Commentary: verses ۵۹-۶۰

Haḍrat-i-'Ibrāhīm (a.s.) and Haḍrat-i-Lot (a.s.) did not recognize the angels in their first encounter. Therefore, Abraham said: "Verily we are scared of you!",(۱) and Lot said: "Verily you are an unknown people."(۲)

Certainly, these angels became as Lot's guests while appearing in the form of some handsome youths with smart and beautiful faces, and that prophet got worried about such guests because of the corruption which was prevalent in that society.

And it was for this reason that the angels, knowing about the curiosity of Abraham, especially in such matters and issues, would not be content with such a brief answer, instantly added that such an offensive nation is no other than the Lot's people. They also remarked that they were sent on the mission to wipe out that evil-begotten and shameless villains, pounding them thoroughly and to exterminate them altogether, except Lot's family members whom they should rescue all. The verse says:

۱- The current Sura, verse ۵۲

۲- Ibid, verse ۶۲

".Save the family of Lot, We shall surely rescue them all "

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However, as the Arabic phrase /'ālalūt/ (the family of Lot) with an emphasis on /'ajma'īn/ (them all), included all of his family members encompassing even his misguided wife, who cooperated with the pagans, and perhaps with the awareness of 'Ibrāhīm of the matter, the angels immediately made her an exception to the rule, and :said

Except his wife, of whom we decreed that she should be among those who remain " ".(behind (in the chastisement

:Explanations

The Arabic term /qābirīn/ is the plural of /qābir/ which means; 'the remaining ones' and .the remaining soil is called dust

One may conclude from the concept of the noble verse that she (Lot's wife) was among those who had got to stay in the town and was to be killed like other .inhabitants of the town

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p: ٣١۴

Section ۵:Lot and Shu‘ayb’s people

Point

The people of Lot warned – They reject the warning – They are punished – Shu‘ayb’s people also transgressed and were punished.

(۶۱) فَلَمَّا جَآءَ ءَالَ لُوطٍ الْمُرْسَلُونَ

(۶۲) قَالَ إِنَّكُمْ قَومٌ مُّنكَرُونَ

۶۱. “So when the (Divine) messengers came unto the family of Lot.”

۶۲. “He said: ‘Verily you are an unknown people.’”

Commentary: verses ۶۱-۶۲

As the angels called upon the household of Lot, the situation was such that Lot was busy with his agriculture in the land outside the town. He wanted to give them a reception. At the same time, he was terrified of his people, therefore, he brought them secretly and by night to the house.

The wife of Lot, on their arrival, went up on the top of the roof and, by burning fire, informed the people about what was going on. Those people, who were thus informed, assembled in that house and determined to commit that heinous and hideous act with them in which case Haḍrat-i-Lot (a.s.) was disturbed.

Haḍrat-i-Lot told the angels that they were an unknown group of individuals to him as they had not been met before. The Qur’ān says:

".So when the (Divine) messengers came unto the family of Lot "

".'He said: 'Verily you are an unknown people "

The angels introduced themselves saying that they were angels coming from Allah's .side to exterminate the nation and to save the household of Lot

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p: ٣١۶

(۶۳) قَالُوا بَلْ جِئْنَاکَ بِمَا کَانُوا فِیهِ یَمْتَرُونَ

(۶۴) وأَتَیْنَاکَ بِالْحَقّ ِ وَإِنَّا لَصَادِقُونَ

۶۳. "They said: 'Nay, but we have come to you with that in which they have been doubting'."

۶۴. "And we have come to you with the truth, and we are certainly truthful."

Commentary: verses ۶۳-۶۴

The Qur'ān has repeatedly raised this issue that the pagans used to request the prophets to accelerate the Divine outrage and punishment and used to say: '… then bring us what you promise us to, if you are of the truthful ones". (۱) Meaning that if you are honest, show us the outrage and they used to ridicule and mock all the warnings. As for the Divine outrage, they were skeptic as to its occurrence whether in this world or in the next. Allah explains in these verses that the outrage, which is the object of skepticism of the pagans, will definitely come. The verse says:

"They said: 'Nay, but we have come to you with that in which they have been doubting'."

Anyway, the angels did not leave Lot in expectation for a long time and they explicitly stated that they had brought him something which his people were in doubt about. That is, they were commissioned to inflict a painful and severe chastisement against them which Lot had repeatedly warned them about and they had never taken it seriously.

۱- Sura Al-'A'rāf, No. ۷, verse ۷۰

To emphasize, they implied that they had brought Lot an unequivocal and an obvious reality for him. That is, a certain and decisive chastisement for those unbelieving and :deviant group. The verse says

"... ,And we have come to you with the truth "

:To stress further, they added

".and we are certainly truthful ..."

That is, this group has destroyed all the bridges behind them and there is no room left for any type of mediation or discussion about them. They said such so as Lot would stop thinking about any mediation efforts and become aware of the fact that they .were not in the least worthy of such steps to be taken for them

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(۶۵) فَاسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ الَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلاَ يَلْتَفِتْ مِنكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ

(۶۶) وَقَضَيْنَآ إِلَيْهِ ذَلِكَ الاَمْرَ أَنَّ دَابِرَ هَؤُلآءِ مَقْطُوعٌ مُّصْبِحِينَ

So set forth, you with your family, in a part of the night and do you go behind them " .۶۵
".and let not any one of you turn back, and go whither you are ordered

And We made known this decree to him that the roots of those (sinners) should " .۶۶
".be cut off by the morning

Commentary: verses ۶۵–۶۶

Do not take the Divine warnings and threats as a joke, for the Divine punishments are .always based on justice, the truth and what the culprits deserve

And at the time of war or of exodus, the leader must move keeping abreast with the weakest of the people so as no believer would be left behind and no foes or pagans could join, and rest assured of Allah's grace in important circumstances, which will be herded down moment by moment and will be of assistance to him once he is in dire :need. The verse says

"... ,So set forth, you with your family "

It will be shown to him as to when the exodus must take place, and with whom, by :what means, and finally, towards what destination. The verse continues saying

in a part of the night and do you go behind them and let not any one of you turn ..." ".back, and go whither you are ordered

And as the small group of believers (the household of Lot except his wife) was to be rescued from such a campaign

safely, Lot was provided with the necessary instructions. He should take his family out of the town late at night when the sinners were in deep asleep or they were drunk or engaged in gratifying their sexual desires. However, he should move behind them so that he might be sure that no one was left behind. In the meantime, none of them was .allowed to look or turn back

:Then, the tone of the statement changes, where Allah says

And We made known this decree to him that the roots of those (sinners) should be “ ”.cut off by the morning

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(۶۷) وَجَآءَ أَهْلُ الْمَدِينَهِ يَسْتَبْشِرُونَ

(۶۸) قَالَ إِنَّ هؤُلآءِ ضَيْفِى فَلاَ تَفْضَحُونِ

(۶۹) وَاتَّقُوا اللَّهَ وَلاَ تُخْزُونِ

".And the inhabitants of the town came rejoicing " .۶۷

".'He said: 'Verily these are my guests, therefore do not disgrace me " .۶۸

".And be in awe of Allah and do not put me to shame " .۶۹

Commentary: verses ۶۷-۶۹

Some authentic quotations indicate that the wife of Lot informed the sinners that there are guests arrived for Lot with beautiful faces and, following their evil intention, they headed for the Lot's house while giving one another the good news. However, Allah exterminated them all before proceeding to undertake any action. (Tafsīr-i-(Marāghī

Anyway, they were busy thinking about their misleading and shameful acts, and they intended to commit as to the fact that they had then an easy prey at their disposal; :beautiful and good-looking youths and at the Lot's house. The verse says

".And the inhabitants of the town came rejoicing "

Lot (a.s.), who heard their fuss, got terrified in a state of astonishing terror and feared .for his guests

:Therefore, he stood up against them, as the verse says

".'He said: 'Verily these are my guests, therefore do not disgrace me "

Then he adds, implying: Fear Allah and do not make me shameful in front of my .guests

".And be in awe of Allah and do not put me to shame "

(۷۰) قَالُوا أَوَلَمْ نَنْهَکَ عَنِ الْعَالَمِينَ

(۷۱) قَالَ هَؤُلآءِ بَنَاتِی إِن كُنتُمْ فَاعِلِينَ

".۷۰ "They said: 'Did we not dissuade you from (entertaining) people?

".۷۱ "He (Lot) said: 'These are my daughters, (you may wed them) if you desire to do so.

Commentary: verses ۷۰–۷۱

The prophets' school of thought does not recommend the forbidding of pleasures and repressing of instincts. On the contrary, it offers guidance and mostly provides ways for their control. Therefore, Haḍrat-i-Lot (a.s.) offered them guidance and persuaded them to act decently.

Nonetheless, they were so rude and vulgar that they did not have any feelings of shame. On the contrary, they felt that Lot had also to be indebted to them as if he had committed a crime they went on raising objections. The verse says:

"They said: 'Did we not dissuade you from (entertaining) people?"

Anyway, Lot, who noticed such rudeness and vulgarity, tried a different method so as to perhaps be able to awaken them from their state of negligence, drunkenness, deviation and scandal. Turning to them, he advised them:

Why do you take a deviant path? If your objective in mind is gratification of your sexual instincts why is it that you do not take the legitimate path and the correct marriage path? These are my daughters; (I am ready to give my consent for them marrying you). In case you decide to perform a correct and decent act, this is the right path. The verse says:

".He (Lot) said: 'These are my daughters, (you may wed them) if you desire to do so "

Lot's aim was to complete the argument to them, saying that he was ready to preserve the prestige of his guests and to save them from the abyss of corruption by .offering his daughters in marriage to them

Question: Was Lot (a.s.) able to offer his daughters in marriage to the pagans, when ?he offered such a proposal

Answer: It may be that the aim of proposing the marriage issue was to make believers out of them; or that, among them, marriage with unbelievers was not legally .prohibited at that time

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(۷۲) لَعَمْرُکَ إِنَّهُمْ لَفِی سَکْرَتِهِمْ یَعْمَهُونَ

(۷۳) فَأَخَذَتْهُمُ الصَّیْحَهُ مُشْرِقِینَ

".By your life (O' Prophet), verily they were wandering on in their intoxication " .۷۲

".So the (violent) blast overtook them at the sunrise " .۷۳

Commentary: verses ۷۲-۷۳

The Arabic words /'umr/ and /'amr/ both have got an identical meaning, but, at the (time of swearing, the term /'amr/ is employed. (Al-Mīzān. The commentary

The Qur'ānic term /ya'mahūn/ is derived from /'amaha/ which signifies 'astonishment'; and the Arabic word /mušriqīn/ means 'entering into the illumination '.and the light which appears at dawn or sunrise

Nevertheless, woe unto those who are intoxicated by their passions, deviations, arrogance, and obstinacy. If there were the slightest of human ethical values or human emotions embedded in them, it would be adequate to make them feel ashamed for having such a logic to return from the Lot's house at least and feel shameful. But, they were not only unaffected by that, but they became also more .rude and tried to violate and rape Lot's guests as well

:It is why Allah, addressing the Prophet of Islam (p.b.u.h.), says

".By your life (O' Prophet), verily they were wandering on in their intoxication "

Finally, we find the Divine words and speech, concerning this nation, reaches its climax. Allah states in two concise, compact and short following verses the evil destiny of those

people in a decisive and pounding form here which is also instructive as well. The :Qur’ān says

”.So the (violent) blast overtook them at the sunrise “

Such a blast might have been caused by a huge thunderbolt or by a terrible .earthquake

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p: ۳۲۵

(۷۴) فَجَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِن سِجِّيلٍ

".Thus We turned that city upside down and rained upon them stones of hard clay " .۷۴

Commentary: verse ۷۴

Raining stones was probably for the extermination of those who had survived at the moment of the turning upside down of the town and were still alive, or for the total .annihilation of the town

Certainly, Allah's Will knows no limits for as He descends His blessings from the sky in .the form of rain, He is also able to rain stones, and chastisement as well

However, Allah did not stop at that, but He turned their cities entirely upside down, overthrowing all its upper part downwards and the lower part upwards. The verse :says

"... Thus We turned that city upside down "

:Such a chastisement was not enough for them either. The verse continues saying

".and rained upon them stones of hard clay ..."

The descending of the three-fold kind of punishments (terrible blast, turning everything upside down, and raining stones) each was sufficient by itself to wipe out .every nation

However, for the intensity of the sin and in their submission to sinfulness and ill fame, .and that others may take an example, Allah multiplied their punishment

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(۷۵) إِنَّ فِی ذَلِکَ لآیَاتٍ لِلْمُتَوَسِّمِینَ

".Verily, in this there are signs for those who by tokens do understand " .۷۵

Commentary: verse ۷۵

The blissful Qur'ān, here, draws ethical and educational conclusions. It implies that there are various signs for the wise in this didactic biography, for those who wisely draw their own conclusions from every single symbol, collect facts from every allusion :made, and learn from every note what is to be learnt. The Qur'ān says

".Verily, in this there are signs for those who by tokens do understand "

The Qur'ānic term /mutawassimīn/, mentioned in the verse, is derived from /wasama/ which means 'to affect' and it is applied to a person who is smart and sharp in drawing conclusions once he has the tiniest clues at his disposal he comprehends the facts. That is, he is clever and wise. Some Islamic quotations indicate that the objective of applying the term /mutawassimīn/ is the Prophet (p.b.u.h.) and his Ahl-ul-Bayt (a.s.). ((Tafsīr-i-Nūr-uth-Thaqalayn

Somebody told Imam Sādiq (a.s.) that he had got a question. The Imam answered: "?"Do you want me to tell you what your question is before you ask your question

"?That person asked with astonishment: "How do you know what is in my mind

The Imam answered: "/bil-tawassum/ (by affection)." Then he recited this verse. .((Tafsīr-Nūr-uth-Thaqalayn

We are informed from the Immaculate Imams (a.s.) who have said: "We are the /mutavassimīn/." It is clear that the

,'purpose here 'is the most complete denotation expansion

otherwise, there are a lot of intelligent people among the believers. Therefore, there are reliable information from the blissful Prophet (p.b.u.h.) who stated: "Be in virtue with the intelligence of the faithful, since he looks by the light of Allah." He also reaffirmed: "Verily Allah has some servants who recognize people by /tawassum/." ((Tafsīr-i-Nūr-uth-Thaqalayn, vol. ٣, p. ٢٣

This is the same light of faith which leaves its effect as a sign on a believer's heart; so it is said: "Knowledge is a light (that) Allah casts it inside the heart of whomever He (wills." (Tafsīr-i-Nūr-uth-Thaqalayn, vol. ٣, p. ٢٣

And the Arabic term /wasm/ means the same sign, symbol, and emblem which is being forged on the Arabian horses. Man's soul also has got a special mark of 'belief' or 'disbelief', or of 'obedience' and of 'disobedience' toward Allah, each of which appears from his front view. Thus, /mutawassimīn/, those who by tokens do understand can .observe or feel it and, therefore, know everyone

And again, the Prophet of Islam (p.b.u.h.) has said: " There are certain Allah's servants (who know people by tokens." (Tafsīr-uṣ-Ṣāfī, the details of the verse

Imam Sādiq (a.s.) remarked: "We are those who think and take instructive lessons. The path towards happiness has been designated and embedded in us. This path is (the way towards Paradise." (Tafsīr-ul-Burhān and Majma'-ul-Bayān

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(۷۶) وإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ

(۷۷) إِنَّ فِی ذَلِکَ لَآيَةً لِّلْمُؤْمِنِينَ

".And verily it is on a way (yet) remaining " .۷۶

".Verily, in this there is a sign for the believers " .۷۷

Commentary: verses ۷۶-۷۷

The preservation of the monuments and relics of the past provide instructive lessons .for the future generations

Therefore, He implies in this noble verse: Do not presume that all their relics have been vanished. It is not so. Their relics and monuments have remained constant and fixed on the roads for caravans and those who pass over there. As the city of Lot is located on the people's path and when they pass by them for meeting their daily needs, they draw lessons from them. For, the relics, which become focus of attention :of the people there, are always constant, fixed and sustaining. The verse says

".And verily it is on a way (yet) remaining "

This city is called 'Sudūm'. Qattādah says: The villages of the people of Lot are .(situated between Medina and Shām (Damascus

As the author of Tafsīr-i-Atyab-ul-Bayān says: Perhaps, the meaning of the above verse is that the Divine outrage is not confined to the people of Lot only; rather, it is the method and the tradition which is constant and holds true for all the criminals of the history. It is also a warning for all those who commit such heinous and hideous .acts that the people of Lot used to do

Some Islamic traditions denote that he who commits the act committed by the people of Lot, will be suffering from the

utmost punishment at the time when his soul is being taken out of his body. Further, some quotations indicate that this act has been rendered into the disbelief in Allah and .'the punishment of which is 'execution

As a further emphasis, and in order to call the faithful to meditate more over this instructive story, the Qur'ān implies that there is a sign in this story for those who are believers, as the true believers are always full of insight and are quite intelligent. The :verse says

".Verily, in this there is a sign for the believers "

How may one be a believer and yet reads this shaking biography and still does not ?draw instructive lessons from it

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(۷۸) وَإِن كَانَ أَصْحَابُ الاَيْكَهِ لَظَالِمِينَ

(۷۹) فَانتَقَمْنَا مِنْهُمْ وإِنَّهُمَا لَبِإمَامٍ مُّبِينٍ

".And verily, the inhabitants of 'Aykah were certainly unjust " .۷۸

So We inflicted retribution on them and they are both, indeed, on a roadway " .۷۹
".(manifest (in front of your eyes

Commentary: verses ۷۸-۷۹

The Arabic word /'aykah/ means a small thick forest in which trees and their branches are often intertwined with one another. The objective of 'the inhabitants of 'Aykah' is the people of Haḍrat Shu'ayb, who used to live in a region with moderate weather and .(full of trees, somewhere between Hijāz and Shām (Syria

A quotation from the blissful Prophet (p.b.u.h.) indicates that 'the people of Madyan' and 'the people of 'Aykah' were two nations whose prophet was Shu'ayb and both of :them disbelieved. The verse says

".And verily, the inhabitants of 'Aykah were certainly unjust "

.However, each of these two nations received a different kind of Divine punishment

The former was entangled in the punishment of 'the Day of Shadow' and the latter (received 'the punishment of Blast'.(۱

Incidentally, as Allah owes nothing to anyone, whatever we receive from Him must be considered as a gift. But, in case

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Tafsīr-ul-Furqān, taken from Durr-ul-Manthūr, vol. ۴, p. ۱۰۳ -۱

of the Divine punishment, as His chastisement is the consequence of our own faults and sins and what we deserve, the word retribution is usually employed. The verse :says

So We inflicted retribution on them and they are both, indeed, on a roadway " ".(manifest (in front of your eyes

The oppressors must know that their vice and tyranny will be depicted for others throughout history. Hence, we must design and plan roads in such a way as to try to .expose historical sites within the reach of the eye-sight of the passengers

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Point

A brief account of the punishment the people of Hijr had – The Holy Prophet (Muhammad) told not to grieve for the transgressors – Prayer to continue until death which is sure to come to every one.

(۸۰) وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ

(۸۱) وءَاتَيْنَاهُمْ ءَايَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ

۸۰. "And indeed the inhabitants of Hijr (also) rejected the messengers."

۸۱. "And We presented Our signs to them, but they turned away from them."

Commentary: verses ۸۰–۸۱

The Arabic word 'Al-Hijr' is the name of a town in which the nation of Thamūd used to live. It also generally refers to a dwelling place as well. The term /hijr/ also refers to the lap of the mother and Arabic phrase Hijr-i-'Ismā'īl and /ḥujrah/ are the derivatives of the same word. (Tafsīr Majma'-ul Bayān) Thus, the name of this Sura has been taken from this verse. The verse says:

"And indeed the inhabitants of Hijr (also) rejected the messengers."

One can conclude from the Qur'ānic term /mursalīn/ (messengers) that 'the inhabitants of Hijr' had also some prophets other than Haḍrat-i-Ṣālih. Some commentators say as the rejection of one prophet is, in fact, the rejection of all

.prophets, hence the term /mursalīn/ has been mentioned here in this verse

:Anyway, the Qur'ān continues regarding 'the inhabitants of Hijr' by saying

".And We presented Our signs to them, but they turned away from them "

The application of the sense 'turning away' in this verse indicates that they were not .even ready to listen to the verses of Allah or to look at them

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(۸۲) وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتاً ءَامِنِينَ

(۸۳) فَأَخَذَتْهُمُ الصَّيْحَهُ مُصْبِحِينَ

(۸۴) فَمَآ أَغْنَى عَنْهُم مَّا كَانُوا يَكْسِبُونَ

۸۲. " And they used to hew secure houses in the mountains."

۸۳. " So the (violent) blast overtook them in the morning."

۸۴. " And what they used to earn did not avail them."

Commentary: verses ۸۲-۸۴

Those people were quite heedless of theological issues and of religious matters, and paid no attention to such things. On the contrary, regarding their worldly life and livelihood, they were so earnest that they maximized the security of their houses by building and setting them up through cutting stones and rocks within the mountains. The verse says:

" And they used to hew secure houses in the mountains."

It is astonishing that man maximized the security and whatever belongs to his fleeting worldly life so much, while he is extremely so negligent for his eternal and immortal life in the Hereafter that he sometimes is not even ready to listen to Allah's speech and is not predisposed to even to glance at His signs of communication.

After all, what can one expect from such a people? Expect for the 'Divine law of the survival of the fittest' and except for the abstinence from providing the right of continuing with one's life for those nations who are entirely corrupt and incite corruption. An exterminating catastrophe must be inflicted

:upon them and annihilate them altogether. Therefore, the Holy Qur'ān asserts

".So the (violent) blast overtook them in the morning "

This blast was a death threatening thunderbolt which came down upon their houses and annihilated them. While they were inside those secured built houses. The verse :says

".And what they used to earn did not avail them "

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(۸۵) وَمَا خَلَقْنَا السَّمَاوَاتِ وَالأَرْضَ وَمَا بَيْنَهُمَآ إِلاَّ بِالْحَقِّ

وإِنَّ السَّاعَةَ لآَتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ

(۸۶) إِنَّ رَبَّکَ هُوَ الْخَلاَّقُ الْعَلِيمُ

And We did not create the heavens and the earth and what is between them two " .۸۵ but with truth; and verily the Hour (of resurrection) is surely coming; then pardon you, ".with a gracious pardoning

,Verily your Lord, He is the Creator " .۸۶

".the All-Knowing

Commentary: verses ۸۵-۸۶

The Arabic term /ṣafḥ/ is derived from /ṣafḥah/ which means 'face'. The Arabic phrase /faṣfaḥ-iṣ-ṣafḥ/ signifies 'turning one's face away from someone but not out of one's outrage but to do that for forgiving and overlooking in case of one's compassion and out of one's affections'. Imam Riḍā (a.s.) has commented upon the Qur'ānic phrase .'/ṣafḥ-in-jamīl/ as 'forgiving without inquisition, or with no taking to task

As man's everlasting troubles and entanglements have their roots in his lack of ideology and correct system of beliefs and, briefly speaking, in his disbelief in the origin of existence and in the Resurrection Day, the Qur'ān returns to the issues of 'monotheism' and of 'resurrection' after describing the situation of nations such as the people of Lot and the people of Shu'ayb and that of Sālih, those who were entangled in all of those afflictions. It has referred to the issues of monotheism and :resurrection both in a single verse, saying

And We did not create the heavens and the earth and what is between them two but “ ”... ;with truth

This, He has said about monotheism; then He proclaims in connection with :resurrection that everybody will be given his reward therein. The verse says

”...;and verily the Hour (of resurrection) is surely coming ...“

In pursuit of this goal, He commands His prophet to be lenient towards them when facing their obstinacies, ignorance, fanaticism, meddling and their intensive oppositions, and to overlook their sins and forgive them with a beautiful forgiveness which is not even coupled with any blame. As you will not be in any need or require any violence in spite of the fact that you have got clear evidence for your call and messengership to which you are given mission to accomplish. Moreover, violence against the ignorant people will usually lead to further violence and their further fanatic behavior. Therefore, leniency and forgiveness is the best. The verse continues :saying

”.then pardon you, with a gracious pardoning ...“

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In the end, in the following verse the Qur’ān proclaims that He Who commands as to the forgiving, is the Lord Who is Educator, creative, and knowing. He is aware that amnesty and forgiveness have a very great impact on the soul of the individuals and of the society, and have a tremendous impact on the attraction as well as on the development of the people. Therefore, putting into practice the commandment of :/ṣafḥ/ (remittal) should not appear as a burden to you. It says

”.Verily your Lord, He is the Creator, the All-Knowing “

(۸۷) وَلَقَدْ ءَاتَيْنَاکَ سَبْعاً مِنَ الْمَثَانِی وَالْقُرْءَانَ الْعَظِیمَ

And indeed We have given you seven of the oft-repeated (verses) (Sura Al-Hamd) “ .۸۷ ”.and the Grand Qur’ān

Commentary: verse ۸۷

The Islamic quotations narrated by both Shi‘ite and Sunni scholars indicate that the objective of the Qur’ānic phrase /sab‘an minal- maθānī/ (seven of the oft-repeated (verses)) is Sura Al-Hamd. For this Sura is to be recited twice in every prayer, and it has been twice revealed. There has been mentioned in a quotation that Allah (s.w.t.) says He has separated Sura Al-Hamd into two parts between Himself and His servants. One part is in connection with Him, while the other part concerns His servants. From the holy phrase /bismillah/ as far as /malik i yaumiddīn/ is in connection with Allah, and from /’iyyāka na‘bud/, which is the expression of obedience in .worshipping, seeking assistance, and invocation, relates to the servants

Also, some have claimed that the objective in mind in /maθānī/ is the Qur’ān itself. In this case, the above mentioned Qur’ānic phrase means ‘seven verses from the .Qur’ān’ which is necessarily the same Sura Al-Hamd

The reason for this idea is the verse which says: “Allah has revealed the most beautiful Message in the form of a Book, consistent with itself (yet) repeating ...”(۱) .The Book the verses of which are similar, harmonious and repetitive

The blissful Prophet (p.b.u.h.) proclaimed: “Whoever, upon whom Allah bestows the Qur’ān, imagines such that another

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Sura Az-Zumar, No. ۳۹, verse ۲۳ -۱

one has been bestowed something better than that, he has downgraded the (magnificent (Qur’ān) and has magnified a tiny (thing)."(١)

Anyway, Allah seeks to condole the Prophet (p.b.u.h.) not to be terrified by the enemy’s violence, their density of population and the immense capabilities which are at their disposal, for Allah has made some blessings available to him with which :nothing will match equally. The verse says

And indeed We have given you seven of the oft-repeated (verses) (Sura Al-Hamd) " ".and the Grand Qur’ān

Allah explains to His Prophet (p.b.u.h.) this reality that he possesses a great capital, a capital such as the Qur’ān which is as great as the entire world of existence, in particular, the Sura Al-Hamd which embodies such magnificent content that it joins man with Allah instantly and makes his soul bow and submit before Him, as well as .invoking Him for help

In Tafsir-i-Borhān, under this noble verse there is cited a quotation from Imam Muhammad-i-Bāqir (a.s.) who said: We are the objective of /maθānī/ which Allah has bestowed on our prophet, and we are Allah’s countenance on the earth known among the people and the Shi’ah followers. He who has known us, he is certain to believe in the origin of existence, resurrection and paradise, and he who is ignorant as regards .us, he will surely face the Hell and Divine chastisement

:Explanations

١. Legislation is solely the prerogative of the Creator, and the laws of religious edicts .’must be based on ‘creation

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١- Tafsīr-i-Kanz-ud-Daqhāyegh

۲. The principle of repetition in educational issues is a fundamental matter. The word ‘Oft-repeated’ refers to the repetition of the revelation of the verses, the repetition of words, the repetition of stories, the repetition of Divine attributes, the repetition of verses of chastisement and of resurrection, the repetition of the fate of nations, the repetition of Divine blessings, the repetition of commandments, and the repetition of reciting the Qur’ān.

۳. Sura Al-Hamd is equivalent with the Qur’ān, though the number of its verses amounts to seven.

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(۸۸) لاَ تَمُدَّنَّ عَيْنَيْکَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجاً مِّنْهُمْ وَلاَ تَحْزَنْ عَلَيْهِمْ وَاخْفِضْ جَنَاحَکَ لِلْمُؤْمِنِينَ

O' prophet!) Do not strain your eyes after what we have given certain classes of) " .۸۸ them to enjoy, and do not grieve for them, and lower your wing (of affection) unto the ".believers

Commentary: verse ۸۸

Warnings always do not follow the course of action. Rather, they sometimes precede and form as warning and preventive measures. The blissful Prophet (p.b.u.h.) was never interested in the world of the unbelievers. Hence, Allah's dissuasion signifies warnings and serves as such, which causes dissuasion among other believers so as .not to focus their eyes on the world of the pagans

The blissful Prophet (p.b.u.h.) has stated: "He who focuses on what others hold or (possess, his troubles increase and his distress will not be treated." (Tafsīr-uṣ-Ṣafī

One of the strict recommendations of the Qur'ān to the Prophet (p.b.u.h.) and the believers consists of recommendation as to leniency, mercifulness, and patience towards the faithful believers, among which one may name the instance when they should be patience with those who always call on their Lord and be modest and .affectionate unto the believers

Incidentally, the Arabic word /'azwāj/ includes both men and women. Some claim that this word means /'asnāf/ (classes). That is, do not focus on the blessings which we have provided the classes of pagans with and do not consider them great while thinking about them. For, the blessings which We have

bestowed upon you and your followers, namely, your prophetic mission, the Qur'ān, Islam, the conquest etc, are so far more in quantity and worth that they exceed all :their blessings. The verse says

O' prophet!) Do not strain your eyes after what we have given certain classes of) " "... ,them to enjoy

And if the Quraysh pagans do not become believers and, as a consequence, will :receive chastisement, do not grieve for them. The verse continues saying

"... ,and do not grieve for them ..."

At the end of the verse, He issues His third command to the prophet about modesty, :humbleness, and leniency towards those who are believers, when He says

".and lower your wing (of affection) unto the believers ..."

This sense is a beautiful ambiguous metaphorical allusion to modesty, affection, and friendliness as in the case of birds when they want to show their affection towards their chickens they cover them under their wings, where they provide us with the most existing emotional scene as they try to protect them against all sorts of .accidents and enemies

Therefore, all these are intended to show that leaders and prophets must be modest .and humble with regard to the believers so that they follow him

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(٨٩) وَقُلْ إِنِّـى أَنَا النَّذِيرُ الْمُبِينُ

(٩٠) كَمَآ أَنزَلْنَا عَلَى الْمُقْتَسِمِينَ

(٩١) الَّذِينَ جَعَلُوا الْقُرْءَانَ عِضِينَ

".'And say: 'Verily I am the manifest Warner " .٨٩

".We shall send them chastisement) as We sent down on the dividers) " .٩٠

".Those who made the Qur'ān into shreds " .٩١

Commentary: verses ٨٩–٩١

Similar to the case that leniency and affection with the believers and friends are necessary, being decisive against the opponents is also required, and decisiveness, .threats and warnings are a necessity when one faces paganism

Allah commanded the Prophet (p.b.u.h.) to say if he warns them Allah has asserted the fact that He will send them that kind of chastisement which was sent to 'those who divided', the same ones who divided the Qur'ān and the Divine verses into acceptable :and none acceptable parts. The Holy Qur'ān says

".'And say: 'Verily I am the manifest Warner "

".We shall send them chastisement) as We sent down on the dividers) "

They took up the Qur'ān and accepted from it whatever was to their advantage and discarded whatever was to their disadvantage. But the true believers do not impose any kind of analysis, divisions or discrimination as regards the Divine commandments. :The verse says

".Those who made the Qur'ān into shreds "

There are three meanings mentioned in the commentaries for the Qur'ānic term ://muqtasimīn

There were some chiefs of the unbelievers who during the days of Hajj pilgrimage .۱ used to divide forces at the crossroads and entrance gates of Mecca in order to tell the travelers that a person called Muhammad (p.b.u.h.) has got certain claims and they should not listen to him. They introduced him as a soothsayer, a sorcerer, and a .lunatic

The second meaning points to those who divided the Holy Qur'ān among . ۲ .themselves so as to produce each a simulation form of the Qur'ān

The third meaning refers to those persons who took certain parts of the Qur'ān for .۳ .practice while leaving the other parts as unpractical

The Arabic word /'iḍīn/ is either the plural of /'iḍah/ in the sense of 'quarrel and .'disputation', or it is derived from the word /'uḍw/ which means 'cutting into pieces

Incidentally, the retribution of those who divide the Holy Book in that form is the Divine punishment. A believer is the one who accepts the Qur'ān in its entirely, saying .that whatever has been revealed has come from the side of Allah

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(۹۲) فَوَرَبِّ-كَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ

(۹۳) عَمَّا كَانُوا يَعْمَلُونَ

”,(So, by your Lord, We shall surely question them all (in the Hereafter “ .۹۲

”.As to what they used to do “ .۹۳

Commentary: verses ۹۲-۹۳

Following their state of unbelief as to the Qur’ān and their dividing it, the Qur’ān implies that they shall see the punishment for this evil act of theirs and will be .questioned about it

O’ Mohammad (p.b.u.h.) by your Lord We shall question them about it and We mean by interrogating them warning and blaming of them, that is, to convey to them this message as to why they committed sin. What proofs have they got to offer for having :committed sins? They will then be target of all scandals. The Qur’ān says

”,(So, by your Lord, We shall surely question them all (in the Hereafter “

In this verse, Allah swears to Himself, presenting Himself as the Lord of Muhammad :so as to prove his splendid position to the people. Then it continues saying

”.As to what they used to do “

Incidentally, the subject in question in this verse is: We ask them what they worshipped and what answer they would have to offer the prophets! They will have !no answer

And in general, the fact that attention is focused on interrogation and auditing of accounts in resurrection day and the fact that everybody is going to be asked .questions regarding everything is itself one of the factors in the awakening process

(۹۴) فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

(۹۵) إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ

(۹۶) الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهاً ءَاخَرَ فَسَوْفَ يَعْلَمُونَ

۹۴. "Therefore, declare openly what you are bidden and turn you away from the polytheists."

۹۵. "Verily We will suffice you against the scoffers,"

۹۶. "Those who set up another god with Allah, so they will soon know (the truth)."

Commentary: verses ۹۴-۹۶

The Arabic term /ṣad'/ signifies splitting and exposing or exhibiting.

The blissful Prophet (p.b.u.h.) engaged in propagation for three years in secret, and as the Qur'ānic clause "Therefore, declare openly what you are bidden" was revealed, he openly went on his invitation and he told the people if they accepted his call, their administrative government, and the splendor of this world and the world hereafter would be all theirs. The verse says:

"Therefore, declare openly what you are bidden and turn you away from the polytheists."

However, they decided to be engaged in ridiculing and mocking that Divine Prophet and went to Abū-Tālib, the uncle of the Prophet (p.b.u.h.), to present their complaint.

They complained that Muhammad was seducing their youths. If Muhammad was after wealth, wife and high position, they were ready to provide him with them all. The Prophet (p.b.u.h.) told his uncle: "Dear uncle! My words are the Divine

messages and I shall never give up preaching." The pagans requested Abu-Tālib to surrender Muhammad to them, but he did not condescend to the request. (Tafsīr-(Kanz-ud-Daqāyiq

Anyway, Allah issues a decisive decree to the Prophet (p.b.u.h.) in this noble verse, implying: you are here by instruction not only to stop letting any weakness, fear and numbness overtake you when facing the fuss and ado of the pagans, but you are also advised to openly declare your mission and what you are up to do, revealing the facts of the religion explicitly and turn away from the polytheists and remain headless with .regard to them

Afterwards, to provide reinforcement for the heart of the Prophet (p.b.u.h.), Allah reassures him that He will back him up as against those who ridicule him. Allah implies: We shall remove the evil of those who ridicule you and We shall perish them. The :verse says

",Verily We will suffice you against the scoffers "

Allah then describes /mustahzi'īn/ (those who ridicule), as: They are the ones who designate counterparts for Allah, but they will soon face the consequence of their evil :behavior. The verse says

".(Those who set up another god with Allah, so they will soon know (the truth "

It may be that this meaning alludes to the fact that these are the ones whose thoughts and deeds are ridiculous by themselves, for they are so ignorant that they create god-like figures out of stones and wood as against Allah Who is the Creator of the world of existence, despite all of which they want to make an object of ridicule out .of you

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(۹۷) وَلَقَدْ نَعْلَمُ أَنَّکَ یَضِیقُ صَدْرُکَ بِمَا یَقُولُونَ

(۹۸) فَسَبِّ ـِحْ بِحَمْدِ رَبِّ ـِکَ وَکُن مِّ ـِنَ السَّاجِدِینَ

(۹۹) وَاعْبُدْ رَبَّکَ حَتَّی یَأْتِیَکَ الْیَقِینُ

".And (O' prophet!) We certainly know your breast is straitened by what they say " .۹۷

Therefore, (to reinforce yourself), celebrate the praise of your Lord, and be of " .۹۸
".(those who make prostration (unto Him

And worship your Lord until the Certain comes " .۹۹

".to you

Commentary: verses ۹۷-۹۹

Among the commentators it is well-known that the aim in mentioning /yaqīn/ (certainty), in these verses, is the most certain of all that takes place with regard to man, that is, death. As it is also quoted from the tongue of the pagans in verses ۴۶-۴۷ of Sura Al-Muddaththir No. ۷۴ saying that they used to reject the Day of Judgment till .death overtook them

The meaning of the Arabic word /yaqīn/ is not death, of course, but death prepares the grounds for arriving at certainty, for at the time when death is forth coming, all .curtains are drawn and man becomes certain of the realities

Some deviants have made a pretext out of the verse and claim: if one arrives at the state of certainty, there is no more any need for worshipping, little knowing that it is the Prophet (p.b.u.h.) who is being addressed and who had arrived at certainty from the earliest day and used to declare in face of inciting greed and threats of the pagans: "If you place the

moon into my one hand and the sun into another one, I shall not be stopped from performing my duty." However, despite such a state of certainty, he used to worship .till the last moments of his life

Anyway, Allah adds as a console and as a reinforcement for elevating the spirit of the :holy Prophet (p.b.u.h.) in the noble verse

".And (O' prophet!) We certainly know your breast is straitened by what they say "

Your delicate spirit and your very sensitive heart cannot withstand all those ill-.intentioned words and blasphemous sentences, thus making you deeply depressed

However, do not be disturbed; to remove the ill-effects of their nasty and inappropriate words, worship and praise your Lord, and remain one of those who :prostrate. The verse says

Therefore, (to reinforce yourself), celebrate the praise of your Lord, and be of those " ".(who make prostration (unto Him

For, such a gratitude shown towards Allah will remove the ill-effects of their words from the minds of the lovers of Allah. Moreover, it provides you with energy, ability, .illumination and sincerity as well

Some Islamic traditions denote that whenever the Prophet (p.b.u.h.) became sad, he used to establish prayer by which he would wipe out the effects of that grief from his .mind

Therefore, The Lord gives him His last commandment in connection with this matter that he must not give up worshipping Allah throughout his life and he (p.b.u.h.) must :keep on worshipping and serving Him till his certain death occurs. The holy verse says

".And worship your Lord until the Certain comes to you "

It is cited in Majma‘-ul-Bayān that if Allah would say only: ‘worship the Lord’ and would not confine it to a certain limit in time, it was sufficient for man to worship Allah once and prove his servitude to Him. However, with this meaning, He convinces man .to worship Allah as long as he is alive

In conclusion, worshipping Him is the highest level of education; it provokes one’s thought and calls one’s way of thinking towards the endless boundaries. It wipes out and washes away all the dust of sinfulness and negligence from one’s heart and soul, while inculcating supreme human values within him. It strengthens one’s faith and .awareness, and makes one responsible in his affairs

It is for this reason that it would be impossible to imagine that man might be needless of this great educational school for even one moment. Those who think man may reach a stage where he will be no more in need of worshipping, either have regarded man’s development as a limited process, or they have not grasped the full meaning of .worshipping

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The End of Sura Al-Hijr

بِسْمِ اللّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, The Beneficent, The Merciful

(Sura An-Naḥl (The Bee

(No. ۱۶ (Revealed in Mecca

verses in ۱۶ sections ۱۲۸

:Content of Sura An-Naḥl

The sixteenth Sura of the Glorious Qur’ān which contains ۱۲۸ verses is called ‘Naḥl’ .‘Bees’ owing to allusions made in it to the creation of bees

Notwithstanding the Qur’ān is a Book of Divine legislation, but many of its Suras are named based on creation, such as An-Najm (star), ‘Ash-Shams’ (the sun), ‘Al-Fīl’ (the .(elephant), ‘Al-‘Ankabūt’ (spider), and ‘An-Naḥl’ (the bee

These names are clues as to the fact that all the creatures whether in the sky or on the earth, whether small or great, they are all equal to Him due to His Power, and the Book of legislation is based on the Book of nature, both of which have their sources in .one origin

One of the names of this Sura is ‘the Sura of the Blessings’ for there are the names of over ۵۰ blessings mentioned in it. The issues dealt with in this Sura are: the Divine blessings, reasons for monotheism and resurrection, ordinances concerning the Holy war, the threats against the pagans, the dissuasions of injustice, indecency, breaking .of one’s promises, innovations, and satanical temptations

Incidentally, most of the commentators are of the opinion that it is understood from the occasions of the revelation of the

verses of this Sura that the first forty verses of it have been revealed at the end of the Meccan era, while the remaining eighty eight were revealed during the early period of the migration to Medina. Therefore, this holy Sura is both Meccan as well as Medinite.

:The Virtues of Reading this Sura

In some quotations narrated from the Prophet (p.b.u.h.), it has been confirmed that he said: "He who recites this Sura, Allah will not hold him accountable for the blessings which He has bestowed on him in this world." All means will be made available to him to go to Paradise. (Tafsīr-i-Burhān). Certainly, that kind of reading is meant hereby that is coupled with meditation and decision which leads one to practice and taking steps on the path of gratitude.

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(Sura An–Nah�l (The Bee

Point

(No. ۱۶ (Revealed in Mecca

verses in ۱۶ sections ۱۲۸

Section ۱:The Existence of Allah Proved by Nature

Point

The End of the World is sure to come – The Existence of Allah and His Might proved by Nature – Certain Bounties of Allah referred to

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, The Beneficent, The Merciful

(۱) أَتَی أَمْرُ اللَّهِ فَلاَ تَسْتَعْجِلُوهُ سُبْحَانَهُ وَتَعَالَی عَمَّا يُشْرِكُونَ

۱. " Allah's commandment has come, hence do not seek to hasten it. Glory be to Him and Exalted is He above every thing with which they associate Him."

Commentary: verse ۱

A considerable part of the commencing verses of this Sura have been revealed in Mecca, during which time the Prophet (p.b.u.h.) was intensively entangled with the pagans and idol-worshippers who used various pretexts every day for the liberating and life-saving call of Islam. Among such pretexts one might name the Divine chastisement, which, whenever the Prophet (p.b.u.h.) warned them against, some obstinate folks

would declare. “Why would such a chastisement which you claim, if truly said, do not come to be inflicted on us?”

They might sometimes add that if supposedly there was such a case impending, they should take recourse to their idols to serve as mediators with Allah (s.w.t.) to be rescued from punishment.

The first verse of this Sura drew an obliterating line over such imaginary claims by implying that they should stop making haste in that connection for Allah’s commandment had definitely been issued already. It says:

“ Allah’s commandment has come, hence do not seek to hasten it. …”

If you think that the idols will be involved as mediators with Him, you are seriously mistaken, as Allah is far more intact and superior to being attached with associates. The verse continues saying:

“ … Glory be to Him and Exalted is He above every thing with which they associate Him.”

Explanation:

Notwithstanding the case in question in this verse is the pagans’ impatience in their receiving of the Divine punishment, but the beginning sentence of the verse is not confined to the Divine punishment. Rather, it includes all the Divine commandments such as that relating to waging of the Holy war, the commandment concerning the reappearance of the contemporary Imam (a.j.), the Return of the Immaculate Imams (a.s.), and the commandment for the stepping up and staging of the resurrection day about which one must not make haste.

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(۲) يُنَزِّلُ الْمَلآئِكَهَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَن يَشَآءُ مِنْ عِبَادِهِ أَنْ أَنذِرُوا أَنَّهُ لآ إِلَهَ إِلآّ أَنَاْ فَاتَّقُونِ

.۲ "He sends down the angels with the inspiration of His commandment upon whomever of His servants He wills as to warn (people) that there is no God but I, so be in awe of Me."

Commentary: verse ۲

The Arabic term /rūh/ refers to one of the Divine near-stationed angels the name of which is mentioned separately in the Qur'ān and has come beside the word 'the angels': "The Day (on which) the spirit (Rūh) and the angels shall stand arrayed, …" ((Sura An-Naba', No. ۷۸, verse ۳۸

However, in the verse under discussion the letter /b/ (with) is employed between the two words used instead of the conjunction /wa/ (and). Perhaps, the meaning intended in this verse is not 'that angel' when dealing with /rūh/, but it may mean the literal sense of the word which is the spiritual life. In this case the verse signifies: Allah sends down the angels along with the means of life to those servants whom He pleases; as is the case in verse ۵۰ from Sura Ash-Shourā, where the word /rūh/ denotes the Qur'ān which is the source of spiritual life.(۱)

In any case, as no punishment and retribution will be inflicted on anyone without adequate explanation and without delivering a just ultimatum, the Qur'ān implies that Allah sends down angels with the Divine spirit to those of His

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۱- "And thus did We reveal to you an inspired book by Our command."

servants whom He wants, ordering them to awaken the people to the fact that there is no other one to be worshipped except Him. Therefore, they should avoid any opposition to His commandments and feel responsible when confronting Him. The :verse says

He sends down the angels with the inspiration of His commandment upon " whomever of His servants He wills as to warn (people) that there is no God but I, so be ".in awe of Me

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(٣) خَلَقَ السَّماوَاتِ وَالاَرْضَ بِالْحَقِّ تَعَالَى عَمَّا يُشْرِكُونَ

".He created the skies and the earth with the truth; Exalted is He above everything with which they associate Him" .٣

Commentary: verse ٣

Here, the Qur'ān selects two ways for dealing with the issue of the eradication of paganism and focusing all people's attention on the One God.

First, He tackles the issue with rational reasoning regarding the magnificent order of creation and its system. Secondly, He tackles the issue through emotional ways and the explanation of the various blessings towards man and by instigating man's sense of gratitude. At first, it says:

"He created the skies and the earth with the truth; …"

The rightfulness of creation of the skies and the earth is evident both when one considers the amazing system of well-regulated creation, and the goal and the various interests which exist in it.

Are those idols whom they associate with Him able to bring about such a creation process, or can they create a small mosquito or create a particle of dust? The verse says:

"… Exalted is He above everything with which they associate Him."

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(۴) خَلَقَ الإِنسَانَ مِن نُّطْفَهٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ

".He created man out of semen, yet behold! He is an open adversary " .۴

Commentary: verse ۴

After allusions made to the issue of the creation of the skies and the earth and their endless mysteries, He enters into the discussion of man himself; the man who is .closer to Him than any other one

The Qur'ān in regard to man implies that: And eventually when he was a worthless sperm with no soul, he was made into a rational being as well as defendant, expressive of his own interior, and engaging in disputations with foes. (This meaning (!refers to the different stages of man's development process

The other meaning attributed to this verse is that man eventually turned into Allah's enemy, rejecting his own Creator. (This alludes to the retrogression and meanness of :the sinful ones.) The verse says

".He created man out of semen, yet behold! He is an open adversary "

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(۵) وَالأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ

۵. " And He created the cattle for you, therein is warmth and (other) advantages, and of them you eat."

Commentary: verse ۵

There are many advantages in animals for man. Their meat and milk serve for his food; their skin and wool serve for making shoes and clothing; their back serves for loading, their feet are utilized for cultivation, and even their feces are used for fertilization. In spite of all the above advantages, they cause the least trouble for man. The verse says:

" And He created the cattle for you, therein is warmth and (other) advantages, and of them you eat."

In Islamic quotations, next to agriculture, the best job proposed is breeding live-stock. This has been mentioned on condition that the job is coupled with the payment of one's religious dues of Zakāt and with an eye on the deprived people.

Incidentally, focusing one's attention on the divine blessings enlivens the love unto the Creator as well as the spirit of His servitude in man.

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(۶) وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ

And there is beauty in them for you when you drive them (home in the evening), " .۶ ".(and when you send them forth to pasture (in the morning

Commentary: verse ۶

The Qur'ānic term /tasraḥūn/ is derived from /saraḥa/ which signifies sending livestock to the pastureland; and the Arabic term /turiḥūn/, which is derived from /rauḥ/, means .the time when the cattle return to their stable

Allah, the Gracious, does not confine Himself to the mentioning of the ordinary advantages provided by the useful animals, but He also insists on the psychological :benefits which can be drown out of them. The verse says

And there is beauty in them for you when you drive them (home in the evening), and " ".(when you send them forth to pasture (in the morning

This, in fact, provides the beauty of the self-sufficiency for the society, as this is a way of the provision for the needs by a society which are to be fulfilled. In other words this provides a picture for the beauty laid out in the process for achieving economic .independence as well as the stoppage of all source of dependence

:Explanations

.The four-footed animals are (just like other creatures,) created for the sake of man .۱

Vegetarianism is not a value in itself. Allah recounts the eating of the meat of lawful .۲ animals as one of their

advantages: "… of them you eat." Certainly, indulgence in consumption of meat is not .recommended

The perfection of the glory of a society resides in its independence, self-sufficiency, .۳ .production and expanding of its livestock breeding industry

.Beauty and decoration' is one of the natural needs of the individual and society' .۴

The perfection in beauty of a society rests with the struggle, and not with . ۵ stagnation and impasse; the struggle which is achieved through mass movement, and .not through individualistic achievements

Beauty in perfection requires being of service to the people; it is not attained . ۶ .through only filling up of one's own stomach

That kind of beauty makes perfect in case of being under the umbrella of a . ۷ shepherd which is coupled with one's own wisdom, and not being left alone and to .oneself

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(۷) وَتَحْمِلُ أَثْقالَكَمْ إِلَی بَلَدٍ لَّمْ تَکَونُوا بَالِغِیهِ إِلاَّ بِشِقِّ ِ الاَنفُسِ

إِنَّ رَبَّکُمْ لَرَؤُوفٌ رَّحِیمٌ

And they carry your heavy loads unto a land that you could not reach except with " .۷ ".distress of (your) self. Verily your Lord is Compassionate, Merciful

Commentary: verse ۷

The Qur'ān points out to another of the advantages of animals in this noble verse. It implies that animals carry your heavy loads on their back, going towards towns and regions which you could not reach without undergoing tremendous troubles. The :verse says

And they carry your heavy loads unto a land that you could not reach except with" "... .distress of (your) self

This is a sign of Mercy and compassion of Allah Who has created these four-footed animals with such tremendous strength, and has made them tamed and submissive :to you. The verse continues saying

".Verily your Lord is Compassionate, Merciful ..."

As one may note, these four-footed animals, firstly, provide man with means for covering him against cold and heat. In the second place, their milk products are used and, then, their meat. And, finally, they provide those psychological effects which .leave an impact on man's heart, and their use as a means of transportation

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(٨) وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لاَ تَعْلَمُونَ

And (He created) horses, and mules and donkeys that you may ride upon them, “ .٨
”.and for ornament, and He creates what you do not know

Commentary: verse ٨

The Qur’ānic term /xayl/ means: ‘pride, arrogance’, but here, in this verse, the .objective is ‘horse’, as if man feels a kind of pride and arrogance in horse riding

The Arabic word /biqāl/ signifies ‘mule’ which comes to being by a horse and a donkey; .’and the word /ḥamīr/ is the plural from of /ḥimār/ in the sense of ‘ass

In this holy verse, the Qur’ān points to some other animals which man uses for riding. :The verse says

And (He created) horses, and mules and donkeys that you may ride upon them, and “ ”… ,for ornament

In conclusion, Allah points out to a more important issue and calls everybody’s attention to the various means of transportation and mounts which will be made available to man in the future, and, which he can make better use of them. And Allah will create other things that you know nothing about them, like the modern various means of transportation, whether be it cars, trains, or airplanes which are indeed :Allah’s creatures, not those of men. The verse continues saying

”.and He creates what you do not know …“

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(٩) وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَآئِرٌ وَلَوْ شَآءَ لَهَدَاكُمْ أَجْمَعِينَ

9. "And upon Allah is to show the right way, and of them (the ways) are the deviating ones; and if He had willed He could have guided all of you."

Commentary: verse 9

From among the affairs which Allah regards them as His Own obligations is leading people and providing them with proper guidance, as He remarks "Verily We take upon Ourselves to guide,"(1) and again in this verse the Holy Qur'ān states:

"And upon Allah is to show the right way, ..."

Here, the Qur'ānic term /qaṣd/ signifies moderation, and the aim in referring to /qaṣd-'us-sabīl/ is the in-between way or the 'straight way'.

Anyway, in pursuing the various blessings, which were discussed in the previous verses, the Qur'ān points out here to one of the most important spiritual blessings of them, when it implies that it is up to Allah to show the right and straight path to the people, a path which has no deviation found in it. The verse says:

"And upon Allah is to show the right way, ..."

As for this 'straight path' which alludes to either the 'genetic' or the 'religious' dimension, the commentators have offered various interpretations. However, their ideas are not incompatible with each other if they include both cases.

1- Sura Al-Layl, No. 92, verse 12

On the other hand, Allah has sent the prophets equipping them with revelations, adequate instructions and regulations required by man, so that, from the religious laws point of view be able to discriminate the good from the evil and, by means of kind of statements, to persuade man to cover the straight way and refrain him from the .deviate paths

Afterwards, as there are many deviating paths, He warns human beings, implying :that some of these paths are deviating and have dead ends. The verse says

”... ;and of them (the ways) are the deviating ones ...“

And since the blessings of freedom of choice and free will are among the most important factors in man’s perfection, the Qur’ān refers to them with a short sentence and remarks in implication that if Allah wanted, He would lead all of you by compulsion to the straight path in such a way as you would not be able to deviate in :the least from that path. The verse continues saying

”.and if He had willed He could have guided all of you ...“

But, He did not do that, for compulsory guidance is neither something which makes .one proud; nor is it a development for him

Anyway, Allah has not deemed it appropriate to make people believers by .compulsion; on the contrary, He has left man free to choose his own path

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Section ۲:Allah's Unity Testified in Nature

Point

Creation made subservient to Man – Arguments against polytheism

(١٠) هُوَ الَّذِى أَنزَلَ مِنَ السَّمآءِ مَآءً لَكُم مّـِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ

.١٠ "He it is Who sends down water from the sky for you; from it you drink, and by it (grows) trees on which you pasture your cattle."

Commentary: verse ١٠

The Arabic term /tasīmūn/ is derived from /'asāmah/ and means letting animals graze in the pastureland; and the word /šajar/ in Arabic has a broad meaning which includes every type of plant, whether trees or bushes. As Sura Aṣ-Ṣāffāt, No. ٣٧, verse ١۴۶, concerning pumpkins, says: "And caused We to grow (to give shade) over him a plant of pumpkin.", notwithstanding the fact that pumpkins have bushes and not trees.

At any rate, in this noble verse, the Qur'ān again makes allusion to the material blessings so as to provoke men's sense of gratitude, to light the love of Allah in their hearts, and to call them to attain a wider cognition of the One Who has been granting them the blessings. It says:

"He it is Who sends down water from the sky for you; ..."

It is the enlivening and freshening, pure, and transparent water which is free from all .kinds of pollution and which is the source of drinking

"... ,from it you drink ..."

And there are plants and trees which grow out of it, and which forms pasturelands :where you send your domestic animals for grazing. The verse continues saying

".and by it (grows) trees on which you pasture your cattle ..."

It is certain that the advantages of rainwater are not confined to drinking by man, enabling plants to grow and trees to flourish. These advantages include the washing of the earth compounds, purification of the air, creating of the required moisture for freshness of man's skin, facilitating of one's breathing process, and the like. However, in view of the fact that the abovementioned two parts were of more importance, they .have been emphasized far more than the other domains

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(١١) يُنبِتُ لَكُم بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالأَعْنَابَ وَمِن كُلِّ الثَّمَرَاتِ إِنَّ فِى ذَلِكَ لآيَةً لِقَوْمٍ يَتَفَكَّرُونَ

١١. "Therewith He causes to grow for you herbage, and the olives, and the palm trees, and the grapes, and of all the fruits. Verily there is a sign in this for a people who reflect."

Commentary: verse ١١

One must note that to make something grow is the job of Allah and not farming it; and all kinds of fruits are created for man. So we must keep in mind that all products and fruits have a passing effect and they are not to be regarded as ends in themselves; they are proper signs and symbols leading towards the destination and are not to be regarded as destinations themselves. The verse says:

"Therewith He causes to grow for you herbage, and the olives, and the palm trees, and the grapes, and of all the fruits. …"

Certainly, only to see and to know does not suffice; but thinking and taking the appropriate measures are also necessary. The verse continues saying:

"… Verily there is a sign in this for a people who reflect."

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Why Does He only Name Olives, Palm-trees and Grapes?

Perhaps it seems such that if the Qur'ān stresses on fruits as olives, dates and grapes, it is because of the fact that their location in the environment of the revelation of the Holy

Qur’ān has been conducive to the growth of such fruits. However, considering the fact that the Holy Qur’ān has been a universal and an eternal phenomenon and given note to the depth of its interpretation, it becomes obvious that the issue goes beyond such .limits

Nutrition scientists remark that there are few fruits the excellence of which can match nutritionally these three fruits. They also claim that olive oil can produce excellent fuel for bodily activities. Its quantity of calories is enormous for which it is regarded as energizing, and those who always seek to keep healthy, must become interested in .this

Olive oil is friendly towards one’s liver; while, at the same time, it is effective in removing the ill conditions of kidneys, biliary stones, lithiasis, nephritic colic and .hepatic colic, as well as removing of constipation syndromes

With the progress of medical sciences and nutrition and food sciences, the pharmaceutical effects of dates have also been adequately proved. There is calcium in dates which is the prime factor for the strengthening of bones, and there is also phosphorus in dates which is the principal source and element which constitutes brain and inhibits weakness of nerves and fatigue syndromes. It also increases the power of one’s eyesight. Dates also possess potassium, the absence of which in one’s body .results in stomach ulcer. It is very useful for one’s muscles, and human body tissues

The fact that dates prevent cancer is nowadays widely circulated among nutrition .scientists

As for the grapes, according to nutrition scientists, they are so effective in numerous ways that one can regard them as a naturally established pharmacy or (pharmaceutical laboratory.(١

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١ - The book entitled: ‘The First Court and the Last Prophet’, Chapter: Grapes and .Dates

Grapes produce twice as much heat in one's body as meat. Moreover, they counterattack poison and play a host of other roles as purifying ones blood, removing of rheumatism, goat, and the increase in urea in one's blood stream. Grapes polish one's stomach and intestines and are activating, and they remove one's depression. .They reinforce one's nerves and strengthen man because of their various vitamins

Therefore, the stress which the Qur'ān lays on these three fruits is not groundless. .Probably, some important parts of it have been unknown to the people at that time

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(۱۲) وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

And He (has) made the night and the day, and the sun and the moon subservient " .۱۲ for you, and the stars have been made subservient by His command. Verily there are ".signs in this for a people who understand

Commentary: verse ۱۲

The objective of the conquest of the sun and the moon is man's manipulation of them for his own advantage. Otherwise, man who is not able to create even a fly, how would he be able to conquer the sun. By His grace, Allah, the Almighty, has made them .subservient for man

At any rate, alluding to the blessings offered to man by Allah in man's conquest of the :various beings in the world, the Qur'ān remarks

And He (has) made the night and the day, and the sun and the moon subservient for " "... .you, and the stars have been made subservient by His command

Most certainly, there are signs and clues of the grandeur of Allah (s.w.t.) and the :magnificence of creation for those who contemplate. The verse continues saying

".Verily there are signs in this for a people who understand ..."

In the meantime, the hierarchical order of the system of existence is solely attracting the attention and are the object of development of those individuals who are thinking as well as reasoning, and not for those with naively-thinking, and those who are .simple-minded

(١٣) وَمَا ذَرَأَ لَكُمْ فِی الاَرْضِ مُخْتَلِفاً أَلْوَانُهُ إِنَّ فِی ذَلِکَ لاَیَهً لِقَوْمٍ یَذَّکَّرُونَ

١٣. " And (also) whatever He has produced for you on the earth of different colours; verily there is a sign in this for a people who take advice."

Commentary: verse ١٣

The varieties of hues in existence are nothing but signs of the Power and Wisdom of Allah. Of course, He has created them for humankind. Hence, Allah declares in this noble verse, implying that the creatures which He has created for you on the earth have also been made subservient to you as well, various creatures and of different coloring. The verse says:

" And (also) whatever He has produced for you on the earth of different colours; ..."

They are from different coverings, foods, clean spouses, and well-fare means to different mines and underground useful sources as well as other over-ground ones plus other blessings.

In these, there are also signs which are evident for those who are reminded in these matters as well. The verse says:

"... verily there is a sign in this for a people who take advice."

Reflection, Reasoning, Reminding:

In the above verses, after calling people to three parts of the Divine blessings, He invites people to the act of reflection.

However, in one case He points out that 'There are signs in these for those who reflect'. In another case He reiterates that there are signs for those who reason, while in the third case He declares that there are signs for those who remember.

Such a wide range of differences in senses does not certainly reflect some technical .maneuvering in expression

Conversely, out of what we grasp from the methodology of the Qur’ān, each has got a different point of reference. Maybe, the note on such difference points out to the case of varieties of the existing blessings in the world are so obvious that the mere fact of .mentioning may be sufficient

However, in case of agriculture, olives, palm trees, grapes and the fruits in general, they require reflection so that one gets more acquainted with their nutritional and .therapeutic qualities. Therefore, He makes allusion to reflection and points it out

As for the conquest of the sun and the moon as well as stars along with the secrets of the day and night, there is need for further thinking. Thus, He refers to ‘reasoning’ .which ranks higher in the hierarchy of the ladder of contemplation

In any case, the Qur’ān always addresses the enlightened, meditating, think tank individuals who have got highly sophisticated brains and reasoning despite the fact that the Qur’ān has been appeared in an environment where ruled naught but ignorance. One thus concludes the magnanimity of such meanings. In particular when facing those who negate the truly authentic religions altogether. Crossing them out who, because of some superstitious religions, claim that religions, in general, put one’s meditation channels out of work. They claim that having faith in Allah is the .product of ignorance

Such Qur’ānic verses are almost found throughout all of the suras. The Qur’ān explicitly states that the truly authentic religion is the product of meditation, reflection, and reasoning, and Islam addresses the intellectuals, the reflecting people and the men of knowledge everywhere, and not those who are ignorant, superstitious .or the seemingly enlightened ones who have got no solid logical framework

(۱۴) وَهُوَ الَّذِی سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْماً طَرِیّاً وَتَسْتَخْرِجُوا مِنْهُ حِلْیَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاخِرَ فِیهِ وَلِتَبْتَغُوا مِن فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ

۱۴. " And He it is Who has made the sea subservient that you may eat fresh meat from it and bring forth from it ornaments which you wear, and you see the ships cleaving through it, and that you may seek of His bounty, and that you may be grateful."

Commentary: verse ۱۴

The sea has got an important role to play in man's life. The seawater is the source of steam, clouds and rain. The depth of the sea provides man with the most delicious food, fishes, and its surface provides the cheapest, and the most widespread lines of transportation for cargo and passengers. All of the above advantages have been made possible through the policies and powers of the Almighty, and man has got no role to play in bringing them about. The verse says:

" And He it is Who has made the sea subservient that you may eat fresh meat from it and bring forth from it ornaments which you wear, and you see the ships cleaving through it, and that you may seek of His bounty, and that you may be grateful."

The Arabic term /mawāxir/ is the plural form of /māxirah/ which is derived from /maxr/ and it signifies splitting from all sides, the left side as well as the right side.

p: ۳۷۵

:Explanations

The sea, with all its magnanimity and despite all its ebbs and flows, is subject and .۱ subservient to man and is at his disposal. "And He it is Who has made the sea "... subservient

The seas provide the most important source of fresh and healthy meat. "...that you .۲ "...may eat fresh meat from it

Allah provides man not only with the means of primary needs, such as water and .۳ food, but also He provides him even with ornamental materials as well; in a manner: So as you would be able to exploit the precious gems of the seas with deep-sea diving for the sake of your dressing as well as the dressing of your wives. "...and bring forth "... ,from it ornaments which you wear

.The seas provide man with the best of natural ornaments .۴

The general laws with regard to the sea animals are concerned with their .۵ categorization as being religiously 'lawful meat' for eating, unless there is a law as not .being allowed for a specific reason

.Freshness of meat is a value in itself .۶

Although man ought to struggle for obtaining food, his sustenance depends on .۷ "... ,Allah. "...and that you may seek of His bounty

All of one's success must be targeted in order that sense of gratitude may be .۸ ".awakened. "... and that you may be grateful

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(۱۵) وَأَلْقَى فِى الْاَرْضِ رَوَاسِیَ أَن تَمِيدَ بِكُمْ وَأَنْهَاراً وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ

۱۵. "And He has cast firm mountains in the earth that it does not quake with you, and streams and roads that you may be guided aright",

Commentary: verse ۱۵

Mountains provide sources of equilibrium and comfort for man. The Arabic term /mayd/ means 'movement towards the right and left directions, as well as tension'. The Qur'ānic sentence /'an tamīda bikum/ (that it does not quake with you) signifies that mountains are the cause of one's peace of mind as well as preventing of earth quakes. Haḍrat Ali (a.s.), with regard to mountains, says: "Allah rendered the earth in a sustaining form by fixing in it gigantic stones and firm mountains."(۱) The foundations of the mountains have penetrated in all of the ups and downs of the earth and are geared into its holes. The verse says:

"And He has cast firm mountains in the earth that it does not quake with you, and streams and roads that you may be guided aright",

As the tension of the earth requires gigantic mountains to keep it sustaining, the tension found among the inhabitants of the earth also requires up-straight and Godly figures so that they can serve as causes of peace of mind in the people of the society.

۱- Nahjul-Balāqah, Sermon ۹۱

Some Islamic quotations indicate that Allah (s.w.t.) made the Ahl-ul-Bayt of the Prophet of Islam (a.s.) as the pillars of

(the earth so as to rescue the inhabitants of the earth from anxiety and tension.(١

In the meantime, mountains play an important role in man's life. They store the winter snow amidst their outskirts which serve as the sources of streams and canals in springtime and with their variety of shapes they can serve as the road signs for guiding the travelers. We can grasp this meaning once we suppose that the entire earth were flat and soft.

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Nūr-uth-Thaqalayn, vol. ٣, p. ۴۴ -١

(۱۶) وَعَلاَمَاتٍ وِبِالنَّجْمِ هُمْ يَهْتَدُونَ

".And landmarks (too), and by the star they find the right way " .۱۶

Commentary: verse ۱۶

We need landmarks for moving in the deserts and finding our way. The natural signs guide us during day-time and the stars lead us by night, to both of which Allah makes :allusions in this verse. It says

".And landmarks (too), and by the star they find the right way "

We do not only need signs for finding our right way from circumlocution roads which lead us astray, but we also need clear signs for knowing the right from wrong in the midst of our desires, instincts, and of the despotic methods of dictators. The Prophet (p.b.u.h.) has designated and assigned some symbols to know the truth after him .when people need it and when they are wandering aimlessly by looking at them

In many quotations from the immaculate Imāms (a.s.) we have it that /najm/ (star) is interpreted as the Prophet (p.b.u.h.) and /'alāmāt/ (symbols) is interpreted as the Imams, in which case we have reference made to the spiritual commentary of this .verse of the Qur'ān

Imam Sādiq (a.s.) in a tradition has said: The 'star' reflects the Messenger of Allah, and 'symbols' alludes to the Imams (a.s.)" And Imam Sādiq (a.s.) also states: " We are the symbols". One of the best examples and cases of those so-called 'symbols' are (Haḍrat Zahrā, and Imam Husayn (a.s.). (Tafsīr-ul-Burhān

(۱۷) أَفَمَن يَخْلُقُ كَمَن لاَّ يَخْلُقُ أَفَلا تَذَكَّرُونَ

"?Is He then Who creates as he who does not create? Do you not then consider " .۱۷

Commentary: verse ۱۷

From the onset of the Sura Nahl as far as here, the Qur'ān has recounted the Divine blessings in ۱۵ verses. It draws a general conclusion in this verse and explains the issue in an interrogative form implying whether He then Who creates is on a par with or equal to those idols and despots who are lacking in power to create. Why is it that :you search for them instead of turning to the Almighty? The verse says

"... ?Is He then Who creates as he who does not create "

After the discussion of all those great blessings and the hidden graces of Allah, the :Qur'ān addresses the conscience of the human beings and states

"?Is He then Who creates as he who does not create? Do you not then consider "

Should one prostrate before the Creator of all such blessings or should one prostrate before those beings which are only tiny creatures themselves and who have never ?created anything and are not creating anything at the present

This is an effective educational method which the Qur'ān has employed in various circumstances. It raises the issues in an interrogative form and leaves their answers to the awakened consciences while appealing to the sense of spontaneity of he .people

In conclusion, theology and the worship of the Almighty is embedded in the nature of .all human beings; what is needed is reminding them of it

"?Do you not then consider ..."

(۱۸) وَإِن تَعُدُّوا نِعْمَةَ اللَّهِ لاَ تُحْصُوهَآ إِنَّ اللَّهَ لَغَفُورٌ رَّحِيمٌ

And if you count Allah's blessings, you are unable to number them. Verily Allah is " .۱۸ ".Forgiving, Merciful

Commentary: verse ۱۸

Finally, in order to let no one think that the favors of Allah are confined to those things :only, the Qur'ān states

"... .And if you count Allah's blessings, you are unable to number them "

Now, this question arises as to how can we express our gratitude to Him which we owe Him? In this case, are we not among those who are ungrateful? The Qur'ān :provides the answer to this question in the last sentence of this verse, saying

".Verily Allah is Forgiving, Merciful ..."

Certainly, Allah is more compassionate and more lenient than you may think of Him to take actions in questioning or in punishing you for your inability to express your thanks for His blessings. You would better know this much that you are head over heel intermingled in His Graces and you are unable to express due recognition for His favors, and you should pay Him the apology that you always owe Him for your shortcoming in order to fulfill your duty in thanking Him. It is in this case that you have .performed your utmost thankfulness to Him

Who is he the one who affords to express his gratitude adequately to Him. That servant does best who offers his apology to Him for the sins he has committed. .Otherwise, what can best suit Him is utterly impossible to be performed by anyone

However, all these obstacles cannot obstruct us or stand in our way to keep account .of His bounties and graces as far as we can, and thus be grateful to Him

(۱۹) وَاللَّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ

".And Allah knows that which you conceal and that which you reveal " .۱۹

Commentary: verse ۱۹

Allah's knowledge as to all affairs, whether open or covert, is identical, and if we know that Allah is fully aware of whatever we do, we seek to lead a virtuous life. Definitely, :Allah knows as to what our intentions and objectives might be. The verse says

".And Allah knows that which you conceal and that which you reveal "

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p: ۳۸۲

(۲۰) وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لاَ يَخْلُقُونَ شَيْئاً وَهُمْ يُخْلَقُونَ

۲۰. "And those they call on besides Allah do not create anything and they are themselves created."

Commentary: verse ۲۰

The Holy Qur'ān stresses the issue of creativity once again, implying: Those whom they worship other than Allah, not only they do not create anything but also they themselves are created ones. The verse says:

"And those they call on besides Allah do not create anything and they are themselves created."

The issue in question has so far been that these are not the creators and for this reason they are not worth worshipping. Now the Qur'ān declares that they are themselves created and needy as well.

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(۲۱) أَمْوَاتٌ غَيْرُ أَحْيَآءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ

".They are) dead, not alive, and they do not know when they will be raised) " .۲۱

Commentary: verse ۲۱

As the worshippers of the idols used to manufacture idols in the shape of man, and they used to treat them as if they were conscious beings, therefore, Allah in this verse .calls the idols as dead ones which are used for the conscious living beings

All beings except Allah are regarded as dead, whether be it inanimate ones or human :beings from the point of being worshipped. The verse says

".They are) dead, not alive, and they do not know when they will be raised) "

This is the fifth characteristic which the worshipped one must possess, and which the .idols are lacking

Idols and idolatry have got a wide range of meanings in the logic of the Qur'ān. Whomever and whatever is juxtaposed as against Allah in respect to its leaning and supporting power and we imagine in whose hands our destiny is laid, that will be regarded as an idol for us. It is for this reason that whatever is mentioned in the above verses are in connection with those who claim apparently seem to be worshippers of Allah, but they have lost the independence of a faithful and truthful believer, leaning on the support of some weak subjects on whom they count for their .livelihood, they are the target of them

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Section ۳:God of all is only One

Point

God of all is only One – Pride and the proud ones detested by Allah – The disbelievers .shall bear their own burden and also the burden of those whom they lead astray

(۲۲) إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَالَّذِينَ لاَ يُؤْمِنُونَ بِالآخِرَهِ قُلُوبُهُم مُنكِرَهٌ وَهُم مُسْتَكْبِرُونَ

۲۲. " Your God is One God. Hence, those who do not believe in the Hereafter, their hearts are repulsive, and they are arrogant."

Commentary: verse ۲۲

Your Lord is One God, unique and no one else is able to be the creator of the :blessings. Therefore, stick to the rules of His worship. The verse says

" Your God is One God. ..."

Those who disbelieve in the Hereafter, their hearts deny the truth and they refrain from accepting admonitions and advices. Such ones are those who are arrogant and refrain from submission to the truth. They go on disobeying it without having any :grounds for what they do. The holy verse continues saying

"... Hence, those who do not believe in the Hereafter, their hearts are repulsive, and they are arrogant."

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:Explanations

The previous verses dealt with the ability of Allah and the inability of all others .۱ relating to the act of creation and lack of their awareness about the future. This verse .stresses the fact that your real Lord is Allah, One God

The Arabic term /kibr/ signifies 'megalomania' or regarding of one's own self as .۲ greater than what one is. The word /takabbur/ means putting into practice or implementation of the attributes of being megalomaniac. The Arabic word /'istikbār/ also denotes that one is not great in itself but wants to create and prove his grandeur .and splendor by whatever means which are usually at his disposal

Some Islamic quotations indicate that Imam Husayn (a.s.) once was passing by a .۳ group of impoverished needy people who were having their meals. They invited him to join them. The Imam (a.s.) accepted their invitation and sat down next to them, (engaging in eating, then he said: "Allah does not love the arrogant."(۱

Nūr-uth-Thaqalayn, the commentary, vol. ۳, p. ۴۷ -۱

(۲۳) لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ

Undoubtedly Allah does know that which they conceal and that which they reveal. " .۲۳
".Verily He does not love the arrogant

Commentary: verse ۲۳

The Arabic word /jarama/ means 'picking of and cutting fruits from the trees'. The term /lājarama/ signifies that the issue in question is not to be 'cut', 'taken away' or .such that one can be skeptic about. Conversely, it is something certain and decisive

This verse serves two functions: It threatens the pagans warning them all as to the awareness of Allah of their performances, and, at the same time, it carries the good news unto the believers about the fact that Allah is aware of the situation of their .enemies and can punish them as well

This noble verse also stresses once again on Allah's knowledge of the invisible and His intuition of what is open and hidden, saying that Allah is definitely aware of what they make manifest as well as what they hide away. This sentence is in fact a threat against the pagans and the foes of the Truth about which Allah is never unaware. The :verse says

"... .Undoubtedly Allah does know that which they conceal and that which they reveal "

They are arrogant and Allah does not love the arrogant, for arrogance, when facing :the Truth, is considered as the first sign of one's alienation from Allah. The verse says

".Verily He does not love the arrogant ..."

p: ۳۸۷

(۲۴) وَإِذَا قِيلَ لَهُم مَّاذَآ أَنزَلَ رَبُّكَمْ قَالُوا أَسَاطِيرُ الأوَّلِينَ

۲۴. "And when they are asked: 'What has your Lord sent down?' They say: 'The legends of the ancients.'"

Commentary: verse ۲۴

The Arabic term /'asāṭīr/ is the plural form of /'usṭūrah/ which signifies the stories and superstitious fables which have been turned into written forms. Or, it may be the plural form of /'asṭār/ which means lines that have been copied in duplicated forms from the previous books. This word has been quoted nine times in the Qur'ān from the pagan's tongue in all cases of which they have been accompanied by the word /'awwalīn/ meaning the 'first one's'. That is, they would say: "These words are nothing new; they are contrarily, those expressed or rather fabricated by the predecessors."

In the previous verse, the discussion concentrated on those who were arrogant. The usual logic of these disbelievers is reflected in this verse which implies that when they are asked as to what their Lord has revealed, they answer that these are not the Divine revelations; they are the same false stories of the predecessors. The verse says:

"And when they are asked: 'What has your Lord sent down?' They say: 'The legends of the ancients.'"

It is interesting to note that the arrogant today usually mischievously appeal to this way of escaping the truth in order to mislead others. In some books concerning sociology, they have turned to even putting their deceptive ideas into a scientific framework and claim that 'religion' is the product of man's ignorance and religious interpretations are confined to 'fables' only.

However, they do not organize any campaigns against the superstitious and fabricated religions. Their opposition is only concentrated around true religions which seek to awaken people's minds, breaking up of the policies of colonialism and of .obstructing the way of the expansionists and colonialists

In conclusion, the sending of the prophets (a.s.) and of the Celestial Books are among .the Lordly acts for the education and guidance of the people

But, the habit of the arrogant people is to despise and humiliate whether be it .sometimes the school, at other times the leader, or the entire nation

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(۲۵) لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَهِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمٍ أَلاَ سَآءَ مَا يَزِرُونَ

۲۵. " That they must bear their burdens entirely on the Day of Resurrection and (also) some of the burdens of those whom they lead astray without knowledge. Beware! Evil is it what they bear!"

Commentary: verse ۲۵

This verse deals with the pioneers of paganism who, in this life, lead the people astray with their falsified propaganda. Therefore, in the Hereafter they must shoulder the burden of their own sins as well as those whom they have seduced and caused to deviate from the straight path. As some Islamic quotations indicate: He who founds a deviating path, must share the punishment of all those who are deviants in it; and he who leads others in the right direction will also share in the rewards accorded to those who are seeking the truth without being at a disadvantage as far as his own share is concerned; and beware that the former are shouldering the worst kind of responsibilities. The holy verse says:

" That they must bear their burdens entirely on the Day of Resurrection and (also) some of the burdens of those whom they lead astray without knowledge. Beware! Evil is it what they bear!"

The reason why this case happens is that their word will sometimes seduce thousands of people. How difficult it is that one adds to his own punishment by suffering not only for his own sins but also sharing in the sins of thousands of others. Moreover, when their misleading words stay and serve as

sources of the seduction of future generations, they will also have to suffer for their .sins which are extra to those of their own

Incidentally, the cause of most deviations is ignorance, and the enemy utilizes that ignorance to achieve his own goals. Nevertheless, ignorance cannot serve as an .excuse and does not acquit one from the punishment for his guilt

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Section ۴:The disgrace which the wicked shall have

Point

Those who plan against the truth shall meet disgrace in return – The reward which the righteous will gain – Those who mock at the truth, their own earnings shall .overtake them

(۲۶) قَدْ مَكَرَ الَّذِينَ مِن قَبْلِهِمْ فَأَتَى اللَّهُ بُنْيَانَهُم مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِن فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِنْ حَيثُ لاَ يَشْعُرُونَ

۲۶. " Indeed, those who were before them (also) devised plans. So (the wrath of Allah) struck at the foundations of their buildings, and then the roof fell on them from above them, and the (Divine) punishment came to them from whence they never perceived."

Commentary: verse ۲۶

This noble verse discusses the point that it is not the first occasion when the arrogant accuse the Divine leaders, and consider the Divine revelations as old fables. On the contrary, those who preceded them also devised such conspiracies. Nevertheless, Allah hit the foundations of their life, destroying it from the scratch and thus their roof :fell on them from above. The verse says

" Indeed, those who were before them (also) devised plans. So (the wrath of Allah) struck at the foundations of their buildings, and then the roof fell on them from

above them, ..."

And Allah’s punishment came upon them from where they could never have the :slightest idea. The holy verse continues saying

”.and the (Divine) punishment came to them from whence they never perceived ...“

The total destruction of the foundations of the buildings and the falling down of the roofs might be taken as allusions made to the buildings and their apparent roofs which were pounded and devastated as a result of earthquakes and thunderbolts, falling over them. It might just as well be reference metaphorically to their .organizational hierarchy which was eradicated by Allah’s command

.Incidentally, it is not incompatible that the verse refers to both meanings

:Explanations

١. To eradicate the entire mental and organizational system of the enemies, one must deal with them fundamentally and not superficially so that all of them might be .vanished

٢. At times, it happens that a building, with very solid foundations, turns into one’s own .grave instead of serving as a place for his preservation

In the meantime, this holy verse serves as a threat to the conspirators while serving .(.as a way of providing calm and comfort for the Prophet (p.b.u.h

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(۲۷) ثُمَّ يَوْمَ الْقِيَامَهِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَاءِىَ الَّذِينَ كُنتُمْ تُشَاقُّونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْىَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ

۲۷. " Then on the Day of Resurrection He will disgrace them and say: 'Where are My associates for whose sake you have been disputing?' Those who have been given the knowledge will say: 'Verily, the disgrace and scandal are this day upon the unbelievers."

Commentary: verse ۲۷

Knowledge and ignorance have some broader meanings in the context of the Qur'ān than the general meanings which are ascribed to them. A knowledgeable person, in the Qur'ānic context, is the one whose thinking and practice are based on the truth even though he may have no command of reading and writing. An ignorant fellow, on the other hand, is he whose actions are based on what is wrong even though he might have mastery of all the subjects of science. The Qur'ān regards the notion of paganism and worshipping of idols as utter ignorance, as it regards the root of the heinous act of the people of Lot as ignorance. In this verse, also "Those Who have been given knowledge" addresses those who are facing against unbelief and paganism. That is, true knowledge leads and directs man to Monotheism and Faith.

In the meantime, what was mentioned about them in the previous verse was regarding their punishment in this world, which does not end at this point. Besides that, Allah will bring them disgrace, shame and scandal in the Resurrection Day. The verse says:

“ Then on the Day of Resurrection He will

disgrace them ...”

Addressing them, He puts this question to them asking: Where are those whom you fabricated as associates for Me, used to love them and you had hostile attitudes towards others for their sake? It continues:

“... and say: ‘Where are My associates for whose sake you have been disputing?’ ...”

Most definitely, they shall have no answers here for this question. Nevertheless, those who have been given knowledge, including the angels, prophets and the believers, open their mouth asserting: Shamefulness, scandal and ill-fate are to-day incumbent upon ‘the unbelievers’. (Nūr-uth-Thaqalayn and ’Aṭyab-ul-Bayān)

This itself will be a type of punishment and psychological chastisement for them.

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(۲۸) الَّذِينَ تَتَوَفَّاهُمُ الْمَلآئِكَهُ ظَالِمِی أَنفُسِهِمْ فَأَلْقَوُا السَّلَمَ مَا كُنَّا نَعْمَلُ مِن سُوءٍ بَلَى إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنتُم تَعْمَلُونَ

۲۸. " Those whom the angels take their lives while they are unjust to themselves. Then they would offer submission, (falsely saying:) 'We used not to commit any evil act'. 'Nay; Allah is definitely aware of what you used to do'."

Commentary: verse ۲۸

The unbelievers do both at the time when angels are taking their life: They offer their submission and they deny their evil past. However, neither that faith, to which they confess is of any kind of value, for it has its origin in 'necessity'; nor is their denial acceptable from them, for Allah is always aware of everything.

This noble verse with its particular interpretation, which provides a thought-provoking instructive lesson for awakening the ignorant and those who are unaware, describes the pagan as follows:

"Those whom the angels of death take their lives, while they are unjust to themselves. ..."

For, whatever tyranny one inflicts on others, it will first of all start with himself, and he will ruin his own house before that of the others.

Nonetheless when man finds himself in his deathbed, and the curtains of his own arrogance and negligence are removed from before his eyes, he will immediately offer his submission, falsely claiming that he has not done anything wrong. The verse says:

Then they would offer submission, (falsely saying:) ‘We used not to commit any evil ...“ ”... .’act

Are they telling lies because, as a result of their habitual repetition, lying has become their inherent characteristic? Or else, they want to say that they know such acts which they have committed have been mistakes. It is probable that the two cases might be .involved and both hold true

Nevertheless, they are soon reminded that they are liars and that they have committed many evil acts, saying that Allah is aware of whatever they have done as :well as their intentions under all circumstances. The verse says

”.’Nay; Allah is definitely aware of what you used to do‘ ...“

Therefore, there is no room for them to deny or refute! And this ‘emergency faith’ of .theirs, which is instantly expressed for pragmatic reasons, is of no use either

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(۲۹) فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَبِئْسَ مَثْوَى الْمُتَكَبِّـرِينَ

Therefore, enter through the gates of Hell, to abide therein. Thus, indeed, evil is “ .۲۹ ”.the abode of the arrogant

Commentary: verse ۲۹

Then, enter Hell through its gates where you will always be staying. Note what an .awful place is the residence of the arrogant people

They have not voluntarily entered the inferno! On the contrary, they have been made .enter into it

There are seven gates for the Hell according to the text of the Qur'ān, each of which .belongs to one category of the seven categories in the Hell

The Qur'ān says: “It has seven gates, for every gate there shall be a (separate) party of them assigned.” (Sura Al-Hijr, No. ۱۵, verse ۴۴) This verse does not signify that they can enter through whichever gate they choose. On the contrary, it means that every class of those sinners can enter through one of the gates according to their intensity of: paganism, disbelief or profanity, opposition or hostility, their intensity of being misled, seductive ability, and oppression as well as the like of them. For example: the Jews will enter through one gate while the Christians enter through another gate; the pagans enter through their own particular gate-way whereas the dissidents have their own gate; so on and so forth. The gateway of the seventh floor belongs to the hypocrites and those who were unjust unto the Ahl-ul-Bayt of the Messenger .(.(p.b.u.h

The hell is incidentally the dark prison of Allah in which all kinds of punishments for chastising the evil doers are found, including: Fire, yoke, chains, vertical means of ,stabbing

.lashes, 'Hamim' (boiling drink), Ghassaq (pus), Zaqqūm (bitter drink), and the like

May Allah keep us away from these means of torture and punishment, and let us .enter His Garden of Eden, Paradise; Amen

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p: ٣٩٩

(۳۰) وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَآ أَنزَلَ رَبُّكَمْ قَالُوا خَيْراً لِلَّذِينَ أَحْسَنُوا فِى هَذِهِ الدُّنْيا حَسَنَةٌ وَلَدَارُ الآخِرَه خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ

And (when) those who keep from evil are asked: 'What has your Lord sent down?' " .۳۰ They say: 'Good!' Goodness is for those who do 'good' in this world; and certainly the " .abode of the Hereafter is better, and excellent indeed is the abode of the pious

Commentary: verse ۳۰

In the early days of Islam, those who had heard the names of the Qur'ān and the Prophet, when they entered Mecca, they would ask various people they confronted "What has your Lord descended?" In answer to them, the pagans would say: "The old legends", while the believers would answer them: "Good!", meaning He has .'descended whatever is the source of 'good' and 'happiness

We have noted in the previous verses the remarks made by the pagans about the Qur'ān. We shall focus our attention here on the beliefs of the faithful along with the .consequences of their faith

At first, the Qur'ān implies that when the pious were asked as to what their Lord has :descended, they would answer 'The good and happiness.' The verse says

And (when) those who keep from evil are asked: 'What has your Lord sent down?' " .۳۰ "... '!They say: 'Good

What an explicit, beautiful and comprehensive sense it is! 'The good' and, in particular, in its absolute concept of the word, the comprehensive meaning of which encompasses all

.the decent acts, happiness and successes, whether material or spiritual

To sum up, as in the case of the pagans through previous verses which have explained their increasing punishment, spiritual, material, worldly and that of the Hereafter, the concluding remarks made by the believers are as follow in the verse in :question: where it says

"... ;Goodness is for those who do 'good' in this world ..."

It is worth noting that the Qur'ānic term /hasanah/ is just like /xayr/ 'the good' which encompasses all kinds of 'decencies' as well as the 'blessings', which are found in this .world

Such are their worldly rewards. Moreover, it emphasizes the fact that: their abode in Hereafter is even better than their worldly life. What a nice place it is the residence of :those who are pious. The verse says

and certainly the abode of the Hereafter is better, and excellent indeed is the ... " " .abode of the pious

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(۳۱) جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا تَجرِى مِن تَحْتِهَا الاَنْهَارُ لَهُمْ فِيهَا مَا يَشَآءُونَ كَذَلِكَ يَجْزِى اللَّهُ الْمُتَّقِينَ

Gardens of Eternity they shall enter, therein beneath (the trees of) which rivers " .۳۱ ".flow, wherein they will have whatever they desire for. Thus Allah rewards the pious

Commentary: verse ۳۱

The reward for abstinence from the forbidden pleasures of this world is the unending .success in the Hereafter

In this noble verse, the residence of the pious, which was briefly alluded to before, is being discussed, saying that the residence of the pious are the eternal gardens of Paradise into which all enter, where flowing streams pass beneath its trees. The verse :says

,Gardens of Eternity they shall enter, therein beneath (the trees of) which rivers flow " "...

The issue in question is not merely the gardens and the trees, but for them there are :all things which please them at their disposal. The verse continues

"... .wherein they will have whatever they desire for ..."

:In conclusion, it states at the end of the verse

".Thus Allah rewards the pious ..."

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(۳۲) الَّذِينَ تَتَوَفَّاهُمُ الْملاَئِكَهُ طَيِّبِينَ يَقُولُونَ سَلاَمٌ عَلَيْكُمُ ادْخُلُوا الْجَنَّه بِمَا كُنتُم تَعْمَلُونَ

۳۲. "Those whom the angels cause to die (while from polytheism and sin) are clean, saying (to them): 'Peace be upon you! Enter the Paradise because of what you used to do'."

Commentary: verse ۳۲

The objective in using the Qur'ānic term /ṭayyibīn/, which was formerly used in the previous verses with regard to the pagans and the disbelievers, concerns those who have not already been of the polytheists and sinful ones, and it refers to those who are pious.

The term /ṭayyib/ alludes to those who are clean from all kinds of dirt and pollution or 'impurity' and are decorated with virtues and positive attributes.

In the previous holy verses, we read as to how the angels of death usually take the life of the arrogant pagans while they are oppressors.

Here, in this noble verse, we read as to how the angels would take the life of those who are clean of everything and are clear of all oppressions, arrogance, and every kind of sin.

In this verse, the angels, addressing them, say: "peace be upon you!" That kind of 'peace' which is uttered as a mark or a sign of respect, security, safety as a thorough peace of mind. The verse says:

"Those whom the angels cause to die (while from polytheism and sin) are clean, saying (to them): 'Peace be upon you! ..."

:Then, afterwards, the angels will add

".'Enter the Paradise because of what you used to do …"

Here, the Arabic phrase /tatawaffāhum/, meaning that 'they will receive their soul', signifies the fact that death does not mean 'mortality' and nothingness or the end of every thing. On the contrary, it is only a transit or a passing stage which paves the .way for climbing up the ladder and going up to another stage

:Traditions on the Qualifications of the Paradise and Hell

۱- The Messenger of Allah (p.b.u.h.) said: "All blessings are perishable except the ones which belong to those who reside in Paradise, and all depressions are temporary except the ones which belong to those who are the dwellers of Hell." (Kanz-ul-'Ummāl, vol. ۱۴, p. ۴۷۴)

۲- Ibn-Abbas (r.h.) says: those in Paradise will go through an hour during which time they witness the sun and the moon and ask: Did Allah not promise that we shall not see the sun and the moon in our residence in Paradise? To which an oracle will exclaim: Your Lord has promised you truly that you would no more see the sun and the moon in Paradise. But, that light beam belongs to a man from among the followers of Ali-Ibn-i-Abī-Tālib (a.s.) who is going from one compartment into another one, and that which you have been exposed to has been (the rays of) the light out of his face. ((Bihār, vol. ۸, p. ۱۴۹)

۳- Abū-Sa'īd says: "The Messenger of Allah (p.b.u.h.) said: A man from the dwellers of Paradise, of high-ranking position, comes upon those residing in Paradise and illuminates the entire Paradise. It is as if his face brightens everywhere like a brilliant star. (Kanz-ul-Ummāl, vol. ۱۴, p. ۴۶۸)

۴- The Messenger of Allah (p.b.u.h.) said: "Verily the dwellers of Paradise will witness those compartment-dwellers from above their head just like you observing the morning star which has been left in the horizon to the east or to the west. (Kanz-ul-Ummāl, vol. ۱۴, p. ۴۷۵)

۵- The Prophet of Islam (p.b.u.h.) said: "There are certain (blessings) in the Paradise which neither any eyes have seen nor anyone's ears have heard; nor has it been revealed to any man's heart."

Some Traditions on the Attributes of Hell:

۶- The Messenger of Allah (p.b.u.h.) said: "The least torment for the people of Hell on the day of resurrection will be to make them put on a pair of shoes made of fire which will cause their brains to boil because of the intensity of their heat." (Mahhaja-tul-Bayzā', vol. ۸, p. ۳۵۶)

۷- It has been narrated from Amīr-ul-Mu'mineen, Ali (a.s.) who said: "Be in owe of that kind of fire the heat of which is excessive, the depth of which is intensive, the ornament of which is of iron, and the drinks of it consist of warm sewage made up of blood mixed with puss." (Bihār, vol. ۸, p. ۲۰۶, from Nahj-ul-Balaqha)

۸- It has been quoted from Imam Sādiq, the sixth Imam (a.s.), in a tradition that the Hell has got seven gateways; through one of which our enemies and those who take up arms against us and humiliate us will enter. This gateway is most definitely the largest and the most burning of all gateways. (Bihār, vol. ۸, p. ۲۸۵)

۹- It has also been quoted from Imam Sādiq (a.s.) who said: "Verily there exists a desert in the Hell for the arrogant which is named /saqar/. The excessive and intensive heat of it will be the main cause of their complaint when they will ask Allah to allow it to breathe, then He will allow it, so it will

(breathe and put the Hell on fire." (Mahajjat-ul-Bayḍā', vol. ۸, p. ۳۶۱

Ayyāshī quoted from Imam Sādiq (a.s.) who narrated from his father and his' .۱۰ :grandfather who have quoted in turn from Amīr-ul-Mu'mineen (a.s.) saying

At the time when 'Zaqqūm' (a tree in Hell out of which the hell-dwelling people feed" themselves) and 'Zarī'' (a substance in hell which is bitter, stinking and burning) boils up in their stomach in Hell, those people will ask for a drink, then they will be provided with the drink of 'Ghassāq and Ṣadīd', which are in turn made up of sewage secretions mixed with abscess secretion and blood. They will thus be made to drink the dirty liquid consistently, which would not quench their thirst. They aspire towards death, though they will not die so as to be made to receive terrible punishment the fullest. The Qur'ān says: "He will drink it little by little which he can hardly swallow agreeably, and death will come to him from every side, while he will not be about to die, and (there will be a severe chastisement before him."(۱

The blissful Prophet (p.b.u.h.) asked the people: "Shall I not tell you about the - ۱۱ people of Paradise?" They answered: "Of course, O', Messenger of Allah (p.b.u.h.)." He said: "The people of Paradise are the ones whom the people in this world have regarded as weak ones and humiliated them. Were they to swear to Allah to anything, Allah would thereon take them into account." Then he said: "Shall I not tell you about '?the people of Hell

They said: "Yes". He said: "They are the hostile, stupid, nonsensical, vociferous, (uncharitable wealthy people, (who are) tyrants." (Saḥīḥ-i-Muslim, vol. ۴, p. ۲۱۹۰

p: ۴۰۶

Sura 'Ibrāhīm, No. ۱۴, verse ۱۷ -۱

(۳۳) هَلْ يَنظُرُونَ إِلاّ أَن تَأْتِيَهُمُ الْمَلآئِكَهُ أَوْ يَأْتِیَ أَمْرُ رَبِّ ـكَ كَذَلِكَ فَعَلَ الَّذِينَ مِن قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللّهُ وَلَكِن كَانُوا أَنفُسَ ـهُمْ يَظْلِمُونَ

۳۳. " Do they expect aught but the angels (of death) come to them, or the decree of your Lord comes (to pass)? Thus did those before them. And Allah was not unjust to them, but they were unjust to themselves."

Commentary: verse ۳۳

Were the warnings provided by the prophets not to awaken the people, the lashes of chastisement would surely do that job. However, to what effect will it be? The descending of punishment after the delivering of an ultimatum, and sending prophets with Books, not only is not unjust but also is identical with the realization of justice in particular following the assigning of the prophets on their mission.

Once again, analyzing the attitudes and procedures of the pagans and oppressors, the Qur'ān takes up the issue with a threatening vocabulary, and implies: What kind of expectations do they have? Do they expect to receive any other things except that the death angels call upon them, while the 'gates' leading to repentance close up to their faces, their records be rolled up, and there remain no bridges for their return? The verse says:

" Do they expect aught but the angels (of death) come to them, ..."

Or else, do they keep waiting for Allah's command to be issued as to their chastisement and then they seek repentance?

Nonetheless, their repentance is untimely belated at that time and hence ineffective. The verse continues saying:

"… ?(or the decree of your Lord comes (to pass …"

Then, the Qur'ān implies that those who undertake such acts are not confined to this group only. Contrarily, those who preceded them acted in just the same way. It says:

"… .Thus did those before them …"

It is not Allah Who did them injustice; however, it is they who did that to themselves, for they reap what they have sowed. The verse says:

".And Allah was not unjust to them, but they were unjust to themselves …"

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(۳۴) فَأَصَابَهُمْ سَيِّـئَاتُ مَا عَمِلُوا وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِءُونَ

So the evil (consequences) of what they did afflicted them and that which they " .۳۴
".used to ridicule encompassed them

Commentary: verse ۳۴

The Qur'ānic term /sayyi'ah/ signifies petty and minor sins as compared to the capital sins, like what Sura An-Nisā', No. ۴, verse ۳۱ says: "If you avoid the great sins which you are forbidden, We remit from you your small sins …" Therefore, whatever of chastisement is afflicted on man in this world is only the retribution of part of what has been due to him for his evil actions and the principal punishment will be saved for the .Day of Resurrection

The Qur'ānic phrase /hāqa bihim/ is in the sense of /ḥalla bihim/ which in fact signifies: .'"whatever they mocked and ridiculed were reflected and returned upon themselves

In this noble verse, the Qur'ān deals once again with the consequences of their performances, stating: The viciousness of their evil performances was returned to :them. The Qur'ān says

"… So the evil (consequences) of what they did afflicted them "

And the promises and pledges of the Divine chastisement were afflicted on them which were already the subject and the main issues of their mockery and ridicule. The :verse continues saying

".and that which they used to ridicule encompassed them …"

The above verse once again emphasizes the fact that it is man’s own deeds, acts and performances which will entangle him, getting him involved both in this world and in the next and they will be reflected in various forms and shapes, and which will serve him as a source of trouble, harm, and torture, and not any other thing.

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Section ۵:Every People Had the Guidance through an Apostle from Allah

Point

Every people had the guidance through an apostle from Allah – The wrong belief that .the dead will not be raised – Anything, Allah wills, takes existence

(۳۵) وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَآءَ اللَّهُ مَا عَبَدْنَا مِن دُونِهِ مِن شَيْءٍ نَحْنُ وَلآ ءَابَآؤُنَا وَلاَ حَرَّمْنَا مِن دُونِهِ مِن شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِن قَبْلِهِمْ فَهَلْ عَلَى الرُّسُلِ إِلاَّ الْبَلاَغُ الْمُبِينُ

۳۵. "And those who associate (other gods with Allah) say: 'If Allah had willed, we would not have worshipped aught besides Him, neither we nor our fathers, nor would we have prohibited anything without (command from) Him.' Thus did those before them. "?Is aught for the Messengers, but to deliver the manifest message

Commentary: verse ۳۵

The issue of determinism and fatalism is one of the unsound justifications of the polytheists who claimed that Allah has predetermined us to worship other than Him. Had He determined otherwise we would not have been pagans. This issue has been discussed in verse ۱۴۸ of Sura Al-'An'ām, No. ۶ and verse ۲ of Sura Az-Zukhruf, No. ۴۳, :also quoted from the pagans. The verse says

"And those who associate (other gods with Allah) say: 'If Allah had willed, we would not have worshipped aught

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besides Him, neither we nor our fathers, nor would we have prohibited anything without

"... '.command from) Him)

Question: Does it not reflect Allah's condescending and consent to and with the ?matter, as He does not obstruct people from deviation

Answer: Definitely not, for Allah has simultaneously made adequate means for the guidance of the people. He has sent prophets and Books. Therefore, He has not decided that any one should deviate. At the same time, He has not compelled any one .to embrace the faith, for compulsory faith is of no use

However, what is more dangerous than paganism and disbelief is the justification provided for it and its ascription to Allah. It is like the case with the deviants who tend to provide justification not only for their deeds but they also seek to justify those wrong acts of their ancestors as well as their collaborators. Such a mode of behavior, that is, providing justification, is the task incumbent upon all those who have been :deviants throughout history. The verse continues saying

Thus did those before them. Is aught for the Messengers, but to deliver the ... " "?manifest message

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(۳۶) وَلَقَدْ بَعَثْنَا فِی کُلِّ اُمَّهٍ رَسُولاً أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُم مَّنْ هَدَی اللَّهُ وَمِنْهُم مَنْ حَقَّتْ عَلَیْهِ الضَّلَالَهُ فَسِیرُوا فِی الاَرْضِ فَانظُرُوا کَیْفَ کَانَ عَاقِبَهُ الْمُکَذِّبِینَ

.۳۶ " And verily We have appointed a messenger in every nation (to say): 'Serve Allah and shun false gods.' Then, of them were some whom Allah guided, and there were others against whom error was due. Hence, travel in the earth, then see what was the end of the rejecters."

Commentary: verse ۳۶

The Arabic term /'ummah/ is a derivative of the word /'umm/ which signifies something which takes up something else on itself. Every group of people who has got something in common and are unified in a sense is called, /'ummah/.

The Arabic term /tāqūt/ (dictator or despot) is employed when someone wants to exaggerate or overstress the act of 'unruliness'. In the Holy Qur'ān, the Satan, the oppressors, the tyrants and the idols, who are unruly and disobedient in face of Allah's commandments, are called /ṭāqūt/. This word has got no plural form; it is used both as singular, like: "... whoever rejects false deity (ṭāghūt) ...",(۱) which is used as singular, and like: "... their guardians are false deities (ṭāghūt)..."(۲) which is used in plural meaning.

Allah has provided means of guidance for all the people. The above verse says:

" And verily We have appointed a messenger in every nation (to say): 'Serve Allah and shun false gods.' ..."

p: ۴۱۳

۱- Sura Al-Baqarah, No. ۲, verse ۲۵۶

۲- Sura Al-Baqarah, No. ۲, verse ۲۵۷

Nevertheless, some groups accept the fact of the matter and will be guided aright, while others deny or reject it and, therefore, are misled. Thus, it is He Who guides us :though it is us who are misled. The verse continues saying

Then, of them were some whom Allah guided, and there were others against … “ ”… .whom error was due

An interesting example of this case might be the example of the earth which rotates around the sun during the rotation of which part of it faces the sun and is being enlightened while the other part of it, which is in behind, is darkened. Hence, one can say that every light beam which the earth possesses comes from the sun while every .dark spot it has is of its own position

Anyway, Allah does not ascribe misguidance to Himself, unless man personally paves .the grounds for it

In conclusion, at the end of the holy verse, He issues this general command for awakening of those who are misled and for the reinforcement of those who are already guided, where He implies that you may travel through the earth and examine the remains and relics of your predecessors which are on the surface of the earth or are buried under the earth and note for yourselves the ultimate destiny of those who :have rejected Allah and their eventual fate. The verse says

”.Hence, travel in the earth, then see what was the end of the rejecters …“

This meaning serves as a clear evidence for man’s free will, for in case that the guidance and being misled were compulsory matters, there would certainly be no reasons for His commendation of traveling through the earth and the examination of .the circumstances of the predecessors which would all be in vain

(۳۷) إِن تَحْرِصْ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لاَ يَهْدِى مَن يُضِلُّ وَمَا لَهُم مِّن نَّاصِرِينَ

O' Prophet!) Even if you desire for their guidance, yet verily Allah does not guide) " .۳۷ ".those whom He leads astray, nor shall they have any helpers

Commentary: verse ۳۷

In pursuance of the previous verse which ascertained that the deviation of a certain group is an irrevocable and an unequivocal matter owing to their paganism and rejection, this verse, addressing the Prophet (p.b.u.h.), implies that he should not sympathize with them for his sympathy is ineffective as Allah has sealed their hearts because of their deviation and they would be no more having the capacity to be :guided. The verse says

O' Prophet!) Even if you desire for their guidance, yet verily Allah does not guide) " ".those whom He leads astray, nor shall they have any helpers

Sometimes, there is difficulty in people's eligibility for guidance which must not be attributed to the preacher. The Divine prophet is immaculate and he shows no weak-points while he has best quality ethics and is compassionate as well, yet some people .do not approve

Certainly, man sometimes reaches a point where he neither will be eligible to be guided in this world; nor will he have the capacity of being interceded and assisted in .the next world

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(۳۸) وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لاَ يَبْعَثُ اللَّهُ مَن يَمُوتُ بَلَى وَعْداً عَلَيْهِ حَقّاً وَلَكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ

And they swore by Allah with their most earnest oaths (that) Allah will not raise up " .۳۸ him who dies. Yea! It (raising the dead) is a promise binding on Him in truth, but most ".people do not know

Commentary: verse ۳۸

It is quoted that a Muslim man, who was indebted to by a pagan, went to him to claim his due. The pagan acted evasively which made the Muslim man infuriated and made this oath in his speech: "I swear to whatever I expect after death" He meant the resurrection and Allah's account, to which the pagan replied: "I swear to God that He will raise no one from the dead." Upon this, the verse was revealed which embodied .an answer to him and to the ones like him

Allah, the Almighty, deals with another type of their deviation and ill ways of thinking, indicating that they swear to the Lord vehemently, exaggerating with utmost insistence that He does not raise any one from the dead, and meaning that generally :no one will be enlivened and revived after death. The holy verse says

And they swore by Allah with their most earnest oaths (that) Allah will not raise up " "... .him who dies

Here, Allah, rejecting their speech, implies that: of course, Allah will revive them and will reappoint them. This is the unequivocal promise which Allah has given them, and it is incumbent on Him to fulfill all His promises because of His wisdom, for His promise is truthful and is irrevocable, as were

there no Resurrection Day to be held, duties of men would be meaningless. In other words, once duties are correctly in place that there are punishment and rewards .designated for one's actions

However, most people do not draw proper conclusions from this fact because of their paganism and rejection of the prophets. Some claim that those who do not follow the .philosophy of the resurrection and rebirth of the dead, therefore they reject

:Two Points

۱. One of the capital sins is swearing for false causes especially when the issue in question begins with the terms: /wallah/, /billah/ and /tallah/, which are the three terms .for swearing

۲. According to the quotations which have been mentioned in the books of Rouḍah-Kāfī, Nūr-uth-Thaqalayn, and Tafsīr-i-Burhān from Imam Sādiq (a.s.) and Haḍrat-i-Imam Bāqir (a.s.), it has been quoted that one of the examples of this verse is 'regression' or 'return' during the course of which, in this world, Allah enlivens some groups during the era of the revolution or uprising of Imam-i-Zamān (a.s.) though the .opponents of Shi'ites refute that

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(۳۹) لِيُبَيِّنَ لَهُمُ الَّذِي يَخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ

۳۹. " (They will be raised up) so that He may make clear to them that which they differed about, and that those who disbelieved might know that they (themselves) were liars."

Commentary: verse ۳۹

The pagans were hesitant and disagreed on such issues as monotheism, legitimacy and authenticity of the prophets' mission, resurrection day, and the accountability of one's deeds. This holy verse proclaims that all these issues will be clarified for them in the resurrection day and they will discover as to what untrue and unacceptable beliefs they were holding in the world. But to what effect will it be?

It is for this reason that Allah raises them from the dead so as to enable them to see for them what they rejected and disagreed on, for the doomsday makes them acquire positively decisive knowledge.

Another point is that the pagans become aware that they were lairs in this world and their claim as to the fact that Allah will not make the dead rise up after death was utter nonsense and groundless. The verse says:

" (They will be raised up) so that He may make clear to them that which they differed about, and that those who disbelieved might know that they (themselves) were liars."

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(۴۰) إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَآ أَرَدْنَاهُ أَن نَّقُولَ لَهُ كُن فَيَكُونُ

".Verily, only Our word for a thing, when We intend it, is that We say: 'Be!', and it is " .۴۰

Commentary: verse ۴۰

Allah has remarked in this verse "Verily, only Our word" and in verse ۸۲ of Sura Yāsīn No. ۳۶, He has stated: "Verily only His command" while we find in verse ۵۹ of 'Āl-i-'Imrān, No. ۳, concerning the creation of Haḍrat-i-'Īssā, He says: "… He said to him 'Be' and he 'was'.", all of which lead us to the conclusion that His command and His .speech are identical with His Will

The Qur'ānic word /kun/ signifies 'be' which is used for promoting our understanding of the proximity in our frame of mind. Otherwise, Allah does not require that either. As man can imagine anything in his own mind whenever he intends to, which he can do without him needing anything. He can create everything. To excuse the similitude expressed here, Allah can also create everything though His creation is real and it is .done only if He so wills

Therefore, He takes up the issue in this verse that if they consider the return of man to life impossible, they must know that Allah's power is above everything else. Whenever He intends something to exist, He only says 'Be it', following which it will :immediately exist. The verse says

".Verily, only Our word for a thing, when We intend it, is that We say: 'Be!', and it is "

Despite this all-embracing power which Allah possesses in creation every thing by intending it, how could one still be

skeptical as to the Allah's power in matters regarding resurrection of the dead after ?their death

The expression of /kun/ (Be) which is the imperative form of 'to be' is also due to the scarcity of the words and their lack of capacity for better expression, in which case there is no need even for uttering such a word either. His Will is more than adequate .for the actualization of everything

Therefore, how can one doubt as to the issue of resurrection despite the fact that .Allah's Will is utterly sufficient to bring everything into existence

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Point

The reward for those who migrate for the cause of Allah and those who practise patience and rely upon Allah – Should any one seek to have the knowledge of the Qur’ān he should have the guidance from the people of the Qur’ān

(۴۱) وَالَّذِينَ هَاجَرُوا فِى اللَّهِ مِن بَعْدِ مَا ظُلِمُوا لَنُبَوِّئَنَّهُم فِى الدُّنْيا حَسَنَةً وَلاَجْرُ الآخِرَهِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ

۴۱. “And those who migrated in Allah’s cause after they had been oppressed, undoubtedly We will give them a good abode in this world, and certainly the reward in the Hereafter is much greater, if they know (this)”;

Occasion of Revelation:

As for the occasion of the revelation of this verse and the following one, it is quoted that some groups of Muslims like ‘Bilāl’, ‘‘Ammār’, ‘Ṣahīb’ and ‘Khabāb’ fell under great pressure in Mecca after they embraced Islam, and after the migration of the Prophet (p.b.u.h.), they went to Medina for the strengthening of Islam and for propagating their religion to others. Among them Ṣahīb, who was an elderly man, proposed to the pagans of Mecca to confiscate all of his property in exchange for allowing him to go to Medina, to which they agreed.

The above verse was revealed which reiterated the victory for him and for the ones like him in this world and the next.

p: ۴۲۱

Commentary: verse ۴۱

:The Reward of the Emigrants

In pursuance of the previous verses, which dealt with those who rejected the resurrection as well as the obstinate pagans, this verse deals with the true Emigrants, .so as to make the situation of the two groups clear as compared to each other

At first, He proclaims that those who went on exodus after being oppressed for the sake of Allah undoubtedly will be given a decent abode in this world, for they gave up everything they had with utmost sincerity for the propagation of Islam. The verse :says

“ And those who migrated in Allah’s cause after they had been oppressed, undoubtedly We will give them a good abode in this world, ...”

This reward is given to them for this world; and if they know, they shall have greater :rewards for the world to come. The verse continues saying

“... and certainly the reward in the Hereafter is much greater, if they know (this);”

At the end, migration, perseverance and trust are the codes of conduct for victory over the enemies, and one must rely on his own resistance, trust, and faith whenever confronting the oppressors and he should not rely on the powers and forces of external foreign sources. Hence, those who give up their belongings and homeland and go on exodus while preserving their own lives for the propagation of religion, will .benefit most

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(۴۲) الَّذِينَ صَبَرُوا وَعَلَى رَبِّـهِمْ يَتَوَكَّلُونَ

".Those who endured patiently and on their Lord did they rely " .۴۲

Commentary: verse ۴۲

The Qur'ān describes these true, steadfast emigrants who are truly faithful with :perseverance by two attributes in this noble verse, saying

".Those who endured patiently and on their Lord did they rely "

:Some Traditions

Imam Bāqir (a.s.) said: "Patience is of two categories: Patience upon calamities, .۱ which is good and beautiful; and the best of the two is the patience in avoiding of the (prohibitions." (Usūl-i-Kāfī, vol. ۳, p. ۱۴۸

The Prophet said: "Patience is the best mount. Allah has not provided any servant .۲ with sustenance better and wider than patience." (Musakkin-ul-Fu'ād, pp. ۴۷, ۴۸ and (۵۰

(Ali (a.s.) said: "Patience is the best repeller of affliction." (Qurar-ul-Hikam .۳

Also, Ali (a.s.) said: "O' people! Be patient, because he who has not patience has not .۴ (religion." (Qurar-ul-Hikam

The Holy Prophet (p.b.u.h.) said: "He who loves to be the most virtuous of the people, .۵ (then he must rely on Allah." (Mishkāt-ul-'Anwār, p. ۵۰

The Messenger of Allah (p.b.u.h.) said: "The best of the servants with Allah is the one .۶ (who mostly relies on Him and obeys Him." (Majmū'ah Warrām, vol. ۳, p. ۲۸۸

Imām Riḍā (a.s.) was asked about the limit of reliance. He said: "It is that you do not .۷ ".fear any one other than Allah

(۴۳) وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلاَّ رِجَالاً نُوحِي إِلَيْهِمْ فَسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُم لاَ تَعْلَمُونَ

And We did not send before you except men unto whom We revealed; So ask the " .۴۳
",people of 'Thikr' (the Qur'ān) if you do not know

Commentary: verse ۴۳

At this time, addressing the Prophet (p.b.u.h.), the Qur'ān asserts that Allah did not send anyone before him except those individuals from mankind whose hearts were illuminated with the light of Divine revelation. That is, they were just like him in divine messengership benefiting from revelation and in the capacity of being His own envoys.

This matter was raised in answer to the pagans of Mecca who rejected the prophetic mission of man. Allah points out that the prophet must be of the people's own equals so that they can see him and talk to him and, finally, understand his words. Therefore, in such a case, it is not appropriate that instead of a man, an angel be appointed as a messenger to carry out the prophetic mission. The verse says:

And We did not send before you except men unto whom We revealed; So ask the "
",people of 'Thikr' (the Qur'ān) if you do not know

In other words, He recounts in this verse: We did not send before you, O' Mohammad (p.b.u.h.), anyone to any nation but the cases confirmed and equipped with Our revelation, to which your people raise objections as to why it is that their prophet is not an angel who is from among the human kind. Declare that they seek the truth out by referring to the Ahl-uth-

Thikr, the knowledgeable people and the scientists of each nation, if they are unable .to put questions concerning issues to all prophets who belong to the human kind

According to Ibn Abbas, the object of 'Ahl-uth-Thikr' are the Christian and Jewish scholars in this context; that is: were they doubtful as to the truth of the matter, they would better refer to the people of Turat, and the nation of the Bible for the clarification of the issues. These words are addressed to the pagans, for the news which the Jews and the Christians provided them with, out of their Books, were acceptable to them while rejecting the words of the Prophet (p.b.u.h.), owing to their intensive hostility. Some, however, claim that 'Ahl-uth-Thikr' signifies the 'followers of .'the Qur'ān,' because /thikr/ means 'the Qur'ān

Jābir-Ibn-i-Yazīd and Muhammad Ibn-i-Muslim, quoting Imam-Mohammad-i-Bāqir ((a.s.) state that he has proclaimed: "We are 'Ahl-uth-Thikr'." (Tafsīr-i-Burhān

To sum up, this noble verse deals with a general universal principle which is acceptable by human reason, and it is referring of whatever one is not knowledgeable about to the experts in that field. That is, for whatever you do not know, you may ask the knowledgeable ones. Certainly, the best example in religious issues is the Ahl-ul-Bayt of the Prophet (p.b.u.h.) who can provide the point of reference. There are numerous quotations as to the validity of this point in the Shi'ite as well as the Sunni literature which have been dealt with extensively in the third volume of Mulhaqat-.i-'Ihqāq-ul-Haqq p.p. ۴۸۲, onwards

Tabarī, Ibn-i-Kathīr, and 'Āllūsī have also pointed out that 'Ahl-uth-Thikr' is the same and identical with 'Ahl-ul-Bayt' in their commentaries beneath this verse. We also have it that Hāfiz Muhammad Ibn-i-Mu'min-i-Shīrāzī has mentioned the

.’same matter in ‘Mustakhraj’ when discussing the ‘position’ of the ‘Ahl-ul-Bayt

Again, in vol. ٢٣ of Bihār, pages ١٧٢ onwards, there have been quoted about ۶٠ quotations concerning this issue, through some of which the Immaculate Imams have confirmed that: “Swearing by Allah, it is we who are the ‘Ahl-uth-Thikr’, the ”.(responsible, (to whom the people must put their questions

Therefore, one must turn to the specialists in the Qur’ānic sciences, namely, the Ahl-ul-Bayt for ones inquiry regarding his religious and ideological questions, who are experts in the field of the Qur’ānic knowledge and not at random turn to whoever has .got a superficial knowledge of Islam

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(۴۴) بِالْبَیِّنَاتِ وَالزُّبُرِ وَأَنزَلْنَآ إِلَیْکَ الذِّکْرَ لِتُبَیِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَیْهِمْ وَلَعَلَّهُمْ یَتَفَکَّرُونَ

We sent the prophets before you) with clear proofs (miracles) and (celestial)) " .۴۴ Books and We sent down to you the 'Thikr' (the Reminder, Qur'ān) that you may ".make clear to mankind what has been sent down to them, that they may reflect

Commentary: verse ۴۴

The Arabic term /bayyināt/ signifies clear evidences of the prophetic mission and miracles; and the word /zubur/ is the plural form of /zabūr/ which means 'Celestial Book'. The verse probably refers to two kinds of revelation, one of which is the Qur'ān, which belongs to all the people. The other one is aimed at the interpretation and explanation of the Qur'ān, and which is particular and exclusive to the Prophet (p.b.u.h.). It signifies that We sent you the 'Thikr', so as you explain the interpretation .and commentary of the Qur'ān which has been descended for the people

Therefore, the prophets have had both miracles and Divine Book, so that the people :do not get mixed up between right and wrong. The verse says

We sent the prophets before you) with clear proofs (miracles) and (celestial) Books) " "...

Therefore, Allah implies in the Qur'ān that: If you are unaware, ask those who are .knowledgeable about the clear evidences and the Books of the previous prophets

It is in this way that the question of specialization has been recognized as having a .sound basis in the Holy Qur'ān

Furthermore, it has been the only way of acceptance or rejection in all fields, on the basis of which, all Muslims are required to have access to knowledgeable and learned .people in all fields who are honest at all times and places for their reference

Turning to the Prophet (p.b.u.h.) later, He declares that We thus revealed to you this 'Thikr' (the Qur'ān) so that you explain to them what is descended to the people, so that they meditate upon these verses and on their duties which are incumbent upon :them. The verse says

and We sent down to you the 'Thikr' (the Reminder, Qur'ān) that you may make ... "
".clear to mankind what has been sent down to them, that they may reflect

In fact, your call and your mission are not in principle a novelty or an unprecedented matter. It is just in the same manner which We revealed the Books to the previous prophets so as to make the people acquainted with their duties towards Allah, their own selves, and the other people. Just in the same way We also revealed this Qur'ān to you so that you engage in the explanation of its didactic lessons, thus awakening .mankind to meditate

Therefore, it is the duty of the Prophet (p.b.u.h.) to explain the Qur'ān and it is the duty of the people to accept those explanations on the basis of their sound thinking, for the Qur'ān is 'Thikr', 'reminder' and, at the same time, it is a way of mentioning and calling man's attention, while distancing him from the core of negligence, oblivion and .erroneous behavior

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(۴۵) أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّ-ئَاتِ أَن يَخْسِفَ اللَّهُ بِهِمُ الأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لاَ يَشْعُرُونَ

(۴۶) أَوْ يَأْخُذَهُمْ فِى تَقَلُّبِهِمْ فَمَا هُم بِمُعْجِزِينَ

(۴۷) أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فإِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ

۴۵. " Do then those who devise evil (plots) feel secure (of this) that Allah will not cause the earth to swallow them up, or that the wrath will not come upon them from whence they do not perceive?"

۴۶. " Or that He may not seize them during their movement, so that they shall not frustrate (Allah's wrath)."

۴۷. " Or that He will not seize them in the state of fear, for verily your Lord is certainly Compassionate, Merciful."

Commentary: verses ۴۵-۴۷

Allah, the Almighty, in these noble verses, has mentioned four kinds of punishment for the conspirators against the religion:

۱. Punishment on the earth: "Allah will cause the earth to swallow them up."

۲. Celestial punishment: "The wrath will come upon them"

۳. Sudden punishment: "He may seize them during their movement."

۴. Spiritual punishment: "He will seize them in the state of fear."

He, the Mighty, has pointed out the above punishments so as to make the conspirators against religion aware that

.certainly their tricks become null and void when confronted the Divine power

:Different Kinds of Punishment for Various Sins

The Qur'ān deals with the demonstrative materials and emotional questions, intermingling them in such a way that they make the utmost impact on the audience. The previous verses dealt with a logical discussion regarding the issues of the prophetic mission and resurrection in connection with the pagans. In here, it concerns itself with the threatening of the oppressors and the tyrants as well as the obstinate .sinners, and rather scares them with the different types of the Divine punishments

At first, it raises the question whether those conspirators who tried to put out the light of the truth with their evil plans feel safe and secure from Allah's making the earth :swallow them. The verse says

Do then those who devise evil (plots) feel secure (of this) that Allah will not cause the " "... ,earth to swallow them up

Is it a remote possibility that a terrible earthquake strikes the earth, splitting the crust of the earth, opening it up and swallowing them all with all their belongings, as was ?the case repeatedly with the previous nations

Then, it adds: Or when they are in a negligent mood, the Divine punishment overtakes :them from whence they never perceive? The verse continues saying

"?or that the wrath will not come upon them from whence they do not perceive ..."

Or, as they struggle for accumulating more wealth and increasing more income, the Divine punishment strikes them

hard, while they are unable to escape the consequences of their punishment? The :verse says

“Or that He may not seize them during their movement, so that they shall not frustrate (Allah’s wrath).”

Or else, the Divine punishment does not strike them all of a sudden; it strikes them on a gradual basis and along with consecutive warnings. The verse says:

“Or that He will not seize them in the state of fear, for verily your Lord is certainly compassionate and Merciful.”

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(۴۸) أَوَ لَم يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِن شَىْءٍ يَتَفَيَّؤُا ظِلَالُهُ عَنِ الْيَ-مِينِ وَالشَّمَآئِلِ سُجَّداً لِلَّهِ وَهُمْ دَاخِرُونَ

Have they not seen all things that Allah has created the shadows of which spread " .۴۸
"?from right and left, prostrating (before Allah) while they are humble

Commentary: verse ۴۸

The Arabic term /fī'/ refers to the shadow in the afternoon which is reversing; while the term /zill/ refers to any kinds of shadow. The Qur'ānic word /dāxir/ signifies 'humble', and it is most probable that the aim in stating 'the right side' and 'the north side'; in the verse it refers to the two sides of the day, namely, morning and evening. Perhaps, because shadow spreads on the earth, the expression of prostration is applied for it, though from the point of creation, all beings are prostrating and humble .before Allah

At any rate, the Qur'ān implies in this verse whether those pagans who reject the Oneness of Allah and refute His blessed Prophet (p.b.u.h.) do not observe the trees, mountains, shadow-casting objects and buildings which are the created things of Allah and cast their shadows to their right and sometimes to their left-side? For, at dawn, if man stands facing the 'qiblah' his shadow will be cast in front of him, after dawn, it falls to his right side and, in the late noon, his shadow will be reflected behind him, while at sunset, it falls on his left side. This is the meaning of the shadows turning to one's right and to the one's left side. This interpretation belongs to Kalbī who remarks that when the Qur'ān states that shadows prostrate before Allah, it means that shadows are in obeisance and obey the rules of

Allah and their turnings and rotations are not achieved in accordance to their own will. This verse is like verse ۱۵, Sura Ar-Ra'd, No. ۱۳ which says: "And whoever is in the skies and on the earth prostrates willingly or unwillingly, and (so do) their shadows in the mornings and the evenings." So the Qur'ānic phrase /wa hum dāxirūn/ signifies that they are mean and humiliated. The verse says:

"Have they not seen all things that Allah has created the shadows of which spread from right and left, prostrating (before Allah) while they are humble?"

Thus, Allah wants to make us understand that all beings, living and inanimate, are humble before Him because of their needs for their Omnipotent and Wise Creator. That is: because if He tends to be slow in affairs, all 'frames and modes of behavior' will collapse and perish. Therefore, all beings, just like mankind, are prostrating and humble before Him.

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(۴۹) وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ مِن دَآبَّةٍ وَالْمَلآئِكَةُ وَهُمْ لاَ يَسْتَكْبِرُونَ

۴۹. "And whatever is in the skies and whatever is in the earth, whether (moving) creatures and angels, prostrate before Allah (only) and they do not pride."

Commentary: verse ۴۹

The Arabic term /dābbah/ refers to that living being which moves from a place to another place. This word is used in the cases of 'man', 'animals' and 'jinns'. However, it is not used for 'angels'.

The aim in stating the prostration of all beings, earthly or celestial, is either their genetic humbleness before the laws of existence, or it might be a prostration emanating from their consciousness and understanding, in which case, the latter interpretation is apparently intended, though it is beyond our understanding.

In other words, all beings which are in the skies and all those which are on the earth, prostrate before Allah. The intention in stating /min dābbah/ (whatever moves) is those earthly beings which move or come and go on the surface of the earth.

The angels also prostrate before the magnanimity of Allah and worship Him. The Qur'ān mentions the angels apart from other beings so as to glorify their position. Another point to be considered is that the word /dābbah/ is applied to those beings which move and which come and go. However, we must keep in mind that the angels have got wings and can fly as well. The verse says:

And whatever is in the skies and whatever is in the earth, whether (moving) "
".creatures and angels, prostrate before Allah (only) and they do not pride

The Qur'ānic sentence /wa hum lā yastakbirūn/ signifies that the angels do never abstain from the worshipping of Allah and they never show an arrogant attitude. This sentence qualifies the angels, for it is the angels who do not show the least arrogance .in humbleness and prostration before Allah

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(۵۰) يَخَافُونَ رَبَّهُم مِّن فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

۵۰. "They fear their Lord (supreme) from above them, and they do what they are commanded."

Commentary: verse ۵۰

The angels are utterly subservient towards Allah. Our fear of Allah is because of the sins which we have committed. However, the fear of the angels of Allah has its roots in the magnitude and splendor of Allah. It is for this reason that the Qur'ān says in this verse:

"They fear their Lord (supreme) from above them, and they do what they are commanded."

The reason why the Qur'ānic phrase /min fauqihim/ 'from above them' has been used is for two aspects:

۱. One side to this issue is that they fear the punishment of Allah, which, in such cases, is mostly inflicted from above one's head.

۲. Allah is qualified as being superior and being above everything else in power and perfection, and He all-encompasses in Guardianship and in 'Omnipotence' over all celestial and earthly possible beings. Therefore, the above-mentioned interpretation is suitable.

One can, therefore, conclude from this holy verse that there are two signs for the negation of oppression: Fear when confronting responsibilities, and the execution of Allah's commandments without any questioning. Therefore, if all beings, like angels, are humble and God-fearing, and prostrate before Allah, why should we human beings not prostrate before Him and go on oppressing others?

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Section ۷:Polytheism Prohibited

Point

Unity of Allah – Everything in the heavens and in the earth is Allah's – Man to refer and serve only Allah and none else – Assigning daughters to Allah – Hatred against female .issues condemned

(۵۱) وَقَالَ اللَّهُ لاَ تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ فَإِيَّایَ فَارْهَبُونِ

۵۱. " And Allah has said: 'Do not take two gods. Verily, He is only One God; hence, fear (Me (and Me alone."

Commentary: verse ۵۱

The objective in declaring here that you must not designate for yourselves two gods is not the fact that you must and you are allowed to designate three gods. On the other hand, firstly, the total and the least negation imply the utmost negation in it as well. Secondly, the objective of this verse, perhaps is the ideas of those pagans who used to say: We have got One God Who is the Creator, and one who is administrator, (and we must direct our worshipping towards the later one. (Tafsīr-i-Al-Mīzān

As for the query of the pagans who raised this issue in some previous verses that: if Allah so wanted, we would not become pagans, this verse states that Allah has dissuaded you from paganism, hence, how can He have intended you to become pagans? Therefore, Allah has ordained you not to designate two gods for yourselves. :The verse says

"… ;And Allah has said: 'Do not take two gods. Verily, He is only One God "

The unity in the system of creation and the unity governing its laws and procedures are themselves clues as to the unity of Allah. Such being the case, He declares: Fear My punishment only and fear opposition to My commandments and nothing else. The :verse continues saying

".(hence, fear Me (and Me alone …"

The fact that the Qur'ānic word /'iyyāya/, which proceeds, is the proof for its confinements and limitations, which implies only and solely fear opposition to Me and My punishment. Another example of this form is "You (alone) do we worship and of (you (only) do we seek help."(۱)

The great commentator, the Late Ṭabarsī quotes a delicate sentence from some philosophers under this verse, saying: "Allah has commanded you not to worship two gods, but you fabricated so many gods for yourself. Your unruly self is one idol, your whims and passions are regarded as other idols, and the world and your material objectives are your other idols. You even prostrate before other human beings; so "!?how can you be a monotheist

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Sura Al-Fātihah, No. ۱, verse ۵ -۱

(۵۲) وَلَهُ مَا فِی السَّماوَاتِ وَالاَرْضِ وَلَهُ الدّ ینُ وَاصِباً أَفَغَیْرَ اللَّهِ تَتَّقُونَ

۵۲. "Unto Him belongs whatever is in the heavens and the earth, and to Him should obedience be (rendered) constantly. Then are you in awe of other than Allah?"

Commentary: verse ۵۲

The Qur'ānic term /dīn/ mentioned in this verse denotes 'worshipping' and 'servitude' which are the requirements of the embracing of Faith and of the school of Truth. The Arabic word /wāṣib/ signifies 'constantly' and 'intensively', as verse ۹ of Sura Aṣ-Ṣāffāt, No. ۳۷ says: "... and for them is a perpetual chastisement".

In sharp contrast to those superstitious ideas by which they used to suppose god for every type of beings, Allah is only One for whatever is found in the Heavens and on the earth.

So, religious framework for laws and religious legislations are the sole rights of the One Who possesses the entire process of genesis and creation. The verse says:

"Unto Him belongs whatever is in the heavens and the earth, and to Him should obedience be (rendered) constantly. ..."

Towards the end of this verse, the Qur'ān declares that despite the fact that all laws, religion, and obedience belongs to Allah, do you still fear other than Allah and abstain from other than Him? The verse continues saying:

"... Then are you in awe of other than Allah?"

Can the idols do any harm against you or bestow on you any blessings the opposition of which scares you and you consider their worship as a requirement?

(۵۳) وَمَا بِكُم مِّن نِّعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ

(۵۴) ثُمَّ إِذَا كَشَفَ الضُّرَّ عَنكُمْ إِذَا فَرِيقٌ مِّنكُم بِرَبِّهِمْ يُشْرِكُونَ

۵۳. " And whatever of favour is (bestowed) on you, it is from Allah; then whenever any calamity afflicts upon you, unto Him you cry (for assistance).

۵۴. " Then when He remove the affliction from you, behold! A group of you associate others with their Lord."

Commentary: verses ۵۳-۵۴

The Arabic term /ḍurr/ refers to that kind of anxiety which results from the absence of blessings, and the Qur'ānic term /taj'arūn/ signifies 'crying' and 'appealing'.

The content of this verse has also been repeated in some other verses of the Qur'ān as is the case in verse ۶۷ of Sura 'Isrā' which proclaims: "And when affliction touches you in the sea, away will go those on whom you call except Him; but as He delivers you to the land, you turn away (from Him), and man is very ungrateful."

However, once He embarks you safely, you will turn away from Him and you start betraying His favours and blessings. The verse says:

" And whatever of favour is (bestowed) on you, it is from Allah; then whenever any calamity afflicts upon you, unto Him you cry (for assistance).

Certainly, hearing your call for help, Allah answers your call and solves your difficulties. Afterwards, as He removed your troubles and saved you from your losses, some of you

:designate associates and counterparts for Him and turn to the idols. The verse says

Then when He remove the affliction from you, behold! A group of you associate "others with their Lord."

In fact, the Holy Qur'ān alludes to this minute point that monotheism, as an inherent trait, is embedded in everybody's nature, but in normal circumstances, it is obscured by one's negligence, arrogance ignorance, fanaticism and superstition. Anyway, do not regard Allah's blessings as the consequences of your own struggle, education and your own administrative ability or as a result of your luck or chances. By contrast, regard whatever of blessings given to you, even the most insignificant ones in your eyes, as what Allah has given you.

The blissful Prophet (p.b.u.h.) remarks: "He who regards the blessings of Allah as only food and clothing, has failed both in performing his duties, and he has approached Allah's punishment." (Tafsīr-i-Nūr-uth-Thaqalayn, Vol. ۳)

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(۵۵) لِيَكْفُرُوا بِمَآ ءَاتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ

۵۵. "So that they may show ingratitude for whatever (of blessings and removing hardships) We have given them; then enjoy yourselves for soon will you know."

Commentary: verse ۵۵

A glance at previous verses up to this moment depicts the manner of the Divine invitation and the Divine provision for education!

He is the sole and only Allah: "… verily He is only One God; …"(۱) "Unto Him belongs whatever is in the heavens and the earth, …"(۲) He possesses everything: "Unto Him belongs whatever is." It is He Who provides all with instruction: "To Him should obedience be …".(۳) He is benevolent, providing all with blessings: "And whatever of favour is (bestowed) on you, it is from Allah; …"(۴) He answers all calls: "… then whenever any calamity afflicts upon you, unto Him you cry for assistance."(۵)

Do you yet seek other people's assistance?

The end-result of paganism leads to blasphemy, and disregarding of His blessings brings the Divine chastisement.

Therefore, there, after naming the above logical reasoning and making the facts transparent, He implies with a threatening tone: Let them spare the blessings which We have given them,

and let them enjoy worldly materials temporarily; they will soon find out the conclusive results of their performance.

۱- The current Sura, verse ۵۱

۲- The current Sura, verse ۵۲

۳- Ibid

۴- The current Sura, verse ۵۳

٥- Ibid

(۵۶) وَيَجْعَلُونَ لِمَا لاَ يَعْلَمُونَ نَصِيباً مِمَّا رَزَقْنَاهُمْ تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُنتُمْ تَفْتَرُونَ

And they assign a share out of that which We have provided them with, for what “ .۵۶ they do not know. By Allah, you will certainly be questioned for that which you used to ”.forge

Commentary:۵۶

Following the former well-justified discussions concerning the rejection of paganism and worshipping of the idols, the Qur'ān points to the three parts of the innovations and evil habits of the pagans, implying that they appropriate a certain portion of what Allah has allocated to them for the idols which provide no advantages or losses for :them. The verse says

And they assign a share out of that which We have provided them with, for what “ ”... .they do not know

This share consisted of a number of camels and other four-footed animals and part of it comprised of agricultural products which have been alluded to in the Sura Al-An'ām, verse ۱۳۶. they were regarded by the pagans as the proper share of the idols and .which were dispensed within their path

Then, later, the Qur'ān, swearing to Allah, announces that in the Court of Justice of the Resurrection Day, they all will be interrogated about in connection with these lies, :slanders, and accusations or perjuries. The verse says

”.By Allah, you will certainly be questioned for that which you used to forge ...“

Therefore, their vicious and evil acts contains both the losses which they incur in this world, for parts of their capitals are perished in this way, and the punishment which .they will meet in the Hereafter

(۵۷) وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ وَلَهُم مَّا يَشْتَهُونَ

.۵۷ "And they ascribe daughters to Allah, glory be to Him; and for themselves (they ascribe sons) what they desire."

Commentary: verse ۵۷

The second evil innovation of the pagans which they entertained in their imagination was the assigning of daughters to Allah. He is clear of everything and of having children, and Allah is pure of all material things.

However, they ascribe for themselves whatever they desire. The verse says:

"And they ascribe daughters to Allah, glory be to Him; and for themselves (they ascribe sons) what they desire."

That is, they were never ready to ascribe those daughters whom they ascribed to God for themselves, too. In principle, having daughters was regarded as a kind of scandal, and a shame in their culture.

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(۵۸) وإِذَا بُشّـِرَ أَحَدُهُم بِالْأُنثَى ظَلَّ وَجْهُهُ مُسْوَدّاً وَهُوَ كَظِيمٌ

And when one of them is given the news of having a daughter his face becomes “ .۵۸
”.black while he is wroth inwardly

Commentary: verse ۵۸

This verse refers to the third hideous evil habit of the pagans for the sake of complementing the above discussion. It implies that when one of them is informed of the good tidings of having been provided a daughter by Allah, he will be so infuriated with anger that his face changes altogether and becomes blackened while being full :of wrath. The noble verse says

And when one of them is given the news of having a daughter his face becomes “
”.black while he is wroth inwardly

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(۵۹) يَتَوَارَى مِنَ الْقَوْمِ مِن سُوءِ مَا بُشِّ-رَ بِهِ أَيُمْسِكُهُ عَلَى هُونٍ

أَمْ يَدُسُّهُ فِى التُّرَابِ أَلاَ سَآءَ مَا يَحْكُمُونَ

.۵۹ "He hides him from the people for the evil of the news which has been given to him, (asking himself): shall he keep her with disgrace or bury her (alive) in the dust? Beware! (How) evil is what they judge!"

Commentary: verse ۵۹

It is true that the birth of a child is considered as a good tiding, but superstitions regard such good tidings as disgrace and humiliation. This noble verse declares that all does not end to this and he, in order to save himself from such scandal which, to his incorrect belief, has overtaken him, he escapes from his people, going into hiding for this evil announcement made to him. The verse says:

"He hides him from the people for the evil of the news which has been given to him, ..."

He goes on immersed in this thought constantly as to whether he should take upon himself the scandal of this disgrace by keeping the daughter or bury her alive under the earth. The verse says:

"... (asking himself): shall he! keep her with disgrace or bury her (alive) in the dust? ..."

Condemning this tyrannical and inhumane verdict in an evermore-explicit manner, the Holy Qur'ān declares as to what a bad and an evil judgment they pass on such matters. The verse continues saying:

"... Beware! (How) evil is what they judge!"

Certainly, they do pass a bad judgment on the matter, for they used to bury alive girls while they had the right to stay alive just in the same way as the boys had, and .perhaps a girl might have been better than a boy

Ibn-i-Abbās has quoted as saying that if Allah wanted to consider the wishes of those people in the process of creation, no girls would be born, because no one desired to have a daughter; and if all children were born as sons, the human generation would .be exterminated

:The Role of Islam in the Revival of the Position of Women

The humiliation and the damaging of the personality of women were not confined to the Ignorant Arabs of that time, women had an insignificant position among some other nations, too, any perhaps even among the most civilized nations of that time .and, usually, a woman was regarded as a commodity and not as a human being

However, the Arabs of the Age of Ignorance did their utmost in denouncing and in .humiliating women in some more heinous and terrible forms

Nevertheless, since the dawn of Islam, this superstition was fought out hard in all its dimensions. The Prophet of Islam himself (p.b.u.h.) showed such a high esteem for his daughter, Fatimah Zahrā (a.s.), the Islamic Lady (a.s.), that the people wondered. He used to kiss her hands despite his high position, and he would visit her immediately .upon the return from his trips, and the first person to visit was his daughter, Fatimah

In a tradition from the Prophet (p.b.u.h.) we read that he says: "What a nice child a person's daughter is! She is affectionate and of great help; she is one's companion "!and she is clean while cleaning at the same time

In fact, such respect shown towards the personality of women has served as a cause for their liberation in the society and has put an end to the era of servitude and .slavery of women

However, it is most unfortunate that in some Islamic societies, there are still those forms of ‘ignorant’ thought prevalent, and there are still a good number of families .who rejoice in having sons born to them and are disturbed by having daughters

Even in the case of the Western Societies which imagine that they have high regards for the personality of women, we notice in practice that women are so greatly humiliated and are treated as puppets or as a means for extinguishing the fire of passion of men and / or as an instrument for the dissemination of information with .regard to a certain merchandise

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(۶۰) لِلَّذِينَ لاَ يُؤْمِنُونَ بِالاَخِرَهِ مَثَلُ السَّوْءِ وَلِلَّهِ الْمَثَلُ الاَعْلَى وَهُوَ الْعَزِيزُ الْحَكِيمُ

۶۰. " For those who do not believe in the hereafter, is an evil attribute, and Allah's is the sublime attributes, and He is the Mighty, the Wise."

Commentary: verse ۶۰

Those who do not believe in the Hereafter and consider Allah as having children possess an evil and nasty attribute, which consist of shamefulness and being sorrowful. But, there are outstanding qualities for Allah such as domination and might.

Some commentators suggest that this means that they are having defective traits, like: ignorance, blasphemy, being misled, contingency, weakness, powerlessness, needing sons and murdering of daughters; and there are certain qualifications of Lordship for Allah (s.w.t.) such as: having no need for companionship, spouse, children, and having the attributes of Lordship, authenticity and monotheistic nature.

Question: In this holy verse, He declares: "… Allah's is the sublime attributes",

Elsewhere He says: "… do not coin any similitude for Allah".(۱) How are contradictions among them made possible?

Answer: The aim in declaring /'amθāl/ is using 'similes'. That is, do not exemplify Allah for something else; and the purpose of /maθal-ul-'a'lā/ is the qualification of /'a'lā/ 'the highest' or the 'most elevated' and which signifies being

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۱- The current Sura, verse ۷۴

essential in essence and not accidental; being Eternal, All-powerful, Omniscient, Alive, .Unique etc

Some commentators claim that the objective of /maθal-ul-’a‘lā/ is examples which are used correctly; and the objective of the latter phrase is ‘those examples which are :incorrectly employed.’ The verse says

For those who do not believe in the hereafter, is an evil attribute, and Allah’s is the “ ”... ,sublime attributes

And, the last sentence of the verse means that Omnipotent Allah is He out of Whose domain, nothing exists, and He is the Wise One Who places everything in its proper :place according to His Wisdom. The verse says

”.and He is the Mighty, the Wise...“

One can infer from this verse that one must not attribute low traits to Allah, for He has criticized of the pagans who attributed to Him what they did not like for themselves. Once man abhors being attributed an evil thing, how is it that he seeks to attribute ?that hideous thing or the like of it to Allah

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Point

The end of every one comes neither later nor earlier but at its appointed time – Apostles were also sent before but they were disbelieved – The Qur’ān revealed as a Guidance and Mercy unto mankind.

(٦١) وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِم مَا تَرَكَ عَلَيْهَا مِن دَآبَّةٍ وَلَكِن يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُسَمّى فَإِذَا جَآءَ أَجَلُهُمْ لاَيَسْتَأْخِرُونَ سَاعَةً وَلاَ يَسْتَقْدِمُونَ

٦١. “And if Allah were to take people to task for their inequity, He would not leave on it (the earth) a single moving being, but He respites them until an appointed time; so, when their term comes, they can not delay (it) an hour nor (yet) can they advance (it).”

Commentary: verse ٦١

The general rule of Allah is the postponement of the punishment, but it sometimes happens that He teaches the oppressors a lesson so as to provide instruction for others such as whatever happened to the nation of Lot, Noah, and Thamūd. This respite provided by Allah is for the sake of repentance and compensation for one’s sins and is based on His favour. Hence, do not become arrogant because of it.

Anyway, after discussing about the terrible crimes of the Arab pagans through previous verses in connection with the evil innovations they committed and the crime of burying alive

of their own daughters, some may raise this question as to why

is it that Allah does not immediately punish the culprit subjects with all these ?oppressions, and abhor-able crimes

This very verse in question seeks to provide an answer to this question implying: If Allah were to punish people for the oppressive offences which they commit, no :moving object will survive throughout the earth. The verse says

And if Allah were to take people to task for their inequity, He would not leave on it " (the earth) a single

"... ,moving being

The Arabic term /dābbah/ refers to whatever moving and living animal there is. It may, here, allude to 'human beings' metaphorically by procuring the symmetrical dimensions to it which in this case is /'alā zulmihim/ (for their inequity). That is, were Allah to question human beings with regard to their tyranny, there would remain no .mankind throughout the earth

This possibility also exists that by this, all moving objects is meant, for, we know that such beings are generally created for the sake of human beings, as the Qur'ān says: "It is He Who has created for you all that is in the earth." (Sura Al-Baqarah, No. ٢, (verse ٢٩

Once mankind is perished altogether, the rationale for the existence of other living objects on the earth will also be nonexistent, and their entire generation will be .exterminated

This question may be raised in here that if we look closely at the generalization and at the comprehensiveness of the significance of the verse, the result will be that no one exists on the earth except those who are oppressors and everybody has had his share of committing cruelties. So if the punishment is to be administered rapidly, no one will be excluded. Nevertheless, we know that not only the prophets and the Imams who are immaculate and thus not subjected to such

punishments, for this rule does not apply to them, but also there are certain devout people and people of true faith whose good deeds surely excel as compared to their petty sins, thus they do certainly not fall into this category of fitting for the .extermination as a way of being punished

The answer to this question lies in the fact that the verse provides a typical verdict which is not to be regarded as a universal or general verdict. The proof for such an exception is provided in verse ۳۲ of Sura Fāṭir, No. ۳۵ which declares: “Then We gave the Book for an inheritance to those whom We chose from among Our servants; but of them is he who makes his soul to suffer a loss, and of them is he who takes a middle course, and of them is he who is foremost in deeds of goodness by Allah’s ”.permission; this is the great excellence

According to this verse, the people are divided into ۳ groups: The oppressive group, the moderate group, who have committed light sins, and the group who are counted good people; that is, those who are categorized as pioneers of whatever is good and acceptable. Certainly, out of these three groups only the first one is subject to the rule expressed in the verse under discussion and neither the second nor the third ones can be categorized and included. And, since the first group usually constitutes the majority of the people of the societies, making mention of such a generalization is not .surprising at all

Then the Qur’ān makes mention of this point that Allah provides all oppressors with a respite for a certain amount of time until their nominal death (certain limited time), thus delaying their death time. However, as their death approaches, no advancing nor delaying for the least time will occur. By contrast, their death will take place at that exact date which

:will neither come in advance nor in retardation. The verse says

but He respites them until an appointed time; so, when their term comes, they can ...“ ”.(not delay (it) an hour nor (yet) can they advance (it

As for the significance of the phrase: /’ajalin musammā/ (an appointed time), the commentators have expressed various ideas. However, with regard to other verses of the Qur’ān, including verse ۲ of the Sura Al-’An‘ām, No. ۶ and verse ۳۴ of Sura Al-’A‘rāf, No. ۷ it seems that the purpose is to be the arrival of death itself. That is, Allah respites people until the end of their lifetime in order to complete the argument, so that haply the oppressors try to reform themselves, reconstructing their life .experiences, and thus returning to Allah, the truth and justice

When this respite expires, the order as to their death will be issued, and just from that .very moment their punishments and retributions start

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(۶۲) وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَى لاَ جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُم مُفْرَطُونَ

And they assign unto Allah what they (themselves) dislike and their tongues " .۶۲ assert the falsehood that the better (portion) will be theirs. Inevitably the Fire is theirs ".(and they will be the foremost (to it

Commentary: verse ۶۲

The Qur'ān condemns once again the ugly innovations and superstitions which the Ignorant Arabs entertained concerning the hatred towards their daughters with a novel expression. It also condemns their belief saying that the angels are daughters :of Allah. The verse says

And they assign unto Allah what they "

"... themselves) dislike)

This is an astonishing contradiction. If the angels are daughters of Allah, then it becomes obvious that girls are 'good things', why then are you unhappy for having daughters born to your own families? In case it is a bad thing to have daughters, then ?why do you consider it for Allah

Nevertheless, they falsely claim that the ultimate good result and good reward belongs to them. How can they expect such a reward and with what good performance? Do they expect it by burying alive their innocent daughters who are defenseless, or by perjury with regard to the holy presence of Allah? By which deeds :do they expect it? The verse says

and their tongues assert the falsehood that the better (portion) will be theirs. ... " ".(Inevitably the Fire is theirs and they will be the foremost (to it

(۶۳) تَاللَّهِ لَقَدْ أَرْسَلْنَآ إِلَى أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ

۶۳. " By Allah, We verily sent (messengers) unto the nations before you, but the Satan made their (abominable) acts fair-seeming to them. Then he (the Satan) is their guardian today, and they will have a painful punishment."

Commentary: verse ۶۳

The objective of this holy verse is to console the Prophet of Islam (p.b.u.h.) as not to be worried for the sake of the people's remaining heedless and being negligent, since all prophets used to confront such individuals. In view of the fact that those people who may raise this question after listening to the stories of the pre-Islamic Arabs how one can be so cruel as to bury alive his own daughter and how can such a thing be practical, the Qur'ān apparently seems to be providing an answer to the question, saying:

" By Allah, We verily sent (messengers) unto the nations before you, but the Satan made their (abominable) acts fair-seeming to them. ..."

Certainly, the Satan is so advert in his own whimsical acts that he makes the worst and the most abominable acts as nice that even one imagines such acts as a source of pride for himself, just in the same way that the 'pre-Islamic Arab' was proud of burying alive his own daughter(s) and praised that as protecting his chastity and saving the prestige of his own tribe. He would proudly say: " I buried my daughter with my own hands so as not to let the enemy capture her in a battle later."

While the most shameful behavior is made possible under the guise of the most favored masks owing to the Satan’s temptations, the rest of the matter is clearly evident. We nowadays witness such seemingly good-looking acts in many cases of theft, robberies, and crimes which are provided with proper justifications and under enticing pretexts.

Then the Qur’ān adds that the present-day pagans follow the same deviant programs of the previous nations to whom the Satan presented their acts as nice, and the present-day Satan is their guardian, and they are being inspired by him. The verse says:

“… Then he (the Satan) is their guardian today, …”

It is for this very reason that the painful Divine punishment is awaiting them.

“… and they will have a painful punishment.”

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(۶۴) وَمَآ أَنزَلْنَا عَلَيْكَ الْكِتَابَ إِلاَّ لِتُبَيِّـنَ لَهُمُ الَّذِى اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ

And We have not sent down unto you the Book (the Qur'ān), except that you may " .۶۴ make clear to them that about which they differ; and (as) a guidance and a mercy for ".a people who believe

Commentary: verse ۶۴

This verse explains the objective of the prophetic mission of the messengers of Allah, so as to clarify that if nations and tribes put aside their passions and whims and personal tastes, and take recourse to the prophets, there will not be any of such superstitions, disagreements, and contradictory acts left. He says to the Prophet (p.b.u.h.) that We have not revealed to you the Qur'ān except that you make transparent to them the issues about which they disagree. And this Book is a source :of guidance and mercy for those who embrace the Faith. The verse says

And We have not sent down unto you the Book (the Qur'ān), except that you may " make clear to them that about which they differ; and (as) a guidance and a mercy for ".a people who believe

And it also polishes all Satanical temptations from their heart as well as the enticing layers of one's despotic soul. It also derives away the mischievous curtains from mixing up the facts and, at the same time, reveals and exposes the superstitions and crimes which are covered under the enticing guise. It removes all disagreements which have their roots in the passions and low desires and puts an end to all cruelties .and oppressions. It sheds the light of guidance and mercy all over

p: ۴۵۸

(۶۵) وَاللَّهُ أَنْزَلَ مِنَ السَّمآءِ مَآءً فَاَحْيَا بِهِ الاَرْضَ بَعْدَ مَوْتِهَآ إِنَّ فِى ذَلِکَ لاَيَهً لِقَوْمٍ يَسْمَعُونَ

And Allah has sent down water from the sky, and therewith given life to the earth " .۶۵ after its death. Verily, in that is a sign for a people who listen (to the words of truth ".(whole-heartedly

Commentary: verse ۶۵

The previous verse dealt with the revelation of the 'Book', which serves as a source of enlivening of the hearts. In the current verse, the process of descending of rain is being discussed which provides life for the earth. Therefore, He returns once again to the issue of the explanation of the various blessings and the favors which serve both as an emphasis concerning the issue of monotheism and cognition of Allah, and alludes to the issue of resurrection in that passing. Moreover, by stressing these graces, He incites the sense of gratitude of the servants, thus enabling them to :approach Allah more and more. At first, it says

And Allah has sent down water from the sky, and therewith given life to the earth " "... .after its death

There are clear signs for those who lend their ears as to the magnanimity of Allah while furnishing clues for all regarding His power and splendor. There are also justifications provided for the coming of the resurrection day while exhibiting one of the numerous blessings of Allah. Nevertheless, the sinful man has been so deafened and become out of touch with realities that he can neither hear nor understand. The :verse continues saying

Verily, in that is a sign for a people who listen (to the words of truth whole- ... "
".(heartedly

But as for those who do not hearken by their hearts, they are the ones who relate these issues to nature, and we have proclaimed repeatedly that such people are overtaken by blasphemy, paganism, dissidence, and sinfulness, and their rational souls are not moralized and they are the examples of the people who: "do not .”understand," "do not see", "do not listen", and "do not know

As for those who have managed to elevate their souls by the light of faith and moral values, the examples of the following hold true in their cases: to be said: "they .”understand", "they listen", "they see", and "they know

The first category is addressed as: "They are a cattle, rather they are more astray. ..."(١) For they had the power to discriminate the vices from the virtues though they did not implement their sense of discrimination. They are those who took no notice of Allah, the Resurrection Day, and the ultimate aim of their existence, forsaking them .for the worldly, matters

The second category comprises of the examples of: Sura Ar-Ra'd, No. ١٣, verse ١٩ which signifies that only the sage and men of wisdom are considerate with regard to .this

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Sura Al-'A'rāf, No. ٧, verse ١٧٩ -١

Point

The Guidance available for a seeker of knowledge – Allah shows through the Bounties viz., the cattle, the fruits, etc. – Reference to the Bee which has been inspired to act according to the Divine plan – Man created and reverted to the age of weakness and .ignorance after once acquiring knowledge

(۶۶) وإِنَّ لَكُمْ فِى الاَنْعَامِ لَعِبْرَهً نُسْقِيكُم مِمَّا فِى بُطُونِهِ مِن بَيْنِ فَرْثٍ وَدَمٍ لَّبَناً خَالِصاً سَآئِغاً لِلشَّارِبِينَ

۶۶. "And verily there is a lesson laid out for you in the cattle; We give you to drink of what is in their bellies from between the digested food and the blood, pure milk, palatable for the drinkers."

Commentary: verse ۶۶

The Almighty does not only let down water from the clouds which is the source of life, but He also extracts milk which is the source of life out of the insides of the animals as well. The Arabic term /farθ/ means digested food within the stomach, and the term /‘ibrat/ refers to that which enables one to pass through the stage of ignorance .towards cognition

Although the Arabic term /’an‘ām/ is plural, yet the pronoun in the word /buṭūnihī/ is singular. For, the purpose is every single one of the four-footed animals and not all of .them

Milk is a complete food serving which functions both as water and food while having .all nutritional values, thus meeting all bodily needs

In quotations, we read that milk enhances one's wisdom, purifies one's mind, enlightens one's eyes, reinforces one's heart, strengthens one's back and diminishes .one's oblivion

The four-footed animals are not only the sources of provision for our needs, but also they can serve us as a means for our spiritual development and the growth in our faith. Can the Lord not bring out and reassemble man out of the earth in the resurrection day, He Who extracts milk out of grass? The Almighty, Who provides us with pure milk from between the digested food and blood of animals, will He not be ?able to differentiate good deeds from evil ones

The conversion of grass into milk requires a purification system, disinfecting process, the elimination of detrimental substances, some sweetening processing unites, heating systems, lubricating materials, coloration techniques, and installing of piping systems within the bodies of animals. How then is it feasible that an oil engineer is required for the refining of oil while refining of milk does not require a creator? The :verse says

And verily there is a lesson laid out for you in "

"... ;the cattle

Refined and purified human beings are the ones who go through different ups and downs of the stages of life, political issues and ideologies as well as various friends :and yet are not affected by them or by their motives. The verse continues saying

We give you to drink of what is in their bellies from between the digested food and ..." "... ,the blood

The prime condition for a drink to be agreeable to the taste, is its purification. It is :certainly the case with drinkable waters. The verse says

".pure milk, palatable for the drinkers ..."

Being agreeable to the taste must be confirmed by all consumers, and not only human beings. Therefore, we note that the verse has not mentioned ‘palatable for you’, but it ".has remarked "palatable for the drinkers

In our civilized contemporary world, it is said and heard that some civilized countries dispatch all those materials, the expiry date of which has been passed, to be .consumed by displaced people i.e. the refugees etc

Consumption of milk by man reveals the fact that He Who has created the animal and has provided milk within its bodily built-up, is the One Who has created us and Who .has been aware of our needs

Haḍrat-i-Ali (a.s.), addressing the collector of the religious dues, ‘Zakat’, in the ۲۵th letter of Nahj-ul-Balāqah, declares: When you are being sent for the collection of ‘Zakat’, you must observe certain principles, among which is leaving part of the milk of the animal in its breast so as its offspring might not be left without a proper amount of nourishment. Do not separate the animal from its offspring; let the tired animals relax for a while along side the way, and finally, do not stop them from grazing and drinking .water on the whole

Beating animals, milking cattle with long nails, exploitation and requiring over-working .by animals, and every other kind of oppression towards animals is forbidden

We understand from the Qur’ān that Haḍrat-i-Sulaymān was compassionate towards animals in spite of all his glory and despite the fact that he had dominated all mankind and the ‘Jinns’ (fairies), he used to touch their neck and feet with his blessed hands. It (says: "… so he began to slash their legs and necks." (Sura Ṣuād, No. ۳۸, verse ۳۳

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(۶۷) وَمِن ثَمَرَاتِ النَّخِيلِ وَالأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَراً وَرِزْقاً حَسَناً إِنَّ فِی ذَلِکَ لاَیَةً لِقَوْمٍ یَعْقِلُونَ

۶۷. "And of the fruits of the palm and the vines, you get out therefrom (drinks of) intoxication and (also) goodly sustenance. Verily there is a sign in that for a people who understand."

Commentary: verse ۶۷

The Arabic term /sukr/ signifies 'losing one's mind' and the word /sakar/ refers to its origin.

In the past two verses, the issues in question were water and milk both of which are natural and direct drinks. This verse deals with those drinks which are obtained by extraction.

Once Allah Himself is in action, there is always grace and blessings involved, namely, rainwater and pure milk. But, once man is involved, one finds that at times, provisions are good and at times the issue involved is intoxicating drinks which are the source of devastation and corruption.

Therefore, following the discussion of the animals and their milk, this noble verse refers to a part of the merits of plants, implying that Allah provided you with a kind of blessed nutrition for you out of the fruits of palm-trees and vines which you sometimes turn into detrimental forms and use it in the form of intoxicating substances and liquids, and sometimes use it in their tidy and clean forms. There is an evident clue in it for those who ponder. The verse says:

"And of the fruits of the palm and the vines, you get out therefrom (drinks of) intoxication and (also) goodly sustenance. Verily there is a sign in that for a people who understand."

(۶۸) وَأَوْحی رَبُّکَ إِلَی النَّحْلِ أَنِ اتَّخِذِی مِنَ الْجِبالِ بُیُوتاً وَمِنَ الشَّجَرِ وَمِمَّا یَعْرِشُونَ

۶۸. "And your Lord revealed to the Bee (an instinctive revelation) to build cells in the mountains and in the trees and in what they (men) build."

Commentary: verse ۶۸

The Arabic term /waḥy/ signifies allusion and rapid and secret transfer that besides the Divine revelation to the prophets, includes both instincts, like this verse, and the divine inspiration, like Sura Al-Qaṣaṣ, No. ۲۸, verse ۷ which says: "And We revealed to Moses' mother, …" It also includes satanical temptations, as in the verse which says: "… and verily the Satans inspire unto their friends …"(۱)

The Qur'ānic tune alters amazingly in this verse. While continuing previous discussions regarding the various Divine blessings and the statement of the secrets of creation, the Qur'ān switches the discussion to 'bees' and later to the issue of 'honey' in the final analysis. However, it is named as /waḥy/ (revelation) which implies a form of Divine mission and a form of 'mysterious revelation'. At first, it says:

"And your Lord revealed to the Bee (an instinctive revelation) to build cells in the mountains and in the trees and in what they (men) build."

The Qur'ānic term /waḥy/ here denotes that same instinctive command and motives and that unconscious

revelation which Allah has created in different animals and living objects.

۱- Sura Al-'An'ām, No. ۶, verse ۱۲۱

The first mission of the bees, in this verse, is concerned with building hives. The reason for this is probably the fact that having a proper residence is the first condition .for living, following which other activities are being made possible

Incidentally, according to Tafsīr-i-'Aṭyab-ul-Bayān, there are explicit allusions in the Qur'ān as to the fact that all beings, including the inanimate objects, plants and animals have got a certain understanding of His Divinity, the prophetic mission of the Prophet (p.b.u.h.) and the mastership 'Wilāyat' of the immaculate and infallible Imams such as: "The seven heavens and the earth and every being therein celebrate His glory, ..." (Sura 'Isrā', No. ١٧, verse ۴۴), and like the verse which says: "... O mountains sing praises with him, and the birds, ..." (Sura Sabā, No. ٣۴, verse ١٠) and so on and so forth. We have it in certain Islamic narrations that 'Wilāyat' of the Imams has been .offered to the mountains, waters, trees, and animals

There is sequential news as to the fact that numerous animals have petitioned their grievances with them. Therefore, it is not astounding that the 'bees' receive .revelations and be commissioned for completing certain missions

Moreover, it is astonishing that the houses of the bees, that is: 'beehives', are built in hexagonal form on top of each other without having any angels, which case has astonished all architectural engineers despite being set upon lofty mountainous regions and high-altitude trees, high places and roofs. Certainly, this struggle by bees and the movement of animals for the selection of the houses, especially of bees, is .based on their instinct embedded in their nature by Allah

Incidentally, the best kind of honey is the one that is made by bees in the mountains that they feed on flowers therein and not those which are fed by artificial sugary .substances

(۶۹) ثُمَّ كُلِى مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِى سُبُلَ رَبِّكِ ذُلُلاً يَخْرُجُ مِن بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَآءٌ لِلنَّاسِ إِنَّ فِى ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ

Then eat out of all the fruits, and pave the ways of your Lord sincerely. There " .۶۹ comes forth out of their bellies a drink of varying colours, wherein is healing for men. ".Verily in that is a sign for a people who reflect

Commentary: verse ۶۹

There are two allusions made by Allah in this verse and in the previous verses to the two sources of vital drinks which are provided by animals: one is milk and the other one is honey. We have seen in the last two holy verses that man makes intoxicating substances or liquids out of fruits, while bees make honey from plants which is healing .substance

In the targeted significant and philosophical Divine system, negligence and idleness is a shunned extremely. Therefore, wherever in the Qur'ān, there is reference made to eating, there is also stated a responsibility alongside that, among which are the :following

(eat of the good things and do righteousness." (Sura Al-Mu'mineen, No. ۲۳, verse ۵۱..."

(eat of them and feed the distressed one, the needy." (Sura Al-Hajj, No. ۲۲, verse ۲۸ ..."

eat of the good things We have provided you with, and be grateful to Allah, ..." ... " ((Sura Al-Baqarah, No. ۲, verse ۱۷۲

(eat of its fruit ... and do not act extravagantly, ..." (Sura Al-'An'ām, No. ۶, verse ۱۴۱ ..."

In this verse, Allah commands the bees to eat, but that kind of eating which is coupled with a goal and a responsibility. Men of Allah are like bees. They shun low lands and select lofty high lands. They follow the Divine path in a humble manner by the help of Divine knowledge. Such people utter what is based on wisdom and spiritual flavors. :The verse says

Then eat out of all the fruits, and pave the ways of your Lord sincerely. There comes “ forth out of their bellies a drink of varying colours, wherein is healing for men. Verily in ”.that is a sign for a people who reflect

:Explanations

Animal behavior is all predetermined according to the Divine command, which is .١ .instinctively performed by them

”... ,Honey consists of the juice of all fruits. “Then eat out of all fruits .٢

Not only the selection of residence and the food of animals are guided by the Divine .٣ Will, but also all their acts are something pre-determined by Him. “... and pave the ”... ,ways of your Lord

The movement of animals and their direction is done alongside the path which Allah .۴ .has set for them and it is a humble one

The miracle of creation: There is a honey-producing factory within the belly of such .۵ a small animal, the bee. “... there comes forth out of their bellies, a drink of varying ”... ,colours

Natural honey is in different colours. (The colours white, yellow, red. Perhaps such .۶ (.differences in colours are based on the differences of colours in flowers

There are various healing effects in honey by which many diseases may be cured. .۷ "… wherein is healing for men. …" It goes without saying that honey is not a cure for all diseases. However, it has been mentioned in the form of indeterminate noun, .//šifā'un

House-building, mummification, and honey-producing alongside toxic-producing .۸ functions are being all done by such a small animal, like the bee. This reveals the sign .of Allah's Might and Power

All instructive lessons are only aimed and targeted for those who meditate, "… .۹ Verily in that is a sign for a people who reflect." Otherwise, there are the bulk of individuals who utilize honey throughout their lifetime but are not predisposed to .allocate even several minutes to thinking about it

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(٧٠) وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنكُم مَن يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لِكَى لاَ يَعْلَمَ بَعْدَ عِلْمٍ شَيْئاً إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ

And Allah has created you, then He will cause you to die, and some of you will be " .٧٠ kept back unto lowest state of the age, so that after knowing somewhat, they may ".know nothing. Verily, Allah is All-Knowing, All-Powerful

Commentary: verse ٧٠

The Arabic term /'arŏal/ is derived from the word /raŏl/ which means, 'mean' and without any value. The meanest part of one's life is often that period during which .weakness and forgetfulness will reach its peak

The oblivion of the period of senility belongs to the ordinary people, otherwise, men of Allah, such as Haḍrat-i-Noah (a.s.) and Haḍrat-i-Mahdī (a.s.), who live long for carrying .out their missions, will never be entangled with problems of weakness or negligence

Therefore, by all means, the verse follows the line for proving the existence of the sole Allah, which is done by introducing changes in blessings, matters which are beyond the limits of man's power, and which exhibit the fact that they are determined .from another origin

:At first, it says

And Allah has created you, then He will cause you "

"... ,to die

Both issues are determined by Him: Life and death, so that you may know that it is not you who determine your own life and death. Nor is your life span decided by you. Some die while they are still young, while others die when reaching old

age. However, some of you reach the worst and the utmost years of your life which is .the extreme senility period

The end-result of such a long-lasting life is that, after acquiring the full command of all learning, they would know nothing and all their knowledge would be last in oblivion. :The verse says

and some of you will be kept back unto lowest state of the age, so that after ... " knowing somewhat, they may know nothing. ..."

It is just like the beginning of the life and the onset of childhood during which they knew nothing and they were unaware and oblivious. Certainly, Allah is aware and has :all potentialities. The verse continues saying

"... Verily, Allah is All-Knowing, All-Powerful."

All power is His and He will bestow that power whenever He feels appropriate and He .will take back whenever He feels fit

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Section ۱۰:The Faithful and the Unfaithful ones Compared

Point

He who is faithful and obedient to his Master and he who is unfaithful to Him can never be equal.

(۷۱) وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِى الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَادِّى رِزْقِهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَآءٌ أَفَبِنِعْمَهِ اللَّهِ يَجْحَدُونَ

۷۱. "And Allah has made some of you excel others in the (means of) sustenance. So those who have been made to excel do not give their (means of) sustenance to those whom their right hands possess, so that they may be equal therein. Do they then deny Allah's bounty?"

Commentary: verse ۷۱

And Allah has made some of you excel in means of sustenance over others. This blessing is allocated to man by Allah and through one's own effort, either because of his purity of soul, or for testing of others by him being made an example such as the cases of knowledge, health, and security.

However, those who have been made to excel, (owing to their own narrow-sightedness and narrow vision) are not predisposed to part with a portion of their share for the sake of their subjects so as to enable them to be on equal footing with them. The verse says:

And Allah has made some of you excel others in the (means of) sustenance. So those " who have been made to

excel do not give their (means of) sustenance to those whom their right hands possess, so that they may be equal therein. ..."

One may conclude that Muslims must not feel privileged or at an advantage when facing those who are in an inferior position with respect to them in their families.

Such differences in the amount of incomes have their origin in the abilities and talents of individuals which in turn are also from Allah's gifts. In certain cases, they may be acquired in some aspects, though in other cases they are definitely not acquired.

Therefore, even in a healthy sound environment from the economics point of view, one finds widespread gaps in incomes, which is undeniable. At any rate and despite all this, what lays the main foundations of one's successes is one's own struggle.

People's differences in their means of sustenance is one of the Divine wise programs, for if all people were to enjoy equal benefits, their spiritual peaks of perfection would not be demonstrated. For instance, generosity, perseverance, self-sacrifice, protection, compassion, modesty and the like usually exhibit their significance whenever there are some differences among men.

Certainly, justice does not prevail only when Allah sets up all on an equal footing from the point of view of their abilities and conditions, for if all were to enjoy an equal amount of blessings, the issues of employment and cooperation, which are required for social life, would lose sense.

Nevertheless, individual differences in talents, abilities and incomes should not result in misuse of the potentialities with regard to the social strata.

:It is for this reason that He proclaims at the end of the verse that

"?Do they then deny Allah's bounty …"

Here, He makes an allusion to the fact that such differences in their original natural forms (and not in their artificial and oppressive sense) are also among Allah's blessings which have been brought forth to protect the human society and for the .development of their different potentialities

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(۷۲) وَاللَّهُ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجاً وَجَعَلَ لَكُم مِّنْ أَزْوَاجِكُم بَنِينَ وَحَفَدَةً وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ

۷۲. "And Allah has designated wives for you from among your own selves and has designated children and grandchildren for you from your wives and sustained you of clean means. Do they (still) believe in the falsehood and they disbelieve in the bounty of Allah?"

Commentary: verse ۷۲

We read in Tafsīr-i-Ṭabarī that the Arabic term /ḥafadah/ refers to the son-in-law, child, grandchild and even the companions and servants, as well as the children who are born to the wife from a different husband. In Tafsīr-i-Al-Mīzān, it is cited that /ḥafadah/ is the plural form of /ḥāfid/ and means 'rapidity in action' and as those near-of-kin are quicker in assisting the parents, they are called /ḥafadah/.

Anyway, this verse, which like the above two verses, begins with the term 'Allah' and discusses Allah's blessings, makes allusions to the graces from the humanitarian point of view, the aids, as well as to the social workers and clean means of sustenance. This verse complements the three-fold circle of blessings which are mentioned in these three verses.

That is, it begins with the life and death system, then it explains the 'variety in life style' by referring to the differences in means of sustenance and their abilities. The verse in question, which superintends the reproductive system of mankind, ends with clean means of sustenance. It says:

"… And Allah has designated wives for you from among your own selves "

He has designated for you such wives who are the sources of both comfort for your soul and body, and the survival of generations. Therefore, He hastens to add:

"… and has designated children and grandchildren for you from your wives …"

Then the Qur'ān says:

"… and sustained you of clean means. …"

And at the end of the discussion, the Qur'ān declares this as a general conclusion: Do they still call on the idols despite all the splendor and power which they observe and despite all these graces which have been made available to them by Allah? Do they embrace the wrong and believe in it, and neglect the blessings of Allah? The verse says:

"… Do they (still) believe in the falsehood and they disbelieve in the bounty of Allah?"

What a judgment is it? And what a wrong and an untrue schedule this consists of that man has forgotten about the source of all blessings and has taken to those beings which lack even the least of all effects and which serve as an example of all the 'untruth' in all its dimensions.

Explanations:

۱. One's spouse and children are all among the Divine blessings. One's spouse is the source of comfort and one's children are the sources of hope.

۲. Matching between husband and wife is one of the favors of Allah and of the Divine wisdom, and marriage is a deliberate Divine program for man. "And Allah has designated wives for you from your own selves …"

.Allah makes provisions for both one's spiritual needs and one's material needs .۳

Separation of oneself from matrimonial links, preventing oneself from having . ۴ children and abstaining oneself from what is allowed by Allah are all the examples of .adhering to wrong principles and are signs of ingratitude for Allah's blessings

To fornicate or to commit adultery despite having wives and having allowed means .۵ .of sustenance, present cases of disregarding Allah's favours

Tafsīr-i-Sāfī and Jawāmi'-ul-Jāmi' indicate that the objective of 'Allah's favours', mentioned in the verse, is the blissful Prophet (p.b.u.h.), the Qur'ān, and Islam which .the unbelievers used to reject

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(۷۳) وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لاَ يَمْلِكُ لَهُمْ رِزْقاً مِنَ السَّمَاوَاتِ وَالاَرْضِ شَيْئاً وَلاَ يَسْتَطِيعُونَ

۷۳. "And they worship other than Allah that has no power to provide them, of sustenance, anything from the heavens and the earth and can do nothing."

Commentary: verse ۷۳

Following the previous discussions on monotheism, this verse deals with the issue of paganism and, taking a stern and blaming tone, declares that they worship idols other than Allah which do not have at their disposal any means of sustenance in the skies and on the earth. They are not only the proprietors of anything in this regard, but they also have no capabilities to create and have access to the means of sustenance. The verses says:

"And they worship other than Allah that has no power to provide them, of sustenance, anything from the heavens and the earth and can do nothing."

This style of meaning makes allusion to the matter that the pagans believed in and worshipped idols for they considered them as an impact in their destiny, their profits and their losses, while the worshipped one must be both provider of means of sustenance and mighty.

However, the partners whom they designate for Allah are neither able to make provisions now nor in the future.

Their imaginary objects of worship are neither able to pour rains from the sky nor are they able to grow plants on the earth.

(۷۴) فَلاَ تَضْرِبُوا لِلَّهِ الاَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنتُمْ لاَ تَعْلَمُونَ

Therefore do not coin any similitudes for Allah. Verily, Allah knows and you do not " .۷۴
".know

Commentary: verse ۷۴

The pagans regarded Allah as a king and considered idols as His ministers. This holy verse declares that an end must be put to such similes, and you should not designate equals for Him when worshipping Allah for He has not got any equals or counterparts :who may deserve being worshipped. The verse says

Therefore do not coin any similitudes for Allah. Verily, Allah knows and you do not "
".know

Some commentators have claimed that the first sentence of the verse which says: "Therefore do not coin any similitudes for Allah ..." refers to the logic of the pagans during the 'Age of Ignorance', (the exact replica of which can also be found among some of contemporary pagans). They used to claim that the reason why they would call on the idols was that they were not worthy for worshipping Allah, so they had to take idols because these were the near-stationed ones to the Lord. Allah is like a great king who grants audience only to ministers and his exclusive entourage. However, the masses of the people who cannot have access to Him, will call on those .who are exclusively received by Him

Such groundless and unjustified kinds of logic which are sometimes depicted in the .form of a deviating parable, are the most dangerous of all kinds of logic

To answer such a claim, the Qur'ān asserts that you should not use allegories in case of Allah; that is, allegories which suit

limited scopes of thought and fit in the category of those whose existence is probable .and which is full of defects and flaws

If you were aware of the All-Encompassing attribute of Allah with regard to all beings and you knew about His grace and favour which is unlimited, and His proximity towards yourself, in which case makes Him approach you closer than your own 'self', .you would never turn to other means for securing Allah's attention

That Lord Who has invited you to be in direct touch with Him in prayers, and has left the doors of His house wide-open to you day and night, He must not be likened to an oppressive king who has slipped into his palace and does not let anyone in there, .except a few

In our discussion of concerning Allah's attributes, we have particularly pointed out the fact that one of the sliding slopes which exists in the way of understanding the attributes of Allah is that of the land-slide of using similes. That is, comparing Allah's attributes with those of man and considering them as similarities, because Allah is an infinite and boundless being in every respect and other beings are the ones which are finite and within limits and any comparison made in here causes one to remain aloof .from knowing Him

Even in cases where we are bound to do so, and to compare His Holy Essence to light and the like, we must note that such similes and metaphorical applications have got shortcomings and fail to achieve our purpose, and they might be only acceptable in .part and not as a whole

While most people are heedless of this fact, they are often thrown down the bottom of the slopes of the valley seemingly of simile and syllogism, when making their comparisons. They are then distanced from the truth of monotheism. Thus, the

Qur'ān warns us repeatedly and attracts our attention to this fact; sometimes with the sentence "And there is none like unto Him." (Sura Tauḥīd, No. ۱۱۲, verse ۴), and sometimes it also uses the sentence: " Nothing is similar to Him." (Sura Shurā, No. ۴۲, verse ۱۱), At other times, the Qur'ān calls our attention by using the first sentence of .the abovementioned verse

And, perhaps, the last sentence of the verse, by saying: "Verily, Allah knows and you do not know" explains this same subject that usually people are unaware of the .secrets of the attributes of Allah

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(٧۵) ضَرَبَ اللَّهُ مَثَلاً عَبْداً مَّمْلُوكاً لاَ يَقْدِرُ عَلَى شَيْءٍ وَمَن رَّزَقْنَاهُ مِنَّا رِزْقاً حَسَناً فَهُوَ يُنفِقُ مِنْهُ سِرّاً وَجَهْراً هَلْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لاَ يَعْلَمُونَ

٧۵. "Allah sets forth a parable of a bonded slave, having no power over anything, and one whom We have provided with good means of sustenance from Us, then he spends from it secretly and openly. Are they equal? Praise belongs to Allah! But most of them do not know."

Commentary: verse ٧۵

Allah has discussed the fact as to how the pagans are being misled, saying:

"Allah sets forth a parable of a bonded slave, having no power over anything, …"

Allah here sets forth a parable to clarify His intention by it and thereby approaches the concept to the audience. The parable is: 'the slave who is a bonded one and has authority over nothing;' that is, he has got no options.

And a free man whom Allah has provided with means of sustenance, possesses property and blessings, gives away out of his belongings openly and in secret and without any fear. The verse says:

"… and one whom We have provided with good means of sustenance from Us, then he spends from it secretly and openly. …"

As for the sentence: /hal yastawūn/ signifies: "Are they equal?", some commentators claim that this allegory relates to the believers and the disbelievers, since a disbeliever has not

got involved in anything ‘good ‘, while a believer acquires the ‘good’. Thus Allah has explained the difference between the believer and the disbeliever, hence, He has persuaded people to choose the path of the believers and dissuade them from taking .the path of the disbelievers

The holy phrase “Praise belongs to Allah!” signifies that one must thank Allah for His blessings. This meaning refers to all of Allah’s blessings. That is, say that the act of worship only deserves Him Who leads us towards monotheism, theology (the .sciences of Divinities), and gratitude, and shows us the road to Paradise

However, most people, that is the pagans, do not know that it is He Who deserves :being worshipped, and all blessings belong to Him. The verse says

”.Are they equal? Praise belongs to Allah! But most of them do not know ...“

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(۷۶) وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَآ أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُّ لَا يَأْتِ بِخَيرٍ هَلْ يَسْتَوِى هُوَ
وَمَن يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُّسْتَقِيمٍ

And Allah sets forth a parable of two men, one of whom is dumb having authority " .۷۶ over nothing, and he is a burden upon his master, wherever he sends him he brings no good. Is he then equal to him who enjoins justice and he (himself) is on the straight "?path

Commentary: verse ۷۶

You who do not consider the master and the slave as equals, how can you equalize ?the creator with the creature

Thus, we find Him using another parable for the slaves of the idols and the true believers, likening them to a deaf-mute born person who is at the same time a disabled slave, and a free man who is always engaged in calling the people to be just :and fair and who is on the right path. The Qur'ān says

And Allah sets forth a parable of two men, one of whom is dumb having authority " "... ,over nothing, and he is a burden upon his master

That is why he usually does not perform well whatever he is sent to. In this manner, this man has got four negative attributes: being a dumb by birth, absolute disability, being a burden to his lord, and, finally, procuring no useful outcome for whatever is .referred to him

Is such a man equal to the one who is eloquent in his speech, always calling people to :be just, and following the right path? Of course, it is not so. The verse says

wherever he sends him he brings no good. Is he then equal to him who enjoins ... "
"?justice and he (himself) is on the straight path

Allah has set two allegories in this holy verse and in the previous verse inciting the people to condescend to the fact that all know that neither of these two groups are equal. That is, as the two sides of either of these two parables can not be considered as equal, Allah can not be considered equal to the inanimate idols (which are incapable of doing any harm or benefit) despite all His favours and graces as well as all the religious blessings of this world and of the next which He has accorded to .mankind

Some have claimed that this allegory has been used by Allah to differentiate the believer from the unbeliever. The goal in using a dumb man is the pagan while the aim in mind in the case of mentioning he who resorts to preaching justice, is a believer .who are not equal

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Section ۱۱:The Hour of Judgment Shall Arrive Suddenly

Point

The Hour of Judgment shall arrive suddenly as the twinkling of an eye – The various gifts of the Bounties of Allah manifest in Nature –Everything in the Universe works at .Allah's Will

(۷۷) وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالأَرْضِ وَمَآ أَمْرُ السَّاعَهِ إِلاَّ كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

۷۷. " And to Allah belongs the Unseen of the heavens and the earth; and the matter of the Hour (of Doom) is but as a twinkling of the eye, or it is nearer still. Verily Allah is

".All-powerful over everything

Commentary: verse ۷۷

The Qur'ānic term /qayb/ (unseen) when facing intuition, is a relative matter. That is, something may be invisible to someone while the same thing may be present and .visible to someone else

The Arabic phrase /'amr-us-sā'ah/ (the matter of the Hour) signifies the advent of the resurrection day which is an important example of /qayb/, the 'invisible world', and which is one of the blessings of Allah when the timing of which has been kept secret .from us

As we have frequently seen, the Qur'ān usually mixes the issues concerning monotheism with those relating to paganism, resurrection day, and the great court in Hereafter, here, after our discussion in passing about monotheism and polytheism, it

touches upon the issue of resurrection and answering a part of the pagans' objections, who said: the dust particles of us scatter all over the places, who will be aware of their location to reassemble them, so that to be able to evaluate their record, it implies at first: It is exclusive to Allah the unseen and the invisible world of the skies and the earth. And he knows them all. The verse says:

" And to Allah belongs the Unseen of the heavens and the earth; ..."

Then, it adds:

"... and the matter of the Hour (of Doom) is but as a twinkling of the eye or it is nearer still. ..."

These two sentences are self-explanatory and live allusions to the infinite Divine Power (s.w.t.), especially in such areas as of resurrection and the rising from the dead of men. Thus, at the end it says:

"... Verily Allah is All-powerful over everything."

That is, Allah can create resurrection day or everything else, as He is Omnipotent.

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(۷۸) وَاللَّهُ أَخْرَجَكُم مِّن بُطُونِ أُمَّهَاتِكُمْ لاَ تَعْلَمُونَ شَيْئاً وَجَعَلَ لَكُمُ السَّمْعَ وَالاَبْصَارَ وَالاَفْئِدَهَ لَعَلَّكُمْ تَشْكُرُونَ

۷۸. "And Allah has brought you forth from the wombs of your mothers (while) you knew nothing, and He appointed for you hearing and sight and hearts; that perhaps you may give thanks."

Commentary: verse ۷۸

The Holy Qur'ān, once again, refers to another lesson in monotheism and theology as well as the different bounties of Allah.

In this section of the issue of blessings, it devotes its first part to the blessings of science and learning as well as the means leading to knowledge. The Qur'ān declares:

"And Allah has brought you forth from the wombs of your mothers (while) you knew nothing, ..."

Certainly, in such a confined environment which lacked openness, such an ignorance was tolerable. However, in this vast universe, that sort of ignorance was impossible to be continued, therefore, from among the devices for the cognition of the world, that is, eyes, ears, and reason were placed at your disposal, so that you understand the facts of life and these great blessings and your sense of gratitude be motivated as in face of such benevolent Creator in order, perhaps, to give Him His due gratitude. The verse says:

"... and He appointed for you hearing and sight and hearts; that perhaps you may give thanks."

One way of expressing one's thanks for something, is its correct application, for the Qur'ān criticizes those who have

got eyes, yet they do not see, and they have got ears, yet they do not hear and they .are not ready to hearken the truth

The true way of expressing one’s gratitude for having eyes and ears, is the acquisition of knowledge, for the verse, at first, says that you did not know; it was Allah Who .gave you eyes and ears to thank; that is, to devote your life to learning

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(۷۹) أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِی جَوِّ السَّمآءِ مَا يُمْسِكُهُنَّ إِلاَّ اللَّهُ إِنَّ فِی ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ

Do they not look at the birds, constrained in the middle of the sky? Naught holds " .۷۹
".them but Allah; verily there are signs in that for a people who believe

Commentary: verse ۷۹

As was said before, the content of this Sura provides us with acquaintance about the blessings and focuses attention on their creator. Up until now, we have noted Him mentioning such blessings as rainwater, milk, fruits, honey, the blessings of having wife and children. In this verse, and the next one, the blessings of birds, skin, wool of .the four-footed animals, and the ways of utilization of mountains are being discussed

The flight of birds, alone or in flocks, sometimes regulated and sometimes without any proper order, at times for escaping and at other times all take place for food. Every bird flies with the right kind of wings commensurate with its weight and needs, all of which must focus the attention of the wise on Allah. Thus, Allah wants us to meditate on those creatures, and then He criticizes the ones who do not so. Birds are :all, in all cases and everywhere, dominated by Him. The verse says

"... ?Do they not look at the birds, constrained in the middle of the sky "

In modern warfare, some planes fly outside the range of anti-aircraft guns. However, .birds are all within Allah's area of power wherever they go

I was once in an airplane when the airhostess declared, we would soon land in a few minutes at airport. I asked her why

she did not mention the words, 'Allah-willing'. She said: "There is no need for saying 'Allah-willing' as the plane computer has set all such as: timing, distance and ".everything

I told her all those planes which crash in the air in the east and west of the world do have such equipments. Allah's will does not wait for your computers. She then thought for a while. Returning, she proclaimed that we would, Allah-willing, land after a few .moments. I also thanked her by offering her a gift

We must not forget about Allah because of having access to equipments, energy and :being able to utilize instinctive, experimental and scientific laws as it says

"... ;Naught holds them but Allah ..."

It is only Allah Who protects them from falling to the ground. It is just like swimmers who swim inside water and they are protected by water. Birds are 'hanging' also in the air or 'floating' in the air and the air, which itself is a created being by Allah, preserves them, like water which keeps man alive. In fact, it is Allah Who keeps the air .underneath their body

Briefly speaking, one must look out at the birds so that he may become aware of the fact that they have got an on-looker Who looks after them and manages everything and Who is Omnipotent. He is Who has created such beings so as to enable people to take lessons and to receive their share of rewards by obeying the truth. The verse :says

".verily there are signs in that for a people who believe ..."

That is to say: There are abundant reasoning involved in this matter for the believers as to the unity and potentialities of Allah. Obviously, it is only the believers who benefit .from such dear evidences

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(۸۰) وَاللَّهُ جَعَلَ لَكُم مِّن بُيُوتِكُمْ سَكَناً وَجَعَلَ لَكُم مِن جُلُودِ الاَنْعَامِ بُيُوتاً تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَآ أَثَاثاً وَمَتَاعاً إِلَى حِينٍ

۸۰. "And Allah appointed a place of rest for you of your houses, and He appointed tents for you of the skins of the cattle, which you find light (to carry) on the day of your departure and on the day of your dwelling; and of their wool and their fur and their hair, (He designated for you) household stuff and a provision for a time."

Commentary: verse ۸۰

The issue of the discussion about the blessings of Allah is being continued in this verse as well. The Qur'ān proclaims:

"And Allah appointed a place of rest for you of your houses, ..."

Truly speaking, the blessing of having somewhere as a dwelling place, is of utmost importance, without which other blessings do not find their real place. Following His discussion of the 'stationary houses', He begins His discussion with regard to the itinerant houses, saying:

"... and He appointed tents for you of the skins of the cattle, ..."

They are houses which are very light in weight and you can remove them easily from place to place. The holy verse continues saying:

"... which you find light (to carry) on the day of your departure and on the day of your dwelling; ..."

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Moreover, in addition to these, He allocated to you for a fixed period of time, goods and utensils and various life appliances out of the wool, woven-wool and hair of the four-footed animals. It says:

"… and of their wool and their fur and their hair, (He designated for you) household stuff and a provision for a time."

The mentioning of two words /'aθāθan/ and /matā'an/ in a successive way, may be an allusion made to the fact that you are able to provide numerous means for your life out of the wool, woven wool and the hair of the four-footed animals, and utilize them.

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(٨١) وَاللَّهُ جَعَلَ لَكُم مِمَّا خَلَقَ ظِلَالاً وَجَعَلَ لَكُم مِنَ الْجِبَالِ أَكْنَاناً وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُم بَأْسَكُمْ كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ

٨١. "And Allah appointed shadows for you, out of what He has created, and appointed shelters for you of the mountains; and He appointed garments for you to protect you from heat (and cold), and garments to protect you from your (other) violence. Even so does He complete His favours upon you; that haply you will surrender (to Him)."

Commentary: verse ٨١

The Arabic term /'aknān/ is the plural form of /kinn/ which refers to an object that is the means for covering something. The objective in this verse is the caves and the tunnels which run under the mountains.

In the previous verse, Allah dealt with the blessing of a dwelling place for the inhabitants of the town and the blessing of tent for the moving tribes and their removable dwelling places. In this verse, He deals with the blessings of the caves for the cave-dwelling people. The verse says:

"And Allah appointed shadows for you, out of what He has created, and appointed shelters for you of the mountains; and He appointed garments for you to protect you from heat (and cold), ..."

From among the garments the name /sarābīl/ signifies 'shirts' which are sorts of usual clothing for women, men, children as well as adults in all cases and for all circumstances and which can cover the whole body. Here, the Holy Qur'ān

mentions only the 'protection from heat' while garments are mostly used for protection from cold and not merely from heat. The reason is that whatever protects people from heat it will protect them from cold as well. Moreover, in their locality the Arabs were facing more with heat than with cold. Thus, they needed something to protect them from heat. In addition, by talking about one of two things, the Arabs overlook the second for the second goes without saying. The verse continues saying:

"… and garments to protect you from your (other) violence. …"

This may refer to the meaning that He has provided you with 'iron-garments' 'armours' so as to protect you from being beaten by bullets, blades, and the hostile arrows.

Such is the way by which Allah has completed His worldly favours for you. You may perhaps know, O' the inhabitants of Mecca, that no one else but Allah is able to perform such acts, then worship Him alone and believe in His Prophet (p.b.u.h.). The verse says:

"… Even so does He complete His favours upon you; that haply you will surrender (to Him)."

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(۸۲) فإِن تَوَلَّوْا فإِنَّمَا عَلَیْکَ الْبَلاَغُ الْمُبِینُ

So (O' Prophet!) if they turn away, then on you is (incumbent) only the clear " .۸۲ ".(conveyance (of the message

Commentary: verse ۸۲

To provide the blessed Prophet of Islam (p.b.u.h.) with comfort, He implies that if they turn away and disbelieve in you, and / or do not meditate upon Our blessings, thus not take an example, you are not to be blamed, because you are not commissioned to perform any other duty than delivering the message, and you have performed this :duty well. The holy verse says

So (O' Prophet!) if they turn away, then on you is (incumbent) only the clear " ".(conveyance (of the message

Incidentally, if a man does not possess a sound mind, the most transparent messages .from the most virtuous individuals, i.e. prophets, will have no impact on him

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(۸۳) يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ

They recognize the blessing of Allah, then they deny it, and most of them are “ .۸۳ ”.ungrateful

Commentary: verse ۸۳

To complete the discussion, the Holy Qur’ān asserts that they know the blessings of Allah and are familiar with their dimensions while delving into their depth. :Nevertheless, they deny them. The verse says

They recognize the blessing of Allah, then “

”… ,they deny it

Therefore, one must not be on the look out for the reason of this paganism in their lack of awareness. On the contrary, one must be searching this factor of paganism in their other vicious attributes which have obstructed them in their pursuit of faith, which comprise their selfishness and in their hostile attitude towards religion. It is :perhaps for this reason that He concludes the verse by saying

”.and most of them are ungrateful …“

The Qur’ān has repeatedly raised the issue of the deliberate and obstinate denial of the disbelievers. At times it says: “And they denied them unjustly and proudly while their souls had been convinced with them, …”(۱) At other times, it says: “… they recognize him (the Prophet) as they recognize their sons …”(۲) At other times, He says: (“… but a group of them most surely conceal the truth while they know (it) …”(۳

۱- Sura An-Naml, No. ۲۷, verse ۱۴

۲- Sura Al-Baqarah, No. ۲, verse ۱۴۶

۳- Ibid

And, Finally, He declares: "… when there came to them that which they recognized (to be Truth), they disbelieved in it…" (1)

Imam Sādiq (a.s.) remarks: Once: Ali-Ibn-Abī-Tālib (a.s.) was in the stage of bowing in his prayer rituals in the Prophet's mosque, when he offered his ring to a poor man, upon which occasion the 55th verse of Sura Al-Mā'idah was revealed indicating that your guardians are Allah, the Prophet, and he who spends out while bowing in his prayer rituals.(2)

Some found out about their guardian yet rejected him. Then, this verse was revealed saying: "They recognize the blessing of Allah, then they deny it …"

Imam Sādiq (a.s.) has said:

"Swearing to Allah, we are the blessings which Allah has accorded His servants, and only under the auspices of us the people will be salvaged."(3)

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1- Sura Al-Bqarah, No. 2, verse 89

2- Nūr-uth-Thaqalayn, vol. 3, p. 72

3- Ibid

Section ۱۲:Apostle Muhammad a Witness over All Witnesses

Point

The wicked on the Day of Judgment shall not have respite – Every apostle will be raised to bear witness over his people– The Holy Prophet Muhammad shall bear .witness over all the other witnesses

(۸۴) وَيَوْمَ نَبْعَثُ مِن كُلِّ ِ اُمَّةٍ شَهِيداً ثُمَّ لاَ يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلاَ هُمْ يُسْتَعْتَبُونَ

۸۴. "And (remember) the Day We will raise up a witness from every nation. Then, shall no permission be given to those who disbelieved, nor shall they be allowed to make ".amends

Commentary: verse ۸۴

The issue of the witnesses of the Day of Resurrection has been repeatedly propoused in the Qur'ān. The prophets, angles, Allah's saints, the earth as well as one's bodily .organs are among the witnesses on that Day

Imam Sādiq (a.s.) has remarked: "There is an 'Imam' a 'leader' for every nation and ".for every period with whom people will be mustered

Imam Bāqir (a.s.) has mentioned concerning the verse: "We are verily the witnesses of ".this nation

Although the Almighty is Omnipresent and Omniscient as to everything, the fact that numerous witnesses are there to testify and bear witness will lead to the emergence of men of

virtue and abstinence for the faithful, and will lead to the exposing of the scandals of .the culprits

The necessary pre-requisite for bearing witness is one's knowledge. Therefore, Allah's saints, who will bear testimony for us in the day of resurrection, must have an observation over our performances in this world. This is in line with our belief which, according to numerous Islamic quotations, and in accordance with the noble verse that says: "... Allah will see your work and (so will) His Messengers and the believers, ..."(١), all records of our performances are being reported to Imam-i-Zamān (a.s.) every week. If we exclude this belief, the verses about the issue of bearing witness on the Day of Resurrection are not justifiable. How can one who is not aware of our ?performances or is not just, bear witness as to our acts on the Day of Resurrection

The Arabic term /'isti'tāb/ is derived from /'itāb/ which means a guilty person asks the owner of the right to blame him so as to quell his anger thereby and then condescend .as to his forgiveness

One is able both to repent of his sins, and apologize for his guilts, and compensate for his wrongdoings in this world. However, in the Resurrection Day, there is no room for .justification; nor would any apologies be accepted; nor one can compensate

Yet, the act of justification is to be dismissed, for when some hell-dwellers tell others: "... Had it not been for you, we would certainly have been believers"(٢), they will be (addressed in this way: "... Nay, you (yourselves) were not believers."(٣

Sura Al-Taubah, No. ٩, verse ١٠۵ -١

Sura Saba, No. ٣۴, verse ٣١ -٢

Sura Aṣ-Sāfāt, No. ٣٧, verse ٢٩ -٣

However, to make up for a sin is out of the question, for when they ask Allah, saying: "… therefore send us back, we will do good, …"(۱), this will be the answer: "… By no means! it is a (mere) word that he speaks; …"(۲) which signifies: The case is not so for he utters such words verbally but he will be acting just in the same way if he be .returned to his previous position in the world

As for offering apologies it is also out of the question, for the Qur'ān says: "They will (not be allowed to put forth excuses."(۳

As the issues involved in the Divine Court are keeping account and record of everything, as well as bearing testimony and witnesses, there will be no rooms left for :apologizing, rationalizing or securing the other side's consent. The verse says

And (remember) the Day We will raise up a witness from every nation. Then, shall no " permission be given to those who disbelieved, nor shall they be allowed to make ".amends

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Sura As-Sajdah, No. ۳۴, verse ۱۲ -۱
Sura Al-Mu'minūn, No. ۲۳, verse ۱۰۰ -۲
Sura Al-Mursalāt, No. ۷۷, verse ۳۶ -۳

(٨۵) وإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنْظَرُونَ

٨۵. "And when those who were unjust behold the chastisement, it shall not be lightened for them nor will they be respited."

Commentary: verse ٨۵

We had it in the previous verse that in the Hereafter there will be no permission for rationalization; nor any possibility securing the consent of others. However, He proclaims in this holy verse that the Divine punishment on that day recognizes no alleviation nor postponement.

Therefore, as soon as the pagans noticed the Hell Fire, and were subjected to the Divine punishment, there would be no alleviation involved for their chastisement, and no respite will be given to them, and their torment will be perpetual, because the time of regretting and repenting has passed. The noble verse says:

"And when those who were unjust behold the chastisement, it shall not be lightened for them nor will they be respited."

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(۸۶) وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَاؤُنَا الَّذِينَ كُنَّا نَدْعُوا مِن دُونِكَ فَأَلْقَوْا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ

۸۶. " And when those who associated (others with Allah) behold their associates, they shall say: 'Our Lord! these are our associates whom we called besides You;' But they (the gods) throwing back the saying at them, (will answer) 'Verily you are truly lairs!' "

Commentary: verse ۸۶

According to the Islamic quotations received, there are several stages in Hereafter in some of which lips remain closed when hands and foot bear witness. In other stages one hears crying and supplications. In another stage, one does his best to put all blames for his sins on others. For instance, he would say to the Satan: It is you who made me pagan, to which the Satan answers: "… verily I disbelieved in your (associating me with Allah from before, …"(۱)

Sometimes, they hold the idols responsible, while the idols, too, acquit themselves.(۲) Even, Allah, addressing Issa, says: "… O' Jesus, son of Mary! Did you say to the people: 'Take me and my mother for two gods besides Allah?' He (Jesus) says: 'Glory be to You! It was not mine to utter what I had no right to (say) …"(۳) And, in the verse in question, those beings which have been objects of worship along with Allah seek self-acquittal, denying them,

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۱- Sura 'Ibrāhīm, No. ۱۴, verse ۲۲

۲- Sura Fātir, No. ۳۵, verse ۱۴

۳- Sura Al-Ma'idah, No. ۵, verse ۱۱۶

telling the idol-worshippers: You were in fact worshipping your own imagination. The :verse says

And when those who associated (others with Allah) behold their associates, for Allah " they shall say: 'Our Lord! these are our associates whom we called besides You;' But they (the gods) throwing back the saying at them, (will answer) 'Verily you are truly, " '!lairs

In the meantime, the resurrection terror causes one to put blame on other's .shoulders for delivering himself, but to no good effects

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p: ۵۰۴

(۸۷) وَأَلْقَوْا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَمَ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ

And they will tender submission to Allah on that day, and what they used to forge " .۸۷ ".shall depart from them

Commentary: verse ۸۷

If we do not surrender today we shall surrender tomorrow, on the Day of .Resurrection

However, to what avail can it be? All fantasies will come to an end on that Day, and all attempts to find mediators, reconciliation efforts, and hoping for glory and seeking .support from any one but Allah will be out of question

Some commentators claim that the pagans will lose their arrogance of the Age of Ignorance and will present their submission before Allah, the Almighty, without any deliberation, and whatever they rejected regarding monotheism will disappear from their minds, and those false and empty desires which they cherished regarding the idols will be obliterated altogether, enabling them to understand that the idols are of no use. On the contrary, they themselves become pillars of Hell Fire, attacking their :own worshippers. The verse says

And they will tender submission to Allah on that day, and what they used to forge " ".shall depart from them

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(۸۸) الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَاباً فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ

Those who disbelieved and hindered (people) from the path of Allah, We added " .۸۸ ".punishment to punishment for that they used to spread mischief

Commentary: verse ۸۸

All corruptions have their origin in paganism, as is the case with all decent acts which take their roots from Faith. Those pioneers of paganism, who obstruct the people from the path of Allah by their pen, expression and other means, will have to settle a .different kind of account from those of ordinary people

Up till now, we were involved in our discussion of those misled pagans who were caught in their paganism and deviation without calling others to their path. Later, the cases of those are exposed who are not only misled themselves but they also seek to :mislead others as well. The verse says

Those who disbelieved and hindered (people) from the path of Allah, We added " ".punishment to punishment for that they used to spread mischief

A well known tradition says: "Everyone who establishes a good practice, will be rewarded the reward of those who do it accordingly, without diminishing anything from their reward; and he who lays the foundation of an evil act, will be held responsible for the sin of all those who commit that sin, without decreasing anything .from their sin

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(۸۹) وَيَوْمَ نَبْعَثُ فِى كُلِّ اُمَّةٍ شَهِيداً عَلَيْهِم مِنْ أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيداً عَلَى هَؤُلآءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَاناً لِكُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ

۸۹. " And (remember) the day when We raise up a witness from every people against them from among themselves, and We shall bring you as a witness against these. And We have sent down the Book to you explaining clearly everything, and as a guidance, and glad tidings for Muslims."

Commentary: verse ۸۹

The objective of 'a witness', is the prophet who has been sent to them, or their 'contemporary leader' who serves as the proof of Allah, and We appoint you as a witness of the people, O' Muhammad! This Book, the Qur'ān, is an explicit and eloquent Book for all religious affairs. The verse says:

" And (remember) the day when We raise up a witness from every people against them from among themselves, and We shall bring you as a witness against these. And We have sent down the Book to you explaining clearly everything, and as a guidance, and glad tidings for Muslims."

There are no religious matters which are not concerned within the Qur'ān or not explicitly expressed in it or which are not leading man to the sources of knowledge, i.e., to the blissful Prophet (p.b.u.h.) and to his true successors or to the consensus of the Ummah. Therefore, all religious edicts are direct inferences from the Qur'ān, as was explained in the

foregoing fifth verse which revealed allusions made to the witnesses of the nations. This is one of our decisive beliefs that every nation will have a witness on the Day of Resurrection and the Prophet of Islam (p.b.u.h.) will bear witness over this nation as .well as over the witnesses of other nations

The important point in here is that the testimony of men of Allah must be based on the senses, seeing and knowledge, and they must be innocent of any error or falsehood so as their testimony should be regarded as a kind of ultimatum on that sensitive occasion upon all people. It is evident that there is no one to be aware of the deeds of people whether present or absent, apparent or hidden, and whose words will be accepted by all nations and Allah in Hereafter, except for prophets and those 'Immaculate Imams' who have full command of the deeds, words, and behavior as .well as the minds of all people owing to their invisible lines of communication

It has been narrated in Tafsīr-i-Sāfī from Imam Sādiq (a.s.) who said: "By Allah! we are knowledgeable about everything which is in the skies and on the earth, and whatever is between them, as well as what is in Paradise or in Hell." Then the Imam (a.s.) recited .the above verse three times

Imam Bāqir (a.s.) remarked: "Whatever is needed by the Ummah has already been mentioned in the Qur'ān, and whatever you hear from me, I shall provide its Qur'ānic (documentation if you ask." (Kanz-ud-Daqā'iq, under the verse

Haḍrat Ali (a.s.) said: "Whatever news about you, as well as the history of the past nations, the future generations, the skies and the earth all have been stated in the (Qur'ān." (Kanz-ud-Daqā'iq, under the verse

Imam Riḍā (a.s.) said to the chief men of some religions in a session that among the miracles of the Messenger of Islam is one which reveals a poor orphan who has been an illiterate

shepherd, being in possession of a Book 'the explanation of every thing' and that all news of the past and future until the Hereafter be recorded in it. (Nūr-uth-Thaqalayn, under the verse)

Imam Sādiq (a.s.) has said: "In Allah's Book, there is a solution for every dispute between two parties though the people's wisdom may not catch it." (Nūr-uth-Thaqalayn, vol. ٣, p. ٧۵)

The Qur'ān expresses everything though everyone may not understand. Haḍrat Ali (a.s.) says: For the common people, the Qur'ān provides apparent sentences; for some sophisticated individuals, it provides mysterious allusions; and for the saints of Allah, it reveals delicate divine nuances, while for the prophets it presents 'facts'.

Such a trait of being 'explanatory of everything' is either in a direct manner or by means of verses which contain some principles that are leading for us, such as in the Qur'ān it says: "… and whatever the Messenger gives you, accept it, and from whatever he forbids you, keep back, …"(١) And as in the verse: which says: "… That you may make clear to mankind what has been sent down to them …"(٢)

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١- Sura Al-Ḥashr, No. ۵٩, verse ٧

٢- Sura An-Nahl, No. ١۶, verse ۴۴

Section ۱۳:To Keep up Covenants and Promises

Point

Justice and Charity enjoined – Whatever is with man shall perish and whatever is with Allah remains forever – Patience and Charity enjoined.

(۹۰) إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ وَإِيتَآءِ ذِى الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَآءِ وَالْمُنكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

۹۰. "Verily, Allah enjoins justice and kindness (to others) and giving (the right of) the kindred, and forbids lewdness, and evil and insolence; He admonishes you so that you might remember."

Commentary: verse ۹۰

This verse provides a thorough explanation and the most comprehensive picture of the Islamic teachings in the spheres of social problems, the humanitarian issues, and the ethical matters. At first, the Qur'ān implies that Allah commands all to involve themselves in justice and to be generous and forgiving with regard to one's family members and those who are around them. The verse says:

"Verily, Allah enjoins justice and kindness (to others) and giving (the right of) the kindred, …"

Justice is that universal law around the axis of which the totality of the system of creation runs. In the true sense of the word, it implies that everything takes its own proper place. Therefore, whatever deviation, excess and defect, extremism

to the right or left, and violation of other people's rights run contrary to the principle of .justice

However, as justice, despite all its splendour, power, and its deep impact is not workable in times of crises and in exceptional circumstances, the Qur'ān brings the command of kindness with regard to generosity and forgiveness immediately next to .it

In a tradition, Ali (a.s.) says: "Justice is achieved once you provide people with their due rights, and kindness is applied when you do them a favour." (Nahj-ul-Balāqah, (sermon ۲۳۱; and Mīzān-al-Hikmah, p. ۳۴۹۶

After completing these three positive principles, the Qur'ān refers to three negative :principles which the people must be dissuaded from. It says

"... ;and forbids lewdness, and evil and insolence ..."

Lewdness' alludes to latent and secret sins, /munkar/ (abominable acts) refers to' overt and open sinful acts, and /baqy/ (insolence) refers to whatever violation of one's .own rights, and oppression and self-admiration with regards to others

At the end of the verse, to re-emphasize once again the above six principles, the :Qur'ān says

".He admonishes you so that you might remember ..."

The revival and revitalization of the three principles of: justice, generosity and provision of the due rights of one's next of kinds, as well as campaigning against the three-fold deviations of lewdness, forbidden matters, and oppression, at the world level, provide sufficient grounds for creating a well-developed kind of world quiet and devoid of all calamities and corruption. Once we find the famous Companion, Ibn-i-Mas'ūd, has been quoted as saying: "This verse is the most

comprehensive of all the Qur'ānic verses regarding the good and the evil," it is not to be regarded as an exaggeration.

Explanations:

۱. This verse is the universal investiture charter of Islam and the bill of rights which Imam Muhammad Bāqir (a.s.) used to recite in his sermons during the Friday Prayer rituals; and according to Tafsīr-uṣ-Ṣāfī: Were there only this single verse to be found in the Qur'ān we had sufficient grounds to declare that the Qur'ān is explanatory Book for everything. The commandments as well as the forbidden matters of this verse have been included in all religions and have never been abrogated.

Walīd-Ibn-Muqayrah was so attracted and magnetized by this verse that he declared: The sweetness, beauty, and the content of this verse is such that it can not be regarded as an expression uttered by any human being.

Othmān Ibn Maz'ūn says: "Upon hearing this verse, Islam exerted such a deep impact on me that I embraced it whole-heartedly."

۲. 'Justice' /'adl/, refers to the cases where the concerning equalization process is comprehended with insight, while /'idl/ signifies that case during which its equalization process is perceived through the senses.

The concept of /'adl/ (justice) indicates 'equality which exists in parts', while /'ihsān/ (kindness or 'generosity') refers to multiplication or 'increase' in the amount of reward.

The Arabic term /'adl/ also implies distancing oneself from both excess and defect with regard to creeds as well as to the personal behavior and the social ones. Thus, the recommendation of this verse encompasses both the individuals as well as governments.

Justice, in the realm of creation, is the secret of its resistance, while in the realm of religious affairs it crowns itself on top of all the prophets' mission.

۱. The Arabic term /'iḥsān/ (benevolence) refers to a blessed word which includes financial, mental, cultural, and emotional services rendered generously. The Qur'ānic term /faḥšā'/ (lewdness) refers to a sin which is a capital one and is coupled with a scandal. The term /munkar/ 'forbidden' signifies that act which is rejected by reason, runs contrary to inherent human nature and is refused by religious laws.

۲. According to 'Tafsīr-Fī-Zalāl', once the despotic rulers, introducing corrupt procedures of propaganda, seek to present sinful acts as insignificant in the eyes of the people thus make people insensitive regarding sins, the ultimate criterion for differentiating 'right' from 'wrong' are religious laws.

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(۹۱) وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدتُّمْ وَلاَ تَنقُضُوا الأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلاً إِنَّ اللَّهَ يَعْلَمُ مَاتَفْعَلُونَ

۹۱. " And fulfill you the covenant of Allah, when you make covenant, and do not break the oaths after making them fast, for you have appointed Allah over you a surety. Verily, Allah knows what you do."

Commentary: verse ۹۱

In Islamic quotations that the term /'ahd/ (covenant), mentioned in the verse, has been regarded as the covenant of people made with the Divine leaders. If people stick to their pledges faithfully, Allah will also fulfill the promises which He has made, as the Qur'ān says: " ...fulfill My covenant and I shall fulfill your covenant, ..." (Sura Al-Baqarah, No. ۲, verse ۴۰)

In those days of the advent of Islam when the population of the Muslims was scanty and they had numerous enemies, and there was a strong possibility that because of this very fact, some believers might break their pledges which they had made with the Prophet (p.b.u.h.) thus backing him down and withholding their support for him, the verse was thus revealed and they were, hence, warned about the dire consequences of their behavior.

They were told that the strength of their oaths was the proof of their faith. Thus, the Qur'ān has dealt with another one of the most important teachings of Islam in this verse, when it says:

And fulfill you the covenant of Allah, when you make covenant, and do not break the " ,oaths after making them fast ..."

You have sworn in the name of Allah and you have designated Allah as your surety and sponsor for your oath, it is because He is aware of all your acts. The verse :continues saying

"... for you have appointed Allah over you a surety. Verily, Allah knows what you do."

The issue of /'aymān/, the plural of /yamīn/ meaning oath, which is mentioned in the above holy verse, has got a comprehensive meaning which includes, both the pledges made by man with Allah as well as those oaths which he makes in the name of Allah .with the people

In other words, every kind of commitment which is made under the name of Allah and .by swearing His name, is included in this statement

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(۹۲) وَلاَ تَكُونُوا كَالَّتِی نَقَضَتْ غَزْلَهَا مِن بَعْدِ قُوَّهٍ أَنكَاثاً تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلاً بَيْنَكُمْ أَن تَكُونَ أُمَّهٌ هِیَ أَرْبَی مِنْ أُمَّهٍ إِنَّما يَبْلُوكُمُ اللّهُ بِهِ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَهِ مَا كُنتُمْ فِيهِ تَخْتَلِفُونَ

۹۲. " And do not be like the woman who unravels her yarn, disintegrating it into pieces after having spun it tightly, by taking your oaths to be means of deceit between you, (imagining that) one group is more numerous than (another) group. Verily Allah only puts you on trial thereby and He will most certainly make clear to you on the Day of Resurrection that wherein you differed."

Commentary: verse ۹۲

As the issue of keeping to ones words and pledges is one of the main backbones of the perseverance of any society, the Qur’ān, in this verse, pursues the discussion concerning the subject in question with a tone of voice coupled with some kind of blame and scorn, saying:

" And do not be like the woman who unravels her yarn, disintegrating it into pieces after having spun it tightly, ..."

The allusion here refers to a woman from the Quraysh tribe called ‘Rā’iṭih’ during the age of Ignorance, who used to weave the wool and the yarn which she had at her disposal along with her woman slaves. She would then order all to be disintegrated into pieces after having been spun. It was for this reason that she was known as the ‘stupid woman’, among the Arabs.

Then, the Qur’ān adds implying that you use your oath and pledges as a means of deceit and corruption, imagining one

group exceeds another one in number, thus using the increase in number of the enemies as a pretext for breaking pledges of support which you had with the Prophet :(p.b.u.h.). The verse says

by taking your oaths to be means of deceit between you, (imagining that) one ... “ ”... .group is more numerous than (another) group

Beware you! That Allah is thus putting you in a trial situation in this way, and, anyway, Allah will reveal to you the consequences of such a trial in the Day of Resurrection, unveiling the secrets in the bottom of all people’s hearts, and hence, everyone will :reap what he has sown. The verse says

Verily Allah only puts you on trial thereby and He will most certainly make clear to ... “ ”.you on the Day of Resurrection that wherein you differed

There has been cited in Tafsīr-i-Furqān that: Haḍrat-i-Fātimah Zahrā (a.s.) in her sermon gave in Medina Mosque against her contemporary rulers, recited this verse, indicating that they resembled that woman who disintegrated what she had spun for their breaking of pledges which they had kept with Ali-Ibn-i-’Abī Tālib (a.s.) at Ghadīr-.i-Khom

The allegories, parables, and the proverbs of the Qur’ān are such that they hold their natural entity, their freshness, and transparency everywhere and at all times, and from the primary school kid upward as far as the philosophers of the world will .quench their thirst by it

One of the means for experiments is keeping to one’s commitments, and the recall of the resurrection and the dooms day are the factors which lead one to be virtuous and .pay attention to whatever he has pledged

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(۹۳) وَلَوْ شَآءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِن يُضِلُّ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ وَلَتُسْأَلُنَّ عَمَّا كُنتُم تَعْمَلُونَ

۹۳. "And if Allah had willed, He would have made you (all) one nation; but He leaves straying whom He pleases, and He guides whom He pleases; and you will definitely be questioned of what you used to do."

Commentary: verse ۹۳

Allah leads all people inherently. However, the people, based on their authority and will, are mainly divided into two categories: The ones who select the wrong path contrary to their inherent nature and intellect and are not repenting. Allah leaves such people to themselves. However, another category select what is inherently embedded of goodness in their nature. Allah then assists them and leads them. Therefore, what is meant through leading and misleading by Allah comes a stage after the man's selection. For instance, a teacher intends, from the first day of his teaching, to cover all students in his instruction, though some struggle to understand to whom the teacher also allocates extra time for teaching, while the mischievous child is often left to himself by the teacher. Incidentally, if the issue of leading man and of his being misled were not voluntary matters, Allah would not proclaim: "You will definitely be questioned". Therefore, Allah's question in this connection is a sign of our free will, for the man under compulsion, would not be held responsible.

Anyway, Allah is free in imposing obligations on people, though His way of treatment and programs only include leaving people free.

(۹۴) وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا السُّوءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ

And do not make your oaths a means of deceit among you, lest any foot might slip " .۹۴ after its stability and you should taste evil for that you hindered (people) from the path ".of Allah, and for you there will be a great torment

Commentary: verse ۹۴

According to Rāqib, the Qur'ānic term /ṣadadtum/ signifies both 'being kept away from' and 'keeping others away', and the Arabic word /daxal/ equates in rhyming and .'meaning as /daqal/ which means 'deceit

A sinful act certainly leads to other sins, paving the way for them. Breaking of one's words paves the ground for evil ending which itself would make preparation for being .kept away and keeping others away from the path of Allah

Anyway, to stress the importance of keeping one's words and of standing up to :performing one's pledges, which are important in social stability, He declares

"... ,And do not make your oaths a means of deceit among you "

The reason of it is that there are two main disadvantages attached to it: Firstly, it causes your firm steps in Faith to be shaky, for once you pledge to do something, and make an oath, while you do not intend to keep to it, and you repeat such a cycle, people's confidence will be eroded and some believers may become weak in their faith. Such circumstances lead them

to believe that they have stood on firm grounds at first but they have found the .grounds slippery afterwards

Another disadvantage stated is that you will feel the dire consequences of such an act, which is hindering people from the path of Allah, in this world while the Great :Divine Chastisement awaits you in the Hereafter. The holy verse continues saying

lest any foot might slip after its stability and you should taste evil for that you … “ ”… ,hindered (people) from the path of Allah

In fact, breaking of one’s promises and violation of swearing for pledges, on the one hand, would lead people to be pessimistic and would cause people to abhor the way of the truth. It will also disintegrate the united front of the people and would lead to the loss of confidence among them as far as making people lose their interest in embracing Islam and in case they have made a commitment with you, they would not feel obligated or obliged to fulfill their promise, which would in turn lead to numerous complications, defeat and failures in the world. On the other hand, it would bring forth :the Divine punishment for you in the Hereafter. The verse concludes

”.and for you there will be a great torment …“

Incidentally, Haḍrat Imam Bāqir (a.s.) and Haḍrat Imam Sādiq (a.s.) have been quoted in the following commentaries as saying: “This noble verse is about the ‘mastership’ of Amir-ul-Mu’mineen (a.s.), and allegiance with him, and when it was revealed, the Prophet (p.b.u.h.) addressing the people, declared: “ Convey your greetings to Ali (a.s.) as the leader of the believers.” (The commentaries: Furghān, Burhān, Majma‘-ul-(Bayān and Aṭyab-ul-Bayān

:The Philosophy of Respect for pledges

We know that the most important capital of a society is the reciprocal confidence of the individuals with respect to one another. Principally, what causes firm coherence among the

members of a society, who are in a disintegrated and separate group of individuals, thus making them into coherent unity, is this same mutual confidence which backs up and supports the harmonious activities and cooperation at a broader level in the .society

Pledging, committing and swearing all stress upon the preservation of this solidarity and mutual confidence. However, the day when promises are broken one after another, there will be nothing left out of such public confidence which is a great investment by itself, and the seemingly-integrated society will be disintegrated into .individual units which lacks power

It is for this reason that we find repeated and wide-spread talk of keeping of one's promises in the Qur'ān as well as in traditions of Islam, the breaking up of which is .considered as once of the capital sins

Amir-ul-Mu'mineen Ali (a.s.) has made allusions in his command to 'Malik-i-'Ashtar' as to the importance of such issue in Islam and during 'the Age of Ignorance', regarding it as one of the prime importance and the most general issues, emphasizing that even the pagans had been aware of its significance, sticking to it for they had found out about the painful consequences of breaking of promises. (Nahj-ul-Balāqah, letter No. (۵۳

We have it in the Islamic War Commandments that when even one ordinary soldier gives respite of security to one or a group of the enemy army it must be observed by .all Muslims

Historians and commentators are of the opinion that among reasons which caused groups of people to embrace the Great Divine way, was the Muslims' keeping to their .promises and having regards for their oaths

This went as far as we read in quotations from Salmān-i-Fārsī (R.A.) who said: "The extermination of this nation might

be only brought about because of their breach of treaties." (See Majma'-ul-Bayān, under the verse in question).

That is, as keeping of one's promise will bring about power, splendor and progress, breaking of one's promises will also result in his weakness, inability and his self-annihilation.

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(۹۵) وَلاَ تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَناً قَلِيلاً إِنَّمَا عِندَ اللَّهِ هُوَ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

And do not sell Allah's covenant for a meagre price; for verily that which is with " .۹۵
".Allah is better for you, if you only know

:The Occasion of the Revelation

As for the occasion of the revelation of this noble verse and the two consecutive verses, it has been reported that: a man from among the inhabitants of 'Haḍar-Maut' came up to the Prophet (p.b.u.h.) and said: O' Messenger of Allah! I have got a neighbour called 'Imra'-ul-Qays who has usurped part of my land. Summoning 'Imra'-ul-Qays, the Prophet (p.b.u.h.) questioned him about the subject and made him go through the process of oath taking when he denied everything. As soon as he stood up to deliver his oath, the Prophet (p.b.u.h.), respiting him, reminded him of thinking about the oath at first and then swearing. The two then returned and it was then that the verse was revealed. He warned them against the dire consequences of the wrong and false taking of oaths. When the Prophet (p.b.u.h.) recited these two verses for them, 'Imra'-ul-Qays said: " It is true. I have usurped part of his land though I do not know the exact scale of usurpation. Such being the case, he can have it back, and besides that he may take the equal of it for the use I have made during the period of usurpation. It was at this time that verse ۹۷ was revealed and gave good tidings of /hayāt-i-tayyibah/ (good life) for those whose good acts are coupled with .their faith

Following the previous verses in connection with the nasty and evil act of breaking one's promise and of lying by oath, this verse stresses the same subject. The only difference being that the motive for breaking promise and swearing falsely was being threatened as against the majority in terms of numerical matters, while, in here, the issue is the motive of insignificant and scanty material benefits.

Therefore, the Holy Qur'ān implies that you should not exchange Allah's covenant for an insignificant price; that is, whatever of pricing you name is unmatched and insignificant in comparison with the worth of one moment in fulfilling the pledges which you have made with Allah even if all the world were to be given to you. The verse says:

" And do not sell Allah's covenant for a meagre price; ..."

To offer further proofs, the Qur'ān adds implying that whatever is with Allah, is best for you if you know, that is, if you are aware of the difference between what is right and what is wrong. The verse continues saying:

"... for verily that which is with Allah is better for you, if you only know."

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(۹۶) مَا عِندَكُمْ يَنفَدُ وَمَا عِندَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُم بِأَحْسَنِ مَا كَانُو يَعْمَلُونَ

What is with you comes to an end, and what is with Allah will endure, and certainly " .۹۶ We will pay those who were (patiently) steadfast a recompense in proportion to the ".best they used to do

Commentary: verse ۹۶

In this noble verse, the Qur'ān explains the reason for the superiority as such: what is with you is perishable, but what is with Allah is everlasting and enduring; and those .who keep their perseverance would be rewarded with the best of what they did

The Qur'ān offers the criterion for the excellence in this verse, saying: What is with you is ultimately mortal and would perish, whereas what is with Allah will be everlasting and eternal. Therefore, come and put to use all your capital for Allah and in His path and for the sake of attaining His consent so that it becomes an example and a symbol of 'with Allah' and consonant with. 'Whatever is with Allah will last'. The :verse says

"... ,What is with you comes to an end, and what is with Allah will endure "

Then the holy verse implies that Allah shall reward them as the best of their acts, all those who keep their patience and resistance in the process of realization of His :commandments in the face of oaths and promises. The verse says

and certainly We will pay those who were (patiently) steadfast a recompense in ... "
".proportion to the best they used to do

The reason why the term 'best' is used in this connection, is that all of a person's good deeds are not identical; some are good; some others are better, nevertheless Allah places all as the best and rewards them accordingly which case is the utmost kind of .generosity on His part

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(۹۷) مَنْ عَمِلَ صَالِحاً مِن ذَكَرٍ أَوْ أُنثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

۹۷. "Whoever does a righteous deed, whether male or female, and is a believer, We shall certainly give him to live a goodly pure life and, definitely, We will pay them a recompense in proportion to the reward for the best of what they used to do."

Commentary: verse ۹۷

'A goodly pure life' is that a person has a restful heart, and a faithful spirit. Such a believer whose insight is furnished by the light of Allah, he will be in composed by the prayers of the angels, and he will receive the favours of Allah. The people of this kind will have neither fear nor grieve.

This verse states, as a general rule, that the result of the righteous deeds of every believer and in any form that they be performed will be rewarded with the best scale of good deeds. The verse says:

"Whoever does a righteous deed, whether male or female, and is a believer, We shall certainly give him to live a goodly pure life and, definitely, We will pay them a recompense in proportion to the reward for the best of what they used to do."

Thus, the criterion here is 'faith' and the righteous acts emerged from it, and, therefore, there is no other condition for it from any point of view: neither from the point of race, gender, nor from the point of position, and social rank.

Divine way, was the Muslims' keeping to their promises and having regards for their oaths.

This went as far as we read in quotations from Salmān-i-Fārsī (R.A.) who said: "The extermination of this nation might

The Qur'ānic phrase /hayāt-i-tayyibah/ meaning 'a goodly pure life' signifies a 'clean' life from every point of view;

clean from all pollutions, cruelties, treasons, hostilities, capturing meanness and all sorts of anxieties including all of those things which turn the wholesome length of .one's life into a disagreeable one

In the end, one infers from this verse that a man without faith and without good deeds is just regarded as dead. "... and We shall certainly give him to live a goodly "... pure life

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p: ۵۲۸

(۹۸) فَإِذَا قَرَأْتَ الْقُرْءَانَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

So when you recite the Qur'ān, seek refuge with Allah from (the vices of) the " .۹۸
".Satan, the accursed

Commentary: verse ۹۸

This noble verse explains the ways for making use of the Glorious Qur'ān and that how it ought to be recited, for the fact that the Qur'ān has got a rich content is not adequate by itself; the obstacles must also be removed from our entire existence, as well as form the thought and environment of our thought and entity, if we are to :discover the true meaning of that rich content. Therefore, at first it says

So when you recite the Qur'ān, seek refuge with Allah from (the vices of) the Satan, " ".the accursed

Certainly, the aim is not merely to recite the sentence "I refuge with Allah from (the vices of) the Satan, the accursed", but one must turn the term 'mentioning' into 'thinking' so that this thinking becomes a pre-requisite for the realization of that state in the self and soul within which man turns to Allah and distances himself from the whims and violent passions which hinder man's correct understanding, thus seeking refuge with Allah at the time of reciting every single verse. This makes it possible for us to be kept away from the satanical temptations which stand between us and Allah's enlivening words. Unless such a state of mind is not achieved, one cannot have .a true understanding of the facts of the Holy Qur'ān

A Persian poem says: The beauty of our sweetheart is not veiled and covered all over; dust off yourself so as you may be able to see it. Unless one's self-hood is not kept intact from all

of what is forbidden; one's heart will not be turned into a mirror for reflecting the .Divine rays of light

:Explanations

Every good deed might also be accompanied by certain defects, as is the case with .١ 'glory' the counter-acting agent of which might be 'pride'; and 'serving people' the counter-acting of which might be indebtedness. The reciting of the Qur'ān may also have certain counter-acting factors attached to it, such as exposing of oneself and exhibitionism, the acquisition of wealth, negative competitions, deceiving people, wrong understanding, and interpreting it according to one's own criterion which serves one's own purpose against all of which one must safe-guard himself by .seeking refuge with Allah

Imam Sādiq (a.s.) has remarked: "The recitation of the Qur'ān requires three pre-conditions to be fulfilled: a humble heart, a void body, a vacant situation, which refers (to a state of mind in which there is no prejudice involved." (Tafsīr-i-Furqān

Were the Qur'ān to be accompanied by an interpretation, the views of the . ٢ Immaculate Imams (a.s.), and were it to be presented to the tender minds, it would serve as a means of guidance and one's development, and increasing of one's faith and knowledge. As the Qur'ān proclaims: "(O' Prophet!) And when you recite the Qur'ān, We place between you and those who do not believe in the Hereafter a (hidden barrier." (Sura Al-'Isrā', No. ١٧, verse ۴۵

The Islamic quotations indicate that the blessed Prophet (p.b.u.h.) at time of reciting the Qur'ān, used to recite

the sentence: ‘I seek refuge with Allah from (the vices of) the Satan, the accursed.” .١ ((Tafsīr-i-Kanz-ud-Daqā’iq

At the end, seeking refuge with Allah implies that a lower-ranking person seeks refuge with a person of higher echelon to refuge him and to defend him against the enemy. In the meantime, this process is coupled with expression of humbleness, that is, one must seek refuge with Allah while reciting the Qur’ān from the satanic .temptations so that one can remain immune from all errors

The process of seeking refuge in Allah is a recommended act while one is reciting the .Qur’ān, whether be it at the prayer times or at other times

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(۹۹) إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُوا وَعَلَى رَبِّـهِمْ يَتَوَكَّلُونَ

".Verily, there is no authority for him over those who believe and rely on their Lord " .۹۹

Commentary: verse ۹۹

One's faith serves as a citadel which protects man from all kinds of vulnerabilities. Therefore, the Satan has no control over those who believe in Allah and trust Him. :That is, he cannot compel them to be pagans and to commit sins. The verse says

".Verily, there is no authority for him over those who believe and rely on their Lord "

:Traditions

Amir-ul-Mu'mineen Ali (a.s.) said: "Rely on Allah, Glory be to Him, since He has .۱ ".(guaranteed the sufficiency of those who rely (on Him

Amir-ul-Mu'mineen Ali (a.s.) said: "He who trusts in Allah, He will suffice him and .۲ (make him independent." (Mu'jam Qurar, vol. ۳, p. ۳۱۶۷

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(١٠٠) إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُم بِهِ مُشْرِكُونَ

His authority is only over those who befriend him, (following him), and those who " .١٠٠ ".associate others with Him

Commentary: verse ١٠٠

Real monotheists are insured. However, he who looks for other than Allah can receive and is liable to receive wrong influences. Thus, in this noble verse, the Qur'ān declares that the Satan's domination extends over only all those who admire him and his .leadership, and they have selected him as to supervise and guide them

The Satan also has a domineering role for those who have placed him as a partner for Allah in obeying and in serving him, and those who consider his commandments as a :'must' instead of the commandments of Allah. The holy verse says

His authority is only over those who befriend him, (following him), and those who " ".associate others with Him

Thus, the Satanically domination over men is not a compulsory and an unconscious matter. On the other hand, it is human beings who pave the way for Satan's entry into .their realm of life

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Section ۱۴:Qur’ān brought down by the Holy Spirit

Point

The Qur’ān supersedes all previous scriptures – Doubts of the disbelievers about the Qur’ān – Qur’ān was brought down by Holy Spirit – Hiding the faith under unavoidable pressure but maintaining it at heart – Those who migrate and endeavour in the way .of Allah, will be entitled to pardon of their past sins

(۱۰۱) وإِذَا بَدَّلْنَآ ءَايَةً مَّكَانَ ءَايَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوا إِنَّمَآ أَنتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لاَ يَعْلَمُونَ

۱۰۱. “ And when We exchange a verse in the place of another verse, and Allah is well aware of what He sends down, they say: ‘You are only a forger.’ Nay, most of them do ”.not know

:The Occasion of the Revelation

Ibn-i-‘Abbās says: The pretext seeking pagans used to claim that Muhammad (p.b.u.h.) had made an object of ridicule out of his companions, whenever a verse was revealed and contained some harsh commandments in it and at other time another verse was revealed and a more lenient decree was involved in it, they used to say: Today he decrees one thing while tomorrow he forbids that same order, all of which exhibits the fact that Muhammad (p.b.u.h.) claims everything by himself and not from the sphere of Allah. It was at this time that the verse was revealed and provided them .with the appropriate answer

This verse explains the objections which the pagans had with regard to the Divine verses. Firstly, the Holy Qur'ān implies that when Allah (s.w.t.) converts a verse into another one (thus abrogating a decree), that is, He replaces one verse with another one, pagans say: You are involved in accusations. However, most of them do not know the truth, for Allah is knowledgeable about the commandments which He sends. Therefore, He sends orders according to those circumstances which are required. :The verse says

"And when We exchange a verse in the place of another verse, and Allah is well aware of what He sends down, they say: 'You are only a forger.' Nay, most of them do ".not know

They do not know that the Qur'ān is seeking to set up the human society which is pioneering in every respect and with a superior kind of spirituality. Despite all these, it is obvious that this Divine prescription sometimes required some changes and .conversions from the side of Allah

Certainly, they are unaware of these facts and know nothing about the conditions which have brought about the revelation of the Holy Qur'ān, otherwise, they knew that the discarding of certain commandments and verses of the Qur'ān is a pre-determined well-calculated and exact procedure of Islam for educational purposes without which the ultimate attainment of the evolutionary process can not be achieved and can not be regarded as reasons allegedly for contradictory statements by the Prophet (p.b.u.h.) or false accusations to Allah: "Nay, most of them do not know." Nevertheless, most of them do not know that this abrogation is done by Him alone or they are unaware that such a process is allowed, or what is the reason that a .commandment alters

:Explanations

Sometimes a physician changes his prescription for his patient. This kind of change .۱ is found in the verses and commandments by the Wise, the Omniscient, which is .’called ‘abrogation

The religion has got two sets of rules: constant and changeable, both of which cases .۲ .are ordained by Him

.Certainly, all the Divine rules are holding true at their own time and conditions .۳

The changes of the Divine rules are not the signs of skepticism or regret, or because .۴ of scientific development, or experimental development and, finally, due to the weaknesses in the legislation system. On the contrary, they exhibit the fact that they are caused by precautionary measures taken and wisdom, as well as having the .environmental conditions in mind. Allah knows

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(١٠٢) قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِن رَّبِّ ـِكَ بِالْحَقِّ ـِلِيُثَبِّ ـِتَ الَّذِينَ ءَامَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ

١٠٢. "Say: 'The Holy Spirit has brought it down (unto you) from your Lord with the truth, in order to confirm those who believe, and to be a guidance and good news for the Muslims'."

Commentary: verse ١٠٢

This noble verse, following the course set by the previous issue, emphasizes on ordering the Prophet (p.b.u.h.) to do as follows:

"Say: 'The Holy Spirit has brought it down (unto you) from your Lord with the truth, …"

The 'Holy Spirit' or 'Rūh-ul-Ghudus', mentioned here, is the same messenger of the Divine revelations or 'Gabriel, the Confident'. It is he who upon the Divine command reveals the verses to the Prophet (p.b.u.h.), whether they are abrogative or abrogated, they are verses which are all with the truth and are for the training of Man.

It is for this reason that following it the Qur'ān proclaims in implication that the aim is to enable the believers to stand on firmer grounds in their course of action and to provide guidance and good news for the general Muslims. The verse continues saying:

"… in order to confirm those who believe, and to be a guidance and good news for the Muslims'."

Anyway, in order to strengthen the people's power of faith and to cover the road to guidance and good news, sometimes, there is no other means provided except short-term schedules

and temporary programs which will later be replaced by final and constant procedures. Such is the way which constitutes the secret of the existence of the .'abrogative' and the 'abrogated' in the Divine verses

In the final analysis, the alterations introduced in the entire content of the Qur'ān, as well as each of the rules, are authentic in their own particular circumstances are right, and the pre-condition for receiving guidance and good news is having a healthy spirit .and being submitted

Incidentally, concerning the revelation of the Qur'ān both the Qur'ānic phrase /'anzalnā/ has been employed in the course of the revelation as in "We have sent it down by the Grand Night"(١), and "We have sent it down gradually in portions."(٢) It is because the Qur'ān has got two methods of revelation: one is when it has been instantly revealed to the Prophet (p.b.u.h.) on the Night of 'Qadr'. The other method is (the one which has been gradually achieved and revealed in the course of ٢٣ years.(٣

The difference between the Arabic term /tanzīl/ and /'inzāl/ is that the former implies 'bring down gradually' and the latter means 'bringing down all at once'. This difference, which is seen in the verses of the Qur'ān, can be taken as an indication to .the above kinds of descent

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Sura Al-Qadr, No. ٩٧, verse -١

Sura Al-'Isrā', No. ١٧, verse ١٠٧ -٢

Sura Al-Baqarah, No. ٢, verse ٩٧ -٣

(١٠٣) وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِسَانُ الَّذِى يُلْحِدُونَ إِلَيْهِ أَعْجَمِىٌّ وَهَذَا لِسَانٌ عَرَبِىٌّ مُبِينٌ

And certainly We know that they say: 'Only a mortal teaches him'. The language " .١٠٣ ".of him at whom they hint is outlandish, while this (Qur'ān) is clear Arabic

Commentary: verse ١٠٣

It seems apparently there was a non-Arab person living in Mecca and the pagans accused the blissful Prophet (p.b.u.h.) of receiving the Qur'ānic instructions from him and he ascribed them to Allah, while one may raise the issue as how could a person teach the other if they did not know each other's language? And how is it that no one claimed at that time that he had been the instructor of the Prophet? And how is it that the words which were revealed in the course of ٢٣ years and under various circumstances did not contradict one another? And why is it that the said instructor himself did not claim to be a prophet himself? And how is it that no one has answered the challenge of the Qur'ān that were even one Sura to be produced by anyone, the Qur'ān would take its claim back? And how is it that words uttered during the 'Age of Ignorance' have not been even partially discovered and their secrets revealed by the scientists even to-day? And how is it that a Book, a Sura of which has not even been produced by the dissident Arabs, could have been brought forward and taught by a ?non-Arab

At any rate, this noble verse refers indirectly and in a correct way to the pretexts for accusations set forth by the opponents to the Prophet (p.b.u.h.) of Islam, saying that Allah

knows that they claim a man instructs these verses to him. The Holy Qur’ān obliterates all these unfounded and groundless accusations and claims with a decisive response, implying that they are heedless of the fact that: the language of him to whom they ascribe the Qur’ān is not Arabic, while this Qur’ān is revealed through the Arabic language which is eloquent and explicit. The verse says:

“And certainly We know that they say: ‘Only a mortal teaches him’. The language of him at whom they hint is outlandish, while this (Qur’ān) is clear Arabic.”

One can infer from this verse that the miracle performed by the Qur’ān is not confined to its content. On the contrary, the words employed by the Qur’ān are also reaching the heights of miracle, while attraction, sweetness, and particular harmony are to be found in its words and structural forms of sentences are beyond the power of men.

To sum up, the Arabic term /yalḥadūn/ is derived from /’ilhād/ which signifies deviation of the right toward what is wrong, and sometimes it refers to all kinds of deviation. In this context, it alludes to the fact that professional accusers and liars sought to ascribe the Qur’ān to a man and considered him to be the teacher of the Prophet (p.b.u.h.).

The Qur’ānic terms /’i‘jām/ and /‘ajmah/ originally means ambiguity and /’a‘jamī/ refers to the person who has shortcoming in his expression, whether an Arab or a non-Arab. As the Arabs were faced with lack of information from the part of non-Arabs, they used to call others as /‘ajam/.

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(۱۰۴) إِنَّ الَّذِينَ لاَ يُؤْمِنُونَ بِآيَاتِ اللّهِ لاَ يَهْدِيهِمُ اللّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ

Verily, those who do not believe in the signs of Allah, Allah will not guide them " .۱۰۴ ".and they will have a painful punishment

Commentary: verse ۱۰۴

With a threatening tone, the Qur'ān deals in this verse with the fact that such accusations and deviations are all caused by their lack of faith which has penetrated .all their selves

"... Verily, those who do not believe in the signs of Allah, Allah will not guide them "

That is, they will be lead neither to the right path, nor to the road leading to Paradise and eternal happiness, and a painful chastisement awaits them. For they are so entangled with fanaticism, obstinacy and hostility when facing the truth that they have lost the eligibility of being guided, and they are not prepared but for a painful :punishment. The verse continues saying

".and they will have a painful punishment ..."

It is for this reason that those, whom Allah knows not to be believers, are not guided .by Him. That is, His grace does not involve them and they would be left to their own

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(۱۰۵) إِنَّمَا يَفْتَرِی الْكَذِبَ الَّذِینَ لاَ يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُوْلَئِکَ هُمُ الْكَاذِبُونَ

۱۰۵. "Only they forge falsehood who do not believe in Allah's signs, and they themselves are liars."

Commentary: verse ۱۰۵

In the last two verses, the pagans used to claim among their accusations to the blissful Prophet (p.b.u.h.) that these verses were taught to him by a man and he falsely ascribed them to Allah.

In answer to them the Qur'ān, through previous verse, implied that that man is not an Arab instructor; furthermore, Allah will not teach all of the Qur'ānic sciences to a pagan. Now, it implies in this verse that: The prophet is not the one who ascribes the words of others to Allah; this is the job of those who are not believers. Thus the Qur'ān says:

"Only they forge falsehood who do not believe in Allah's signs and they themselves are liars."

And what a lie is greater than accusing men of the truth, and causing other obstacles to stand in the path of them and those who are thirsty for the truth?

The above verse is one of the shaking verses which concern the ugliness of falsehood. It equates liars with the pagans and with those who reject the Divine verses.

In principle, there is a great deal of importance attached to the issue of telling the truth and campaigning against lying and falsehood in Islamic teachings in so far as lying has been equated with the key to all sins, and telling the truth as the bill or the ticket to enter the Paradise.

The blissful Qur'ān proclaims: "And if he had fabricated against Us some of the sayings," "Then We would certainly have cut off his aorta." (Sura Al-Haqqah, No. ۶۹, verses ۴۴ and ۴۶)

In Tafsīr-i-Durr-ul-Manthūr and Al-Mīzān, it has been quoted from the blissful Prophet (p.b.u.h.) that a believer may be involved in fornication or in theft, but he will never tell lies. Then he recited this verse.

Ali (a.s.) says: "Telling lie is disgrace in the world and will cause the punishment of Fire in the Hereafter." (Qurar-ul-Hikam, vol. ۲, p. ۳۱)

And also, Imam 'Askarī (a.s.) proclaims: "All evil and nasty things are placed in a room, the key to which is 'telling lies'." (Bihār, vol. ۶۹, p. ۲۶۳)

In another quotation from Ali (a.s.) we read: "One can not be blessed with faith unless he abandons lying whether it is in the form of a joke or is seriously said." (Bihār, vol. ۷۲, p. ۲۴۹, and Ad-Durrat-ul-Bāhirah, p. ۴۳)

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(۱۰۶) مَن كَفَرَ بِاللَّهِ مِن بَعْـدِ إِيمَانِهِ إِلاَّ مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالإِيمَانِ وَلَكِن مَّن شَـرَحَ بِالْكُفْرِ صَدْراً فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ

.۱۰۶ "He who disbelieves in Allah after believing in Him; not he who has been compelled, while his heart is still content with the faith, but he who opens (his) breast to disbelief, upon them shall rest wrath from Allah and for them shall be a great chastisement."

Commentary: verse ۱۰۶

In the early days of Islam, the pagans of Mecca martyred the parents of 'Ammār Yāsir, a true believer, while torturing them for embracing Islam. As soon as it was 'Ammār's turn to be tortured, he declared those words which the pagans wanted him to utter and saved his life. 'Ammār was then blamed for having abandoned Islam by some persons. He called on the blissful Prophet (p.b.u.h.) while crying. The Prophet caressed him, saying: "If your life is at stake again, utter these words and save yourself; you are faithful all over." (Tafsīr Qurtubī, Sāfī, Burhān and Majma'-ul-Bayān and the books of Muslim scholars concerning the issue of concealing of faith)

This procedure is called /taqqiyah/ in Islam which requires certain rules. However, we must know that there are certain cases of 'Taqiyyah'. At times, it is compulsory while at other times, one must stand up to the end and utter his words, and not engage in Taqiyyah, like what the sorcerers of Pharaoh did. They embraced the faith as soon as they noticed the miracle of Moses (a.s.) not fearing the threats of Pharaoh and telling him to do what he wanted, and that they would not

abandon their faith. Pharaoh martyred them all, the resistance of whom has been .praised by the Qur'ān

Certainly, the act of Taqiyyah (concealing of faith) is not a sign of excommunication, weakness, fear, retreat, loss of faith, and submission. On the contrary, it is a kind of cover-up and a strategy for the preservation of powers and programs. In Islamic quotations, it has been likened to a shield and 'guarding' against 'something' and 'boundaries'. Thus, in this noble verse, the Qur'ān implies that he who disbelieves in Allah and abandons Islam, embracing paganism will be entangled with Allah's outrage and there is a great punishment awaiting him; unless he is compelled to utter words of blasphemy while feeling heartily in a different way, in which case, he will not be :held responsible. The verse says

He who disbelieves in Allah after believing in Him; not he who has been compelled, " while his heart is still content with the faith, but he who opens (his) breast to disbelief, upon them shall rest wrath from Allah and for them

".shall be a great chastisement

In fact, there are here allusions made to two groups of people who turn their back to Islam after embracing it. The first group are those who become entangled with illogical enemies under whose pressure and torture, they declare their apostasy with Islam and their loyalty in paganism, while whatever they proclaim is with their tongue and they are heartily faithful. Such a group is certainly pardoned. However we must note that they have not committed any sin to start with. This is an example of allowed 'Taqyyah' which has been permissible for the sake of the protection of lives and for .the conservation of powers for further services to the causes of Allah and of Islam

The second group consists of those who truly leave their 'selves' to paganism and disbelief and change their ideological system of thought altogether. Such people are both targeted by Allah's wrath and His great chastisement, for such an act causes the disintegration of the Islamic society, thus constituting some kind of revolt against the Islamic government. Such an act is often a source of evil intentions and causes the secrets of Islamic society to fall into the hands of the enemies.

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(۱۰۷) ذَلِکَ بِأَنَّهُمُ اسْتَحَبُّوا الْحَيَاهَ الدُّنْيَا عَلَى الاَخِرَهِ وَأَنَّ اللَّهَ لاَ يَهْدِى الْقَوْمَ الْكَافِرِينَ

That (Divine wrath) is because they have preferred the worldly life over the " .۱۰۷ .Hereafter, and definitely Allah does not guide the infidel people

Commentary: verse ۱۰۷

Sticking to the material world and giving preference to it over the Hereafter paves the ground for one's loss of faith and one's entanglement with the Divine punishment. :Therefore, the causes for their apostasy are cited in this holy verse as follows

That (Divine wrath) is because they have preferred the worldly life over the " "... ,Hereafter

It is for this reason that they take once again the path to paganism, and Allah does not lead the pagan group who insist on rejection and blasphemy. The verse continues :saying

.and definitely Allah does not guide the infidel people ..."

To sum up, once they embraced Islam, some of their material benefits were being jeopardized and as they loved the worldly life they regretted having embraced the .faith and once again, they returned to paganism

It is obvious that such a group, who are not attracted in the faith from within their selves, will not be covered in the Divine guidance, for the love of worldly life, welfare-loving sense, and giving its priority to the Hereafter pave the way for the abandoning of one's faith, the growth of apostasy, and, consequently, entanglement in the Divine .outrage

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(۱۰۸) أُوْلَئِکَ الَّذِینَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَارِهِمْ وَأُوْلَئِکَ هُمُ الْغَافِلُونَ

They are those on whose hearts, and their ears and eyes Allah has set a seal, " .۱۰۸
".and these are the heedless ones

Commentary: verse ۱۰۸

The rationale for not guiding them has been explained in this holy verse. It implies that they are the ones on whose hearts, ears and eyes Allah has set a seal in so far as :they are deprived of seeing, hearing and understanding the truth. The verse says

"... ,They are those on whose hearts, and their ears and eyes Allah has set a seal "

It is evident that such people, losing all of the tools for their cognition, are the true inconsiderate ones, because their offensive acts and kinds of sin have left some wrong and evil impacts on their sense of understanding which eventually leads them :to be obstructed from grasping all facts. The holy verse concludes

".and these are the heedless ones ..."

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(۱۰۹) لَا جَرَمَ أَنَّهُمْ فِی الاَخِرَهِ هُمُ الْخَاسِرُونَ

.۱۰۹ " Undoubtedly, they are the losers in the Hereafter."

Commentary: verse ۱۰۹

He who deliberately prefers the world to the Hereafter, on the Reckoning Day he will realize that he is of the losers and he has vainly lost the capital of his growth.

The consequences of the work of such people have been depicted in this noble verse, as:

" Undoubtedly, they are the losers in the Hereafter."

They are definitely and unequivocally the losers in the Hereafter. What kind of a loss may be worse than this that man remains heedless of all the necessary potentialities for his own guidance and eternal happiness and loses all of those merits because of his whimsical desire!

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(۱۱۰) ثُمَّ إِنَّ رَبَّکَ لِلَّذِینَ هَاجَرُوا مِن بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّکَ مِن بَعْدِهَا لَغَفُورٌ رَّحِیمٌ

۱۱۰. " Definitely, your Lord unto those who have migrated after being persecuted, then they struggled and patiently persevered; verily your Lord, after that, is forgiving Merciful."

Commentary: verse ۱۱۰

Looking through the previous verses, we find that Muslims were categorized into several groups:

۱. The group who lost their lives while being tortured by the pagans and did not utter a single blasphemous word; such as the parents of 'Ammār.

۲. The group who had heartily faith but they engaged in simulation, like 'Ammār.

۳. The group who did apostate, so to speak, after becoming believers.

۴. The group who sought to preserve the faith when entangled in rebellions, and deviations, by going on exodus and fighting a holy war, while they persevered patiently, repented and protected their faith.

There is another group, referred to in this verse, which consists of those who have been cheated and are placed between the abovementioned two groups, i.e., those who uttered blasphemous words in the form of 'Taqyyah' (simulation), and those who returned to paganism whole-heartedly. This verse, referring to such people states implying that Allah is forgiving and merciful towards those who returned to their faith after being cheated and went on exodus

or took part in a Holy War, resisting all kinds of pressure in Allah's path. They are all :covered by His grace. The verse says

Definitely, your Lord unto those who have migrated after being persecuted, then " they struggled and Patiently persevered; verily your Lord, after that, is forgiving ".Merciful

Incidentally, this holy verse provides clear evidence for the acceptance of the .'repentance of the 'nationally apostate

:Certainly, apostate is of two categories

The 'innate apostate' which refers to the person who is born of Muslim parents and, .١ after embracing Islam, has returned to paganism. His punishment consists of being executed and his wealth confiscated while his repentance is not accepted for the blows which have been stricken to the Islamic society and against the creed of people .by his apostasy

As for the second category which consists of 'nationally apostate' and which refers .٢ to the one who is born of non-Muslim parents at the time of the coagulation of his sperm, then he has become a convert into Islam and, later, he has again become a .pagan. The repentance of such a person is acceptable

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Section ۱۵:Every soul shall be paid in full what it has earned

Point

Every soul shall be recompensed in full for what all it has earned – To eat only the clean and good things allowed – Prohibited food – Forgiveness only for those who repent and amend.

(۱۱۱) يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتُوَفَّى كُلُّ نَفْسٍ مَا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ

۱۱۱. "The day (that) everyone will come disputing in his own behalf; and everyone will be rewarded in full (for) what he has done, and they will not be dealt with unjustly."

Commentary: verse ۱۱۱

The resurrection scene is so dangerous that the culprit and the sinful utter something at every moment. Sometimes, he says: "Swearing to Allah, we were not pagans." At other times, he says: "It was they who misled us." Sometimes he says: " if you were not there, we would be believers."

Ultimately, this noble verse expresses as a general warning, implying: Remember the day when every one is thinking only about himself and stands up only to defend himself so that he can relieve himself from the painful punishment. The verse says:

"The day (that) everyone will come disputing in his own behalf; ..."

However, this struggle of theirs is entirely useless as the consequences of every body's action will be made available to him and they will not be oppressed. The verse says:

"... and everyone will be rewarded in full (for) what he has done, and they will not be dealt with unjustly."

(١١٢) وَضَرَبَ اللَّهُ مَثَلاً قَرْيَةً كَانَتْ ءَامِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَداً مِن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ

.١١٢ "And Allah sets forth a parable: a township that was secure, at rest, its sustenance coming to it in abundance from every side; then it was ungrateful for the favours of Allah. So Allah made it taste the garment of hunger and of fear because of what they used to do."

Commentary: verse ١١٢

Those who became ungrateful and were entangled. We have repeatedly said that this noble Sura is the 'Sura of blessings', whether spiritual and material. We note the consequences of ungratefulness of the Divine blessings in the form of an objective allegory in this verse.

At first, the Qur'ān implies that Allah sets forth a parable for those who are ungrateful; a developed area which enjoyed utmost safety and security. It was such that its inhabitants were confident in their life and were never compelled to go on an exodus or emigrate. In addition to its blessings concerning safety and security, its means of sustenance were also coming to it from all places in abundance. However, the inhabitants of that village ultimately became ungrateful for the blessings, and Allah inflicted hunger and fear upon them so as to punish them for their deeds. The verse says:

"And Allah sets forth a parable: a township that was secure, at rest, its sustenance coming to it in abundance from every side; then it was ungrateful for the favours of

Allah. So Allah made it taste the garment of hunger and of fear because of what they ".used to do

Indeed, as the safety and security as well as welfare had covered them from the .onset, in the end those blessings were replaced by poverty and insecurity

:Point to Remember

Allusions made here to the term 'garment' in the cases of 'hunger' and 'fear' probably reflects the fact that the two serve as clothing, covering them all over, as is the case with the term 'tasting' which refers to the pangs of hunger and fear felt deeply within .their selves

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(۱۱۳) وَلَقَدْ جَآءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ

۱۱۳. "And certainly there came to them a messenger from amongst them, but they rejected him; so the punishment overtook them while they were unjust."

Commentary: verse ۱۱۳

This blissful verse, following the previous one, suggests that: The ungrateful people not only showed ingratitude due to the material blessings but they also rejected and denounced the most important spiritual blessing which was ever conferred upon them by Allah, that is, the Divine prophets as well, the consequence of which was the Divine punishment that covered them all over in the midst of their oppression. The verse, pointing to this meaning, says:

"And certainly there came to them a messenger from amongst them, but they rejected him; so the punishment overtook them while they were unjust."

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(۱۱۴) فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالاً طَيِّباً وَاشْكُرُوا نِعْمَتَ اللَّهِ

إِن كُنتُم إِيَّاهُ تَعْبُدُونَ

Therefore, eat out of what Allah has provided for you, lawful and good, and give " .۱۱۴
".you thanks for Allah's bounty if (only) Him do you worship

Commentary: verse ۱۱۴

Islam only allows one to eat what is both 'clean' and 'allowed by the religion'. Those things such as wine and pork are forbidden in Islam, for they are inherently nasty and unclean, as well as those eating stuffs which are bought with usurped money even if they are 'clean' by themselves. They are bought in exchange for the money which .does not belong to the person himself, thus they are unlawful and forbidden

Now that being ingratitude towards the divine favours and their rejection of the prophets will lead to the Divine outrage and punishment, therefore, instead of ungratefulness and infidelity, we should always necessarily benefit from the allowed favors and consume them in the 'allowed way', remaining thankful to Him if we truly :worship Him. The noble verse says

Therefore, eat out of what Allah has provided for you, lawful and good, and give you "
".thanks for Allah's bounty if (only) Him do you worship

This verse, as well as the previous one, probably refers to a group of the Children of Israel who used to live in a developed region and were caught in the entanglement of .famine and insecurity because of their ingratitude for the blessings

The proof for this claim is provided by a 'tradition' which has been quoted from Imām Sādiq (a.s.) who declared: "A group of the Children of Israel used to enjoy such an affluent life that they used to build small statues out of the food-stuffs and, at times, they used to clean their bodies with them. Consequently, they were led to the point where they were compelled to eat out of those spoiled unclean food-stuffs, which is the case that Allah referred to in the Qur'ān, saying: "And Allah sets forth a parable: a (township that was secure, at rest, ..." (The current Sura, verse ١١٢

This parable serves as a warning to all those individuals and nations which are encompassed fully by the Divine blessings so that they may abstain from any kinds of wasteful prodigality, extravagance, and spoiling of the blessings which would lead to certain heavy compensation from their part. This example also serves as a warning to those who throw away half of their additional meal to the dustbins, while at the same time, it serves as a warning to those who hoard the food-stuffs in their houses storage area for their personal consumption and for selling them at a dearer price .whereas, they become spoiled and become out of use

Nevertheless, despite knowing this, they are not ready to make them available to .others at a cheaper rate

Certainly, all of such acts are punishable by the Divine Will, the least punishment of .which is withholding of such blessings by Allah

And a comprehensive religion has also got comprehensive and all-encompassing rules and regulations. It has got a set of rules for both the 'apparent cleanliness' of things which are pre-requisites for their consumption, as well as their inherent and ."'legal cleanliness

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(۱۱۵) إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَهَ وَالدَّمَ

وَلَحْمَ الْخِنزِيرِ وَمَآ اُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلاَ عَادٍ فَإِنَّ اللَّهَ غَفُورٌرَحِيمٌ

۱۱۵. "Verily He has forbidden for you only carrion, blood, swine flesh, and whatever has other (name), than Allah's, been invoked upon it. But whoever is forced (to eat them by necessity), not desiring, nor (willfully) transgressing (the limit), then Allah is Forgiving, Merciful."

Commentary: verse ۱۱۵

As the previous holy verses dealt with the good Divine blessings and the gratitude which is due and outstanding for them, this verse refers to the truly forbidden cases of blessings and the untrue forbidden ones which had been brought about in the religion of Allah through innovation owning to certain heretical views, all of which is done to complement the circle. Firstly, the Qur'ān says:

"Verily He has forbidden for you only carrion, blood, swine flesh, and whatever has other (name), than Allah's, been invoked upon it. ..."

However, the infection generated by the first three cases nowadays is not unknown to the public today. The corpses of animals are the sources of all kinds of microbes, and one's blood is more prone to the activities of the microbes than other parts of the body, while pork is a factor in itself for several dangerous diseases.

As for those animals which are slaughtered in the names of other than 'Allah', their philosophy for being forbidden does not concern sanitary reasons, but there are ethical and spiritual considerations involved, for, on the one hand, they constitute a

campaign against paganism and the worshipping of the idols and, on the other hand, they form the basis for focusing one’s attention to the Almighty, the Creator of such .blessings

Incidentally, summing up the content of this verse and the following verses, we can infer this point that Islam opts for moderation with regard to the consumption of meat. It neither rejects this source of nutrition altogether as in the case of vegetarians; nor does it commend it outright in the case of the people of the Age of Ignorance or in the case of some of our so-called civilized contemporaries who approve of all kinds of meat (including even the meat of crocodiles and crabs as well .(as worms

In conclusion, as is the case with the Qur’ānic method in many aspects, it explains the exceptional circumstances, saying that but those who are obliged (that is, they are required to eat certain forbidden meat to stay alive while in danger in a desert) if they do not exceed the limits in eating, Allah will forgive them for He is Compassionate and :Merciful. The verse says

But whoever is forced (to eat them by necessity), not desiring, nor (willfully) ... “ ”.transgressing (the limit), then Allah is Forgiving, Merciful

:Explanations

۱. The contents of this noble verse are also repeated in Suras of Al-’An‘ām and An-Nahl, which are Meccan, and in Suras of Al-Baqarah and Al-Mā’idah which are .Medinan

۲. The Arabic term /’ihlāl/, derived from /hilāl/ means raising one’s voice when seeing the crescent of the moon. As the pagans, when slaughtering animals, used to invoke ./the name of the idols with a loud voice, this action of theirs has been termed /’ihlāl

Certain foodstuffs have been banned in this verse, but they are not confined to .۳ these only. On the contrary, there are certain other cases named by the blissful Prophet (p.b.u.h.) which we must take into consideration according to the .recommendation of the Qur’ān itself

Banning certain things are only in His Own authority and no one is entitled to ban or .۴ to make lawful (ḥalāl) anything by himself or on the basis of superstitions and .hallucinations

The rationale for banning certain foodstuffs is not based solely on the sanitation .۵ and material issues; but, distancing oneself from the spiritual vices, like paganism, is .also another criterion

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(١١۶) وَلاَ تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلاَلٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لاَ يُفْلِحُونَ

(١١٧) مَتَاعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ

.١١۶ "And do not utter whatever lie your tongues describe (saying): 'This is lawful and this is forbidden' in order to forge falsehood against Allah. Verily those who forge falsehood against Allah will not prosper."

.١١٧ "A brief enjoyment (will be theirs) while for them is a painful punishment (in Hereafter)."

Commentary: verses ١١۶–١١٧

These two noble verses condemn whatever analysis or bans which are not based on the Divine law, considering it to be attributing false words to Allah in order to arrive at the insignificant petty worldly goods.

Therefore, this verse describes explicitly the issue which the pagans had raised with regard to their baseless bans which were already implicitly discussed, saying: Stop saying such a thing is allowed and the other one is forbidden by religion, charging Allah with false accusations. The verse says:

"And do not utter whatever lie your tongues describe (saying): 'This is lawful and this is forbidden' in order to forge falsehood against Allah. …"

That is, this is a clear lie which has only been uttered by your mouth. You falsely ban certain things and forbid certain other things by yourselves. Allusion is here being made to the four-footed animals some of which were marked as allowed while others were considered as forbidden by them, and others

four-footed animals some of which were marked as allowed while others were considered as forbidden by them, and others were allocated to the idols. Has Allah entitled you to legislate in such a way? Or else, your superstitious beliefs and blind ?obedience have led you to hold such innovations

:To issue a serious warning, the Qur’ān declares at the end of the verse

”.Verily those who forge falsehood against Allah will not prosper …“

In principle, lying and false accusations and allegations are the sources of misfortune and of not being salvaged, no matter who is concerned, lest the one in question .should be Allah, the Almighty

Thus, in the second holy verse, He explains the reasons for the lack of salvation as: It is a meagre advantage which is allocated to them in this world, while they must be :prepared for a painful punishment which is awaiting them. The verse says

A brief enjoyment (will be theirs) while for them is a painful punishment (in “ ”.(Hereafter

As for the meagre advantage referred to might be an allusion to the dead animals in the wombs which they regarded as ‘allowed’ (Halal) and the meat of which was used .by them

At any rate, to exceed the limits of what is ‘allowed’ or ‘forbidden’ will be followed by .both the wretchedness of this world and the painful punishment of the Hereafter

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(١١٨) وَعَلى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِن قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ

١١٨. "And for those who were Jews, We prohibited what We have already related to you. And We did them no injustice, but they were unjust to themselves.

Commentary: verse ١١٨

A question may be raised in here as to why, besides the above-mentioned four things, other forbidden things from animals were also prohibited for the Jewish nation? This verse, dealing apparently with this issue, proclaims:

"And for those who were Jews, We prohibited what We have already related to you. ..."

Here is allusion made to verse ١۴۶ of Sura Al-An'ām which implies that Allah prohibited every nailed animal for the Jews (allusion is here made to those animals like horses which possess single all-spreading bars in their palm of their feet such as horse), and Allah prohibited them from eating the fat of cows and sheep except all the fat which they carry on their back, or that which is found in-between their stomach intestines, their lateral sides or is mixed with their bones. Allah did that for the punishment of their cruel behavior and He is true.(١)

p: ۵۶۳

١- This verse (١۴۶) in the Qur'ān says: "And those who were Jews We forbade every (animal) having claws, and of oxen and sheep unto them the fat of both, save what is upon their backs or the entrails or what is mixed with bones. This (prohibition) We recompensed them for their rebellion, and verily we are truthful."

In fact, such prohibitions, which are additional, are for the sake of punishing the Jews :in exchange for their cruelties. Thus, He adds at the end of the verse saying

.And We did them no injustice, but they were unjust to themselves …“

There are two sorts of prohibitions in Islam: One is permanent and is for all people; the other one is temporary prohibitions which are concerned with a selected group, like the group from among the Jewish nation which were banned from using certain .things for their role in committing oppression

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(۱۱۹) ثُمَّ إِنَّ رَبَّکَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِن بَعْدِ ذَٰلِکَ وَأَصْلَحُوا إِنَّ رَبَّکَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ

Yet verily your Lord, unto those who do an evil act in ignorance and afterward " .۱۱۹
".they repent and amend, your Lord after that will definitely be Forgiving, Merciful

Commentary: verse ۱۱۹

Islam experiences no deadlocks and there is always room for reconstruction for man and the way is left open. The acceptance of repentance is a matter of Divinity and is .among the methods of education

Certainly, true repentance is achieved when it is coupled with reformation and making up for the wrongdoings. Those sins which come about as a result of the domination of passions, and are not caused by rejection and out of enmity, are more within the acceptance range. Incidentally, Allah is more compassionate towards the repentant :after and on top of accepting one's repentance. The verse says

Yet verily your Lord, unto those who do an evil act in ignorance and afterward they " ".repent and amend, your Lord after that will definitely be Forgiving, Merciful

To conclude, one must confirm that 'ignorance' signifies not knowing; nonetheless it is also applied to the cases in which man usually knows the right kind of behavior, but is overwhelmed by his passion. In verse ۵۴ of Sura Al-'An'ām, and verse ۱۷ from the Sura .An-Nisā', ignorance is applied in this sense as well

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Section ۱۶:Abraham Praised – His Faith Made an Ideal

Point

Abraham praised – Apostle Muhammad to follow the footsteps of Abraham – To call mankind unto the way of the Lord with Wisdom and Gentle Exhortation – Allah is .always with the pious and those who do good to others

(۱۲۰) إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتاً لِلَّهِ حَنِيفاً وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ

Verily, Abraham was a nation (by himself) obedient to Allah, upright, and he was " .۱۲۰ ",not of the polytheists

Commentary: verse ۱۲۰

Allah has taken 'Ibrāhīm to be an entire nation by himself in this holy verse and each and every commentator has presented his own version and interpretation for this :sentence, among them we may select the following

As 'Ibrāhīm belonged to a school to which no one else belonged, therefore, he was .۱ .(an entire nation by himself(۱

He possessed the good qualities and the perfection which one may expect all the .۲ individuals of a nation to possess; that is, in him alone one might find the good traits .(which might belong to each of the diverse righteous individuals(۲

The Arabic term /'ummat/ sometimes signifies the instructor of the good; thus it .۳ .(signifies that he was the instructor of all the good things(۳

Tafsīr-i-Sāfī -۱

Tafsīr-i-Marāghī -۲

Tafsīr-i-Tabarī -۳

The Arabic term /’ummat/ sometimes means, ‘leader’ and hence, it targets the .۴
.(leading figure, ‘the Imam’ of all the worshippers of Allah(۱

The personality and the spectrum of his unique existence measured up to the scope .۵
.(of a nation, as he was one of the pillars of the strength of the whole nation(۲

As he (a.s.) was knowledgeable, he would lead an entire nation, as he is required to .۶
.do so

As he initiated a movement, he did what an entire nation was supposed to do, .۷
.without having any companions, he rose alone and all by himself

It is certain that the number and the quantity is not so important; rather it is the
.quality which counts and the initiation of the movement is what matters

Therefore, this holy verse deals with a perfect example of a thankful servant of Allah, i.e. ‘Ibrāhīm’ who is the champion of monotheism. This is particularly important for the Muslims, in general, and for the Arabs, in particular, and it is also inspiring for them
.who regard him to be their leader and their earliest object of identification figure

From among the outstanding characteristics of this great man, one may cite four
:attributes in this verse

At first, the Qur’ān says: “Verily Abraham was a nation (by himself). …” Certainly, -۱
’Ibrāhīm was ‘a nation’, a great leader, a nation-building man; and in those days when
.no one spoke of monotheism, he was the champion of monotheism

Another attribute of ’Ibrāhīm was that he was the obedient servant of Allah. “… .۲
”… ,obedient to Allah

Tafsīr-i-Forqān -۱

Tafsīr-i-Jawāmi‘-ul-Jāmi‘ and Majma‘-ul-Bayān -۲

He was constantly following the ‘straight path of Allah’ and the ‘path of the truth’: .۳
”… ,“… Upright

He was never in the path of the polytheists, and his entire existence and all points of .۴
.his heart were filled only with the light of Allah

”,and he was not of the polytheists …“

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p: ۵۶۸

(١٢١) شَاكِراً لِأَنْعُمِهِ اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

(١٢٢) وَءَاتَيْنَاهُ فِى الدُّنْيَا حَسَنَةً وَإِنَّهُ فِى الآخِرَهِ لَمِنَ الصَّالِحِينَ

١٢١. “ (He was) thankful for His blessings; He selected him and He guided him to a straight way.”

١٢٢. “ And We gave him good in this world, and in the Hereafter he will definitely be among the righteous.”

Commentary: verses ١٢١–١٢٢

Allah has cited five types of perfection for ’Ibrāhīm in these verses, and then He offers him five favours and positions:

١. He was a ‘nation’.

٢. He was obedient (to the Lord).

٣. He was not among the polytheists.

۴. He was ‘upright’ and was clear of all involvements in deviation matters.

۵. He was grateful.

As for the five kinds of grace and positions which Allah had accorded him, they were as follows:

١. Allah selected ’Ibrāhīm for His prophetic mission and for the conveying of His message.

“(He was) thankful for His blessings; He selected Him …”

٢. Allah led him to the right path and protected him from all types of misdemeanor and deviation.

“… and He guided him to a straight way.”

And We gave him good in this world, …" which in its broadest sense signifies all of" .۳ what is good, including a wide range of meaning in connection with the prophetic mission as far as the 'House of Ka'bah and a long-lasting life, alongside the acceptance of his call by

.Allah, enormous wealth, decent sons, as well as a host of other blessings

”.and in the Hereafter he will definitely be among the righteous …“ .۴

.The Prophet of Islam (p.b.u.h.) was ordered to follow his way of life .۵

The Arabic term /’ijtabā/ is derived from /jabābah/, which signifies ‘collecting’ and ‘assembling’. ‘Allah’s collecting’ means that Allah assembles individuals from a .diversified range of different approaches, protecting and purifying them for Himself

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(١٢٣) ثُمَّ أَوْحَيْنَآ إِلَيْکَ أَنِ اتَّبِعْ مِلَّهَ إِبْرَاهِيمَ حَنِيفاً وَمَا کَانَ مِنَ الْمُشْرِکِينَ

So We revealed to you that you follow the creed of Abraham, the upright one, " .١٢٣
".and he was not of the polytheists

Commentary: verse ١٢٣

Certainly the methods and the conditions of the prophets have not been identical, yet the path of the prophets has been similar and they were commissioned to follow the foregoing prophets and to preach monotheism.

The frequent praising and eulogizing with the same interpretations alongside verses aligned with one another, reflect the utmost sincerity and the position of 'Ibrāhīm. Thus, in this last verse, the latest privilege which was accorded to 'Ibrāhīm by Allah because of those prominent attributes, was the fact that his school was not only to be set up and flourishing during his own time but also it was destined to be for people at all times, especially for the nation of Islam as an inspiring school, as the Qur'ān says:

"So We revealed to you that you follow the creed of Abraham, the upright one, ..."

In this noble verse, He again reemphasizes that: 'Ibrāhīm was not from among the polytheists.

"... and he was not of the polytheists."

This refutation sentence is meant mostly for the 'Quraysh polytheists' who used to trace back their ancestral line to 'Ibrāhīm despite their paganism and worshipping of the idols.

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(۱۲۴) إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّکَ لَيَحْکُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَهِ فِيمَا کَانُوا فِيهِ يَخْتَلِفُونَ

.۱۲۴ "The Sabbath was appointed only for those who differed about it, and verily your Lord definitely will judge between them on the Day of Judgment in what they used to differ about."

Commentary: verse ۱۲۴

The Jews were repeatedly punished for their obstinacy and hostility by Allah, one of which was proclaimed in verse ۱۱۸ of this Sura, stating: "And for those who were Jews, We prohibited what We have already related to you. …"

The designation of the Sabbath as a holiday, which is explained in this verse, is also another punishment, in which case, certainly, some groups have expressed their appreciation and others have been ungrateful, resorting to dirty tricks, for which they got entangled to harsh cases of punishment. The verse says:

"The Sabbath was appointed only for those who differed about it, …"

Considering the previous verse, the meaning of this verse might be: O' Prophet! Follow the path of the nation of 'Ibrāhīm; holidays on the Sabbath were designated as exclusive to the Jews, which was a type of punishment for them. Nonetheless, the Jews even differed on this day which was selected by themselves. Therefore, at the end of the verse, the Qur'ān says:

"…and verily your Lord definitely will judge between them on the Day of Judgment in what they used to differ about."

However, there are some Islamic traditions which denote Friday is a great day for Muslims, and it is also a festival and holiday for them.

(۱۲۵) ادْعُ إِلَى سَبِيلِ رَبِّ-كَ بِالْحِكْمَهِ وَالْمَوْعِظَهِ الْحَسَنَهِ وَجَادِلْهُم بِالَّتِی هِیَ أَحْسَنُ إِنَّ رَبَّکَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

O' Prophet!) Call (mankind) to the path of your Lord with wisdom and good) " .۱۲۵ admonition, and dispute with them in the better way. Verily your Lord knows better of ".him who has gone astray from His path, and He knows best those who are guided

Commentary: verse ۱۲۵

There are ten interesting ethical decrees issued from this verse to the end of the Sura for social association with others. This holy verse provides a comprehensive order for all those responsible instructors, professors as well as religious scholars, which calls them to be well-equipped with the various methods to be successful when confronting their different audiences, for one can not invite all those addressed with a single method. Every body has got a delicate way which must be addressed with a certain capacity through the medium of which he must be communicated with. The elect ones, who require exclusive ways of handling and reasoning, must be dealt with in their own way, while the common folks should be addressed with some acceptable exhortations. The dissidents should also be addressed with more convenient ways of .disputations

A good advice is the one that the preacher acts and practices according to what he says, and acceptable disputations are those ones in which wrong provocation of :feelings and insulting do not permeate

Therefore, the first duty of the prophets is their ‘Calling’. “(O’ Prophet!) call .۱ ”... ((mankind

”... All callings must be Divinely-Orientated: “... to the path of your Lord .۲

Every single invitation has got a hierarchy. (Wisdom, preaching, and acceptable .۳ disputation, in which case wisdom provides the rational method and preaching paves ”... ,the emotional way.) “... with wisdom and good admonition

Preaching must be done in a friendly manner; however, disputation must be carried .۴ out in a friendlier manner, that is, it must be friendly both in its content and form as ”... .well as in its methods of expression. “... and dispute with them in the better way

The exposition of the impacts and blessings of what is good, as well as the .۵ statement of the pathological effects and dangers of whatever is evil, are included as methods of the calling. (Wisdom signifies being acquainted with the good and the evil (.of matters by the means of knowledge and reasoning

You are liable to perform your duties and you are not responsible for the .۶ .consequences of whatever happens

Wisdom and demonstration are always decent means for convincing other people. .۷ Nevertheless, preaching and disputation might be done either with the good method (.or with the bad one. (The terms ‘good’ and ‘better’ are not used in case of wisdom

Islam offers its followers both mental nourishment (with wisdom), and ‘spiritual .۸ enrichment’ (good admonition) while it entertains logical methods when encountering .the opponents

p: ۵۷۴

Virtue', in its broadest sense, including facing the opponents, means when one is' .۹ facing the enemy he must observe the principles of the Islamic ethics. "... and dispute "... with them in the better way

Generosity and goodness are the two basic methods in all campaigns if shown at .۱۰ .the right time and proper place

In conclusion, these ten-fold duties and important ethical and rational decrees can be employed as tactical principles in every campaign against the opponents of Islam, and may be used as a general rule in whatever kind of circumstances and under whatever conditions and times. Were Muslims to implement such programs which are comprehensive, we should probably witness the glory of Islam as widespread :throughout the world today, or at least in the main parts of it. The verse concludes

Verily your Lord knows better of him who has gone astray from His path, and He ..." ".knows best those who are guided

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(۱۲۶) وإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُم بِهِ وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ

۱۲۶. "And if you punish then punish as you were punished with; but if you are patient, decisively, it will be best for the patient ones."

Commentary: verse ۱۲۶

Up till now, the issue in question dealt with the matter as to how one must engage in a logical dialogue or an emotional or rational disputation with the opponents. Nonetheless, if the worst comes to worst and there is an entanglement involved, and they take up arms and invade, the Holy Qur'ān orders in implication that If you are supposed to retaliate, your retaliation must be with what you have suffered and not more than that. However, if you do not lose patience and have a forgiving attitude, this would be best for those who are patient. The verse says:

"And if you punish then punish as you were punished with; but if you are patient, decisively, it will be best for the patient ones."

In some quotations, we have it that this verse was revealed during the 'Uhud Battle' when the Prophet (p.b.u.h.) witnessed the painful plight of the martyrdom of his uncle Hamzat-ibn-Abdul-Muttalib, in which case, the enemy was not content with killing him. They tore up apart his chest and side with utmost atrocity, taking out his liver or heart, and cut off his nose and ears, which made him (p.b.u.h.) quite upset. Then he said: "O' My Lord! You are worthy of praise and I take up my case to you and you are my help and of assistance in whatever I notice." According to the comments made in Majma'-ul-

Bayān, Jawāmi‘-ul-Jāmi‘, Burhān, Sāfī etc, the Muslims, witnessing the scenario, declared: “If we get access to them, we shall amputate them all.” Nonetheless, in other commentaries like: ‘Ayyashī, Durr-ul-manthūr, and other commentaries, this quotation has been attributed to the Prophet (p.b.u.h.) himself. At this moment the revelation of the above verse took place, upon which occasion, the Prophet (p.b.u.h.) ”.declared: “O’ Lord! I shall be patient, I shall be patient

This was, perhaps, the most painful moments in the life of the prophet, he controlled .” his nerves once again, selecting the second way which consisted of “ forgiving

And as we note in the history of the conquest of Mecca, the day when the Prophet (p.b.u.h.) overcame those stone-hearted people, he declared a general amnesty to .them and kept to his words in the Battle of ’Uhud

Truly speaking, if one wants to witness superior examples of manhood and those of humane affections, he should try to put the story of ’Uhud alongside that of the .Conquest of Mecca and make a comparative study of the two

It is probable that no other nations in a conquering position, has ever treated the conquered one which the Prophet (p.b.u.h.) did after the Muslims conquest of the pagans of Mecca considering the situation where retaliation and hatred were the rule of the game within the fabrics of the society and of the social order. In such a situation, hatred and hostilities were passed down from one generation to the next .and a stop to the will to taking revenge was considered as a great defect

As a result of all this magnanimity in character, amnesty and forgiveness, such a backwardly illiterate and obstinate nation was so moved and then awakened where, .according to the Qur’ān, groups after groups embraced Islam, the religion of Allah

(۱۲۷) وَاصْبِرْ وَمَا صَبْرُکَ إِلاَّ بِاللَّهِ وَلاَ تَحْزَنْ عَلَيْهِمْ وَلاَ تَکُ فِی ضَيْقٍ مِّـمَّا يَمْكُرُونَ

۱۲۷. "And (O' Prophet!) be you patient and your patience is not but by (the assistant of) Allah, nor grieve over them and do not distress yourself at what they devise."

Commentary: verse ۱۲۷

Such an amnesty, forgiveness, and patience will only take effect decisively when no returns are expected. That is, they are all done for Allah's sake, and, therefore, the Qur'ān adds:

"And (O' Prophet!) be you patient and your patience is not but by (the assistant of) Allah, ..."

Can man indeed resist when confronting all such heart-breaking scenarios, which dominate him all over, without having the Divine assistance and without benefiting from a spiritual motive while entertaining within himself all the discomfort and pain and yet not lose his patience? It is, of course, possible in case that all is done for Allah and with the benefit of His succour.

Once all efforts in the domain of the propagation of faith and calling towards Him in connection with forgiveness and perseverance did not take effect, one should not yet feel depressed, losing patience with a far outcry. On the contrary, the process of propagation must go on patiently and in a state of calmness. Therefore, towards the end of the holy verse, He declares:

"... nor grieve over them and do not distress yourself at what they devise."

Such a sorrow and grief are due to their lack of faith and can cause one of the following two phenomena to occur: either it makes one depressed for ever and altogether, or it may make one impatient and cry all the time. Therefore, to dissuade one from having grief and getting depressed or feeling in distress has its origin in both cases; that is, once you are calling towards Allah, you should neither be upset nor .should you feel hopeless

Despite all the foregoing qualifications, the obstinate enemy might yet not stop planning his conspiracies and might go on with his dangerous strategies. In such cases, the true strategy to be adopted is what the Qur’ān proclaims: “Do not distress ”.yourself at what they devise

No matter how well calculated and widespread such conspiracies might be while being dangerous, you must not let yourself down and be driven out. Do not imagine you are cornered and surrounded or entrenched, for your support is Allah, in which case, you are able to counteract and nullify all the conspiracies and undo them .altogether by provoking the forces of Faith, persistence, wisdom and insight

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(۱۲۸) إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُم مُحْسِنُونَ

".Verily Allah is with those who keep from evil, and those who are good-doers " .۱۲۸

Commentary: verse ۱۲۸

Allah is with those who lead a life of virtue. "Virtue" here signifies the performance of one's obligatory rituals and the distancing one-self from all those which are prohibited by the religious laws. Nonetheless, the Qur'ānic term 'virtue', in all its dimensions and in its broadest sense, includes in the sense of being of virtuous even when one is confronting the opponents. This means that even against one's enemies, one must adopt the Islamic ethics; treat with the prisoners and captives according to the rites of Islam; do justice with those who are deviants and in a polite manner; to abstain oneself from lying and falsely accusing of others. Even in wartime situations and in battlefields, one must observe the principles of wartime, instructions available in Islam and Islamic criteria. One must avoid attacking the defenseless ones; one must not engage in violating the children and disabled old people; even the four-footed animals must not be hurt, while fields of agriculture must not be destroyed; water supply must not be cut off from the enemy and, in the final analysis, virtue must be observed and principles of justice must be applied to both the friends and enemies in :general. The verse says

"... ,Verily Allah is with those who keep from evil "

As the Qur'ān says in other verses, at times, one must return and show a positive reaction in exchange for an evil act, by which one can make the enemy shameful about what he has

.done. This procedure may turn the most hostile of the enemies into kind friends

Generosity and kindness can serve as the best techniques for conducting a warfare campaign if achieved correctly, and the Islamic history provides plenty of examples in this connection. The conduct of the Prophet (p.b.u.h.) with the pagans of Mecca after its conquest, the way he dealt with Wahshī, the murderer of Hamzah; his conduct with the prisoners of the Battle of Badr, his ways of dealing with those Jews who hurt him in all kinds of way, as well as similar treatments in the biographies of Ali (a.s.) and other religious leader reflect the methods included in the Islamic commandments with .regard to this

Interestingly, we read in Nahj-ul-Balāqah, through the famous sermon of 'Hammām' who was a pious, devout, and intelligent man, asking Amir-ul-Mu'mineen (a.s.) for a comprehensive decree with regard to the attributes of the devout people, the Imam confined himself to citing only this verse, saying: Lead a life of virtue, and act in a .decent way for Allah is with those who are pious and act decently

Although this interrogator was such a truth-loving that was not fully satisfied with this short answer and the Imam was necessarily required to provide a more detailed account and offered the most comprehensive speech concerning the attributes of the pious people, which exceeds a hundred qualities, one may infer from the Imam's first .short answer that this verse reflects, in fact, all the attributes of the pious people

In conclusion, we know that the calling through wisdom, preaching, and good disputation is no easy matter, for some are being obstinate and do not accept the call, while others engage in conspiracies, and a third group get involved in the

counter activities, and, to achieve their vicious goals they do not stop doing any thing short of false accusations, ridiculing, threatening, fabricating rival factions, economic embargo, wars, as well as all kinds of torture and hurt. Thus, these two verses provide a kind of comfort, compassion and guidelines which the blissful Prophet (p.b.u.h.) had .so as not to be obstructed by any obstacles in his mission

:Last Words and Remarks on Sura An-Nahl

As we pointed out from the beginning of the Sura, what stands outstanding from among all the verses of the Sura is the explanation of the various blessings, irrespective of the material and spiritual ones; the apparent and the latent ones; and those which are individual and social. The fact that the name of the Sura is selected as .the 'Sura of blessings' is for this very reason

A careful study of the verses of the Sura indicates that approximately forty blessings, including the great and the small ones, as well as the spiritual and material ones, have been cited throughout the verses of this Sura. The objectives of this Sura have been: first, to provide instructions concerning lessons on monotheism and the splendor of the Creator. Secondly, to reinforce the love of the human beings with regard to the Creator of such blessings and the provocation of their sense of gratitude towards .Him

The End Of Sura An-Nahl

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, The Beneficent, The Merciful

PART ۱۵

Sura Banī-'Israel, No. ۱۷

(The Children of Israel)

(Revealed in Mecca)

verses in ۱۲ sections ۱۱۱

:'The Content of Sura 'Isrā

Sura 'Isrā' contains ۱۱۱ verses, and it is widely known to be a Meccan Sura. However, some are of the opinion that verses ۲۶, ۳۲, ۳۳, ۵۷, and ۵۸ of it were originally revealed in .Medina

This Sura has been named as 'Subhān' for its first word; it has also been named Sura 'Isrā' for the sake of referring to the adventure of ascension of the Prophet (p.b.u.h.), .and has also been named 'Sura Banī 'Isrā'īl' for recounting of the story of Banī-Israel

As in the case of other 'Meccan Suras', this Sura deals with such issues as 'monotheism' 'resurrection' beneficial pieces of advice, and struggle against all sorts of paganism, injustice and deviation, traditions and rules, whether individual and social in historical perspective, the story of Adam and 'Iblīs, the Prophet of Islam (p.b.u.h.) and his position in Mecca. The main point in question in this Holy Sura is the .'(.'Ascension of the Messenger (p.b.u.h

The Sura starts with 'Glorification of Allah' and ends up with Praising and worshipping .Him

:The Virtues of the Recitation of the Sura

There are numerous rewards mentioned in various Islamic quotations for those who recite or read this Sura among which one may name the quotation from Imam Sādiq (a.s.) who said: “Whoever reads Sura Banī Israel on each night preceding Fridays will unequivocally grasp the presence of Haḍrat-i-Qā’im (a.s.), before his death and will be ”.included among his companions

We have reiterated over and again that such rewards and gains are not to be attained merely just by reading; on the contrary, they will be brought about when the recitation is coupled with and backed up by meditation, reflection and, consequently, .by the obtaining of clues for practical purposes

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Point

(Revealed in Mecca)

verses in ۱۲ sections ۱۱۱

Section ۱: The Apostle Muhammad’s Visit

Point

Apostle Muhammad taken on a visit to the Heavens – His triumph foretold – The Israelites punished.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, The Beneficent, The Merciful

(۱) سُبْحَانَ الَّذِی أَسْرَی بِعَبْدِهِ لَیْلاً مِنَ الْمَسْجِدِ الْحَرَامِ إِلَی الْمَسْجِدِ الأَقْصَا الَّذِی بَارَکْنَا حَوْلَهُ لِنُرِیَهُ مِنْ ءَایَاتِنَآ إِنَّهُ هُوَ السَّمِیعُ الْبَصِیرُ

۱. “Glory be to Him Who took his servant by night from Masjid–ul–Harām to Masjid–ul–’Aqsā the precincts of which We have blessed that We show him (some) of Our signs. Verily, He is All–Hearing, All–Seeing.”

Commentary: verse ۱

The ascension of the Prophet (p.b.u.h.) to Heavens is the most sacred of the journeys throughout history.

The first verse of this Sura discusses the issue of the journey by night of the Prophet (p.b.u.h.) from Masjid–ul–

Haram (The Sacred Mosque) to Masjid-ul-’Aqṣā (Bayt-ul-Muqaddas) which has been a precursor for /mi‘rāj/, the most sacred trip. This trip took place within one night and for a short time. Such a trip could have never been in the least possible given the conditions of the time and through ordinary means which were available in those days, in which case, the miraculous and extraordinary nature of it was obvious. At :first, the verse says

Glory be to Him Who took his servant by night from Masjid-ul-Harām to Masjid- “ ”... ul-’Aqsā the precincts of which We have blessed

By using the phrase /masjidul’aqsā/ here meant Bayt-ul-Muqaddas which is the farthest Mosque, for, at that time, no other mosque existed farther than that. We had blessed its entire surroundings with material, spiritual, worldly, and religious blessings. For, that was the place of worship of the highly-esteemed prophets as well as the place for the descending of the revelation which was a sacred point, with .flowing streams surrounded by fully fruit-bearing trees

Nonetheless, it is with deepest regret that as a result of the crimes of Israel and America as well as the entire over-oppressive enemies of Islam and their betraying mercenaries, demolitions have been carried out around that sacred place and deadly .fire-arms cause thousands of crimes everyday there

Their beautiful landscapes, which are natural, are turned into semi-burned ruins and heaps of corpses of oppressed human beings, who are killed in cold blood, are to be .found there everywhere

The Holy Qur’ān implies that Allah’s objective in this extraordinary night trip was to expose to him His sings of power, and wonders of creation. His sight-seeing tour from Mecca to Masjid-ul-’Aqsā during a single night, as well as his

elevation to the skies and his witnessing of the prophets and, finally, his eventual access to the Bayt-ul-Ma‘mūr, and Sidrat-ul-Muntahā, as well as a host of other things are all the signs of Allah’s Omnipotence.

The Prophet (p.b.u.h.) had formerly acquired full knowledge of Allah’s magnitude, yet this tour of the skies tended to widen the scope of his observation as to those explicit signs which, in turn, enabled him further to guide human beings. The verse says:

“... that We show him (some) of Our signs. ...”

Definitely, it is widely known in the Islamic circle of scholars that the Prophet (p.b.u.h.), while in Mecca, was taken by the power of Allah on a night from Masjid-ul-Harām to Masjid-ul-’Aqsā in Bayt-ul-Muqaddas from where he ascended to the skies to note the signs of the magnitude of Allah in the wide open spaces, and then he returned to Mecca on the same night. It is also widely believed among the Muslim scholars that he performed such a sightseeing tour of the earth and the skies with both body and soul coupled with each other.

We shall, Allah willing, discuss further the issue of “Mi‘rāj” following our discussion of Sura An-Najm.

In the end of the verse, the Qur’ān says:

“... Verily, He is All-Hearing, All-Seeing.”

Allusion is here made to the fact that if Allah selected His prophet for such a glorification, it was not undue, for his words and deeds were so decent and deserving that such a mission was well in line with his aptitude. The Almighty had thus seen and heard him and approved him for such an assignment.

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(۲) وَءَاتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِى إِسْرَآئِيلَ أَلاَّ تَتَّخِذُوا مِن دُونِى وَكِيلاً

And We gave Moses the Book, and made him a Guide for the Children of Israel, " .۲
".'(saying:) 'Do not take other than Me a guardian

Commentary: verse ۲

As the first verse of this Sura dealt with the grandeur of the Prophet (p.b.u.h.), and as such issues were rejected mainly by pagans and dissidents basing their argument on the subject that how might it be possible for a prophet to be selected from among us with so many distinctions, thus the Qur'ān alludes here to the call of Moses (a.s.) and his Divine Book so as to make it clear that such a prophetic mission is not new and entirely a novelty. Moreover, such an obstinate type of opposition and biased dissidence of the pagans against the Prophet of Islam (p.b.u.h.) had not been unprecedented throughout history in general and throughout the history of The :Children of Israel in particular. The verse declares

"... ,And We gave Moses the Book, and made him a Guide for the Children of Israel "

It is unequivocal that the objective of naming of the 'Book' in this verse is the 'Torah' .which Allah provided Moses (a.s.) for the guidance of the Children of Israel

Afterwards, the Qur'ān refers to the main objective of the mission of the prophets, :including Musa, to whom He has commanded

".'saying:) 'Do not take other than Me a guardian) ..."

This issue raises one of the main branches of monotheism, that is, ‘practical monotheism’ which in turn indicates to ‘monotheism in ideology’. He, who considers the ‘Prime Cause’ of the entire world of existence to be only Allah, will necessarily not rely on anyone else. And those who rely on and count on others do so because of their .weakness in their monotheistic ideology

The supreme outcome of the illumination by celestial Books is the enlightenment of the light of monotheism which they bring about in people’s hearts and will .consequently lead to one’s cutting off of all, and his eventual reliance on Him

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(۳) ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْداً شَكُوراً

O’ you!) the offspring of those whom We embarked along with Noah (on the Ark).) “ .۳
”.Verily, he was a grateful servant

Commentary: verse ۳

Noah (a.s.) has been called as the ‘second father’ of man, for, in the Storm of Noah, all people were drowned except those who were in the ship alongside Noah. It is for this reason that the meaning of the first phrase of the verse: “(O’ you!) The offspring of those whom We embarked” is identical with the phrase ‘O’ Children of Adam!’.(۱) The :verse says

O’ you!) the offspring of those whom We embarked along with Noah (on the Ark).) “
”.Verily, he was a grateful servant

Noah (a.s.) lived longer than all of the prophets and remained always the target of attack and teasing of the pagans, unbelievers, and the obstinate. Nevertheless, he was a grateful servant of Allah and thus he enjoyed a differential treatment, to whom Allah conveys His particular greetings, by saying: “Peace be on Noah in (all) the (Worlds!” (Sura As-Sāffāt, No. ۳۷, verse ۷۹

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Sura Al-’A‘rāf, No. ۷, verses ۲۶, ۲۷, ۳۱, ۳۵ and Sura Yāsīn, No. ۳۶, verse ۶۰ -۱

(۴) وَقَضَيْنَآ إِلَى بَنِى إِسْرَآئِيلَ فِى الْكِتَابِ لَتُفْسِدُنَّ فِى الاَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوّاً كَبِيراً

And We declared unto the Children of Israel in the Book (the Torah, saying): " .۴ "Certainly you will make mischief on the earth twice, and certainly you will seek self-superiority with great arrogance'."

Commentary: verse ۴

Alluding to parts of the adventurous history of the Children of Israel in this verse, He says:

And We declared unto the Children of Israel in the Book (the Torah, saying): " "Certainly you will make mischief on the earth twice, and certainly you will seek self-superiority with great arrogance'."

The Qur'ānic word, /'al 'arḍ/ (the land), symmetrical to the subsequent verse, is meant the Holy land of Palestine where Masjid-ul-'Aqsā is located.

The issue of 'making mischief on the earth twice' might probably be related to the two occasions of the Children of Israel: Once to the martyrdom of Sho'aia and the opposition of Armia, and the second occasion is concerned with the murder of Zakaryyā and Yahyā.

There are, of cause, other possibilities also mentioned in connection with the subject which will be referred to in the discussions following the ensuing verses.

Paradise will belong to those who abstain from arrogance, and distance themselves from every kind of insolence; it does not pertain to the ones who regard themselves as superior to others. (Sura Al-Qaṣaṣ, No. ۲۸, verse ۸۳ says: "That is the abode of the Hereafter ..."

(۵) فَإِذَا جَآءَ وَعْدُ أُولاَهُمَا بَعَثْنَا عَلَيْكُمْ عِبَاداً لَنَآ أُوْلِى بَأْسٍ شَدِيدٍ فَجَاسُوا خِلاَلَ الدِّيَارِ وَكَانَ وَعْداً مَّفْعُولاً

۵. "So when the promise for the first of the two came to pass, We raised against you some of powerful servants of Ours, given to terrible warfare, so it was they searched inside the houses thoroughly; and a promise to be fulfilled."

Commentary: verse ۵

The extermination of the unruly oppressors is one of Allah's ways of treatment. The Qur'ān says:

"So when the promise for the first of the two came to pass, We raised against you some of powerful servants of Ours, ..."

Certainly, there is always somebody who has the upper hand. The Children of Israel initiated a rebellion; the Almighty made other groups dominate them who were superior to them.

To provide power to put down the unruly ones and the rebellions, as well as the withdrawal of security from them, is a decent performance even if a house-to-house search might be required. Thus, all the Divine prophecies will definitely be accomplished fully. The verse says:

"... given to terrible warfare, so it was they searched inside the houses thoroughly; and a promise to be fulfilled."

Therefore, dealing in the previous noble verse with these two great vices and the ensuing happenings which are the consequences of them as the Divine chastisement, He proclaims: When the occasion for the first promise arrives and you engage in corruption, bloodshed, tyranny and crime, We

shall send over to you a powerful group, combatant, and belligerent so as to pound .you, hence, punishing you for your behaviour

This belligerent people invade you in such a manner that for finding even a single one of you, they undertake a house-to-house search mission. And this promise is a .decisive one which would be unavoidable and not to be broken

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(۶) ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُم بِأَمْوالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيراً

۶. " Then We gave you back the turn to prevail against them, and We assisted you with wealth and children and We made you a numerous host."

Commentary: verse ۶

Providing sinful people with a respite and re-examination through procurement of their capital and children is one of Allah's ways of treatment. Allah's grace will cover both those sinners who are repentant, and the sinful people who have already been punished. Therefore, Allah's favours will be forthcoming once again and He will enable you to dominate that invading nation. The verse says:

" Then We gave you back the turn to prevail

against them,..."

And Allah shall assist you by providing you with wealth, and affluent belongings as well as with children and He shall outnumber you as against your enemy. The verse says:

" ... and We assisted you with wealth and children and We made you a numerous host."

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p: ۵۹۴

(٧) إِنْ أَحْسَنتُمْ أَحْسَنتُمْ لأَنفُسِكَمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَآءَ وَعْدُ الآخِرَهِ لِيَسوءُوا وُجُوهَكَمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّهٍ وَلِيُتَبِّـِرُوا مَا عَلَوْا تَتْبِيرا

٧. "If you do good, you do it for your own selves; and if you commit evil, it is (in like manner) for your own selves. Hence, when the promise of the second came to pass, (We permitted the mighty fighters) to disfigure your (military) faces, and that they may enter the Mosque as they entered it the first time, and to destroy extensively whatever they conquered."

Commentary: verse ٧

Such Divine favours will cover you. Maybe, you will once discover your own selves and try to reform yourselves, thus distancing yourselves from all evil acts, you may turn to good ones, for when one does good, he has done it to his own self and if he commits evil, it will eventually turn to him, too. The verse says:

"If you do good, you do it for your own selves; and if you commit evil, it is (in like manner) for your own selves. …"

This is a general and everlasting rule that all good and evil will eventually return to one's own self. However, it is with deep regret that neither that punishment of Allah may awaken you, nor this favour and renewed Divine grace, for you turn to rebellion once again, following the path of tyranny, oppression and violation, inciting a grave corruption on the earth and exceeding the limits in arrogance and self superiority.

Then, there comes the second Divine promise, and when it arrives, some warriors and combatants overcome you in such a way that the pains and calamities inflicted upon you by them make you grieve to the extent that signs of sorrow and despair appear :on your faces. The verse says

Hence, when the promise of the second came to pass, (We permitted the mighty ..." "... ,fighters) to disfigure your (military) faces

They even capture your great temple of Bayt-ul-Muqaddas (Jerusalem), then they enter Masjid-ul-'Aqsā in much the same way that they did in the first instance. The :verse says

"... ,and that they may enter the Mosque as they entered it the first time ..."

They do not even suffice to this matter and they devastate whatever they dominate :and capture. The verse continues saying

".and to destroy extensively whatever they conquered ..."

In the end, whatever is of importance in historical events, which leads to development, can be their didactic lessons derived from them, and not the details of the incidents. The adventures of the wandering of the oppressive Jews, which were brought about by the godly believing people, and which have been dealt with in the last two verses, are meant to demonstrate the fact that oppression and paganism will not be left unanswered. Since this very general and educative fact has been targeted, therefore, the verse has not dealt with the issues of the details of the entanglement, number, and weaponry. The case is just in the same way that in the biography of Haḍrat-i-Yusuf (a.s.), details of the story and even the name of Zulaykhā has not been even mentioned because of the educational nature of the objectives and instructions .with regard to the matters of chastity

In the meantime, some commentaries have pointed out the corruption of the Jews and their eradication on two occasions by individuals in distant past or recent past, and Masjid-ul-Aqsa has born witness to many bitter memories during several thousand years, yet, according to some verses and Islamic quotations, perhaps we must be expecting further violations and oppressions from the side of the Israelis and their eventual extermination by the righteous servants of Allah. As it is understood from the apparent of verses ۵ and ۶, there has not come yet such a widespread corruption on the earth to be brought about by the Children of Israel and such an .important devastation and extermination has not been fulfilled by men of Allah

Nowadays, we are witnessing, on the one hand, the widespread violation by Israel and its plot for the conquest of the lands from the Nile to the Euphrates as well as the expulsion of the Muslims from their homeland, the bringing of espionage networks into existence in the world, taking over of the propaganda machinery, assembling of manpower from the east and the west, and other measures which are conducive to corruption. On the other hand, we are also watching the emergence of the Islamic Revolution and the appearance of the godly sincere youths in Palestine who invade Israel and try to recapture and repossess Masjid-ul-'Aqsā, in which case, maybe the .noble verse alludes to these aspects. Only Allah is the Most Aware

Incidentally, according to the numerous Islamic quotations, which are recorded under this verse in various commentaries, some consider the occurrence of the extermination of the violating Jews by the faithful revolutionaries before the uprising of Haḍrat-i-Mahdī (a.s.), those who take up their swords (arms) and who go forth as .far as their martyrdom

They will in turn pave the way for the universal government of Haḍrat-e-Mahdī (a.j.). Some regard this occurrence to take place within the period of the reappearance of Imam-i-Zamān, in which case the invading Jews will be exterminated.

Concluding this statement, we must keep in mind that the Mosques have constantly been the bases for the force of the religions and as a symbol of power. Hence, liberating the mosques from the domination of pagans has constantly been the duty of the believers. To combat the violating Jews, men of Allah will enter Bayt-ul-Muqaddas in the same way that the Muslims did in entering Masjid-ul-Harām at the time of the conquest of Mecca.

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p: ۵۹۸

(٨) عَسَى رَبُّكَمْ أَن يَرْحَمَكَمْ وَإِنْ عُدتُّمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيراً

It may be that your Lord will have mercy on you, but if you revert (to your sins), We " .٨ shall (also) revert (to Our punishment), and We have made Hell a prison for the ".unbelievers

Commentary: verse ٨

The Arabic term /ḥaṣīr/ is derived from the term /ḥaṣr/ which signifies being entrenched and surrounded in an awful place. Carpets made out of straws are called .by this name /ḥaṣīr/ as they are interwoven in like manner

It is not permissible for anyone to be desperate from the grace of Allah and to lose .hope, as Allah has also left the way of return open even for those who are corrupt

Incidentally, in methods of guidance, we first must start everything with a compassionate tone of voice. Afterwards, we should employ other means as threats or warnings, similar to the noble verse which, at first, begins with "mercy on you," and then it uses warning and threat in the case of corruption and concludes the statement, when it implies that the gates for repentance and return to Him are not closed; hopefully, your Lord will have mercy on you; but in the case of returning to sin, :His punishment is intensive for what you do. The verse says

It may be that your Lord will have mercy on you, but if you revert (to your sins), We " shall (also) revert (to Our punishment), and We have made Hell a prison for the ".unbelievers

(٩) إِنَّ هَذَا الْقُرْءَانَ يَهْدِى لِلَّتِى هِىَ أَقْوَمُ وَيُبَشِّـرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ اَنَّ لَهُمْ أَجْراً كَبِيراً

٩. " Verily, this Qur'ān guides to that which is the most upright, and gives good tidings to the believers who do righteous deeds that they shall have a great reward."

Commentary: verse ٩

The Holy Qur'ān is the only Book which contains constant and eternal laws.

In the previous noble verses our discussion was about the Children of Israel and their celestial Book, the Torah, as well as their deviation from this Divine program and their various punishments with respect to the matter. Parts of this discussion have been transferred to the 'Glorious Qur'ān' which is the Holy Book of the Muslims, the last ring in the chain of the circle of the celestial Books. It says:

" Verily, this Qur'ān guides to that which is the most upright, ..."

That is, the Qur'ān leads the people to the most upright, to the purest and the most sustainable of the ways. The purest and the most direct way in here applies to the ideas it presents. It implies the fact that it has achieved coherence between the overt and the hidden, the idea and practice, and thinking and scheduling, all of which eventually invites and leads one to 'Allah'.

Once reference is made to the point meaning, 'the purest and the most direct', it implies that from the point of view of social, economic, and political organization, which is governing human societies, it offers the purest and the most direct codes

of humane conduct with respect to these and, eventually, it encompasses administrative system of government which establishes justice while pounding on the .tyrants and the oppressors

Then, as the stands taken by people in face of this direct Divine program are different, it refers to two distinguished positions and their consequences, implying that this Qur'ān bears good tidings for those believers who perform good deeds, which :constitute great rewards for them. The verse continues saying

and gives good tidings to the believers who do righteous deeds that they shall … " ".have a great reward

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(۱۰) وَانَّ الَّذِينَ لاَ يُؤْمِنُونَ بِالاَخِرَهِ أَعْتَدْنَا لَهُمْ عَذَاباً أَلِيماً

And that (as for) those who do not believe in the Hereafter, We have prepared for “ .۱۰ ”.them a painful chastisement

Commentary: verse ۱۰

The Divine punishment all depends on our own deeds, and, hence, that kind of corruption which is not followed by repenting, will lead to disbelief. Therefore, the Qur’ān in this verse indicates that those who do not believe in the Hereafter and its great court of justice, and thus may not engage in performing decent and righteous acts, it unveils the fact that a painful chastisement has been prepared for them. The :verse says

And that (as for) those who do not believe in the Hereafter, We have prepared for “ ”.them a painful chastisement

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Point

Man hastens for evil as he should hasten for good – Night and Day caused for counting time and age and also for rest and work – Everyone's actions cling to himself – Everyone gets guided aright and goes astray for or against his own self – No nation is punished with an Apostle already having been raised among them – The reward in the Hereafter is greater and more excellent.

(١١) وَيَدْعُ الإِنسَانُ بِالشَّرِّ دُعَآءَهُ بِالْخَيْرِ وَكَانَ الإِنْسَانُ عَجُولاً

١١. "And man prays for evil as he prays for the good; and man is ever hasty."

Commentary: verse ١١

There are frequent references made to the haste by man and his aspiration for the evil in the Qur'ān. The Prophet (p.b.u.h.) is addressed in a verse: "And they ask you to hasten on the evil (the Chastisement) before the good ..."(١) The verse signifies that: They expect quick punishment to be administered from him. In another verse, quoting the unbelievers, it says: "... then rain down upon us stones from the sky, or bring us a painful punishment."(٢) This kind of 'haste' has its origin in ignorance, hostility, and fanaticism.

At any rate, we find in this noble verse and in line with the previous discussions that one of the main causes of disbelief is

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١- Sura Ar-Ra'd, No. ١٣, verse ٦

٢- Sura Al-'Anfāl, No. ٦, verse ٣٢

lack of adequate study into the matters, and it is so because man is instinctively hasty. :Alluding to the matter, it declares

".And man prays for evil as he prays for the good; and man is ever hasty "

In fact, the man's haste has its origin in his aspiration for acquiring greater amounts of benefits, and his haste for the acquisition of the 'good' and the 'benefits' causes him not to take into consideration the entire perspective and dimensions of the issues. It so happens that such haste does not lead him to the point where he would be able to differentiate what is truly 'good' and 'beneficial' for him. On the other hand, his passions and low desires will turn and expose differently the true face of reality in his .eyes, therefore, he paves the way to aspire and follow what is evil

It is in this case that man aspires for the evil much in the same way that he aspires for the good, and it is owing to his misconception about what is good and what is evil. It also applies in the same manner that one struggles to obtain what is evil and to follow what is evil as if he struggles to attain what is good. It is a foregone conclusion that such a great calamity exists for humankind and it is an amazing obstacle which .obstructs the path of happiness which in turn results in regret and in damages

In an Islamic tradition quoted from the Messenger of Allah (p.b.u.h.), he says: "Haste brings forth the people's destruction; if the people did their jobs with deliberation, no ".one would annihilate

Certainly, in Islamic quotations, we have a chapter on the issue of 'speed' and 'agility' with respect to the good deeds, among which one can cite a tradition by the blissful Prophet (p.b.u.h.) saying: "Allah admires that good act which is hastened to be ".performed

At any rate, 'haste' is a demising attribute when one might engage in his study and verification of the dimension of a

certain thing. Nevertheless, speedy action is required in case the necessary process of decision-making has been achieved, and any sort of delays in that case is detrimental. Therefore, it is for this reason that we read in Islamic quotations: "Speed up in doing decent jobs." That is, once it is certain and proven that a task is good to be .performed, there is no room left for any delays

Generally speaking, haste is inherent in human nature, but one must first recognize .where to use it properly

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(١٢) وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ ءَايَتَيْنِ فَمَحَوْنَآ ءَايَهَ اللَّيْلِ وَجَعَلْنَآ ءَايَهَ النَّهَارِ مُبْصِرَهً لِّتَبْتَغُوا فَضْلاً مِن رَبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلاً

١٢. " And We have appointed the night and the day two signs (of Our power); then We took away the sign of the night (the moon light), and We made the sign of the day sight-giving that you may seek grace from your Lord and that you may know the number of the years and the reckoning and We have explained everything very distinctly."

Commentary: verse ١٢

The underlying reason behind why the term night has usually preceded the term 'day' in the Qur'ān might be due to the fact that the 'darkness' of the earth emanates from itself while its 'light' has its origin in the sun.

The revolving movement of the earth around itself and the emergence of the day and the night and their alterations go according to the Divine providence and will, and they are not circumstantial or accidental. The verse says:

" And We have appointed the night and the day two signs (of Our power); then We took away the sign of the night (the moon light), and We made the sign of the day sight-giving that you may seek grace from your Lord ..."

Paving the ground for the acquisition of the means of sustenance is the function of the Divine providence. However, despite the fact that His grace and favor are both in action, we must also go on with our struggle, never to take pride in our

"...cleverness or audacity. "... you may seek grace from your Lord

The night and the day form a natural calendar which is perennial, universal, easy to use, understandable, means of establishing order, and planning, knowing the number :of years and keeping account of the affairs. The holy verse continues saying

"... and that you may know the number of the years and the reckoning ..."

Incidentally, the measures for the organization of the system of creation are not .unintended or without due causes. They are all having man as their main axis

In the hierarchy of existence, everything is well organized, based on universal laws, and distinctly separated so as to avoid any collision, interference, and collapse. The :verse, in this regard, says

".and We have explained everything very distinctly ..."

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(۱۳) وَكُلَّ إِنسَانٍ أَلْزَمْنَاهُ طَآئِرَهُ فِى عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَهِ كِتَاباً يَلْقَاهُ مَنشُوراً

۱۳. " And every man's record of action have We fastened to his neck; and on the Day of Judgment, We shall bring out for him a book which he will find wide open."

Commentary: verse ۱۳

The Arabic term /ṭā'ir/, mentioned in this holy verse, alludes metaphorically to man's action, for man's actions are like birds which fly in order to reach man himself. Everybody's record of action, whether good or bad, will be hung up around his neck.

We have frequent references made in the Qur'ān to man's record of action and there are various points dealt with in different verses, among which are the followings:

۱) Man's record of action is universal. The above verse says:

" And every man's record of action have We fastened to his neck; ..."

۲) Nothing is left out of that record. "... it leaves out nothing, small or great, ..."(۱)

۳) The culprits are intimidated by it. "... and you see the guilty fearful at what is in it, ..." (۲)

۴) Man himself is in a position to arbitrate about his own course of action. "Read your book, your own self suffices today ..."(۳)

p: ۶۰۸

۱- Sura Al-Kahf, No. ۱۸, verse ۴۹

۲- Ibid

۳- The current Sura, verse ۱۴

Those who are salvaged will be given their books to their right hand and the ones (۵ who are supposed to go to Hell will be given their books to their left hand. "Then as for him who is given his book in his right hand, he will say: 'Lo! Read my book." "And as for him who is given his book in his left hand he shall say: 'O would that my book had never been given me'."(۱)

Accounts are kept for all and there are no exceptions. And, finally, all human beings will attend in the gathering place of Resurrection with their record of actions.

All people's actions are evident for Allah; the hanging up of the record of one's actions upon the neck is destined for his own understanding.

The registration of one's record of actions is not a tangible process for man in this world, yet everything will be made transparent and clear for him in the Hereafter.

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p: ۶۰۹

۱- Sura Al-Haqqah, No. ۶۹, verses ۱۹ and ۲۵

(۱۴) اقْرَأْ كِتَابَكَ كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيباً

It will be said to him): 'Read your book; your own self suffices today as a) " .۱۴ ".'reckoner against you

Commentary: verse ۱۴

Man will be told to read his own book of records on the Day of the Hereafter. Those people, who did not know how to read in this world, will be enabled to read then and :there. The verse says

It will be said to him): 'Read your book; your own self suffices today as a reckoner) " ".'against you

In a tradition, Imam Sādiq (a.s.) is quoted as saying: "On that day, will one remember all of what he has done and is registered in his record. It seems as if he has done all those in just the same moment. Therefore, the culprits, voice is being heard loud and clear as to what type of letter of record it is in which no minor offences are missed just .in the same way that the major ones are not missed

Fakhre-Rāzī is of the opinion that the objective by 'the book of record' is here the 'spiritual scroll' on which man's acts leave an impact, and by 'reading' is here meant the comprehension and understanding of it(۱). In Tafsīr Al-Mīzān, 'book' has been .'commented upon as 'the acts in themselves

In numerous quotations, man is recommended that before the Resurrection he had better see to his own accounts and records. For example: "Reckon your own account (before you will be reckoned."(۲

Tafsīr-ul-Kabīr -۱
Bihār, vol. ۷, p. ۷۳ -۲

Such calculations pave the ground for man's awakening, and the lack of them are often signs of his own negligence. An Islamic tradition indicates that he who keeps record of his own deeds in this world will be at ease with his records in the Hereafter.

Therefore, one must read his own record of actions in this world in order to reform, amend, wipe out his weaknesses or compensate for them, repent and add up to his scroll of decent acts.(١)

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١- Tafsīr-i-Kashf-ul-'Asrār

(۱۵) مَّنِ اهْتَدَی فإِنَّما یَهْتَدِی لِنَفْسِهِ وَمَن ضَلَّ فإِنَّما یَضِلُّ عَلَیْها وَلاَ تَزِرُ وَازِرَهٌ وِزْرَ اُخْرَی وَمَا کُنَّا مُعَذِّبِینَ حَتَّی نَبْعَثَ رَسُولاً

۱۵. " Whoever gets guided aright, has only got guided aright to his own gain, and whoever goes astray, it is only to his own loss; and no one laden bears the burden of another, nor do We punish (anyone) until We raise a messenger."

Commentary: verse ۱۵

Keeping the contents of verses ۲۵ of Al-An'ām, ۱۳ of Al-'Ankabūt, as well as Islamic quotations under consideration, one may conclude that the main pioneers of paganism and seduction must shoulder the burden of the mounting guilt of their followers as well as that of their own without decreasing anything from the guilt of the followers, for they have provided their means of seduction.

Man is free to select his own way. Accepting guidance, of course, is to his own advantage, while infidelity and rejection are to his own detriment. They are of no benefits or losses to Allah.

At any rate, this noble verse provides four fundamental and principal commandments in connection with Reckoning and compensations for one's performances:

۱) At first, it implies that he who is led straight on, has been guided to his own advantage and the consequences of his actions will benefit his own self solely.

" Whoever gets guided aright, has only got guided aright to his own gain, ..."

He who is misled, is seduced to his own detriment, and will eventually suffer the (۲ :consequences of his own actions. The verse continues saying

"... ;and whoever goes astray, it is only to his own loss ..."

And no one will ever shoulder the burden of the guilt of someone else and no one (۳ will be held responsible for the crime or the offences which are committed by another :person. The verse says

"... ,and no one laden bears the burden of another ..."

Certainly, this general rule, which states that no one will shoulder the burden of the guilt of someone else, has got no discrepancy with the verse in Sura An-Nahl which indicates that the seducers will also have to bear the burden of the responsibility of those whom they have misled,(۱) for their act of seduction of others will frame them as the performers of those evil acts and, in fact, it is their own sins which they are .shouldering

The fourth commandment is eventually stated that Allah shall not punish any (۴ person or any nation unless He has sent a prophet to them so as to explain to them :their duties in detail and to complete the argument. The verse says

".nor do We punish (anyone) until We raise a messenger ..."

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Sura An-Nahl, No. ۱۶, verse ۲۵ -۱

(۱۶) وَإِذَا أَرَدْنَآ أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيراً

And once We determine to exterminate a town, We command its luxurious people " .۱۶ (to obey Us), but they transgress therein, thus the word proves true against it, then ".We destroy it with utter destruction

Commentary: verse ۱۶

The Qur'ānic sentence: /'amranā mutrafīhā/ signifies that Allah commands the great men of the nation to obey orders, for We must keep in mind the fact that the Almighty will never issue orders as for the commitment of sins and offences. On the contrary, He always issues orders for the establishment of justice and benevolent acts. Allah's way of extermination consists of issuing orders for obedience. The affluent, who lack conscience, will oppose and the common people also follow them. It is then that the Divine wrath will be decisively actualized and the Divine chastisement and furry will be :incumbent. The verse says

And once We determine to exterminate a town, We command its luxurious people " (to obey Us), but they transgress therein, thus the word proves true against it, then ".We destroy it with utter destruction

The will to execute by the All-Knowing Allah is based upon the sinful grounds which we provide and the negative attributes which we exhibit, otherwise the compassionate Allah will never seek to exterminate any nation unduely. According to a statement issued by Imam Riḍā (a.s.), the

(.Divine Will in this verse is conditional upon our sin. (Tafsīr-i-Kanz-ud-Daqayiq

:Explanations

۱. One of the manners by which the Divine chastisement and Wrath is achieved is 'affluence' and being immersed in Allah's blessings.

۲. The existence of a luxurious class in every society paves the ground for the Divine Wrath.

۳. The moral and social decadence of every society is initiated by and is mainly on the hands of that society's luxurious chiefs.

۴. The affluent who are indifferent stand up to the call of the prophets before all others, for corruption usually has its origins in affluence.

۵. Let us take the Divine threats seriously and reform us, for the executive force behind the Divine threats has its roots in our own performances, and the Divine outrage and chastisement are utterly severe. "… then we destroy it with utter destruction."

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(۱۷) وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِن بَعْدِ نُوحٍ وَكَفَى بِرَبِّـكَ بِذُنُوبِ عِبَادِهِ خَبِيراً بَصِيراً

۱۷. " And what a great number (of people) We did exterminate after Noah! And your Lord is sufficient as Knowing and Seeing with regard to the sins of His servants."

Commentary: verse ۱۷

This noble verse, which recounts the extermination of a generation of mankind and the beginning of a new world order in human life, depicts the fact that the era of Noah (a.s.) has been recorded as a turning point in the history of mankind. The life preceding Noah (a.s.) had been an extremely simple life in nature with a very limited population and was lacking in an adventurous type of history. Moreover, the continuity of the generation of human kind had been made possible with the few believers who were inside the ship with Noah (a.s.).

The verse, while warning the ignorant and the negligent and while being instructive for the people, provides a source of comfort for the Prophet (p.b.u.h.), exclaiming that if the pagans do not stop hurting and teasing him, they will face the Divine Wrath.

After Noah's people, the nations of 'Ād, Thamūd, Lūt, as well as the companions of Madyan, Pharaoh, Hāmān, Karun, and the companions of Phīl also were entangled with the Divine Wrath. The verse says:

" And what a great number (of people) We did exterminate after Noah! ..."

The nations who throughout history were entangled with the Divine Wrath and fury are numerous, and the Divine Wrath is not exclusive to the Day of Judgment only. It .also may take place in this world as well

This noble verse presents examples of the above issues as a general principle, stating that: What a numerous groups of people who lived after Noah who, according to this .way of treatment, were annihilated by Allah

Then, The Qur'ān adds that such is not the case that oppressions and tyranny, or sinfulness of an individual or a group remain hidden from the sharp sight of Allah. This much is adequate that Allah is well aware of the sins of His servants and He has got :careful eyes on them. The verse says

And your Lord is sufficient as Knowing and Seeing with regard to the sins of His ... " ".servants

The fact that the era succeeding Noah has been stressed here, might probably be for the sake that man's life before Noah had been very simple and so many differences were usually non-existent, in particular the division of the society into the 'affluent' and the 'oppressed' and, therefore, the people in those societies were hardly .entangled with the Divine punishment

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(۱۸) مَّن كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَآءُ لِمَن نُّرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلاَهَا مَذْمُوماً مَّدْحُوراً

۱۸. " Whoever desires this (transient worldly) life, We hasten for him therein what We please for whomever We desire; then We appoint Hell for him into which he will enter disgraced, rejected."

Commentary: verse ۱۸

As the previous holy verses dealt with the opposition by the still-necked dissidents in face of the Divine orders and their later extermination, this verse alludes to the true causes of such a disobedience and unruliness which is brought about by the love of the world, saying:

" Whoever desires this (transient worldly) life, We hasten for him therein what We please for whomever

We desire; ..."

It is worthy to note that the Qur'ān does not say that he, who seeks after the world, will obtain what he wishes. But, it sets two conditions for it: the first refers to that He bestows upon him only part of what he wants, or, in other words, he reaches the very extent to which We will.

The second one refers to the matter that all individuals do not obtain access to this much either. On the contrary, only some of them will be provided with access to part of the worldly goods; those people whom We deem right: "... for whomever We desire; ..."

Therefore, neither do all worldly lovers attain to their wishes, nor those who have their aspirations fulfilled will reach the whole of what they desire completely.

Our daily life also explicitly unveils the truth regarding this matter. How large is the number of those people who seek after wealth day and night successively and reach nowhere, obtaining very little for their tremendous effort, and what a large number of people exist there who have great ambitions in this world and who attain a limited .number of their wishes

Here is an important point of view revealing itself in that, this group, while having been designated to burn in Hell-Fire, are also qualified with two attributes of 'disgraced' and 'rejected' which being applied in their case, each of which is :separately being stressed. The verse continues saying

".then We appoint Hell for him into which he will enter disgraced, rejected ..."

In fact, the Hell-Fire will be their physical punishment designated, and being blamed and distanced are their spiritual punishment which are allocated for them, for one must keep in mind that Resurrection is both 'physical' as well as 'spiritual' and its .reward and punishment also encompass both

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(۱۹) وَمَنْ أَرَادَ الآخِرَه وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُوْلَئِكَ كَانَ سَعْيُهُم مَّشْكُوراً

And whoever desires the Hereafter and strives for it as he ought to strive, and he " .۱۹ ".is a believer, (as for) these, their striving shall be thanked

Commentary: verse ۱۹

He who desires for the good of Hereafter and the blessing of Paradise, and struggles along these lines; that is, he who obeys Allah (s.w.t.) and distances himself from the sins while believing in monotheism and the prophetic mission of the prophets, his :struggle will be acknowledged and his worship will be acceptable. The verse says

And whoever desires the Hereafter and strives for it as he ought to strive, and he is a " ".believer, (as for) these, their striving shall be thanked

:Therefore, in order to achieve eternal happiness, there are three conditions pending

Man's will, that is, the kind of will which relates to the eternal life, and does not (۱ appertain to the passing whims, pleasures, blessings and purely material gains and .goals

Such a 'will' must not be in a weak form and lack in strength in the spheres of (۲ thinking and spirit. Contrarily, it must call on all the particles of human existence and .set them in motion and employ all his means and struggles to this end

All of these must be coupled with faith; that kind of faith which is constant and (۳ steady, for one's decision and his struggle will yield results only when they have got their roots in correct and proper motives and those kinds of motives can not be .anything other than faith to Allah

(۲۰) كُلًّا نُمِدُّ هَؤُلَآءِ وَهَؤُلَآءِ مِنْ عَطَآءِ رَبِّـكَ وَمَا كَانَ عَطَآءُ رَبِّـكَ مَحْظُوراً

All We succour, these and those, from the bounty of your Lord; and the bounty of " .۲۰ ".(your Lord is not closed (to anyone

Commentary: verse ۲۰

Allah has created all men free and, by placing at their disposal all the means, He has put them to the test so that their way of acting and choice becomes evident, in a manner that those who deal with Allah are parted from the rest. It is just like 'the organization of water and electricity, which makes these two blessings available to all .houses so that the individuals, by their own choice, use them in a good or a bad way

Therefore, it is Allah's way of treatment to make all the blessings and helps available to all so that every body can exhibit his positive and negative attributes. The verse :says

All We succour, these and those, from the bounty of "

"... ;your Lord

Certainly, having faith in Allah and seeking the Hereafter have not any discrepancy .with enjoying the material means

Incidentally, Allah's favours cover us and are encompassing us owing to His Lordship :and His Own benevolence; otherwise, He does not owe us anything. The verse says

".(and the bounty of your Lord is not closed (to anyone ..."

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(۲۱) انظُرْ كَيْفَ فَضَّلْنا بَعْضَهُمْ عَلَى بَعْضٍ وَلَلاخِرَهُ أَكْبَرُ دَرَجاتٍ وَأَكْبَرُ تَفْضِيلاً

۲۱. " Behold how We have preferred some of them over others; and, definitely, the Hereafter is greater in ranks and greater in excellence."

Commentary: verse ۲۱

The superiority of individuals over one another consists of two types: At times, man is endowed over his equals in his aptitude, interest, thinking, family conditions, geographical conditions etc, in which case all are Allah's grace and are for one's testing and are coupled with responsibilities. This verse alludes to these kinds of superiorities. At other times, such superiorities have their bases in oppression, exploitation and in colonization, which must be considered separately.

The Prophet (p.b.u.h.) said: "The hierarchy of Paradise is accorded to each individuals according to the reasoning and power of wisdom of the dwellers of Paradise." (Tafsīr-i-Nūr-uth-Thaqalayn)

Therefore, the Qur'ān recounts this very basic principle in this verse. As differences in struggles in this world result in differential reaping of the results, this rule also applies in all the transactions in the Hereafter as well. The only difference is that this world is limited and its differences also are confined, whereas the Hereafter is unlimited and its variations also are unlimited. The verse says:

" Behold how We have preferred some of them over others; ..."

Note as to how, We made some excel others because of the differences in their struggle: however, the hierarchical order of the here-after excels others and is far :more precious. The verse continues saying

".and, definitely, the Hereafter is greater in ranks and greater in excellence …"

?Are world and Hereafter contrary to each other

In numerous verses, there are great appraisals made for the world along with its material benefits. However, inspire of the entire importance given to the material merits and blessings, one finds numerous meanings with regard to the humiliation and demising of those blessings of the world in the Qur'ānic verses. Such dual .meanings are also objectively found in Islamic quotations as well

The answer to this query can be found in the Qur'ān itself that the blessings of the material world, which are also the favours of Allah, and certainly are regarded as necessary in the system of creation, if used as a means for the spiritual development .and happiness of man, they are to be appreciated as well and by all means

However, if they are used only as a goal and as an end in themselves, aloof from humane and spiritual values, they naturally lead to the man's arrogance, negligence, unruliness, tyranny and oppression, and, hence, they are to be regarded as a curse .and worthy of all kinds of condemnation

How beautifully has this been stated by Amir-ul-Mu'mineen Ali (a.s.) in that speech of :his which is concise and expressive

He who looks at it with insight, (regarding it as a means of vision), it will bestow him" sight; and he who regards it as an end in itself, then it will blind him." (Nahj-ul-(Balaqah, sermon ۸۲

In fact, the difference between the blamed world and the admired world is the same thing which is understood from the Qur’ānic terms /’ilayhā/ which denotes to the ‘aim’ .’and /bihā/ which refers to the ‘means

Ali (a.s.), regarding this world and the Reckoning Day, says: “Beware! Surely this world is a place from which protection cannot be sought except (while one is) in it.” (Nahj-ul-(Balaqah, sermon ۶۲

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(۲۲) لَا تَجْعَلْ مَعَ اللَّهِ إِلَهاً ءَاخَرَ فَتَقْعُدَ مَذْمُوماً مَّخْذُولاً

".Do not associate with Allah any other god, lest you will sit reproved, despised " .۲۲

Commentary: verse ۲۲

The blissful Prophet (p.b.u.h.) is being addressed in this verse, but the verse is meant .for the public who are under the leadership of him

Man's flourishing nature as well as his glory, rest with monotheism and his paganism and worship of any other being is degradation to him and makes him despised and .mean

Therefore, this noble verse begins with the statement of the issue of monotheism and faith, that kind of monotheism which is the core of all positive activities and good :deeds of man as well as his constructive deeds. At first, the Qur'ān says

"... ,Do not associate with Allah any other god "

It does not state do not worship any other god along with Allah, but it says: 'Do not associate', so as to present a wider scope of meaning; that is, neither in ideas, nor in practice, nor in prayers, desires, nor in worshipping associate any other god along .with Allah

Then, alluding to the devastating effect of paganism, the verse implies that if you associate with Him any other god, you will be demised, despised and will be neglected :(isolated). It says

".lest you will sit reproved, despised ..."

One can conclude from the above sentence that paganism has got three formidable :disgraceful effects on man

.Paganism leads to, and is a source of, weakness, disability, and humiliation (۱

۲) Paganism is the source of demise and blame, for it depicts a deviating line and method in face of logic, rationality, and it is an obvious neglect of Allah's blessings.

۳) Paganism will cause Allah to abandon the pagan to his self-made gods and stop protecting him.

Consequently, the 'neglected one' is he who has got no helpful companions and is blamed by Allah, the angels, the believers, and the awakened conscience of the enlightened people as well as the wise men of the world.

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Section ۳:Goodness and Submission to Parents Ordained

Point

Goodness and submission to parents ordained – The due to the near of kin should be given away – kindness to the poor, frugality in expenses and gentleness in speech .enjoined

(۲۳) وَقَضَى رَبُّكَ أَلاَّ تَعْبُدُوا إِلاَّ إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَاناً إِمَّا يَبْلُغَنَّ عِندَكَ الْكِبَرَ أَحَدُهُمَآ أَوْ كِلاَهُمَا فَلاَ تَقُل لَهُمَآ أُفٍّ وَلاَ تَنْهَرْهُمَا وَقُل لَهُمَا قَوْلاً كَرِيماً

۲۳. "And your Lord has commanded that you worship none but Him and (to show) kindness to parents; if one of them or both of them reach old age with you, do not say to them 'fie', nor repulse them, and speak to them a gracious word."

Commentary: verse ۲۳

Next to the principle of monotheism, the Qur'ān alludes to one of the most fundamental instructions of the prophets with regard to mankind, stating that:

"And your Lord has commanded that you worship none but Him and (to show) kindness to parents; ..."

Placing Unity, monotheism, which is the most fundamental principles of Islam, alongside with being kind and good towards one's parents, is a further emphasis laid on this important Islamic commandment.

Later, it refers to one of the clear examples for kindness to one’s parents, implying that whenever one of them or both reach old age while living with you, that is when they need your constant care, do not spare them any act of kindness and do not despise them or scorn them by insulting them the least. That is, even stop uttering the .slightest despising murmuring sound

Do not shout at them, but speak to them in a calculated kind and highly esteemed :manner. The noble verse continues saying

if one of them or both of them reach old age with you, do not say to them ‘fie’, nor …“ ”.repulse them, and speak to them a gracious word

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(۲۴) وَاخْفِضْ لَهُمَا جَنَاحَ الذِّلِّ مِنَ الرَّحْمَهِ وَقُل رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِی صَغِيراً

۲۴. " And out of compassion, lower unto them the wing of humility, and say: 'My Lord! Have mercy on them both as they cherished me when I was little."

Commentary: verse ۲۴

In words and in deeds, try your best to be humble towards your parents. The objective in mind by the Qur'ānic term /ðull/ is not meant to denote humility, but, it means 'gentleness and humbleness.' By the phrase: 'lower unto them the wing of humility', which is literally mentioned in the above verse, is the simile which refers to making oneself in the utmost sense of submissive gentleness towards one's parents. It makes one recall a bird which opens up its wings to provide shelter for its offspring.

The Almighty thus proclaims to cover your parents gently under your love and generosity by providing them with shelter and care as they provided you with shelter and care when you were little. The verse says:

" And out of compassion, lower unto them the wing of humility, ..."

Imam Sādiq (a.s.) in this regard said: That is, do not look at them except with compassion and kindness; do not raise your voice when talking to them above their voice; and do not raise your hand above theirs, and do not go before them when walking.

Therefore, pray for them and ask Allah to allocate His blessings and forgiveness to them before and after their death,

for they have brought you up as a child. This very recent one is in case that they are both believers. The verse says:

"... and say: 'My Lord! Have mercy on them both as they cherished me when I was little."

One can infer from this verse that the praying of children for their parents who are dead is acceptable by Allah (s.w.t.), otherwise, there would be no use in saying: "pray for them."

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(۲۵) رَبُّكُمْ أَعْلَمُ بِمَا فِى نُفُوسِكُمْ إِن تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلأَوَّابِينَ غَفُوراً

۲۵. " Your Lord is well aware about what is in your selves. If you be righteous, then verily He is for the repentant forgiving."

Commentary: verse ۲۵

Among the Divine powers and Divinity of the Almighty is His Omniscience, and every kind of service rendered to one's parents, is carried out under His supervision. The verse, in this respect, says:

" Your Lord is well aware about what is in your selves. ..."

If one is ignorantly having an unsuitable relationship or approach towards one's parents, one can call Allah's grace to the matter by repenting of his sins.

As it may sometimes happen that with regard to one's relationship with his parents and respect for them and gentle submissiveness concerning them, there might be deviancies occurred which one might unconsciously or deliberately perform, the Qur'ān in this holy verse implies that your Lord is better aware of what is in your mind than you. For, His knowledge in all fields is intuitively direct, constant, original, eternal, everlasting and lacks all errors, while your knowledge does not possess such characteristics.

Therefore, if you, with no intention of disobeying against Allah, get involved in an erroneous behavior with regard to respect and goodness concerning your parents, and you regret it immediately, initiating compensation you will definitely be covered by His amnesty. The verse says:

".If you be righteous, then verily He is for the repentant forgiving ..."

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.Quotations Concerning Respect for Parents in Islam

Islam has stressed respect for parents to the extend that one can find such respect :for few other matters. As examples, some traditions are cited here in this connection

۱) In four of the Suras of the Glorious Qur'ān, goodness towards one's parents immediately follows the subject of monotheism. Treating the matter in the same row, and equal basis with monotheism, exhibits the fact that to what extend it regards, for .one's parents is considered important in Islam

۲) This issue is so important that both the Holy Qur'ān and Islamic quotations have explicitly recommended that even if one's parents are pagans, respect for them is a .'‘must

۳) Thanking parents, in the Glorious Qur'ān, is placed on an identical basis with (thanking Allah for His blessings. (Sura Luqmān

۴) The Qur'ān has not allowed the slightest kind of lack of respect for the parents. "... (do not say to them 'fie' ..."(۱)

۵) A tradition from Imam Kāzim (a.s.) declares: "Some one called on the Prophet (p.b.u.h.) and asked him about the rights of parents. He answered: 'One must not call them by name. (They must be addressed as: My Father...!) He should not go in front of them when walking; and should not seat himself before his parent. One must not be acting in such a way as to be blamed for his parents. He must not behave such a manner that people say: 'Hoping that Allah does not forgive

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۱- The current Sura, verse ۲۳

(your father for having done such a job'." (Usul-i-Kāfī and Tafsir-uṣ-Ṣāfī

6) The Prophet (p.b.u.h.) has said: "Let his nose be rubbed against the ground! Let his nose be rubbed against the ground! Let his nose be rubbed against the ground!" Then he was asked: "Whose nose O' Messenger of Allah?" So he answered: "The one who does not do a good job to enter the Paradise once his parents reach old age!" This quotation has been cited by Moslem in his 'Saḥiḥ'. (Cited in Majma'-ul-Bayān, and (Tafsīr-uṣ-Ṣāfī

7) Abū-Sayyid-'Ansārī has said: "Once we were with the blissful Prophet. A man from the Banī-Salmah came and said: 'O!' Messenger of Allah! Is there any thing good that I can do for them after the death of my parents? And is there any generous act which I can do for them?' He answered: 'O', Yes. You can do them good by performing the prayer rituals for them; and asking forgiveness on their behalf from Allah; and keeping to the words and to their commitments and making payments for their debts (as well as respecting their friends. (Tafsīr-i-Majma'-ul-Bayān

8) In some of the quotations received, assisting and doing 'good' to one's parents have been greatly recommended and doing them harm has been discarded. For instances, the reward for looking with compassion at one's own parents has been equated with an accepted 'Hajj'. Their consent is identical with the consent of Allah and their outrage is on an equal footing with that by Allah. Kindness and generosity towards one's parents prolongs one's lifetime and causes our children to be kind and generous towards us. We have it in quotations that: If you were even beaten by them, do not utter a low word; do not stare at them; do not raise up your hand against them; do not walk in front of them; do not call them by name; do not

do what might lead the people to curse them or insult them; do not seat yourselves before them, assist them before being asked by them for assistance. (Tafsīr-i-Nūr-uth-Thaqalayn, Usul-i-Kāfī, Kanz-ul-'Ummāl, Tafsīr-uṣ-Ṣāfī)

9) Generosity and kindness to one's parents are among the attributes of the prophets as is explained about Haḍrat-i-'Issā (a.s.) "And (He has made me) kind to my mother, ..."(1) and is also said about Haḍrat-i-Yahyā (a.s.) "And kindness to his parents, ..."(2)

10) Amir-ul-Mu'mineen Ali (a.s.) has remarked: "kindness to the parents is the greatest (and the most important) of the Divine duties." (Mīzān-ul-Hikmah, vol. 10)

11) Imam Sādiq (a.s.) has stated: "The best of the deeds are: Prayer rituals which are performed at their appropriate time; Kindness and goodness towards one's parents, Fighting a holy war for the sake of Allah. (Bihār, vol. 74, p. 85)

12) The prophet of Allah (p.b.u.h.) has stated: "Whoever obeys Allah's command with regard to his parents, two of the gates of the Paradise will be laid wide open to Him; and if he obeys one (of them), one (of the gate-ways of the Paradise will be left open (for him)." (Kanz-ul-'Ummāl, vol. 16, p. 467)

13) The blissful Prophet (p.b.u.h.) has stated: "The person who obeys his parents and his Lord, will be assigned a highly-elevated position in Paradise." (Kanz-ul-'Ummāl, vol. 16, P. 467)

14) The Messenger of Allah (p.b.u.h.) remarked: "He who wishes his life be prolonged and his means of sustenance be made abundant, must treat his parents with kindness and

1- Sura Maryam, No. 19, verse 32

2- Ibid, verse 14

(observe the union of kindred." (Kanz-ul-'Ummāl, vol. ۱۶, p. ۴۶۷

Imam Sādiq (a.s.) said: "A man turned up before the Prophet (p.b.u.h.) and asked: (۱۵ 'O' Messenger of Allah! Whom should I do kindness to?' He answered: 'To your mother!' Again, he asked: 'Next to my mother, to whom (should I be kind)?' He answered: 'To your mother!' Again, that man asked: 'After her, to whom (should I do good)?' He answered again: 'To your mother.' And, finally, he asked: 'Following my mother, to whom (should I do good next)?' He replied: 'To your father.' (Bihār, vol. ۷۴, (p. ۴۹

The Messenger of Allah (p.b.u.h.) remarked: "Do your fathers good so as your (۱۶ children also do you good. Turn your eyes away from the wives of others so that (others turn away their eyes from your wives." (Kanz-ul-'Ummāl, vol. ۱۶, p. ۴۶۶

One must keep in mind the fact that one's parents are not regarded as only parents. In some quotations the blissful Prophet (p.b.u.h.) and Amir-ul-mu'mineen (a.s.) are considered as the 'fathers of nation'. The Prophet (p.b.u.h.) said: "Ali and I are the ".fathers of this Ummat

In conclusion, once the parents focus their attention on the fact that they stand in importance next to the principle of monotheism of Islam, they will be motivated .strongly to call their children to adopt monotheism and Islam still further

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(۲۶) وَءَاتِ ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلاَ تُبَذِّرْ تَبْذِيراً

And give to the near of kin his due, and (to) the needy, and the wayfarer; and do " .۲۶ ".not squander wastefully

Commentary: verse ۲۶

In this noble verse, the Qur’ān explains still further another chapter from the interrelated fundamental principles of Islam regarding the rights of relatives and the needy as well as the wayfarer and, generally speaking, the issue of spending one’s :wealth, without immoderation and extravagance. At first, the verse says

"... ,And give to the near of kin his due "

This holy phrase signifies broadly and covers all of one’s relatives, though the ‘Ahl-ul-Bayt’ of the holy Prophet (p.b.u.h.) are the most clear examples of it, and the Prophet himself (p.b.u.h.) is being clearly and straightly addressed in this verse. Moreover, the :verse continues saying

".and (to) the needy, and the wayfarer; and do not squander wastefully ..."

In the meantime, the Qur’ān recommends all not to engage in wasting or spoiling and .do not exceed the limits, giving them away more than what they merit

Concerning the issue of immoderation and extravagance and concentration on this matter is so highly recommended that we read in quotations: The prophet (p.b.u.h.) was walking once on a road. One of his companions called Sa‘d was engaged in performing the ritual ablution for praying, and he was using a lot of water. He (p.b.u.h.) asked: “Why is it that you are wasting so such water, O’ Sa‘d?” He said: “Is there

any immoderation in the water of ablution?" He replied: "Yes. Even once you find ".yourself by a flowing stream

:Explanations

The Arabic term /tabŏīr/ which is derived from /baŏr/ signifies 'squandering', like .۱ preparing ۱۰ meals for two guests. In other words, that means spreading one's wealth .all over by means of wasting it

Imam Sādiq (a.s.) has stated: "He who consumes something in ways other than the .۲ path of obedience of Allah, is a 'squanderer'." (Bihār, vol. ۷۵, p.۳۰۲) Answering a query concerning the issue of spending in allowed cases, he has ascertained "Yes, for, he who overspends in almsgiving and gives away out of his wealth, leaving nothing for (himself, he has extravagated in using lawful properly." (Tafsīr-i-Nūr-uth-Thaqalayn

After the revelation of this verse, the blissful Prophet (p.b.u.h.) was searching for the .۳ aim of Allah by the phrase /ŏil qurbā/ (near of kin) when Allah revealed to him to give 'Fadak' to Fatimah (a.s.) and he did accordingly. However, later Fadak was illegitimately taken back from the Ahl-ul-Bayt, who tended to document their claim by this verse. Therefore, by the relatives, the objective of /ŏawil qurbā/ (near of kin) are: .(.Ali, Fātimah, Hassan and Hossayn (a.s

The Shi'ite commentators as well as Sunni commentators like Tabarī, deducing from the quotations, write: When arriving at Shām along with other prisoners, Imam Sajjād (a.s.) for demonstrating to their capturers as to why they considered the Ahl-ul-Bayt as aliens and non-Muslims, documented his speech with this verse, saying: "/ŏawil ,qurbā/ (relatives) which is mentioned in this verse

directly refers to us and are intended for demonstrating our case." ('Iḥtijāj-i- . ١
(Tabarsī, vol. ٢, p.٣٣, Tafsīr-i-Nūr-uth-Thaqalayn

Some quotations consider this verse as relating to 'khums' (one-fifth), while some others regard the verse as speaking of matters higher than material issues. They have said that this verse commands the Prophet (p.b.u.h.) to pay what is due to Ali-Ibn-'Abi-Tālib by appointing him as his successor in his will. Imam Sādiq (a.s.) has mentioned with respect to this verse: "The right of Ali-Ibn-Abi-Tālib (a.s.) which has been due to him, has been succession to the Messenger of Allah (p.b.u.h.) and having (the prophetic sciences." (Kāfī, vol. ١, p. ٢٩۴

The objective in mind when mentioning the term /tabŏīr/ in the verse, which has been cited and which prohibits Muslims from engaging themselves in is /quluww/ ((exaggerations). (Tafsīr-i-Furqān

Fadak was a large farm which was placed at the disposal of the Prophet (p.b.u.h.) .٢ without any fighting. That the Prophet in turn left it at the disposal of the Ahl-ul-Bayt (a.s.) for reasons of their popularity, chastity, devotion, trustfulness, and on order to support them economically in the line of propagation and removing the poverty of the Muslim Ummah. However, after the passing away of the Prophet (p.b.u.h.), Abū-Bakr re-occupied it, which was later returned to them by 'Umar-Ibn-i-Abdul 'Azīz. They again usurped it and it was returned to them during the era of Ma'mūn Abbasi. Once again they got furious. There is an extensive literature on the discussions about the historical, legal, and political issues involved which is mentioned the commentaries .concerning this verse, which we avoid stating them all in here

(۲۷) إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُوراً

Verily, the squanderers are the brethrens (accomplices) of the Satans and the " .۲۷
".Satan was very ungrateful to his Lord

Commentary: verse ۲۷

This verse provides a firm justification and emphasizes once again the negation of squandering. It implies that those who engage in over consumption are accomplices to the Satan, for they tend to spoil Allah's blessings, and 'the Satan' was most ungrateful to Allah, for Allah had bestowed upon him an exceptional potentiality intelligence, as well as extraordinary capability, which he utilized for objectives other than what all of them were destined for, that is, he employed all towards seduction of :the people. The verse says

Verily, the squanderers are the brethrens (accomplices) of the Satans and the Satan "
".was very ungrateful to his Lord

Incidentally, the term /'ax/ in Arabic often denotes both 'brother', as well as one's 'companion', and one's company, as in the case of /'ixwassafar/ which refers to the person who is constantly engaged in traveling and in the case of /'ixwal karam/ which .'refers to the person who is 'generous

Brotherhood' is sometimes a hereditary issue which is established as a result of one's' familial relationship and at times it is the consequence of one's political affiliation. The squanderers are thus, in a sense, the politically affiliated brothers of the Satan, that is, .they are those who follow in the track of the Satan and keep his company

There are frequent references made in the Qur’ān to the ‘Satanical temptations’ or his mastership over individuals. But, the only occasion on which the phrase /’ixwān-uš-šayāṭīn/ has been used is this verse, which means the squanderers are as the ‘collaborators’ of the Satan, and not under his domination. As can be seen, one has here not only been overtaken by his temptations, but he has arrived at a stage of .collaboration and assistance of the Satan

The act of ‘squander’ is mostly used in the sphere of financial matters. However, it might also refer to other blessings such as ‘wasting of one’s youth’, or of his ‘life-time’ or utilizing of one’s thinking, eyes, ears and tongue in incorrect ways, assigning of responsibilities to indecent people, acceptance of responsibilities without having the proper qualifications and over and above one’s capacities and limitations, instructing and learning of unessential and useless matters, etc. (Tafsīr-i-Atyab-ul-Bayān, and .(Furqān

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(۲۸) وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَآءَ رَحْمَهٍ مِن رَّبـِّكَ تَرْجُوهَا فَقُل لَّهُمْ قَوْلاً مَّيْسُوراً

۲۸. "And if you turn away from them seeking mercy from your Lord, which you are hopeful for, then speak unto them a gentle word."

Commentary: verse ۲۸

The Qur'ān declares that whenever you are unable to do them good because of your lack of means and funds and you are about to ask Allah for help, hoping to get His help so as to assist them in fulfilling their needs, pledge to aid them in a good manner and use soft words as far as you can. The verse says:

"And if you turn away from them seeking mercy from your Lord, which you are hopeful for, then speak unto them a gentle word."

Therefore, this noble verse deals with adopting a decent approach towards the people. That was why, while waiting for Allah's grace and assistance for providing him with the necessary means and funds, the blissful Prophet (p.b.u.h.) would pray for him who might turn to him for help when and if he lacked the means and the fund, saying: "May Allah provide the means for you and I out of His Grace!" (Tafsīr-i-Lāhījī).

Fātimah Zahrā (a.s.) once asked the Prophet (p.b.u.h.) for a maid to help her with her chores. He answered: "There are four hundred in the mosque who have no food and clothing. Were the case not so, I would appoint a maid servant for you." He then taught her the 'hymms' known as 'Tasbīhyāt' which

(are called as: 'Tasbīhāt-i-Haḍrat-i-Zahrā'. (Tafsīr-i-Nūr-uth- Thaqalayn

The blissful Qur'ān contains instructions concerning the ways of talking with people, among them one may name the gentleness, leniency, easiness, firmness, idiomatic and eloquent ways with which one must commence his speaking. The verse ۳, Tā Hā; .۴۴, ۴, 'Isrā'; ۲۳, ۵, ۹, ۶, ۸, ۷, and ۶۳ Nisā confirm the above points

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p: ۶۴۲

(۲۹) وَلاَ تَجْعَلْ يَدَکَ مَغْلُولَةً إِلَى عُنُقِکَ وَلاَ تَبْسُطْهَا کُلَّ الْبَسْطِ فَتَقْعُدَ مَلُوماً مَّحْسُوراً

۲۹. "And do not make your hand to be shackled to your neck nor stretch it to the utmost (limit) of its stretching, so that you should sit down blamed, empty-handed."

Commentary: verse ۲۹

As observing the issue of moderation in everything in life, even in cases of sharing one's wealth with others, is a prime factor, the Qur'ān stresses this matter in this noble verse, saying:

"And do not make your hand to be Shackled to

your neck …"

This expression provides a delicate allusion to the fact that one must be generous and not be a miser as those who behave in such a way as if their hands are both in chains and tied up to their necks, thus unable to give away anything to anyone.

This verse also recommends all not to be overgenerous and open-handed so as not to be blamed and get stuck with your job. The verse continues saying:

"… nor stretch it to the utmost (limit) of its stretching, so that you should sit down blamed, empty-handed."

Imam Sādiq (a.s.) remarked: "The Qur'ānic term /mahsūr/ here is meant envy, poverty, and empty-handedness. Some also claim that 'blame' concerns with the beginning of the verse which refers to 'miserliness' while the term 'empty-handed' alludes to 'lavishness' in spending and is related to the end of the verse.

A woman once sent down his son to the Prophet (p.b.u.h.) and asked his shirt for sanctification purposes of blessings. The Prophet (p.b.u.h.) gave away his only shirt and as he had no other one to put on, he did not get out of the house for attending his prayers. This holy verse was revealed indicating that generosity does not imply that .one gives away his only single shirt

We have it in another quotation, saying: Some gold was brought and handed down to the Prophet (p.b.u.h.) and he gave the whole of it away to the poor instantly. On the following day, a beggar came up to the Prophet (p.b.u.h.), asked for something. He had .nothing left to give him. The beggar insulted him

As the Prophet (p.b.u.h.) had nothing to give him, was saddened upon which occasion (when this verse was revealed. (Tafsīr-i-Nūr-uth-Thaqalayn

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(۳۰) إِنَّ رَبَّکَ يَبْسُطُ الرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيراً بَصِيراً

Verily, your Lord extends the sustenance for whomever He pleases; and straitens " .۳۰ ".(it for whom He pleases), verily He is, of His servants, All-Aware, All-Seeing

Commentary: verse ۳۰

Allah's coffers are plentiful and well expanded, though as a matter of expediency, He sometimes widens the scope for the means of sustenance for some people, while, at other times, He tightens up and makes the means of it meager. He is truly knowledgeable as to what is good for the servant, and He is all-seeing with regard to their advantage. Hence, while one's scope of sustenance is broadened, another .person's sphere is tightened as He deems what is worthy for them

Therefore, He (s.w.t.) examines some by enabling them to accumulate wealth while He does the same by leaving them in a state of empty-handedness and poverty. It is on the basis of this point that we find Imam Amīr-ul-Mu'mineen Ali (a.s.) state in Nahj-ul-Balaqah, sermon ۹۱, that: The Almighty has predetermined people's means of sustenance by augmenting in case of some and decreasing in case of others so that He would be please to examine whomever He wants by putting him on trial, thus selecting the rich and the poor by their gratitude and perseverance which they .express

Moreover, a great many people start rebelling against everything as soon as they feel self-sufficient. Thus, they would better stay at a certain level of living which will neither

.make them stay in a state of dire poverty nor in a state of rebellion

Concluding these mentioned remarks, one must proclaim that affluence or lack of it, are both characteristics of the Lordship of Allah and are required for the development :and training as well as for the testing of human beings. The verse says

Verily, your Lord extends the sustenance for whomever He pleases; and straitens (it “ ”.for whom He pleases), verily He is, of His servants, All-Aware, All-Seeing

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p: ۶۴۶

Point

Infanticide, Adultery and Murder forbidden – Dealings with Orphans – Fulfillment of Promises – Honesty in business ordained – Not to pursue anything without knowledge .– Acting exultantly forbidden – Polytheism forbidden

(۳۱) وَلاَ تَقْتُلُوا أَوْلاَدَكُمْ خَشْيَهَ إِمْلاَقٍ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئاً كَبِيراً

And do not kill your offspring for fear of poverty. We sustain them as well as you. “ .۳۱ ”.Verily killing them is a capital sin

Commentary: verse ۳۱

The Arabic term /’imlāq/ signifies poverty and empty-handedness. The provision of the means of sustenance is of the power of Allah and the greatness in quantity and number of population is irrelevant. Therefore, having a larger number of offspring is .not a factor in a family’s poverty

Following the former various sections of the Islamic commandments which were discussed in the previous sections, the Holy Qur’ān deals in here with an other part of these commandments and explains six important commandments within five verses .in concise, meaningful, and interesting statements

At first, He alludes to one of the viscous practices of the ‘Age of Ignorance’ which was :among the most heinous of the crimes, saying

"… .And do not kill your offspring for fear of poverty "

It is not you who provide them with nourishment; it is We Who provide them as well as you with means of sustenance. Killing them is and has been a capital sin. The verse :says

".We sustain them as well as you. Verily killing them is a capital sin …"

This verse provides us with clues regarding the economic situation of the Arabs of the Age of Ignorance which has been so gruesome that they used to kill their dear offspring whether boys or girls for fear of lack of financial resources, hence getting rid .of them

This case of crimes, of course, is obviously presented to us in another form during our times and in our so-called most progressive types of societies. It shows itself in the form of getting rid of pregnancies in a most widespread form for the sake of .preventing over population and avoiding economic insufficiencies

To conclude this statement, we must note that a child is entitled to live and parents cannot take away this right from him. Sometimes, it so happens that our very means of sustenance depends on our children's means of sustenance, therefore, killing one's own child and terminating one's pregnancy (aborting) are both capital sins and an .offence of immense proportions

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(۳۲) وَلاَ تَقْرَبُوا الزِّنَی إِنَّهُ کَانَ فَاحِشَةً وَسَآءَ سَبِیلاً

".And do not approach fornication, verily it is an indecency and an evil way " .۳۲

Commentary: verse ۳۲

Illegitimate sexual relationship (fornication) paves the way for numerous individual, social, and familial corruptions which follow the act and, therefore, it is forbidden in Islam, and in the Qur'ān it has been mentioned alongside such capital sins as .paganism, murder, and theft

It is for this very reason that this noble verse refers to fornication as an indecent behaviour and recommends not to approach the act of fornication which is a heinous act and an evil way." It does not state: "Do not fornicate" but it says: "Do not approach fornication." Here is a delicate allusion made to the fact that involvement in the heinous act of fornication usually requires certain pre-requisites which predispose :one for the act in a gradual manner. The verse says

".And do not approach fornication, verily it is an indecency and an evil way "

The act of 'voyeurism' is one of such pre-requisites. 'Nudity' and 'unveiling' of oneself are other steps preceding the act. The prevalence of counter-didactic books, misleading films, corruption-inciting publications and also centers for corruption, are .all serving as the preliminary steps for such an act

Moreover, associating of men and women in private, that is, of those who are not bound to be together by lawful marriage is another factor leading to the act of .fornication

And finally, distancing of the young from marriage as well as imposing of severe unreasonable demands by the two sides in connection with marriage both provide the grounds for ‘approximation to fornication’, which has been dissuaded in a concise sentence in the above verse. In Islamic quotations, each also has separately been .dissuaded

In the meantime, other issues which are at stake in fornication consist of absence of commitment and duty with regard to the survival of generations, lack of education for the children, and absence of fatherly love and motherly affection for the child, which totally disappear. Fornication also wipes out and disrupts the foundations of the laws of inheritance, the consequences of which make it impossible to locate the true .inheritors

:The Philosophy Underlying the Prohibition of Fornication

The emergence of anarchy in the family institution and the disappearance of the (۱ relationships of parents and children are the consequences of fornication the lack of which leads to the cognition of the society and also serve as a backbone for the full protection of children. In the society where there is an increase in the number of illegitimate children and of single mothers, the social relationship, which is based upon family relationship, will seriously be stumbling and, finally, disrupted. Moreover the society will be further deprived of the element of affection which is the determining factor in controlling the crimes and atrocities, and the human society will be fully turned into an animal type of gathering which is constantly coupled with all types of .atrocities

Experience reveals and science has also proven the fact that such an act leads to (۲ the spread of all kinds of infections. Despite all organizations which have been established for

combating the consequences of the impact of this act today, the statistics again .indicate to what extent individuals have suffered in losing their happiness thereby

One must not overlook the fact that the goal in marriage is not solely the (۳ gratification of one’s sexual instinct. On the contrary, participation in family life and one’s spiritual association as well as one’s peace of mind along with the education of children and cooperation in all spheres of life constitute all-in-all the end-result of marriage, which all are impossible to bring about without the union in marriage of .’men and women and along with the prohibition of ‘fornication

Fornication provides the basis for numerous kinds of entanglements, suicides, (۴ escaping from family life and homes, the rise of fatherless illegitimate children, .infections diseases, and anxiety for respectable families

Fornication has been regarded as a heinous, and indecent act throughout history (۵ .and has also been prohibited in other religions as well

Islam has been quick to present preventive measures against heinous act of :fornication, among which one may name the following

.Prohibition of association of men with unallowed women in some private places (۱

.Prohibition of private relationship of a man with an unallowed woman (۲

.Prohibition of women’s wearing make-up for unallowed men or in their presence (۳

Prohibition of looking of unallowed women and men at each other, and abstention (۴ .from thinking of fornication, or of watching seducing photographs

۵) One must not only avoid the act of fornication but he must also abstain from the acts which precede fornication. Sometimes, a look, a telephone call, a letter or a contact may pave the way for illegitimate relationships.

۶) Severe punishments issued for those who engage in fornication.

۷) Recommendation for marriage and lowering of the level of 'dower' at the time of marriage.

۸) Blaming of the act of marriage which has long been overdue.

۹) Sanctification of the institution of marriage, and struggling for having a family life.

In conclusion, Imam-Ali-Ibn-i-Abi-Tālib (a.s.) has been quoted who has said: "I heard from the blissful Prophet who stated: 'There are six negative impacts in the act of fornication, three of which belong to this world and the other three belong to the Hereafter.

As for those which exist in this world are the fact that it removes sincerity and illumination from one's life, cuts off one's means of sustenance, and accelerates human beings process of extermination.

The three (negative) effects which come about in the Hereafter are: The Wrath of the Almighty, severity in the settlement of one's account and the initiation into the Fire of Hell'." (Man-la Yahḍuruhul Faqīh, Khisāl, Sāfī, Majma'-ul-Bayān)

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(۳۳) وَلاَ تَقْتُلُوا النَّفْسَ الَّتِى حَرَّمَ اللَّهُ إِلاَّ بِالْحَقّ ِ وَمَن قُتِلَ مُظْلُوماً فَقَدْ جَعَلْنَا لِوَلِيّ ِهِ سُلْطَاناً فَلا يُسْرِف فِى الْقَتْلِ إِنَّهُ كَانَ مَنصُوراً

۳۳. "And do not kill any one whom Allah has forbidden, save for just cause, and whoever is killed unjustly We have appointed to his heir authority (to demand blood compensation or retaliation), thus he must not exceed limits in slaying; verily he is (justly) assisted (by Allah)."

Commentary: verse ۳۳

To protect the oppressed is one of Allah's ways of treatment. The issue dealt with in this verse is respect for human blood and the utter prohibition of 'murder'. He says:

"And do not kill any one whom Allah has forbidden, save for just cause, …"

Not only murder is punishable from the point of view of Islam but also the slightest harm done to a human being is punishable as well, and one can proclaim that this viewpoint of Islam in protecting and respecting human beings' blood, soul and prestige is unequalled and unsurpassed in other religions.

There are, of course, certain cases where respect for human blood is missing as in cases of those who have committed murders or parallel crimes. Therefore, He makes an exception to the rule by the phrase 'save for just cause'.

Certainly, respect for human blood is not only a matter exclusive to the Muslims as a category. On the contrary, non-Muslims who are not at war with Muslims and they are coexisting with the Muslims in a peaceful manner, are also being covered by this rule. Their life, wealth and wives are

.thus protected and any violation of their rights in this respect is prohibited

Then the Holy Qur'ān alludes to the right of retaliation which has been accorded to :the heirs of the shed blood, saying

and whoever is killed unjustly We have appointed to his heir authority (to demand ...“ ”... ,(blood compensation or retaliation

However, such a person must not exceed beyond the limits of his rights, and overdo in :retaliation for the murder, for he is fully supported. The verse continues saying

”.(thus he must not exceed limits in slaying; verily he is (justly) assisted (by Allah ...“

Certainly, the heirs of the murdered are supported by Allah as long as they observe .Islamic limits and do not exceed those codes

This sentence makes allusion to the ways of the behaviour which were prevalent during the Age of Ignorance and, nowadays also sometimes takes place in case some innocent victims are being probably murdered who are defenseless in retaliation for .the killing of one single person and in addition to the killing of the murderer himself

:Explanations

The Qur'ānic sentence 'Thus he must not exceed limits in slaying' signifies that .۱ when the issue of retaliation is involved, do not kill other than the murderer and do not .'amputate him which has a common practice during the 'Age of Ignorance

Murder and killing is among the capital sins. He who kills any one in cases other than those of retaliation or of causes of corruption, seems to have killed all the people. "... whoever slays a human being for other than man

slaughter or mischief in the earth, it is as he had slain mankind as a whole; …" (Sura .۱ Al-Mā'idah, No. ۵, verse ۳۲). The punishment for such a murder is suffering eternal pains of the hell. "And whoever kills a believer intentionally, his recompense is Hell wherein shall he abide forever, …" (Sura An-Nisā', No. ۴, verse ۹۳) Such a punishment holds constant for the person who uses arms and threatens to kill and is known as .inciting corruption, and as waging war against Allah

In quotations, we have it that one of the examples of the heir of the blood is Haḍrat- .۲ i-Mahdī (a.j.) who will take his vengeance of his grandfather Imam Hussayn (a.s.) "We have appointed to his heir authority (to demand blood compensation or retaliation)." ((Tafsīr-i-Nūr-uth-Thaqalayn

As a preventive measure the Divine support of the oppressed and the according of .۳ the right of one's heir to retaliation and the consignment of such a right to the heir are .noteworthy. It is also a preventive measure for preventing over retaliation

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(۳۴) وَلاَ تَقْرَبُوا مَالَ الْيَتِيمِ إِلاّ بِالَّتِى هِىَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْؤولاً

۳۴. " And do not approach the property of the orphan except in the best manner (to his advantage); until he reaches his maturity, and keep the promise, verily every promise will be questioned about."

Commentary: verse ۳۴

The Arabic term /'ašudd/ refers to a tightly knit knot, and it refers in here to the stage of the development of an orphan when he is physically and spiritually in a firm position to defend his properties and belongings.

The blissful Qur'ān has made frequent recommendations about the protection of the orphan's rights and considerations with regard to his state and overall care for their affairs. However, as there is the possibility of stumbling in financial matters and misuse of belongings and properties of the orphans, then more warnings are required in which case even approaching them has been forbidden, and any oppressive intrusion into them has been equated with swallowing of Fire. Thus, He has dealt with this issue in this verse, addressing all in a tone of voice similar to the one used in case of unchaste act, the verse says:

" And do not approach the property of the orphan ..."

The Qur'ān declares that all must not only abstain from using orphans' belongings and properties, but they must also respect quietly its sanctuary.

However, as such a decree might be used as a pretext by certain individuals lacking insight who always take into account the negative aspect of things, thus causing the

properties and belongings of the orphans to be neglected and spoiled, and be left at the mercy of the circumstances, then the Qur’ān immediately makes a clear :exception to this rule and stresses by saying

”... ;(except in the best manner (to his advantage ...“

Therefore, every type of intrusion into the wealth of the orphans, which is fulfilled targeted at the protection, betterment, multiplication and increase in the wealth, is .allowed

It is obvious that such a situation will continue as long as the orphan reaches the stage of mental and economic maturity where the Qur’ān makes mention of following :its discussion concerning the issue in the question, saying

”... ,until he reaches his maturity ...“

In the meantime, when this verse was revealed, Muslims abstained from attending the meals served by orphans and kept them in isolation. Then another verse was revealed the aim of which was not condemnation of approaching the orphans. On the contrary, it confirmed the fact that the righteous must not abandon the orphans under the pretext of observing their devotion and of being virtuous. The verse went on saying that if such people mixed their lives with theirs it did not meet with any obstacle, reaffirming the fact that they were their religious brethren and thus they had to treat them in a brotherly way. Allah differentiates those who incite corruption from those who are righteous. Sura Al-Baqarah, No. ۲, verse ۲۲۰’ says: “... and if you ”... ,become co-partner with them, they are your brethren

It is for this reason that in a tradition the blissful Prophet (p.b.u.h.) said: “Whoever takes three orphans under his protection is like the person who has spent a life-time in prayers at night, has continued on fasting all days and has continued waging a holy war with his unshielded sword for

Allah and he and I would be just two brothers in Paradise like these two fingers." ((Kanz-ul-'Ummāl, vol. ١۵, p. ١٧٨

And again, Amir-ul-Mu'mineen-Ali (a.s.), at the time of his death, said in his will: "Appealing to you in Allah's name again and again, concerning the issue of the orphans, lest they should feel hungry on and off, and lest they should die for your not (attending to them." (Kanz-ul-'Ummāl, vol. ١۵, p. ١٧٧

We have him again saying: "Be kind towards the orphans; treat the beggars in a gentle way and get along well with them, and, finally, be kind and compassionate with the weak." In another tradition he has said: "The best way of being good is showing (kindness towards the orphans." (Qurar-ul-Hikam, vol. ۶

In 'Nahj-ul-Balaqah, letter ۴٧, he (a.s.) has commended further taking into consideration of the rights of those who are hired to do a job, the farmers, women, .and the orphans

:Then, discussing the issue of keeping one's promise in this verse, the verse states

".and keep the promise, verily every promise will be questioned about ..."

It is so owing to the fact that most of the social relationships and the channels of economic system as well as political issues all revolve around the axis of pledges and promises. If and when there is a stumbling block found in them, the social system will .instantly collapse

Therefore, We must stick to our words, keeping them whatever they might be and .with whomever they might be

In the meantime, some Islamic traditions denote that one of the examples of pledges and promises which are in question, is compassion affection, and obedience with (respect to Ali (a.s.). (Bihār, vol. ٢۴, p. ١٨٧

(۳۵) وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلاً

And give the full measure when you measure out and weigh you with the right " .۳۵ ".balance, that is good and better in the end

Commentary: verse ۳۵

The Arabic term /qisṭās/ is made up of two words: /qisṭ/, which signifies justice, and /ṭās/ which means the pan of a balance. (Tafsīr-i-Al-Mīzān). Some Islamic traditions denote: The Immaculate Imam (a.s.) is an example and a paradigm of /qisṭās ul (mustaqīm/ (right balance) in Islam. (Bihār, vol. ۲۴, p. ۱۸۷

The issues relating to the people's transactions and respect for other people's rights are so important that the Qur'ān has frequently stressed it and the lengthiest verse of the Qur'ān, that is, 'verse ۲۸۲ of Sura Al-Baqarah' concerns this matter, and Sura Al-Mutaffifīn, (the Defrauders), has been named as such to exhibit the importance of the decent ways of carrying out transactions. The first invitation of some prophets, like (Shu'ayb, was to abandon short weight. (Sura Ash-Shu'arā, No. ۲۶, verses ۱۸۱-۱۸۳

Therefore, the Muslim markets must severely be free from fraudulent activities, and defrauding, and the salesperson must be trustworthy, accurate, honest, and keep :accurate accounts of everything. The verse says

And give the full measure when you measure out and weigh you with the right " "... ,balance

Measuring in full with the right kind of balance are both examples of the sticking to one's pledges, which was discussed in the previous verse, because transactions are .forms of one's commitments

Balances and measuring devices as well as commercial calculation instruments must be accurate and intact. Accuracy in balances, weighing and calculations are sources of .good and blessings, and defrauding will tighten the sphere of one's blessings

The consequences of right transactions and respect for the rights of people produce dividends for the person involved, for they create a confidence-building environment among people, while defrauding and inaccuracies in balancing and calculating lead to financial corruptions and make all lose confidence. Thus, a happy ending requires .honesty

In principle, justice, regulations, and accuracy are vital principles in all spheres of life. It is a principle which governs all the universe. All kinds of deviation from this principle are dangerous and lead to evil endings, especially; defrauding disrupts and wipes out confidence, which is essential in transactions, thus leading the economic system to :collapse. The verse concludes

".that is good and better in the end ..."

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(۳۶) وَلاَ تَقْفُ مَا لَيْسَ لَکَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ کُلُّ أُوْلَئِکَ کَانَ عَنْهُ مَسْؤُولاً

۳۶. “And do not follow that of which you have not knowledge; verily the hearing and the sight and the heart, all these will be questioned about it.”

Commentary: verse ۳۶

The mention of eyes, ears and heart in this verse is perhaps used as examples, for in the day of resurrection, besides man himself, one’s organs such as his hands, feet, and other bodily organs will be questioned, too, in which case they will burst out speaking and make confessions.

Throughout history, most of the rebellions, and quarrels, have been the consequences of hastily set-up trial procedures and judgments, undocumented words, and views which have not been backed up by research. Putting into practice the content of this verse will provide protection for the individuals as well as the society against all fraudulent activities and erroneous behaviors, for undue optimism, simple-mindedness in believing others, and accepting rumors turn the society into a chaotic state and submissive towards the enemy.

Blind obedience, pursuance of habits and hallucinations, following the order of one’s ancestors, acceptance of the baseless foretellings, and dreams, conjectures, surmises, judgments which are unfounded, bearing testimonies without knowledge, taking sides, appraisal or criticism without prior knowledge, baseless interpretation and analysis, issuing verdicts without knowledge, quoting of groundless rumors, ascribing something wrong to Allah, and religion without

authorization, decision-making in cases of emotional tensions and crisis, relying on swearing and crocodile tears of others without due reasons, all are examples of the :sentence and are absolutely forbidden, where it says

And do not follow that of which you have not "

"... ;knowledge

In accordance with the circumstances of sequential and credible quotations, following knowledge implies the pursuing of decisive, religious principles such as the verdicts of a 'Mujtahid' or that type of knowledge which is acquired with reassurances which approach the level of certainty. It is just like the case in which people gain knowledge about their illness and rely on the prescription of a compassionate physician who is a specialist, just in the same way one tends to have access to Allah's commandments .'by inquiring about the verdict of an all-embracing devout 'Mujtahid

Therefore, this stage of awareness will be enough for the moment though there is a hierarchy for knowledge which comprises other deeper categories, namely: 'Ilm-ul-Yaqīn' meaning knowledge with certainty, 'Ayn-ul-Yaqīn' which signifies knowledge which is equated with certainty in itself or intuition, and 'Haq-ul-Yaqīn' meaning .knowledge which is identical with the truth

In conclusion, the Immaculate Imams (a.s.) used to make their companions abstain from listening to and saying of different kinds of vain words, recommending them to guard of themselves against letting everything enter their hearts and ears. They used .to allude to this noble verse in connection with this matter

As Imam Sādiq (a.s.) recited this verse when instructing the person who would stay over time when using the toilette so as to be able to listen to the music and songs of ,his neighbour

He said: “Ears, eyes, and hearts will be questioned for having listened, having seen, and for having kept memories.” Imam Sajjād (a.s.) also stated: “Man is not entitled to say what he wants.” (Tafsīr-i-Nūr-uth-Thaqalayn)

Therefore, one’s life must be based on correct knowledge and information as well as logic and insight. We must not spread rumors making a fuss about them and damage the prestige of the innocent individuals and violate their rights.

The blissful Qur’ān disrupts the entire population of the sorcerers, magicians, and fortune-tellers who used to assemble simple-minded individuals around themselves.

One’s faith in the Reckoning Day and clearing of accounts provides the basis for his being of virtuous; and one is also going to be questioned with regard to his hidden intentions in the Resurrection Day.

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(۳۷) وَلاَ تَمْشِ فِی الاَرْضِ مَرَحاً إِنَّکَ لَن تَخْرِقَ الاَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولاً

And do not walk around exultantly on the earth; certainly you will never rend the " .۳۷
".earth; nor attain the mountains in height

Commentary: verse ۳۷

Islam does not only provide rules and regulations for ideological, political, military and economic issues, but it also offers commandments with regard to such minor matters such as going and coming to the house as well, owing to its encompassing and all-inclusiveness inherent in it. Thus, it launches a campaign in this noble verse against arrogance and, while clearly dissuading the believers, it addresses the Prophet :(p.b.u.h.) saying

And do not walk around exultantly on the earth; certainly you will never rend the "
".earth; nor attain the mountains in height

Here, in this holy verse, there is an explicit allusion made to those proud and arrogant people who take their steps with pride, pounding them on the ground so as to make people aware of their comings and goings, and stay with their necks up so as, base on .their imagination, to prove their superiority to others

The objective of the Qur'ān is to denounce arrogance in all its forms in general; not only in its apparent aspects as i.e. in the case of walking which is a particular aspect of it, but also in all of its aspects, for arrogance is the source of all kinds of alienation from Allah, from oneself, as well as errors in one's

judgment, losing of one's way in his truth-seeking effort, joining the ranks of the Satan, and pollution with all kinds of sin.

The practical program offered by the pioneers of Islam can serve as the most instructive paradigm for each and every true Muslim in this regard.

We have it in the biography of the Prophet (p.b.u.h.) that he would never allow others to walk while he was riding on the back of a horse. We also have it that the Prophet (p.b.u.h.) used to squat on the earth and he used to have a simple meal just like that of the slaves; he also used to milk the sheep, and used to ride on the back of a donkey with no saddles.

We also have it in the biography of Haḍrat-Ali (a.s.) that he used to carry over water for the house and he used to sweep the house occasionally.

We have it in the biography of Imam Mujtabā (a.s.) that in spite of having and owning numerous animals for riding, he made the pilgrimage to Mecca twenty times on foot, saying: "I practice this way out of sheer modesty for the Lord's sake."

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(۳۸) كُلُّ ذلِكَ كانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهاً

".All of that, the sin of it, is hateful in the sight of your Lord " .۳۸

Commentary: verse ۳۸

This noble verse re-emphasizes all of the afore mentioned divine commandments regarding the prohibition of paganism, homicide, adultery, the killing of one's own offspring, usurping of the orphan's belongings and property, and harming of one's parents and the like. It proclaims: The sins committed with respect to all of these are :abominable before Allah. The verse says

".All of that, the sin of it, is hateful in the sight of your Lord"

One can deduce from this meaning that, contrary to the opinion of the followers of the school of determinism, the Lord has never decided that one should commit sin, for had He determined such a thing, it would have been incompatible with the hatred and .inconvenience which is stressed in this verse

In other words, one infers from this verse that the ideas of the fatalists are wrong, for, according to this verse, the Lord despises the evils and the wrong-doings of the people and, once He shuns such acts, how would He, then, compel people to commit these acts. Obviously, one issue cannot be, at the same time, both considered as decent and indecent simultaneously by the Lord. It becomes, in the meantime, transparent that the term /makrūh/ 'abominable' in the Qur'ānic literature is also .applied in the case of the greatest of one's sins

In conclusion, we must note that the evil character of one's deeds is a constant matter in all of the Divine religions, and man's inherent characteristics tend to leave .their impacts on his own behaviour

(٣٩) ذَلِکَ مِمَّا أَوْحَی إِلَیْکَ رَبُّکَ مِنَ الْحِکْمَهِ وَلاَ تَجْعَلْ مَعَ اللَّهِ إِلَهاً ءَاخَرَ فَتُلْقَی فِی جَهَنَّمَ مَلُوماً مَّدْحُوراً

That (commandment) is of the wisdom (that) your Lord has revealed to you, and " .٣٩ do not associate with Allah any other god for you will be thrown into the Hell, blamed, ".cast away

Commentary: verse ٣٩

Some commentators of the Holy Qur'ān are of the opinion that by 'of the wisdom' in here is meant those constant commandments which have been mentioned in the previous verses and which have been outstanding in other Divine religions as well and .it will never be abrogated

In holy verse No. ٢٢, the first among the wise sayings, was prohibition of paganism, .and, the discussion of paganism in this verse, concludes all wise sayings, too

To stress once again the point that such wise commandments are all having their :origin in Divine revelation, the holy Qur'ān says

"... ,That (commandment) is of the wisdom (that) your Lord has revealed to you "

Allusion as to the fact that the commandments have been both proven through rational philosophy as well as through the method of the Divine revelation, and the principles underlying all of the Divine commandments have common grounds though one can not recognize their details under the weak light of the intellect itself, has been here made. It is only through the power of revelation which one can obtain an .understanding of such issues

As was the case with the beginning of these commandments which concerned the prohibition of paganism, He concludes them with the same issue, implying that you shall never associate any other god with 'Allah' and should not place any other god for the purpose of worshipping alongside the Lord, 'Allah', for you will be thrown down :into Hell, blamed and outcast from the Lord. The verse says

and do not associate with Allah any other god for you will be thrown into the Hell, ... " ".blamed, cast away

In fact, paganism and dualism in some matters of worship provide the basic substance for deviations, crimes, and sins. Therefore, these chains of fundamental .commandments in Islam began with paganism and ended with it, too

Incidentally, sometimes, the Lord, addressing His Prophet, in an adamant manner, in fact issues warnings to the pagans to abandon hope in the Prophet (p.b.u.h.), who are .targeted in actual fact

:Explanations

Intellect and innate disposition do not make man free from the need in revelation. .۱ .On the contrary, man is in need of revelation

All schools of thought and methods, other than the school of revelation and the .۲ Divine laws, are out of the question and lead man astray, the following of which would .'lead one to total deprivation, blaming, and the opening of one's way to the 'inferno

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(۴٠) أَفَأَصْفَاكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلآئِكَهِ إِنَاثاً إِنَّكُمْ لَتَقُولُونَ قَوْلاً عَظِيماً

۴٠. "Has your Lord then distinguished you by giving you sons, and has taken daughters (for Himself) from among the angels? Verily, you are uttering a grievous saying."

Commentary: verse ۴٠

From among the deviant ideas which pagans held, there was one concerning the fact that they claimed angels to be the daughters of Allah, and the Qur'ān has repeatedly dealt with this matter, regarding it to be a great lie and a false accusation. The following verses may then be referred to as examples: "Or has He daughters while you have sons?" (Sura Al-Tūr, No. ۵۲, verse ۳۹) "What! For you the males and for Him the females!" (Sura An-Najm, No. ۵۳, verse ۲۱)

The first verse means: "Are there daughters for Him and sons for you?" The second one means: "Are there sons for you and daughters for Him?"

Certainly, the belief regarding Allah's having offspring, has long been held both by the Jews and by the Christians. However, the belief held in Allah's having daughters, has been exclusive to the idol-worshippers. Therefore, this noble verse makes allusion to one of the superstitious beliefs of the pagans, thus making transparent the logical basis of their thinking by this means. Many of them used to hold the view that angels were daughters of Allah, they were shameful of even listening to or hearing the word 'girl' and felt uneasy and unfortunate for having a daughter born to their household. Documenting its claims by their own logic, the Qur'ān affirms:

Has your Lord then distinguished you by giving you sons, and has taken daughters “ ”... ?(for Himself) from among the angels

Undoubtedly, daughters just in the same way as sons are surely both from among the Divine blessings and there is no difference between them in value from humankind .point of view

However, the Holy Qur’ān seeks to condemn them with their own logic, questioning them as to how ignorant they are by attributing to their Lord what they would .themselves be ashamed of having in their own possession

:Later, at the end of the holy verse, as a decisive verdict, the Qur’ān declares

.Verily, you are uttering a grievous saying ...“

This is a statement which is incompatible with all kinds of logical reasoning and it is :without solid foundations on several grounds, for

Your belief in Him having a child is a grave insult to His sanctuary, because He is (١ neither composed of matter; nor does He require any physical provisions; nor does .He require the survival of His generation

Why is it that you regard all of Allah’s children as being daughters while you (٢ ?consider girls as having the lowest possible status

Moreover, this belief is also regarded as an insult to the status of the Divine angels (٣ who are the followers of the truth and the near-stationed of His presence. You get furious upon hearing the name ‘girls’ while you regard girls as close associates of the .Divine domain

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Point

Polytheistic idea refuted – Everything in the heavens and in the earth glorifies Allah but Man does not understand the glorification – Man even after becoming dust or anything else shall be raised by Allah to account for his life in this world – The stay in .the graves will be deemed as for a very short time

(۴۱) وَلَقَدْ صَرَّفْنَا فِی هَذَا الْقُرْءَانِ لِیَذَّکَّرُوا وَمَا یَزِیدُهُمْ إِلاَّ نُفُوراً

۴۱. " And certainly We have explained (the facts in various ways) in this Qur'ān so that they may receive admonition, but it does not add to them save aversion."

Commentary: verse ۴۱

The Qur'ānic phrase /sarrafnā/ (We have explained) refers to the varied explanation and different reiterations of it for the clarification of the issue in question. Man is searching for variations by nature; whether in the natural sphere or in the domain of the Divine Book and, hence, this is the secret of some repetitions and variations of the .statements in the Qur'ān

As raining over an infected corpse produces foul odour and a stinking smell, the introduction of the Divine verses into the realm of the arrogant and some obstinate .people who are so habituated, leads to their further detestation

Therefore, the holy verse implies that Allah has thus far reiterated His proofs in the noble Qur'ān, citing in detail, their significance and proverbial sayings and whatever else has been

instructive and wise so that they can contemplate and make sure of their truthfulness. :The verse says

And certainly We have explained (the facts in various ways) in this Qur'ān so that " they may

"... ,receive admonition

However, those pagans do not benefit from these instructive matters and they :always add up to their abomination and hatred unto the truth. The verse says

".but it does not add to them save aversion ..."

One can, in the meantime, draw up this conclusion with regard to educational objectives that there is not necessarily a limited number of ways to gain the better educational aims. On the contrary, there exist various means and methods which can be utilized, for there are individuals differences in interests and in abilities which must be taken into account and one must infiltrate in a different manner in each of the .cases. This point is also one of the methods of eloquence employed in expression

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(۴۲) قُل لَّوْ كَانَ مَعَهُ ءَالِهَةٌ كَمَا يَقُولُونَ إِذاً لاَبْتَغَوْا إِلَى ذِى الْعَرْشِ سَبِيلاً

Say: 'If there were (other) gods with Him as they (the pagans) claim, then, they " .۴۲ ".would certainly have sought a way unto the Lord of the 'Arsh

Commentary: verse ۴۲

The pagans believed in the Lord and regarded 'Allah' as the creator of the world of .existence

Nevertheless, they used to consider the icons as their intercessors or as the Lord's partners. This verse refutes the existence of such a relationship between the Lord and the icons, for the idols can neither grasp the power from the hands of the great .Almighty; nor can they find the means for their own reinforcement

The hierarchy of the system of creation proves best the monotheistic nature of Allah. Were there other gods besides the Almighty, that would certainly require competition, .in which case, there would necessarily be disruptions appearing in the entire system

Therefore, this noble verse alludes to one of the evidences for monotheism, which, in the context of literature of the scientists and the philosophers, has been referred to as 'the mutual hindrance proof'. This means that type of the anarchical world run by 'dualism' the nature of which requires the existence of various gods, centered around all kinds of disruptions(۱). It is for this reason that the Qur'ān addresses the

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۱- Refer to Jawāmi'-ul-Jāmi', and other 'Books on Theology' for further information.

Prophet (p.b.u.h.) to tell them that if there were other gods alongside the Almighty, as they claim, then these gods would certainly try to seek their way through to the great Lord of the heavens and thus dominate Him, for it is natural that every powerful person wishes to add up to his power, extending his sphere of influence further. If there were other gods, truly speaking, such a kind of struggle and incompatibility over the extension of their power would result in anarchy and disruptions in all spheres of life. The verse says:

"Say: 'If there were (other) gods with Him as they (the pagans) claim, then, they would certainly have sought a way unto the Lord of the 'Arsh."

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(۴۳) سُبْحَانَهُ وَتَعَالَى عَمَّا يَقُولُونَ عُلُوّاً كَبِيراً

Glory be to Him and Exalted is He far above from what they say! He is High, the " .۴۳ ".Great

Commentary: verse ۴۳

And, now, the Lord differentiates Himself and distances Himself from having got partners. The Qur'ān implies that the Almighty is so far superior to what they say and :excels in everything for which no limits can be set. The verse says

Glory be to Him and Exalted is He far above from what they say! He is High, the " ".Great

The objective in mentioning superiority in this connection, is excellence in the Lord's attributes which are unmatched by any means and unequalled for any one else, because none is more omnipotent and omniscient than Him. In other words, the Lord .is far superior and pure to what they claim

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(۴۴) تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالأَرْضُ وَمَن فِيهِنَّ وَإِن مِن شَيْءٍ إِلاَّ يُسَبِّحُ بِحَمْدِهِ وَلَكِن لاَّ تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيماً غَفُوراً

۴۴. "The seven heavens and the earth, and every being therein, celebrate His glory, and there is not single thing but glorifies Him with His Praise, but you do not understand their glorification; verily He is Forbearing, Forgiving."

Commentary: verse ۴۴

This noble verse proclaims that all the cosmic order has its own way of glorification, prostration, and individual prayer for the Lord (s.w.t.). Some commentators claim that this type of glorification is of a genetic kind. That is, the structural part of the existence of every particle in the world, is a sign and a symbol of the Lord's Will, Wisdom, Knowledge, and of His Justice.

Others are of the opinion that the world of existence has its own kind of consciousness and knowledge, and all are glorifying at all times though our ears are incapable of hearing their voice. This latter view is more consonant with the apparent form of the verses. Vocalization of the things is not impossibility, for such a process will actualize in the Hereafter. "… they shall say: 'Allah', Who makes everything speak, has made us speak, …" (Sura Fuṣṣilat, No. ۴۱, verse ۲۱)

Even stones have got and possess sensibilities and feel frightened, and, for fear of the Lord, they fall down from the mountains. "… and others tumble down through fear of Allah, …" (Sura Al-Baqarah, No. ۲, verse ۷۴)

Solomon (a.s.) could understand the medium of expression used by ants and was in full command of the expression symbols used by birds. A kind of bird called 'Hud Hud' used to inspect and recognize the deviation shown by some people and came to .report it to Solomon

The Lord, in many cases of the revelations, used to address the mountains. For example, He tells them to pray along with Dawūd, saying: "... O' mountains! Sing (praises with him, ..." (Sura Saba', No. ٣۴, verse ١٠

There are frequent allusions made to the glorification by all beings, besides the above .cases, in the Qur'ān

(We also have it in quotations that bees glorify Allah. (Bihār, vol. ٩۵, p. ٣٧٢

A small pebble which was in the hands of the Prophet (p.b.u.h.), testified as to the (legitimacy of the Prophet's mission (p.b.u.h.). (Tafsīr-i-Al-Mīzān

(The shrill voices of the birds are their way of glorification of Allah. (Bihār, vol. ۶۴, p. ٢٧

All the above Islamic quotations refer to the real cases of glorification and they do not .include their non-verbal language

:A Persian poetry says

Every one is using one way for You glorification and thankfulness to You. A" nightingale goes on twittering sonnets while 'qomrī' sings common songs." "The entire ".particles of the world are addressing You during day and night and in private

They say: We are all-eyes all-ears, and all well-aware though we remain voiceless" ".when we are with you

Later, to prove the magnitude of the position of the Lord and that it is aside from the imagination of the pagans, the

Qur'ān refers to the glorification of the beings of the world in the presence of His :Sacred Essence, when it says

The seven heavens and the earth, and every being therein, celebrate His glory, and " "... ,there is not single thing but glorifies Him with His Praise

The profoundly deep universe of such magnitude with its amazing system and with all .those secrets along with its breath-taking art all glorify and thank Him

Nevertheless, He is forbearing and forgiving, at the same time, and you will not be immediately interrogated and questioned for your paganism and disbelief. Contrarily, He will provide you with an adequate respite while He will be leaving the gates of :repentance open to you so as to complete the argument to you. The verse says

".but you do not understand their glorification; verily He is Forbearing, Forgiving ..."

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(۴۵) وإِذَا قَرَأْتَ الْقُرْءَانَ جَعَلْنَا بَيْنَکَ وَبَيْنَ الَّذِينَ لاَ يُؤْمِنُونَ بِالاَخِرَهِ حِجَاباً مَسْتُوراً

And when you recite the Qur’ān, We place between you, and those who do not “ .۴۵ ”.believe in the Hereafter, a hidden barrier

:Occasion of the Revelation

This noble verse has been descended with regard to a group of pagans who used to do harm to the Prophet (p.b.u.h.) while he used to read the Qur’ān at night within a corner of the House of Ka‘bah. They used to throw stone at him and they also used to .obstruct or stand in the way of him to invite people to embrace Islam

The Lord, through His grace, made it impossible for them to hurt him. Perhaps, it was .(.owing to the awe and fear which He inspired in them from the Prophet (p.b.u.h

Commentary: verse ۴۵

Pursuing our discussion of the previous holy verses, this question may be raised for some as to how it is that the pagans avoid accepting the reality of the issue of monotheism despite its self-explanatory nature which is widely accepted by all beings .of the world and testified by them

Why is it that they hear the eloquently expressed and explicit verses of the Qur’ān :and do not wake up? The Lord proclaims to the Prophet

“And when you recite the Qur’ān, We place between you, and those who do not believe in the Hereafter, a hidden barrier.”

This ‘veil’ or ‘barrier’ was that same obstinacy, tenacity, egotism, arrogance and ignorance which used to hinder them from having access to the Qur’ānic facts, putting them at a dead end in their mental and rational quest for knowledge, and would not permit them to grasp or acquire an understanding of such obvious facts as monotheism, resurrection, and the authenticity of the call of the Prophet (p.b.u.h.) and the like.

It is for this reason that we declare that if somebody intends to follow the straight path of the truth, remaining secure from deviations and seductions, he must, first of all, seek to reform and reconstruct his own self.

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(۴۶) وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِى ءَاذَانِهِمْ وَقْراً وَإِذَا ذَكَرْتَ رَبَّكَ فِى الْقُرْءَانِ وَحْدَهُ وَلَّوْا عَلَى أَدْبَارِهِمْ نُفُوراً

۴۶. "And We have placed coverings on their hearts lest they should understand it (the Qur'ān) and in their ears a heaviness. And when you mention your Lord alone in the Qur'ān, they turn their backs in aversion."

Commentary: verse ۴۶

The Arabic term /'akinnah/ is the plural form of /kanān/ or /kann/, which signifies some means of covering.

The Qur'ānic term /waqr/ means 'partial deafness'. We have verses similar to this one in other Suras as well! We have over a thousand times the term monotheism, reiterated in the Qur'ān, though, it is unfortunate that the blind-hearted ones are deprive and are being at an unease when hearing those verses regarding monotheism. However, they are pleased to hear words of praise for paganism and absurd materials.

Nowadays, whenever the issue monotheism is discussed, some detest it, though they are being attracted to the remarks made by the Eastern or the Western agents. The Qur'ān says: "And when Allah alone is mentioned, the hearts of those who do not believe in the Hereafter shrink, and when those besides Him are mentioned, lo! They are joyful." (Sura Az-Zumar, No. ۳۹, verse ۴۵)

The blissful Qur'ān has compared such escapist groups from the truth to the donkeys which flee from the lions. (Sura Al-Muddaththir, No. ۷۴, verse ۵۰)

Certainly, a confined soul and a dead heart does not receive the true spirit of the knowledge and wisdom which are

offered by the Qur’ān, for hearing and simple understanding of the facts of the Qur’ān is different from the understanding in depth of them and the ensuing pleasure which :one obtains this way. The verse says

And We have placed coverings on their hearts lest they should understand it (the “ Qur’ān) and in their ears a heaviness. And when you mention your Lord alone in the ”.Qur’ān, they turn their backs in aversion

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(۴۷) نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْکَ وَإِذْ هُمْ نَجْوَى إِذْ يَقُولُ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلاَّ رَجُلاً مَسْحُوراً

۴۷. "We are well-aware of what they listen to when they are listening to you, and when they are whispering (with each other), when the unjust say (unto the believers)! 'You are thus following none but a man bewitched.'"

Commentary: verse ۴۷

We have it in commentaries that each one of the chiefs of pagans used to attend behind the house of the Prophet secretly and without informing each other so that, in the darkness of night, they could hear the voice of the Qur'ān and thereupon analyze it. They would bump into each other at times in the darkness and recognized one another, and thus, blamed themselves, reaffirming the fact that while they could not dispense with the voice of Muhammad (p.b.u.h.), how could then they expect the common folk to behave in this respect. This noble verse sympathizes with the Messenger of Allah, recommending him not to despair because of the lack of respect which the pagans showed towards him, for everything is clear before Him. It is for this reason that He says:

"We are well-aware of what they listen to when they are listening to you, and when they are whispering (with each other), when the unjust say (unto the believers)! 'You are thus following none but a man bewitched.'"

The main aim is that We are aware of their mood while they are listening to the Qur'ān and once they leave you, engage themselves in praying, some call you a sorcerer, others regard you as a poet, and, as they notice the respect of people to the Divine leaders, they hit them by false accusations.

(۴۸) انظُرْ کَیفَ ضَرَبُوا لَکَ الاَمْثَالَ فَضَلُّوا فَلَا یَسْتَطِیعُونَ سَبِیلاً

O' Prophet!) Behold how they strike similitudes for you, so they have gone astray,) " .۴۸
".(therefore, they cannot find the way (to truth

:Occasion of the Revelation

Ibn Abbas asserts that: Abū Sufyān, Abu Jahl, and the like sometimes came to call on the Prophet (p.b.u.h.) and listened to his words. One day, one of them told others: "I have not got any idea as to what Muhammad (p.b.u.h.) says. I only notice that his lips move." However, Abu Sufyān answered: "I am of the opinion that some of his words are truthful." Abū Jahl suggested: "He is crazy", while Abū Lahab added: "He is a soothsayer." The other one said: "He is a poet," under which circumstances of futile .speech and inconvenient accusations, the verse was revealed

Commentary: verse ۴۸

In this noble verse, again addressing the Prophet (p.b.u.h.), He declares in a short statement, which is a pounding answer and a blow to this seduced group, implying: Watch carefully as to how they are setting examples in your case. One is calling you a sorcerer while the other one calls you as someone bewitched; one calls you a soothsayer while the other ones call you insane and, therefore, they are all being :seduced and, hence, unable to discover the truth for themselves. The verse says

O’ Prophet!) Behold how they strike similitudes for you, so they have gone astray,) “
”.(therefore, they cannot find the way (to truth

This does not imply that the path leading towards the truth is not transparent and the profile of the truth remains hidden. On the contrary, they have not got the right kind of eyes to see, and, hence, they have lost their rational attitude because of their tenacity, ignorance, fanaticism, and obstinacy which have all put their sense of .reasoning out of work

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(۴۹) وَقَالُوا أَءِذَا كُنَّا عِظَاماً وَرُفَاتاً أَءِنَّا لَمَبْعُوثُونَ خَلْقاً جَدِيداً

(۵۰) قُلْ كُونُوا حِجَارَةً أَوْ حَدِيداً

۴۹. "And they say: 'What! When we are bones and (scattered) dust, shall we then certainly be raised up into a new creation?'"

۵۰. "Say: '(Nay!) be you stones or iron,"

Commentary: verse ۴۹-۵۰

The Arabic term /rufāt/ signifies shredded clay (Mufradāt Rāqib). In the verses of the Qur'ān, no reason has been stated by the disbelievers for their rejection due to resurrection. All one finds in them consist of astonishments, questionings and remoteness everywhere. By putting forth some queries in this connection, they seek to incite skepticism in others.

The Qur'ān, in answer to them, relies on knowledge as well as Allah's power and Wisdom in the process of creation. There are also examples offered from nature and historical records as well as, from man, himself which were non-existent at first and emerged later on. Therefore, the Lord is able to re-create all beings after death.

Thus, in the previous verses, the issue dealt with concerned 'monotheism' itself as well as campaign against paganism. Nonetheless, the great issue involved in here relates to the Resurrection, which tends to supplement the significant issue of monotheism and which provides the answers to the three queries raised by disbelievers of resurrection.

They asked: Once we are spread around as decayed bones, shall we be surely raised up again; thus recreated once again?

Such a statement exhibits the fact that the Prophet (p.b.u.h.) always tended of discuss the significant issue of the 'physical resurrection', asserting the fact that one's body will be reassembled after being scattered, otherwise, if the issue involved related to the matter of "spiritual resurrection", the objections raised by the opponents would, .by no means, make any sense at all

In the interpretation of the ensuing verse, while facing the challenges of the pagans who asked as to how they would be enlivened and mustered in the Hereafter, in which case they would be nothing except remaining bones and dust, the Lord, addressing the Prophet, responds: O' Muhammad (p.b.u.h.)! Say to them! The bones are peanuts while if you were made up of stones and iron He could re-enliven you, :returning to you the joy and freshness of life as well. The verse says

And they say: 'What! When we are bones and (scattered) dust, shall we then " "?'certainly be raised up into a new creation

",Say: '(Nay!) be you stones or iron "

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(۵۱) أَوْ خَلْقاً مِّمَّا يَكْبُرُ فِى صُدُورِكُمْ فَسَيَقُولُونَ مَن يُعِيدُنَا قُلِ الَّذِى فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ إِلَيْكَ رُؤُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَن يَكُونَ قَرِيباً

۵۱. " Or any (other) creature harder in your minds!' They will immediately say: 'Who will return us?' Say: 'He Who created you the first time.' Then, they will shake their heads at you, and say: 'When will it be? Say: 'Maybe it will be nigh.' "

Commentary: verse ۵۱

Man will be dismembered and turned into dust after death, but the earth is the source of everything which provides man with life. Plants grow out of soil and living beings flourish on the soil. Therefore, to re-enliven the dead out of soil is not to be considered as an ordeal by the Lord, given the fact that you have such materials as iron and stone even creatures in mind which are harder than soil and which are far more remote from life than soil, the Lord is, hence, capable of re-enlivening and re-invigorating them as well as everything. The verse says:

" Or any (other) creature harder in your minds!' ... "

The rejecters of Resurrection have got no reason for denying it. The only question relating to the fact as to when and how are we going to be enliven, and by who? The answer provided by the Qur'ān is that that same Lord Who has created you in the first place, has also got the power to re-create you as well. The timing of this is not at all far away; maybe it is coming soon. The verse continues saying:

"... They will immediately say: 'Who will return us?' ... "

Ultimately, to their astonishment, they shake their heads at you, asking you when this resurrection occurs and has its timing? The verse adds:

“… Say: ‘He Who created you the first time.’ Then, they will shake their heads at you, and say:

‘When will it be? …”

By raising this objection, in fact, they wanted to unveil this matter that supposing this ‘earthly matter’ is convertible into human shape and supposing we accept the power of Allah with respect to this, this issue is a long-term promise which is far from clear as to when that will take place. The Qur’ān, answers them:

“… Say: ‘Maybe it will be nigh.’”

Certainly, it is approaching soon, for the entire life-span of this world is very short and is just a passing moment when compared to the endless life in the Hereafter.

Moreover, if the resurrection was to be regarded as far away by our small and limited criteria, the threshold of the resurrection day, which is death, is not far away, for your death is ‘a minor resurrection day’ as compared to the ‘major resurrection’ when it is time for the evaluation of the acts of human beings.

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(۵۲) يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلاَّ قَلِيلاً

۵۲. "A day when He will call you forth, then you shall answer with His praise, yet thinking that you have tarried but a little while (in the world or in the purgatory)."

Commentary: verse ۵۲

Without mentioning any accurate date for the resurrection day, the Qur’ān mentions some of the characteristics of it in this noble verse, implying that: This return to life is that same day on which you will be called forth from your tombs, and you will accept the call while praising the Lord. The holy verse says:

"A day when He will call you forth, then you shall answer with His praise, …"

It is the same day when the distance between death and resurrection, that is, the purgatory, will be regarded as a short time by you. You will then realize that you have only paused for a moment in the purgatory. The verse in this regard says:

"… yet thinking that you have tarried but a little while (in the world or in the purgatory)."

Some of the commentators of the glorious Qur’ān are of the belief that this verse is being addressed to the believers, for, it is they who will answer the Lord while praise Him, and it is they who regard their stay in the purgatory as short, for, they have had a happy time in their graves and have received no punishment therein. Obviously, the days of joy and happiness are short.

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Point

Muslims enjoined to be gentle in their dealings – To beware of Satan who sows dissensions and who is an Open Enemy of man – Punishment for transgression is a .decreed and prescribed law of Allah

(۵۳) وَقُل لِعِبَادِی يَقُولُوا الَّتِی هِیَ أَحْسَنُ إِنَّ الشَّيطَانَ يَنزَغُ بَيْنَهُمْ إِنَّ الشَّيطَانَ كَانَ لِلإِنسَانِ عَدُوّاً مُبِيناً

.۵۳ " And say to My servants to speak what is best. Verily, the Satan sows dissensions ".among them. Verily the Satan unto man is an open enemy

Commentary: verse ۵۳

As the discussion in the foregoing verses centered around the issues of the origin and the resurrection and the proofs regarding these two main ideological beliefs, here the Qur'ān instructs the manner of conducting a dialogue and disputation with the dissidents, especially the pagans, for, no matter how elevated in rank the school might be, the powerful logic will also be rendered useless, but if it is not coupled with correct methods, discussion and disputations, and instead of affection and favour .harshness and rudeness prevail, it will be fruitless

:Therefore, the verse proclaims

" And say to My servants to speak what is best. ... "

The best, in here, signifies what is most appropriate from the view point of content, eloquence, and that which is best in terms of ethical virtues and humanitarian methods, for, if one

distances himself from what is best speech, and tends to rudeness and quarrelsomeness in his words, it recalls the Satan’s interference and inciting :corruption amongst them. The verse says

”… .Verily, the Satan sows dissensions among them …“

Do not remain heedless of the fact that the Satan does not remain idle. The Satan is always round the corner, for he has always been an open enemy of mankind. The holy :verse continues saying

”.Verily the Satan unto man is an open enemy …“

Sometimes, the believers who had recently accepted the faith, following their previous ancient habits, used to provoke aggression against those who opposed .them

Moreover, those humiliating expressions of the dissidents towards the Prophet (p.b.u.h.), some of which were mentioned in the previous verses, such as: sorcerer, insane, soothsayer, poet, etc… sometimes caused the believers to lose control of themselves and raise up against the opponents in a verbal attack, saying whatever they wanted. The Qur’ān seeks to hinder them from such things, persuading them to call with leniency and selection of softest words so as to prevent the Satan from .inciting corruption

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(۵۴) رَبُّكُمْ أَعْلَمُ بِكُمْ إِن يَشَأْ يَرْحَمْكُمْ أَوْ إِن يَشَأْ يُعَذِّبْكُمْ وَمَآ أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلاً

۵۴. "Your Lord is more knowledgeable about you than yourself. He will have mercy on you if He pleases, or He will punish you (for your behaviour) if He pleases, and We have not sent you as a warden over them."

Commentary: verse ۵۴

In the previous verse, the stress was based on one's manner of speech with soft words. In this verse, there are some of its aspects explained as follows: One must not regard himself as superior to others. One must not humiliate others, not even calling the pagans as 'hell-inhabitants' while declaring oneself to be one of those who go to the Paradise, for such a manner leads to rebellion and sedition. Moreover, how on earth do we know about the happy ending of each of us? Allah is more knowledgeable; He excuses if He pleases and punishes if He pleases. The verse says:

"Your Lord is more knowledgeable about you than yourself. He will have mercy on you if He pleases, or He will punish you (for your behaviour) if He pleases, …"

In the end, concluding the verse, He addresses the Prophet (p.b.u.h.) and, in order to console him for the extraordinary unease which he had suffered at the hands of the pagans as a result of their lack of faith, He says:

"… and We have not sent you as a warden over them."

So that you feel as the advocate of the people which compels you to make them definitely embrace the faith. It is your duty to openly take the message to them, and call them earnestly to the truth. If they embrace the faith, so much the better for them; otherwise, no harm will be done to you.

(۵۵) وَرَبُّکَ أَعْلَمُ بِمَن فِی السَّمَاوَاتِ وَالاَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِیّ-ینَ عَلَی بَعْضٍ وءَاتَیْنَا دَاوُدَ زَبُوراً

And your Lord is more knowledgeable than any one who is in the heavens and the “ .۵۵ earth; and, certainly, We have made some of the prophets excel others, and to David ”.’We gave ‘Zabūr

Commentary: verse ۵۵

In the previous verse, the issue in question involved the knowledge of Allah in connection with man. In this verse, the issue in question relates to His knowledge over :all the beings whether the celestial or earthly ones. The verse says

And your Lord is more knowledgeable than any one who is in the heavens and the “ ”... ;earth

In other words, in this verse the meaning is beyond that, implying that Allah is aware not only of your status but also of that of all those who are in the skies and on the earth and He is the most aware of every one and knows their value better. Then whoever He elects from among the angels and the prophets for a matter is not undue that merely He pleases it, but since He is aware of the true innate value of them and :knows them eligible for the job, He elects them. Then He adds

”... ,and, certainly, We have made some of the prophets excel others ...“

By saying: ‘We have made some prophets excel others’, here is meant the ‘’Ulul‘azm’, .’‘prophets of the Book

We have it in traditions that there have been one hundred and twenty four thousand prophets, some of whom have been appointed for all the people and possess .’‘celestial Books

some, also, were commissioned for a particular region or over a certain group of .people and were under the command of a greater prophet, carrying out his mission

In other words, although prophets were placed at he highest echelon of virtues, there was a hierarchy for them which ranked them at various levels, excelling some over .the others

This sentence is, in fact, an answer to one of the objections of the pagans, who used to claim in a humiliating tone of voice that: Had the Lord not any one else other than the orphan Muhammad (p.b.u.h.) to appoint as a prophet? Moreover, what made him ?'be the leading figure among all the prophets and the 'Seal of the Prophets

The Qur'ān implies that it is not astonishing that Allah is aware of the human values of every single individual and, hence, He has selected His prophets from among the bulk of the people. He has bestowed one with the title of "khalīl-ullah" (the friend of Allah). He has conferred the title of "Rūh-ullah" on another one of His prophets. He has .(selected the Prophet of Islam (p.b.u.h.) as "Habīb-ullah" (the friend of Allah

Briefly speaking, He has made some superior to others in His blessings in accordance .with the criteria which He himself deems fit and His Wisdom so deems worthy of

Although Dawood was in charge of a vast territory, the Lord does not regard this matter as his prime object of pride. On the contrary, He regards the Book of 'Zabūr' as what he must take pride in so that the pagans become aware of the fact that the glory of man does not depend on his wealth or property or his authority or his apparent domination. At the same time, being an orphan or being stripped off all of one's :belongings will not indicate to the blame of him. The verse concludes

".'and to David We gave 'Zabūr ..."

(۵۶) قُلِ ادْعُوا الَّذِينَ زَعَمْتُم مِن دُونِهِ فَلاَ يَمْلِكُونَ كَشْفَ الضُّرِّ عَنكُمْ وَلاَ تَحْوِيلاً

۵۶. " Say: Call on those whom you asserted (to be your god) besides Him; so they shall neither have the ability of removing the affliction from you, nor to change (it)."

Commentary: verse ۵۶

To call on any one other than the Lord, and to put one's hope into this matter, is merely a daydream, for no one else but Allah is able to remove the dangers or transfer them to another one or, to convert or to reduce them by any means.

Incidentally, one's belief in intercession occurring by Allah's saints of removing the difficulties and chastisement takes place by Allah's permission, and is a different matter.

This verse, once again, deals with the pagans and, pursuing past discussions, the Qur'ān addresses the Prophet (p.b.u.h.) and declares:

" Say: Call on those whom you asserted (to be your god) besides Him; so they shall neither have the ability of removing the affliction from you, nor to change (it)."

In fact, this verse, as many of other verses of the Qur'ān, obliterates the logic of the pagans in this way which holds that the worship of the idols is either for the sake of acquiring benefits or for the sake of repelling harms; but, they have got no power of their own to solve difficulties, nor would they be able to displace any of them.

The application of the Arabic pronoun /'allaðīna/ in this verse explains the point that the objective in here does not exclude all the worshipping objects other than 'Allah', but the aim expressed here refers to such objects of worship like angels, Haḍrat Massih (a.s.) and the like.

(۵۷) أُوْلَئِکَ الَّذِینَ یَدْعُونَ یَبْتَغُونَ إِلَی رَبِّهِمُ الْوَسِیلَهَ أَیُّهُمْ أَقْرَبُ وَیَرْجُونَ رَحْمَتَهُ وَیَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّکَ کَانَ مَحْذُوراً

۵۷. " Those whom they call upon, themselves search for means of approaching their Lord which of them is nearer, and they hope for His mercy, and fear His punishment. Verily, the punishment of your Lord is to be dreaded of."

Commentary: verse ۵۷

Some commentators are of the opinion that the prophets who call the people to the path of the truth, they themselves seek some means of support, especially the ones who can make them nigh to Allah closer and in a speedier manner, or the mediation of every prophet who is in closer proximity to Allah.

In numerous quotations, we have it under this verse that the two sides of the balance between fear and hope must be paralleled, otherwise, the person who is being involved, will either become desperate or arrogant (as a result of being unduly hopeful).

Anyway, this verse in fact provides justification for what was mentioned in the previous verse. It implies whether you know why they are unable to solve your problem without the Lord's permission. The reason why they do such a thing is that they invocate to the Lord for solving their own difficulties. They try to approach His Pure Essence, asking Him for whatever they wish. The verse says:

" Those whom they call upon, themselves search for means of approaching their Lord ..."

"... which of them is nearer, ..."

"... and they hope for His mercy, ..."

"… .and fear His punishment …"

The reason why it is so is that the punishment inflicted by Him is so grave in intensity :that it is always to be avoided. The verse continues saying

".Verily, the punishment of your Lord is to be dreaded of …"

In other words, the verse means: those prophets and angels, whom you call gods, try to find access to Allah through praying and worshipping to be might to Allah so that it becomes transparent that whose position would be ranked as higher before the Lord. That is, when the prophets, with the high rank and honour that they have with Him and are nearer to Him than you do not worship any one but Allah, and seek for a mean to approach Him, then why should you not be as such, you that are not nearer to Allah? Therefore, the worship of the Lord alone, and the abandoning of polytheism and dualism in matters of worship are all more indispensable for you. Thus, the Lord .seeks to urge the people to imitate the prophets

Some, however, claim that the angels and Haḍrat Massih etc, whom you are regarding as god, are only subservient to the Lord themselves and seek to approach Him and come into closer proximity to Allah through their acts of worship, thus coming into closer contact with His Mercy. Or else, they yearn to know which of them is in .closer proximity to the Allah's grace

Nevertheless, they try to seek forgiveness from the Lord, hoping for His mercy and grace through their obedience, and fearing His reappraisals because of unruly. Just .like all of the servants of Allah, they, too, follow the path of worship

.Yes, the punishment of your Lord is too hard for you to bear, and all must avoid it

(۵۸) وَإِن مِن قَرْيَهٍ إِلاَّ نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَهِ أَوْ مُعَذِّبُوهَا عَذَاباً شَدِيداً كَانَ ذَلِكَ فِی الْكِتَابِ مَسْطُوراً

And there is not a town but We shall annihilate it before the Day of Resurrection “ .۵۸ or chastise it with a severe chastisement. That is written in the Book, (the Protected ”.(Table

Commentary: verse ۵۸

The Arabic term /qaryah/ refers to the gathering place of people, whether it is a town or a village. The objective of the Qur’ānic term /’al kitāb/ here is either the ‘Protected Tablet’ or the Qur’ān in which the reasons for the fall and annihilation of the nations .are explained

Therefore, following our discussion about the pagans, which we noted concerning monotheism and resurrection in the foregoing verses, this noble verse, with an awakening tone, advises them and illustrates the end and the annihilation of this world in face of their rational vision, so that they may know that this world is a mortal one and the eternal world remains elsewhere, thus preparing themselves for the :consequences of their behaviour. The verse says

And there is not a town but We shall annihilate it before the Day of Resurrection or “ ”... .chastise it with a severe chastisement

Those who engage in evil acts and are oppressive, and the stiff-necked unruly, are to be wiped out by Allah’s punishment, and the rest will be annihilated by death due to .the natural causes or by common accidents

Eventually, this world will end and all will pave the path of annihilation. This is a decisively obvious principal which is registered in the Divine Book, (the 'Protected Table'). The verse remarks:

"… That is written in the Book, (the Protected Table)."

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p:700

(۵۹) وَمَا مَنَعَنَآ أَن نُرْسِلَ بِالَآيَاتِ إِلآّ أَن كَذَّبَ بِهَا الاَوَّلُونَ وءَاتَيْنَا ثَمُودَ النَّاقَهَ مُبْصِرَهً فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالَآيَاتِ إِلاَّ تَخْوِيفاً

۵۹. " And nothing prevented Us that We should send the signs (requested by the people) save that the former nations rejected them; and We gave to Thamūd the She-Camel, a manifest sign, but they did injustice unto her; and We do not send signs (requested) but to warn ".

Commentary: verse ۵۹

The pretext seeking pagans of Mecca used to ask the Prophet (p.b.u.h.) for miracles frequently, among which was that they wanted him to turn some of the mountains of Mecca (the Safā Mountain) into gold, or to displace mountains and agricultural land be made available in their place. The Lord declares that, according to the historical experiences, the obstinate pagans would not embrace the faith by witnessing such signs either, and the system of creation will not be made subservient to the obstinate individuals.

If a miracle is performed according to the request of the people, and they still remain disbelievers, their worldly chastisement is certain to take place.

A camel is an animal. However, the Lord, with respect to the camel of Sālih, says: /nāqatullah/, (the She-Camel of Allah).

Since whatever relates to the Lord in some ways possesses sanctity. Even for the name of Abu-Lahab, because it is in the Qur'ān, one can not touch it before making ritual ablution.

:Miracles are of two types

Some miracles are such that, without them, one cannot acquire cognition of the .١ prophecy. Obviously, such miracles must take place, whether the people embrace the .faith or they do not

Others are because of Allah's grace, and may lead to the increase in one's faith. .٢ .These miracles are done by the grace of the Lord

Those miracles which are outside the category of the two, are not shown by the Lord. Thus, He implies: We do not send Our verses for the fact that your forefathers had requested such verses to become believer and once We sent them, they refused to embrace the faith. You, too, follow their path, and will refuse to believe as they did. :The verse says

And nothing prevented Us that We should send the signs (requested by the people) " "... ;save that the former nations rejected them

:Then, the Qur'ān points the finger to a clear example of the issue by saying

"... ,and We gave to Thamūd the She-Camel, a manifest sign ..."

It was the same camel which came out of the mountain upon Allah's command, for they had requested such a miracle: an illuminating miracle. Nonetheless, they refused to become believers, so they did harm to that she-camel, and killed her. The verse :says

"... ;but they did injustice unto her ..."

In principle, it is not Allah's procedure that everyone who requests a miracle, the prophet submits to his request, and He does not send the verses and the miracles except for inspiring awe in people and delivering an ultimatum to them. The verse :says

”.and We do not send signs (requested) but to warn …“

In other words, Allah (s.w.t.) makes His verses and miracles apparent through the prophets so that, by witnessing them, the people receive instructions, fearing Allah’s .punishment and embrace the faith

:Explanations

۱. The prophets were always entangled with obstinate individuals despite having ”… ;various miracles. “… save that the former notions rejected them

۲. Allah is all-powerful in every situation, though His procedure is based upon wisdom, .and not that of the gratification of the people’s desires

۳. Sacrilege and the denial of the miracles will lead to the Divine fury and chastisement. “… and We gave to Thamūd the She-Camel, a manifest sign, but they ”… ;did injustice unto her

۴. Miracles serve as the means for the people’s cognition, enlightenment, and as ”.warning for them. “… but to warn

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(۶۰) وإِذْ قُلْنا لَکَ إِنَّ رَبَّکَ أَحاطَ بِالنَّاسِ وَما جَعَلْنَا الرُّؤْيا الَّتِی أَرَيْنَاکَ إِلاّ فِتْنَهً لِّلنَّاسِ وَالشَّجَرَهَ الْمَلْعُونَهَ فِی الْقُرْءانِ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلاَّ طُغْيَاناً كَبِيراً

۶۰. "And (remember) when We said to you: 'Verily your Lord encompasses the people;' and we did not make the dream which We showed you and the cursed tree in the Qur'ān, save (as) a trial for the people; and We cause them to fear, but it only increases them in great insolence."

Commentary: verse ۶۰

Now, the Lord, addressing His Prophet (p.b.u.h.), states that he should remember the time when He told him: his Lord is knowledgeable about the state of the people and their good and bad deeds, and He knows who merits rewards and who deserves punishments. He is All-powerful for the punishment and reward of the people. Therefore, all are within the range and scope of His power, and no one is capable of exceeding the limits of His Will and Providence. The holy verse says:

"And (remember) when We said to you: 'Verily your Lord encompasses the people;' ..."

Thus, Allah encourages the Prophet (p.b.u.h.) to go on with his process of propagation, and He promises him that He will save him from the harm of the people, and, eventually, He will conquer Mecca for him.

Incidentally, the issue involved in the previous holy verse concerned the killing of Sālih's she-camel, and in this verse, the issue in question deals with the whole damned lot who were

:the murderers of 'Ahl-ul-Bayt', the 'Prophet's household'. The verse continues saying

and we did not make the dream which We showed you and the cursed tree in the ... "
"... ;Qur'ān, save (as) a trial for the people

We have it in the quotations that the Ahl-ul-Bayt remarked: "We are no less in position than the Sālih's she-camel. Any insult to us would lead to annihilation." (Bihār, vol. ۲۸, p. ۲۰۵, and vol. ۵۰, p. ۱۹۲)

In the blissful Qur'ān, there are several dreams cited for the Prophet of Islam (p.b.u.h.), one of which has been cited at the time of the outbreak of the 'Battle of Badr', in which, the Lord degraded and minimized the enemies in the sight of the Prophet (p.b.u.h.) so that the Muslims would not lose courage. (Sura Al-'Anfāl, No. ۸, verse ۴۳)

Another dream came upon him when he dreamed about the victorious arrival into Masjid-ul-Harām. (Sura Al-Fatḥ, No. ۴۸, verse ۲۷)

A third dream was the one which is referred to in this verse. The first two dreams took place after the Hejrah and in Medina, while this third one came about in Mecca. Of course, some ascribe the dream in relation to 'Mi'rāj' (Muhammad's ascension to Heaven) while the 'Mi'rāj' took place in full awakening state but dreams come about while one is asleep.

That dream and the state of that cursed lot (the cursed tree) are the same and identical, for their end-result is one and the same. That is, they both provide the roots of evil for the people.

The Lord indicated this 'cursed tree' and their acts in dream to the Prophet (p.b.u.h.) while he was asleep, saying that this is the cause of the evil of your people, and with the holy

sentence: "... 'Verily your Lord encompasses the people;' ..." Allah sought to console .him

The Arabic term /šajarah/ signifies both 'a tree' as well as whatever else has got branches and offshoots. Therefore, it also refers to 'a tribe'. The Prophet (p.b.u.h.) also remarked: "Ali and I are both from one tribe (the same 'pedigree' and 'line')." ((Bihār, vol. ٣٨, p. ٣٠٩

This term also points to the chain of blood relations and race as in the case of 'family pedigree' which is called 'genealogical tree'. Therefore, the idiomatic expression 'the cursed tree', signify a whole lot of 'branches' and a well-rooted tribe which has got .off-shoots as well, and which is cursed

At the end of this verse, we have it that the Divine warning as for this 'cursed lot', or cursed tree, has brought no results except an increase in their viciousness and :rebellion. The holy verse says

".and We cause them to fear, but it only increases them in great insolence ..."

The phrase: /ṭuqyānan kabīr/ "great insolence", has only been mentioned once in the Qur'ān and only in this verse. Therefore, one must look out for a "cursed lot" and a tribe in the Qur'ān which has been Muslim in appearance but dissident and rebellious inwardly and in the real sense with a kind of hypocrisy which causes the trial and .sedition for people

There are numerous causes of condemnation and cursing in the Qur'ān such as: the Satan, the Jews, the hypocrites, the pagans, and the scholars who cover-up the truth as well as those who inflict harm on the Prophet (p.b.u.h.). However, it is only the hypocrites who accompany the Muslims and cause them the maximum injury by their hypocrisy, for the Satan, the people of the Book, and the pagans indicate clearly what they

are, while the hypocrites, apparently Muslims, have always been the agents for (.sedition. (Tafsīr-Al-Mīzān, under this verse

Some have held the opinion that the ‘cursed tree’ consist of the ‘tree of Zaqqūm’ which, in Hell, is the means of the Divine chastisement. But there are also other things which have been used as the Divine punishment as well, and they do not provide sings for the condemnation of those means, like the River Nile, which drowned Pharaoh, or the angels who inflicted punishment on certain peoples, or the believers who served as the arms of Allah in punishment and annihilation of the pagans. “Fight them (and) (Allah will punish them at your hands…” (Sura At-Taubah, No. ۹, verse ۱۴

Alameh Tabātabā’ī (q.s.), in his discussion dealing with the quotations concerning ‘Sura Al-Qadr, No. ۹۷’, quotes from some outstanding of Sunni sources such as: Khatīb Baqdādī, Turmathī, Ibn-Jarīr, Tabarānī, Bīhaqī, Ibn Mardooyah, as well as Shi‘ah sources such as Kāfī, etc, that the blissful Prophet (p.b.u.h.) dreamed of panthers climbing his pulpit and it saddened him greatly. Gabriel descended when the Prophet (p.b.u.h.) recounted his dream for him. Gabriel ascended to the heaven, and, on his return, He brought along with him the following verses: “Have you then considered if We let them enjoy themselves for years.” “Then there comes to them that with which they are threatened,” “That which they were made to enjoy shall not avail them?” ((Sura Ash-Shu‘arā, No. ۲۶, verses ۲۰۵-۲۰۷

This dream also caused the descending of Sura ‘Al-Qadr’ so as to comfort the Prophet (p.b.u.h.) that if the ‘Umayyads’ ruled for a thousand months, We provided you with .the Night of ‘Qadr’ in exchange, which is better than a thousand months

The issue concerning the dreaming about the panthers, which overtook the government and were climbing the pulpit of the Prophet (p.b.u.h.), has also been .(quoted from Imam Bāqir and Imam Sādiq (a.s.) (Tafsīr-i-Tibyān

.'The Sunni and Shī'ah commentators regard the 'Umayyads' as the 'coursed tree

Imam Sajjād (a.s.) remarked: Gabriel adapted the panthers to the Umayyads. The .(Prophet (p.b.u.h.) asked: "Does this event take place during my era?" (Tafsīr-i-Lāhījī

From among the Umayyads, the person who was most rebellious, and caused the advent of Karbala to come about, was 'Yazīd', and this calamity was the greatest .rebellion throughout history

:Explanations

۱. The Lord uses the dreams at times to reveal some facts to the prophets and others.

۲. Every event, even interpretation of dreams, can be used as a means for the testing .of the people

۳. Those tribes and groups who incite deviations are the 'cursed tree' "… and the "… ;cursed tree in the Qur'ān save (as) a trial for the people

۴. Issuing warnings to the people, even to the cursed tribes and the 'cursed families' is .among Allah's ways of treatment

۵. Warnings will have no impact on the tenacious people who are obstinate. 'An iron ".nail will not penetrate stones'. "… but it only increase them in great insolence

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Section ٧: Satan’s Pride against Man

Point

Satan refuses to pay obeisance to man thinking himself superior to man – Satan seeks respite to beguile man – Satan given respite but without any influence over Allah’s selected servants – Man’s ingratitude to Allah.

(٦١) وَإِذْ قُلْنَا لِلْمَلآئِكَهِ اسْجُدُوا لآدَمَ فَسَجَدُوا إِلاَّ إِبْلِيسَ قَالَ ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِيناً

٦١. “And (remember) when We said to the angels: ‘Prostrate unto Adam’; so they (all) did prostrate except ’Iblīs who said: ‘Am I to prostrate to the one You have created of clay?’ ”

Commentary: verse ٦١

Here, the Qur’ān alludes to the unruliness of ’Iblīs with regard to the Allah’s command, concerning the issue of prostration to Adam, and the viscous fate awaiting him, sums up the story.

Dealing with this issue, following the previous discussions about the obstinate pagans, indeed, reveals the fact that the complete and the total picture of arrogance, paganism, and unruliness has been the Satan. The Qur’ān points out as to how his fate ended; hence, the followers of the Satan will meet their doom in just the same way. At first, He says:

“And (remember) when We said to the angels: ‘Prostrate unto Adam’; so they (all) did prostrate except ’Iblīs…”

This prostration is some kind of modesty and humbleness for the sake of the glorification of the creation of man and his excellence over other beings or else it has been of the sort that has been performed, facing Allah for the creation of such an .amazing creature

The Satan which had been overwhelmed by arrogance and pride, and his egotism and conceit had covered a curtain over his intelligence, and thinking that 'the earth', which is the source of all blessings and the origin of all beings, is inferior to fire, addressing :his objections to the Lord, the verse says about him

" '?who said: 'Am I to prostrate to the one You have created of clay ..."

Therefore, we repeatedly face the issue of the prostration of the angels in the Qur'ān, .and the unruliness of the Satan in this connection

Iblīs is of the 'Jinn' lot, "... he was of the jinn, ..."(۱) and has got an army: "And the host' of 'Iblīs, all."(۲) and has also got infantry battalions as well as a mounting army: "... and collect your cavalry and infantry against them, ..."(۳) and is the cause of all deviations and, finally, his abstinence from prostration, provides a comparison between the earth and fire, where he said: "... You created me of fire while you created him of (clay'."(۴

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Sura Al-Kahf, No. ۱۸, verse ۵۰ -۱

Sura Ash-Shu'arā, No. ۲۶, verse ۹۵ -۲

Sura 'Isrā', No. ۱۷, verse ۶۴ -۳

Sura Al-'A'rāf, No. ۱۸, verse ۱۲ -۴

(۶۲) قَالَ أَرَأَيْتَكَ هذَا الَّذِى كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِ إِلَى يَوْمِ الْقِيَامَهِ لَاحْتَنِكَنَّ ذُرِّيَّتَهُ إِلاَّ قَلِيلاً

He (the Satan) said: 'Tell me, is this he whom you have honoured above me? If " .۶۲ You respite me till the Day of Resurrection, I will certainly master his progeny, save a ".few

Commentary: verse ۶۲

When the Satan noticed that, as a consequence of his arrogance and unruliness in face of the Lord's command, he has become an outcast from the Lord's holy sanctuary for ever, said humbly: Were I to be given a respite till the resurrection day by You, I shall seduce all the progenitors of this human being, make them perish altogether starting from the scratch, seducing them all except a few of them. The :verse says

He (the Satan) said: 'Tell me, is this he whom you have honoured above me? If You " ".respite me till the Day of Resurrection, I will certainly master his progeny, save a few

The Arabic term /'ahtanikanna/ which is derived from the term /'ihtināk/ means 'eradicating' something or 'uprooting'. Thus, when locusts perish an entire agricultural land, the Arabs say: "locusts eradicated the farming." This Qur'ānic expression, therefore, refers to the point that: I will uproot all of the children of Adam from the .path of obedience, except a few of them

There is the possibility that the Arabic term /'ihtanikanna/ is a derivation of /hanak/, .'meaning: 'beneath the throat

When the rope or the bridle is placed around the neck of an animal, the Arabs often use the expression /hanatk-ad-dābbah/, meaning that 'the animal was bridled'. In fact, the Satan wants to claim that he will put the bridle of temptation around the neck .of all human beings thus leading them toward the wrong path

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p: ٧١٢

(۶۳) قَالَ اذْهَبْ فَمَن تَبِعَکَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَآؤُکُمْ جَزَآءً مَّوْفُوراً

Addressing the Satan), He said: 'Depart! But whoever of them follows you, then) " .۶۳
"'!verily Hell will be your recompense, a recompense in full

Commentary: verse ۶۳

.Man is free in his acceptance of the path of the Lord and/or in pursuing the Satan

The Lord's punishment is all-encompassing; the guilty will be provided with both the divine chastisement which is due to their own sins, and the punishment for misleading .others in their entirety either

Incidentally, in order to realize an experimental field for all, and proper means for the education of the true devout believers, which all tend to shape man in the melting pot, and in order to become strong against the enemy, the Satan was provided with the :means for survival and activities: the verse says

Addressing the Satan), He said: 'Depart! But whoever of them follows you, then) "
"'!verily Hell will be your recompense, a recompense in full

It is by means of this nature that He declares the method of testing and explains the .ultimate aim of victory and defeat in this grand Divine trial

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(۶۴) وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُم بِصَوْتِکَ وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِکَ وَرَجِلِکَ وَشَارِكْهُمْ فِی الاَمْوَالِ وَالاَوْلاَدِ وَعِدْهُمْ وَمَايَعِدُهُمُ الشَّيْطَانُ إِلاَّ غُرُوراً

And startle whomever of them you can with your voice, and collect your cavalry " .۶۴ and infantry against them; and share with them in wealth and children and make ".promises to them; and the Satan makes no promises to them except delusion

Commentary: verse ۶۴

The Satan, at first, removes man's instinct for monotheism by means of persuasion. .Later, he seeks to invade him with his ammunitions and armies

The Arabic term /'istifzāz/ here signifies 'stumbling' or 'slipping' with speed and .adeptness as well as by way of pushing

The Satan does not just select one way for deceiving man. On the contrary, he usually entrenches man from all sides, accompanied by a number of other ways using all forms of persuasions, dissuasions, promises, aspirations, temptations, and enticements, which are as its mounting forces and its foot-soldiers, and in this course .some people follow him

We have it in quotations that he who has no fear of anyone in what he says and in what he does, or what he is said about; committing sins or back-biting openly, is a (partner to the Satan. (Tafsīr-Nūr-uth-Thaqalayn

Other cases of forming partnership with the Satan, consist of: having forbidden sources of income, living on illegal

money, adultery, raising corrupt and deviant offspring (Bihār, vol. ١٠١, p. ١٣۶). And he who regards the Ahl-ul-Bayt (a.s.) of the Prophet (p.b.u.h.) as enemies, has allowed (the Satan to enter into partnership with him. (Kāfī, vol. ۵, p. ۵٠٢

Unhealthy production and consumption, hoarding wealth, investment of foreign companies and foreign corporations, creation of scientific, cultural, and artistic centers as well as international games, which are colonial, are kinds of partnership .with the Satan

Anyway, explaining in an interesting and explicit fashion, He exposes the ways and means through which the Satan employs in his temptations. The Qur'ān, addressing him, implies: you can provoke them each with your voice, and you can dispatch your :mounting and infantry army units against them. The verse says

And startle whomever of them you can with your voice, and collect your cavalry and " "... ;infantry against them

The Satan possesses numerous aids and assistants who are of his own kind as well as from among mankind who help the Satan in seducing people. Some who are more powerful and speedier in act just like the mounting army; others are weaker and slower in action and behave just like infantry. The verse, addressing the Satan, :continues saying

"... ;and share with them in wealth and children and make promises to them ..."

Then the Qur'ān warns that the Satan does not do anything else except deceiving :them. The verse says

".and the Satan makes no promises to them except delusion ..."

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(۶۵) إِنَّ عِبادی لَیْسَ لَکَ عَلَیْهِمْ سُلْطَانٌ وَکَفَی بِرَبّـِکَ وَکِیلاً

Verily (as for) My servants, you have not any authority over them; and your Lord “ .۶۵
”.suffices (as their) Guardian

Commentary: verse ۶۵

Notwithstanding the fact that all people are the servants of Allah, the Lord, out of respect, has ascribed some to Himself by saying “My servants”, as He has also used such a term for proximity concerning the inanimate objects as well as in the case of .(/baytī/ (My house

The servants of Allah’, have also been introduced with specifications of ‘faith’ and‘ ‘trust’ in another verse, those who are by no means dominated by the Satan. (Sura (An-Nahl, No. ۱۶, verse ۹۹

Certainly, the Satan carries out its temptation; establishes contacts, but they become (constantly mindful and go on with their resistance. (Sura Al-’A‘rāf, No. ۷, verse ۲۰۱

We have it in quotations that ‘prayer call’ and ‘prayers’ are two ways of expelling the (Satan. (Bihār, vol. ۶۳, p. ۲۶۸

Therefore, serving and worshipping the Lord provides one with insurance against satanic persuasions, temptations and Satanic deployments, for he who joins the :Infinite Power, will become impenetrable. The verse says

Verily (as for) My servants, you have not any authority over them; and your Lord “
”.suffices (as their) Guardian

Anyway, he who becomes the servant of Allah, He will take care of him as his .advocate, as his guardian, and as his superintendent

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(۶۶) رَبُّكُمُ الَّذِى يُزْجِى لَكُمُ الْفُلْكَ فِى الْبَحْرِ لِتَبْتَغُوا مِن فَضْلِهِ

إِنَّهُ كَانَ بِكُمْ رَحِيماً

۶۶. " Your Lord is He Who makes the ship go for you through the sea that you may seek of His grace; verily He is ever Merciful to you."

Commentary: verse ۶۶

This verse pursues the discussions which we had before about monotheism and about the campaigns against paganism. It enters this discussion through two different ways: by reasoning, and through the way of conscience and the inside or internal system.

At first, the Holy Qur'ān alludes to the monotheism through reasoning, saying:

" Your Lord is He Who makes the ship go for you through the sea ..."

Obviously, there are numerous benefits for transportation available by sea-routes, including cheapness of traveling, their suitability for being used at all the times by all the general public and for transportation of goods passengers and fishing. The role of the seas in the field of providing oxygen, production of water vapor, clouds, and rain; developing beds for fishery industries and wanders of material, plants and animals are remarkable. The amazing surprises they present in matters relating to the inanimate objects, plant and animal life are abundant.

We read in the 'Joushan Kabīr' "O! The One Whose wonders of creation are found in abundance at sea!"

Then the Qur’ān adds that the aim of all these preparations are that you benefit from His blessings in matters relating to your travels, to the transportation of your goods, merchandise, and to whatever else which is of help to your religion as well as to your :worldly life, for the Lord is kind to you. The holy verse says

”.that you may seek of His grace; verily He is ever Merciful to you …“

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p: ۷۱۸

(۶۷) وإِذَا مَسَّكَمُ الضُّرُّ فِى الْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلاَّ إِيَّاهُ

فَلَمَّا نَجَّاكُمْ إِلَى الْبَرِّ ِ أَعْرَضْتُمْ وَكَانَ الإِنسَانُ كَفُوراً

And when affliction touches you in the sea, away will go those on whom you call" .۶۷ except him; but as He delivers you to the land, you turn away (from Him); and man is ".very ungrateful

Commentary: verse ۶۷

One of the reasons as to why monotheism is inherent in human nature is the fact that .man turns to an invisible point to save him when he is caught in distress and despair

A man, who was an atheist, once asked Imam Sādiq (a.s.) to provide him with a proof .for proving the existence of the Lord

The Imam asked him: "Have you ever embarked a ship which has been wrecked?" "Yes," He answered: "Only once. We were once ship wrecked and I used a piece of wood." The Imam (a.s.) then asked: "Were you then focusing on a power to save you?" He answered: "Yes," He (a.s.) continued: "That very invisible power is the Lord, the ".Almighty

Therefore, when at loss in a sea and winds stop blowing or the sea waves threaten you, etc, all your objects of worship will be forgotten, except the only Lord. in such a circumstance, it is Allah Who can save you, to Whom you appeal and you call on no one else. However, as you were saved by Him from drowning; and felt safe, you will turn away from Him and refuse to believe in Him and to obey Him being ungrateful, :and man does this too often. The verse says

And when affliction touches you in the sea, away will go those on whom you call“ ”… ;(except him; but as He delivers you to the land, you turn away (from Him

Certainly, worldly interests are so enticing that man tends to forget everything shortly, after being saved of the affliction and neglecting Allah after being saved is an :explicit example of ungratefulness. The verse continues saying

”.and man is very ungrateful …“

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(۶۸) أَفَأَمِنتُمْ أَن يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِباً

ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلاً

۶۸. "Do you then feel secure that He will not cause the shore to swallow you up, or send on you squall of pebbles? Then, you will not find protector for yourselves."

Commentary: verse ۶۸

The annihilation of the former nations has been completed in various ways. The Lord has made the earth bury some of the violators and enemies, while He has made others drown at sea. Some have been stoned in landslip, and others have been perished in thunderbolts. Therefore, the Lord is evermore capable of annihilation of the pagans. If today you are saved from a ship-wreck at sea, landing safely, do not feel to be safe in other circumstances, or that you are secure from future punishments.

This same feeling of security from chastisement provides grounds for our negligence and unruliness. Man is at Allah's power whenever and wherever he is; whether be it at sea or on a dry land; makes no difference for Allah. The verse says:

"Do you then feel secure that He will not cause the shore to swallow you up, or send on you squall of pebbles? ..."

Therefore, Do you think that Allah is unable to inflict severe punishment on you, whether at sea or on land? Do you then feel safe if there is a tornado in which you get caught, stoning you to death? Such a chastisement is harsher than being drowned at sea.

Thus, why do you not look out for a protector to guard you off all dangers? The verse concludes:

"... Then, you will not find protector for yourselves."

(۶۹) أَمْ أَمِنتُمْ أَن يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ عَلَيْكَمْ قَاصِفاً مِنَ الرِّيحِ فَيُغْرِقَكَم بِمَا كَفَرْتُمْ ثُمَّ لاَ تَجِدُوا لَكَمْ عَلَيْنَا بِهِ تَبِيعاً

۶۹. "Or do you feel secure that He will (not) send you back into it (the sea) another time, and then send on you a fierce gale then drown you for your disbelief; then you will find no prosecutor for you against Us?"

Commentary: verse ۶۹

The Arabic term /ḥāṣib/ refers to a storm in land and the Qur'ānic word /qāṣif/ here refers to a sea-hurricane, and it is a tornado with a severe sound as if the things are broken up.

The Qur'ānic term /tabī'/ which is a derivative of /taba'/, refers to the person who seeks for blood-price and retribution, and follows up his appeal processes for lawsuit. Thus, He implies in this noble verse that: You the oblivious! Are you of the opinion that this was the last time that you went on a sea journey? Or do you feel safe and secure if going on such a journey next time and a pounding tornado will not be sent to you to inflict punishment on you for your lack of gratefulness? Then, you shall find no savior facing Us? The verse says:

"Or do you feel secure that He will (not) send you back into it (the sea) another time, and then send on you a fierce gale then drown you for your disbelief; then you will find no prosecutor for you against Us?"

Thus, we must not feel proud when having temporary comfort. The danger is always near us. By being saved from an affliction, the danger is not done with for good forever. Neglecting Allah after being saved serves as a good example of ungratefulness towards Him. No power can face the Lord, and Allah is not responsible to anyone.

(۷۰) وَلَقَدْ كَرَّمْنَا بَنِى ءَادَمَ وَحَمَلْنَاهُمْ فِى الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُم مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلاً

۷۰. " And, indeed, We have honored the children of Adam, and We carried them on the land and the sea; and We provided them with sustenance of the good things; and We preferred them greatly over many of those We created."

Commentary: verse ۷۰

As attaching importance to the personality of individuals is one way of educating and guiding them, following its discussion concerning pagans and deviants in the previous verses, here the glorious Qur'ān deals with the highly valued personality of humankind and Allah's blessings regarding them. So that, noting this extraordinary high value, he should, not spoil such a precious material easily, selling it at a cheap rate. The noble verse says:

" And, indeed, We have honored the children of Adam, ..."

Afterwards, the Holy Qur'ān refers to the three aspects of Allah's blessings to man, implying that He transported them at sea and on land by the different means of transportation which He made available to them. The verse says:

"... and We carries them on the land and sea; ..."

And, the other one is that:

"... and We provided them with sustenance of the good things; ..."

It continues saying:

"... and We preferred them greatly over many of those We created."

:Why Man Is the Most Superior of Allah’s Creatures

The answer is not very complicated for we know that man is the only being that is formed of different potentialities, whether material and spiritual, bodily and mentally, and he can grow up within contradictions. Man is unlimited from the point of capacity .and development

There is a famous tradition quoted from Haḍrat Ali (a.s.) which is a clear evidence for this claim, where he says: “Allah has created all creatures into ۳ different categories: Angels, Animals and Human Beings. The angels have got reasoning without any passion or fury but without intellect. The animals are collections of passions and fury. But, man is a collection unity of both; one of which must prevail. If his reason overcomes his passion, he will be superior to the angels, and if his passions dominate (his reason, he will be just inferior to animals.”(۱

As for the human dignity, which is at times spiritual and acquired and is with Allah, such as that kind of dignity (or honour) which is exclusive to the men of virtue. The Qur’ān says: “Verily the most honourable of you with Allah is the most virtuous one.” ((Sura Al-Hujurāt, No. ۴۹, verse ۱۳

At other times, human dignity (or honour) is found in the process of creation, like: “... in the best make.” (Sura At-Teen, No. ۹۹, verse ۴) which has been mentioned about the .creation of man

The objective of /karramnā/ in this verse, perhaps, is the second aspect of it. Man’s dignity is both in his creation, intelligence, intellect, and talents, and in having the Divine laws, the leadership of the ‘immaculate’ and of being prostrated to by the .angels

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Nūr-uth-Thaqalayn, vol. ۳, p. ۱۸۸ -۱

Incidentally, though man has been excelled to all creatures by Allah, even to the angels, his failure in selecting the right path, and his indecent acts bring him down to the lowest possible positions: "… the lowest of the low"(۱), which equates those of the animals and even lower than them. "… is as the likeness of the donkey …"(۲) The examples are: "… so his parable is like the parable of a dog …"(۳) and "… they are as (cattle, rather they are more astray. …"(۴), or "… as stone or even worse …"(۵

This verse refers to both dignity (or honour) and virtues. The differences of the two :may consist of

Honour: can be considered as advantages which are lacking in others, while, virtues, .۱ .consist of positive points which are also found in others

Honour refers to the Allah-given blessings which exist within man with no struggles, .۲ while, virtues concern the blessings which have been gained by the effort of man .accompanied with the Divine succor

.Honour concerns the material blessings, while virtue relates to spiritual blessings .۳

In conclusion, traveling is one of the necessities of human life for meeting his needs and acquiring of experiences, which the Lord has provided for man in land and at sea, .calling it as one of His graces

Then, there are the 'good things' which are of several kinds: The 'clean life', the 'clean offspring', the 'clean sustenance'. Imam Bāqir (a.s.) says: "The clean sustenance is the .(same useful knowledge." (Tafsīr-Kanz-uld-Daqāyiq

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Sura Al-Hujurāt, No. ۹۵, verse ۵ -۱

Sura Al-Jumu'ah, No. ۶۲, verse ۵ -۲

Sura Al-'A'rāf, No. ۷, verse ۱۷۶ -۳

Ibid, verse ۱۷۹ -۴

Sura Al-Baqarah, No. ۲, verse ۷۴ -۵

Section ۸: Every People will be Summoned with Their Own Imam

Point

On the Day of Judgment every people will be summoned with their own Imam (Guide or leader) – The blind at heart in this life shall be blind in the Hereafter also rather farther astray – The way of Allah is ever unchanged.

(۷۱) يَوْمَ نَدْعُواْ كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوتِىَ كِتَابَهُ بِيَمِينِهِ فَأُوْلَئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلاَ يُظْلَمُونَ فَتِيلاً

۷۱. "On the Day We shall call every people with their Imam (leader); then whoever is given his book in his right hand; then these will read their book (joyfully); and they will not be treated unjustly in the least.

Commentary: verse ۷۱

This holy verse makes allusions to one of the other Divine blessings given to man, and then it refers to the heavy responsibilities which run parallel to these blessings and are upon him. At first, the Holy Qur'ān points to the 'issue of leadership' and its role in the course of human destiny, implying that on the Hereafter Day He shall call each people along with their 'Imams' 'Leaders'. The verse says:

"On the Day We shall call every people with their Imam (leader); ..."

That is, those people who, in any age, accepted the call of their contemporary prophets and their emissaries, will be with their leaders, while those who bowed to the leadership of the

Satan or the Imams of aberration or tyrannical rulers and pioneers, will be .accompanied by them

This exposition, while reflecting one of the means of the development of man, serves as a dire warning to all the human beings that they should show maximum vigilance in .the course of the selection of leaders, not allowing just anyone to take their lead

:The Role of Leadership in Islam

It is narrated in a famous quotation from Imam Bāqir (a.s.), that whenever he discussed upon the 'principal pillars' of Islam, he used to place the 'leadership issue' (Wilayah) as the fifth, and the most important of the pillars, while, placing the 'daily prayers', which is meant to establish one's personal relationship with the Creator, and 'fasting', which is the secret of campaign against passions, and paying of the poor-dues (Zakāt), which is a relationship of people with people, and, finally, 'Hajj', which .relates to the social aspects of Islam, consist of the other four pillars

The 'Imam' (a.s.), then, goes on to say: "Nothing is as important as the issue of leadership (Wilayah)", for the execution of other four principles depends, entirely, on .the issue of leadership and can be realized solely in the light of this principle

It is also for this reason that we have in another famous quotation from the Prophet (p.b.u.h.) in a famous traditions he said: "He who passes away without having an ".'Imam', a 'leader', his death belongs to the category of 'paganism

There are numerous examples throughout history when a nation has gained the first row in the world in rank and position under the guidance of a great and an eligible leader, while, the same nation has suffered a devastating blow, and its

eventual down fall has been brought about as a result of a weak and incapable .leadership that may be beyond recognition

In interpretation of this verse in Islamic sources, there are numerous quotations introduced, all of which enlighten thoroughly the meaning of the verse, indicating that :the purpose of this verse is ‘Imamat’, ‘leadership’, as follows

In an authentic documented tradition, quoted from Imam Ali-Ibn-Mūsarriḍā (a.s.) (۱ by Shī‘ah as well as Sunni sources, we read that, the ‘Imam’ (a.s.), quoting from the prophet (p.b.u.h.), narrated by his forefathers, upon the commentary of this verse, said: “On that Day, every nation will be called along with its contemporary Imam, ‘leader’, and the Book of their Lord, as well as the course of practice of their prophet. .((Majma‘-ul-Bayān and Sāfī

And, we have it also quoted by Imam Sādiq (a.s.) saying: “Do you not express your (۲ praise and gratitude to Allah? When the resurrection day comes, the Lord will call every nation along with the one whose leadership it has accepted. We will be called along with the Prophet (p.b.u.h.) and you will be along with us. Where do you think you will be taken to then? By the Lord of Ka‘bah to Paradise.” The Imam reiterated the last .sentence three times

Haḍrat-i-Riḍā has said in a detailed tradition: “The issue of ‘Imamat’ (leadership) (۳ exhibits the position of the prophets and is a heritage of the forerunners. It tackles with the issue of substitution of Allah and the prophetic mission of the Prophet (p.b.u.h.) as well as the position of Amir-ul-Mu’mineen (a.s.) along with the replacement by Imam Hassan, as well as Imam Hussayn (a.s.).” Then he said: “The Imam introduces those issues which are as ‘allowed’ by Allah as they are, and the ones which are regarded ‘forbidden’ by the Lord as such. The Imam seeks to establish the limits which are ordained by Allah

and he defends the Lord's religion, and invites (the people) to the path of Allah through wisdom, good admonitions, and self-explanatory proofs. And, finally, the Imam is the rein and head of the religion, order of Muslims, the benefit to the believers in the world and their glory." Again, he remarked: "The 'Imam' is the flourishing root of Islam and the 'prime branch' of it. The 'Imam' is an honest friend, a kind and friendly father, a truly-loyal brother and a companion, just like an affectionate and honest mother towards her young child, and a refuge for Allah's servants." Then, he said: "The 'Imam' is the Lord's trustee on the earth and among His people. He is the Lord's proof for His servants and is His substitute in the cities. He calls (the people) to Allah and defends His sanctuaries." (Tuhaf-ul-'Uqul, and 'Āthār-(ul-Sādiqīn, Harf-ul-Alaf

Quoting Ibn Abbas, Mujāhid says: "The Messenger of Allah (p.b.u.h.) has remarked: (۴ 'As the day of resurrection comes about, the Lord commands Gabriel to sit down at the gate of the Paradise, and do not let any one in unless he possesses the admission .(card and passage of Ali Ibn Abī Tālib (a.s.)'." (Manāqib Ibn Maqāzilī, p. ۱۳۱

There are two types of leaders mentioned in the Qur'ān. The first one includes the leaders of 'light' and 'guidance'; while the latter comprises of leaders who lead to the Fire and misguidance. The second group compel people to follow their lead by force, .threats, allurement, and humiliation

Abū Basīr once told Imam Sādiq (a.s.): "I witness that verily you are my Imam." The (۵ Imam replied: "Every group will be mustered with their own Imam in the Hereafter." ((Tafsīr Nūr-uth-Thaqalayn

And, again, the same Imam remarked: "He who rejects or refuses to accept one of (۶ the living 'Imams', he has certainly

rejected the ‘Imams’ (and ‘leaders’) of the past.” (Bihār, vol. ٢٣, p. ٩٥ and ’Ikmāl-ud-Dīn)

Incidentally, the issue of ‘Imamat’, (leadership) and ‘Wilāyat’ (mastership) are the subject-core of life, and are within the context of one’s very life, and it is not to be regarded as a marginal or merely an ideological issue side-lined by others. The issue of ‘leadership’ may make people either happy or wretched. Therefore, the result of selection of a leader and obedience to him is a burning one till the threshold of the Hereafter.

The Hereafter is not only the tribunal for individuals, but it is also the great court set-up for nations, peoples, parties, schools of thought, and for governments.

Then, the verse implies that the people will be categorized into two different groups in the doomsday. Those whose record of deeds is delivered to their right hand, and this is done with their pride, joy, and pleasure when they read it joyfully, and no cruelty is done to them. And, he, who has not found a way to be saved in the world and who has not been led well, he will not seek his way out into the Paradise in the hereafter. The verse says:

“... then whoever is given his book in his right hand; then these will read their book (joyfully); ...”

In conclusion, it is worth noting that the Arabic term /fatī/ signifies a thin noodle which is spilt within a date-stone and which here implies an ‘insignificant’ amount. Therefore, the chastisement in the resurrection day is a hundred percent just and fair, for, on that Day one receives punishment and reward commensurate with his amount of sin or decent act he has undertaken to perform, even it is very insignificant. The verse says:

“... and they will not be treated unjustly in the least.

(۷۲) وَمَن كَانَ فِي هذِهِ أَعْمَى فَهُوَ فِي الآخِرَهِ أَعْمَى وَأَضَلُّ سَبِيلاً

And, whoever is blind in this (life), he will (also) be blind in the Hereafter and (even) " .۷۲
".more erring from the way

Commentary: verse ۷۲

Those who have turned a blind eye to the face of the truth in this world, will be likewise and even more misled in the Hereafter. They will neither be led in this world to the way of guidance, nor do they find the way to Heaven and prosperity in Hereafter, for they have turned a blind eye to all the realities, thus they have deprived themselves from all of the blessings which the Lord had bestowed upon them. As the world Hereafter is a grand reflection of this world, it would by no means be astonishing to find that such blind-folded people enter the doomsday scene in their :like manner. The verse says

And, whoever is blind in this (life), he will (also) be blind in the Hereafter and (even) "
".more erring from the way

:Explanations

In addition to those who rise up from death as deaf and dumb in the resurrection .۱ day, there will also be seen scenes where people are as blind, which case has its roots .in their ' inwardly blindness' in this world

Some Islamic quotations denote that whoever is required to go on a 'Hajj .۲ pilgrimage' but he does not perform the ceremonies on site, or he who reads the Qur'ān but he does not practice accordingly, will be mustered blind in Hereafter. ((Tafsīr Kanz-ud-Daqāyiq

Being inwardly blind is a worse situation than being a really blind by eyes. As Haḍrat .۳ Ali (a.s.) remarks: "The worst kind of blindness, is the blindness at heart." He (a.s.) has also stated: "The worst (and the hardest form) of blindness is (when) someone is blind (unto our excellence." (Tafsīr Kanz-ud-Daqāyiq

Cases of blindness on the resurrection day, have also been reiterated in other . ۴ verses as well, among which one may refer to verse ۹۷, of the Sura 'Isrā' which says: "We shall muster them on the Day of Resurrection upon their faces, blind, dumb, and deaf whose dwelling shall be Hell; …". And again verse ۱۲۵ of Sura TāHā, No. ۲۰, indicates the rising blind from the dead on the resurrection day as the consequence of being inwardly blind and neglectful to the Divine verses in this world and turning away .form accepting the truth

Imam Bāqir (a.s.) remarks: "Whoever does not acquire the true spiritual benefit by .۵ witnessing the creation, is far worse blinded in the Hereafter which he has not (witnessed." (Tauhīd Sadūq

Question: We have it in some verses that on Hereafter Day the sinners are . ۶ commanded to read their record. How would that be feasible and compatible despite ?such verses with regard to their conditions of blindness

Answer: Their case of blindness is confined to one of the passing stages of the resurrection day; they will regain their eye-sight in other phases, witnessing clearly .those cases and facts which they have failed to grasp in the world

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(۷۳) وَإِن كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِى أَوْحَيْنَآ إِلَيْكَ لِتَفْتَرِىَ عَلَيْنَا غَيْرَهُ وَإِذاً لاَتَّخَذُوكَ خَلِيلاً

And verily they were about to tempt you away from what We revealed to you so " .۷۳
that you would ascribe against Us other than that, and then they would certainly have
".taken you as a friend

Commentary: verse ۷۳

Referring to the issues involved in previous holy verses regarding paganism and the pagans, here, He issues a dire warning to the blissful Prophet (p.b.u.h.) to be on his guard against this group and their temptations, lest the slightest weakness permeates his beliefs in his campaign against paganism and idolatry, which are to be :ensued decisively to the end. The verse says

And verily they were about to tempt you away from what We revealed to you so that " you would ascribe against Us other than that, and then they would certainly have ".taken you as a friend

In some quotations, we read that the pagans wanted the Prophet (p.b.u.h.) to pay his respect to the idols or they asked for a one-year respite for their pursuit of their worship of the idols, in which case, the prophet (p.b.u.h.) was about to condescend to their request. However, the Almighty protected him. Nevertheless, such quotations are discarded and they are incompatible with the principle of infallibility and decisiveness of the Prophet (p.b.u.h.) which has been mentioned in other verses of the (Qur'ān and which is his usual course in his life. (Tafsīr Al-Mīzān

The author of Tafsīr Atyab-ul-Bayān states that: As we have it in the verse: /‘an-il-laŏī ’auḥaynā/ “… from what We revealed …” instead of /‘ammā ’auhaynā/, this indicates that attempts made by the pagans for changing the view of the Prophet (p.b.u.h.), relates to his diversion of attention from a particular person and not to the revealed matters. However, who has it been the fellow whom Allah has sent His revelations ?about

There is a tradition narrated from Imam Bāqir and Imam Kāzim (a.s.) concerning the issue of ‘Wilāyat’ (Succession) of Haḍrat Ali (a.s.), in which, the Lord has made certain recommendations to the Prophet (p.b.u.h.) through revelations. The Lord has revealed this verse in order to make the Prophet (p.b.u.h.) remain heedless of the jealousy of the people and their rejection as well as their intolerant attitudes, and to invalidate .the attempts of the pagans for making the Prophet (p.b.u.h.) exceed the limits

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(۷۴) وَلَوْلاَ أَن ثَبَّتْنَاکَ لَقَدْ کِدتَّ تَرْکَنُ إِلَيْهِمْ شَيْئاً قَلِيلاً

(۷۵) إِذاً لَأَذَقْنَاکَ ضِعْفَ الْحَيَاهِ وَضِعْفَ الْمَمَاتِ ثُمَّ لاَ تَجِدُ لَکَ عَلَيْنَا نَصِيراً

And had it not been that We had established you already, you would certainly " .۷۴ ".have been near to incline towards them a little

In that case, We would certainly have made you taste a double (punishment) in " .۷۵ this life and a double (punishment) after death, then you would not have found any ".helper for you against Us

Commentary: verse ۷۴-۷۵

If such were not the case that We had protected you by bestowing upon you the power of infallibility and of Our grace, you were almost about to approach them, showing your inclination, thus putting into practice some of their wishes. The verse :says

And had it not been that We had established you already, you would certainly have " ".been near to incline towards them a little

In such a case, We would make you taste twice the penalty of the world and the Hereafter. That is, whatever amount of punishment We have procured for the sinners in this world and in the hereafter, and after their death, We would similarly double it for you. This statement provides justifications for the evil and grand nature of the sin as well as that of the position of the sinner. That is, the greater the position of the sinner, the

:greater the sin and, hence, the greater its punishment would be. The verse says

In that case, We would certainly have made you taste a double (punishment) in this " life and a double (punishment) after death, then you would not have found any helper ".for you against Us

Imam Riḍā (a.s.) and Ibn Abbas have both been quoted as saying that the Messenger of Allah (p.b.u.h.) enjoyed the 'position of infallibility' and was immune against all sins(۱). Nevertheless, this verse, which is addressed to the Prophet (p.b.u.h.), aims at dissuading the faithful from showing the slightest inclination towards the pagans in all .commandments of Allah

In the meantime, this verse is not incompatible in any way with the Prophet's (p.b.u.h.) infallibility. The sentence, "you would certainly have been near to incline toward them" does not imply committing sin. Moreover, the sentence: "…Had We not established…", is conditional. That is, if We had not provided protection, perhaps you were going to be inclined. However, as that protection was provided that inclination was non-.existent

In other cases also conditionality 'if' does not imply decisiveness in fulfilling the action, as in verses ۴۴ to ۴۶ of Sura Al-Haqqah which mean if he falsely attributes, We cut off his main vein. Other similar case includes verse ۶۵ of Sura Az-Zumar, No. ۳۹ which says: "… surely if you associate (with Allah), your work will certainly come to naught …." which implies that the act has not been performed

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Jama ul Jam'a, Tafsir Safi -۱

Thus, the slightest backing down from divine principals and values is not allowed, since that will be regarded as a victory for the enemies.

In Islamic sources, we read: "When the above three verses were revealed, the Prophet (p.b.u.h.) invoked: "O' Lord! Do not leave me on my own even within the space of one blinking of eyes!"

This very meaningful prayer of the Prophet (p.b.u.h.) provides an important lesson for all of us, showing that all must seek refuge to Allah and rely on His grace while one notes that even 'Immaculate prophets' have not been able to resist slipping and stumbling, much less in our case in face of all satanical temptations.

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(۷۶) وَإِن كَادُوا لَيَسْتَفِزُّونَكَ مِنَ الاَرْضِ لِيُخْرِجُوكَ مِنْهَا وإِذاً

لاَّ يَلْبَثُونَ خِلاَفَكَ إِلاَّ قَلِيلاً

۷۶. " And verily they were about to startling you from the land so as to expel you from it; and then, they would not have tarried after you but a little."

Commentary: verse ۷۶

It is said that this verse and the following one have been revealed about the people of Mecca who gathered and decided to expel the Prophet (p.b.u.h.) from Mecca. After that, this decision was seconded and changed into the verdict for the execution of the Prophet (p.b.u.h.) in Mecca, then the house of the Prophet (p.b.u.h.) was surrounded in all directions. As we know the Prophet (p.b.u.h.) was miraculously saved and started to Medina, which marks the beginning of Hijrah (the Exodus).

In the previous verses, of course, we noted that the pagans wanted to influence the prophet (p.b.u.h.), making him deviate from the right path, when Allah's grace came to his help, disrupting their plans. But, following that, they embraced on a new plan to thwart his call. They planned to oust him to a distant spot which was out of reach. This plan was also thwarted. The verse says:

" And verily they were about to startling you from the land so as to expel you from it; ..."

The noble verse implies that you were about to be ousted skillfully according to their well-calculated plan from this land. Then the Qur'ān issues a dire warning to them meaning that if they succeeded they would have entangled themselves

in a severe Divine punishment. Thus, they would not remain there much longer after :you. The verse says

".and then, they would not have tarried after you but a little …"

For this was a very great sin, whereby people might seek to oust and expel their compassionate leader and their savior from their city, thereby, showing their ungratefulness towards the greatest blessing of Allah. Such a people are not entitled to live and a devastating penalty would, therefore, call on them. This event happened for soon, after a short time, in the 'Battle of Badr', many of them were killed, while a few of them were able to escape or to embrace the faith. Thus, one notes that the mere presence of the Prophet (p.b.u.h.) among the people may obstruct the Divine punishment. In case they oust him from amongst themselves, or distance him, they .are certain to perish instantly

The blissful Qur'ān does two things simultaneously. While it informs us about the invisible world, it also provides the Prophet (p.b.u.h.) with information with respect to .the frustrations and failures of the conspiracies of his enemies, hence, condoling him

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(۷۷) سُنَّهَ مَن قَدْ أَرْسَلْنَا قَبْلَکَ مِن رُّسُلِنَا وَلاَ تَجِدُ لِسُنَّتِنَا تَحْوِیلاً

This was Our) way with those of Our messengers whom We sent before you, and) " .۷۷
".you shall not find any change in Our way

Commentary: verse ۷۷

Providing support for the prophets as well as extermination of the pagans and oppressors, have been among the courses of treatment of the Lord. It has been mentioned in verse ۱۳, of Sura 'Ibrāhīm, saying: "And those who disbelieved told their Messengers: 'We will certainly expel you from our land, or else you return to our creed.' Then their Lord revealed to them: 'Certainly We will perish the unjust'." Therefore, He announces that this punishment is not solely exclusive to the Arab pagans; this procedure of Ours has been in action with regard to the prophets who were sent before you as well, and no changes have taken place with regard to this :course of action. The verse says

This was Our) way with those of Our messengers whom We sent before you, and) "
".you shall not find any change in Our way

This course of action stems from a clear source of logic, whereby, such an ungrateful people who break up their source of guiding light they, in fact, ruin their own safeguard fortresses. Certainly such a nation is not worthy of the Divine grace, and they will be encompassed by the due chastisement. We know that the Lord does not discriminate unjustly between his servants, and He gives similar punishments for equal set of acts in equal conditions. And, such is the significance of unchanged ability ".of Allah's way of treatment

Point

Times when to pray mentioned, and to pray at midnight commended with the promise of exaltation to a glorious position – Prayer for goodness and truthfullness – The Qur'ān, a Healing and a Mercy for the Believers but add to the perdition of the .disbelievers

(۷۸) أَقِمِ الصَّلاَةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْءَانَ الْفَجْرِ

إِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُوداً

Perform the prayer (rituals) from the declension of the sun till the darkness of the " .۷۸ night, and the recitation (of prayer) at the morn, verily the recitation (of prayer) at the ".(morn is witnessed (by the angels

Commentary: verse ۷۸

Pursuing the previous verses which concentrated on the issues of monotheism and paganism and, later, discussed the conspiracies, plots and temptations of the pagans, in this verse the Qur'ān deals with such issues as prayers and the focusing of one's attention on the Lord, which serves as an effective means for campaigning against paganism, as well as a means for expelling the satanical temptations from one's heart .and soul

Undoubtedly, it is the prayer which makes man remember the Lord, wiping away the dust of sin from him all over and expelling the satanical temptations from him. The :verse, at first, says

Perform the prayer (rituals) from the declension of the sun till the darkness of the " night, and the recitation (of prayer) at the morn, verily the recitation (of prayer) at the ".(morn is witnessed (by the angels

The declining time of the sun signifies the declining or fading away of the sunshine .from the meridian circle which is the noon-time on

The Arabic term /dulūk/ is derived originally from the term /dalaka/, meaning 'rubbing', for, at that time, and in sunny lands in particular, man usually tends to rub his eyes because of the strength of the sunshine. Or, it might be derived from the Arabic term /dalk/, meaning becoming inclined, for the sun, at this time, becomes inclined from the meridian circle towards the west. It might also signify the fact that man tends to guard off against the sunshine by keeping his hand between his eyes and the .sunshine as if he removes its lights from his eyes, thus reclining it

Anyway, according to the quotations received from the sources of Ahl-ul-Bayt (a.s.), the Qur'ānic term /dulūk/, mentioned in this verse, has been commented upon as .'signifying the 'declining of the sun

A quotation from Imam Sādiq (a.s.) indicates that 'Ubayd-Ibn-i-Zarārah questioned the Imam (a.s.) as to the comments of this holy verse, who answered: "The Almighty has enjoined Muslims to establish four prayers, the beginning of which starts at the (declining of the sun, 'at moon', and which ends at 'midnight'." (Wasā'il, vol. ٣, p. ١١۵

In another quotation, we have it from Imam Bāqir (a.s.) in the commentary upon this very verse when asked by Zarārah, the great Shi'ite traditionist, he (a.s.) answered: "The declining of the sun signifies its fading away (from the meridian circle), and the .'Arabic phrase /qasaq-ul-layl/ denotes 'midnight

These are the four set of prayers which the Prophet (p.b.u.h.) designated for people, confirming the time, and the Qur'ānic phrase /qur'ān-ul-fajr/ refers to the morning (prayer."(1) (Tafsīr-i-Nūr-uth-Thaqalayn, vol. ٣, p. ١١٥

Certainly, some commentators have offered other probable hypotheses with regard .to the meaning of /dulūk/ which cannot be considered as remarkable

As for the meaning of the Arabic phrase /qusaq-ul-layl/, one might claim that as the term /qasaq/ signifies the intensive darkness of the night, and such a darkness reaches its peak at midnight, and is utmost in its density, this phrase altogether .'signifies 'midnight

The Arabic term 'Qur'ān' refers to that which is 'read' and the phrase /qur'ān-ul-fajr/, .'altogether refers to the 'prayer at dawn

It is for this reason that the above verse is among the ones which briefly refer to the five-time daily prayers and, alongside with the other verses regarding the prayer times, as well as the numerous quotations received in this connection, the five times .for daily prayers are exactly distinguished

Certainly, one must keep in mind the fact that some of the verses of the Qur'ān refer to one prayer only, like: "Guard your prayers, and (especially) the middle prayer ..." (Sura Al-Baqarah, No. ٢, verse ٢٣٨) in which case, the 'middle prayer', according to the .'authentic commentaries, is that same 'midday prayer

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According to the consensus of the scholars of two great sects of Islam mentioned in -١ their books, the Qur'ānic phrase /qur'ān-ul-fajr/ signifies: 'Morning Prayer', some of their books are: Tafsīr Rauh-ul-Ma'ānī, by 'Ālūsī Baqdādī, vol. ١٥, p. ١٣۶; Tafsīr-ul-Kāshif, vol. ۵, p. ٧۵; Tafsīr-ul-Baḥr-ul-Muḥīṭ, vol. ۶, p. ۶٨; Tafsīr-Ibn-i-Kathīr, vol. ٣, p. ۵۴; Tafsīr-Jāmi'-'Aḥkām-ul-Qur'ān, by Qirṭabī, vol. ۵, p. ٣٠٩; Tafsīr Rūh-ul-Bayān, vol. ۵, p. .١٩١; Tafsīr Majma'-ul-Bayān, under the verse in question; etc

Occasionally, those verses allude to the three times for prayers out of the five-time daily prayers, like: “And establish the prayer at the two ends of the day and at the approaches of the night, …” (Sura Hūd, No. ١١, verse ١١۴), in which case, /ṭarafay-in-nahār/ makes allusions to the morning and evening (Maqrib) prayers, and the phrase .(/zulafan min-al-layl/ alludes to the night prayer ('Ishā' prayer

At times, all of the five-time prayers are briefly referred to, as in the verse in question. (We have already explained in minute details in this connection in commentary, upon (verse ١١۴ of Sura Hūd, No. ١١

At any rate, undoubtedly the details as for the five-times daily prayers have not been explained in full in these verses; on the contrary, as is the case with other Islamic commandments, the explanations are confined to the general rules, and their fuller .explanations are left to the practice of the Prophet (p.b.u.h.) and the true Imams

Another point which remains outstanding in here is that the above verse says that the 'morning prayer is being witnessed'. Now this question arises as by whom is it being ?witnessed

According to the Islamic quotations received through the commentaries upon this verse suggest that 'They are witnessed by both the angels of night and day', for, 'night angels', who are on guard by night, are replaced by day angels at dawn and as morning prayer is performed at dawn, both groups of angels observe and bear .testimony to that

These quotations are quoted by both the Shi'ah and Sunni scholars, among whom, (according to Tafsīr-Rūh-ul-Ma'ānī), Ahmad and Nisā'ī, Ibn Mājid, Tarmuzī, and Hākim have quoted the Prophet (p.b.u.h.) who stated in his commentary upon this sentence: “Both the day and the night angels watch

him(۱). The famous scholars of Hadith of the Sunnis, Bukhārī and Muslim have also .’quoted this meaning in their ‘Ṣaḥiḥ

For further information regarding the traditions of the Ahl-ul-Bayt (a.s.) upon this .meaning refer to Tafsīr-Nūr-uth-Thaqalayn, vol. ۳, under the verse in question

The transparency provided in this commentary explains that the best time for performing the morning prayer rituals is the moments coinciding with the onset of the .dawn

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Tafsir-Ruh-ul-Ma’ānī, vol. ۱۵, p. ۱۲۶ -۱

(۷۹) وَمِنَ الَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَهً لَّکَ عَسَی أَن یَبْعَثَکَ رَبُّکَ مَقَاماً مَّحمُوداً

And some part of the night keep vigil for it as an additional prayer for you; maybe " .۷۹ ".that your Lord will raise you up to a praised position

Commentary: verse ۷۹

Pursuing the aforegoing theme of the five-time compulsory daily prayers, the Qur'ān :adds as follows

"... And some part of the night keep vigil for it "

The well-known Islamic commentators regard these holy words as allusions made to 'the supererogation of the night' when quotations are innumerable as to their virtues, though the holy verse does not explicitly refer to it as such. Nevertheless, considering all the circumstantial evidences which are usually available, this interpretation seems .transparent

Then the Qur'ān implies that this is an additional program. In addition to the compulsory daily prayers this schedule has also been designated for you. The verse :says

"... ;as an additional prayer for you ..."

There are many who believe that this sentence provides evidence as to the fact that 'night prayers' were required for the Prophet (p.b.u.h.) for the Arabic term /nāfilah/ meaning, 'intensive', alludes to the fact that this additional obligation is required of the .(.Prophet (p.b.u.h

Others claim that 'night prayers' were required to be performed by the Prophet (p.b.u.h.) long before this occasion, in reference to the verses of Sura Al-Muzzamil. Later on, the

above verse has discarded that obligation, thus making it into a ‘recommended’ act .instead of an ‘obligatory’ one

At any rate, the Qur’ān concludes this spiritual and heart-transforming Divine program as: Maybe in the light of this act, the Lord elevates you in rank to the position :of the ‘eligible’ and ‘well-praised’ one. The verse continues saying

”.maybe that your Lord will raise you up to a praised position …“

There is no doubt that such a position is an outstanding one which is praiseworthy, because this Qur’ānic term is expressed in absolute case. Probably, this is a reference made to the fact that you are being praised universally from the time immemorial to .the end

Islamic quotations, whether those of the Ahl-ul-Bayt (a.s.) as well as those quoted by the Sunni scholars have regarded the ‘eligible’ or ‘praiseworthy’ rank as a position for ‘the Great Intercession’, since the Prophet (p.b.u.h.) is the greatest of the intercessors in the Hereafter. Those who merit this intercession will be covered by such an act of .the Great Intercession

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(۸۰) وَقُل رَّبِّ أَدْخِلْنِی مُدْخَلَ صِدْقٍ وَأَخْرِجْنِی مُخْرَجَ صِدْقٍ وَاجْعَل لِی مِن لَدُنکَ سُلْطَاناً نَصِیراً

And say: 'My Lord! cause me to enter a goodly entrance and cause me to go out " .۸۰
".'((of) a goodly exit, and grant me from Your part a (powerful) authority to assist (me

Commentary: verse ۸۰

This verse alludes to one of the fundamental commandments of Islam which has its roots in the spirit of faith and monotheism. One should ask the Lord to enable him to :initiate every job in an honest way. The verse says

"... And say: 'My Lord! cause me to enter a goodly entrance "

Let us not initiate any individual or social act without honesty and sincerity, and, at the same time, let us not end any program except in a truthful manner. Honesty and sincerity as well as righteousness and keeping of others belongings must be our principal line to follow in all works and we begin and end everything with them. The :verse continues saying

"... ,and cause me to go out (of) a goodly exit ..."

Some of the commentators have occasionally attempted to confine the broad meaning of this verse to certain limited cases and examples, such as the entrance and arrival at Medina and the departure from it for destination to Mecca; or one's entrance to the grave and one's exit from it on the Resurrection Day, or so forth, but it is quite obvious that the above comprehensive interpretation is not in any way confined to limited cases; rather, it is concerned with the initiation of all

kinds of decent activities in an honest manner and its eventual termination in .everything, every job and every schedule

In fact, the main reason for one’s success lies in this very point and the Divinely-selected prophets and men of Allah have also followed this very same course of action that their

thoughts, words, and deeds have been clean of all frauds, defaults and tricks and .distanced from whatever is contrary to the truth and honesty

In principle, most of the misfortunes, which we witness with our own eyes nowadays, and which entangle individuals and groups as well as nations, have their roots in deviation from this very point. Their very job is occasionally based on falsehood, fraud and malevolence, and, at times, when they initiate their acts with honesty, they often .do not keep to their principle to the end which causes their failure

The second principle which, from one point of view, is the outcome of monotheism, and from another point of view, is the fruit of the honest initiation and ending of every :job. This is that very thing which is referred to at the end of the verse. It says

”.’(and grant me from Your part a (powerful) authority to assist (me ...“

For, I am lonely and one cannot do any job by himself! I shall not succeed, in any way, in my difficulties just by reliance on my own power! Assist me, and designate some assisting individuals for me. Provide me with a powerful reasoning; unequivocal, challenging proofs against my foes, devoted friends, a strong will, an illuminated mind, a sound reason all of which will serve me and come to my aid and, certainly, no .one else but You are to provide me with these

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(۸۱) وَقُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقاً

And say: 'The truth has come and the 'falsehood' has vanished away; verily, the " .۸۱
".'‘falsehood' is (something) vanishing

Commentary: verse ۸۱

The 'Truth' is one of the names of the Lord which is in the sense of 'constant and everlasting'. Therefore, the Lord and whatever emanates from Him is identical with .the truth

The Arabic term /zahūq/, mentioned here, signifies 'going away'. The phrase /zahaqa :nafsahū/ means that 'the soul went out of his body'. The verse says

And say: 'The truth has come and the 'falsehood' has vanished away; verily, the "
".'‘falsehood' is (something) vanishing

There are many extensions cited for this verse, such as: the emergence of Islam, arrival at Medina, the conquest of Mecca, and the breaking of the idols, in all of the cases of which, the 'untruth' has met with its own destruction. However, the verse has got a broader meaning which provides us with a sense of the destruction of the .'untruth' as well as the survival of the truth

As in pursuance of 'honesty' and 'trust' which have been referred to in the previous verse, hoping for a decisive victory is another cause for success. The Lord tells His Prophet in the last verse in question to say that the truth has come and the untruth .will vanish away

In principle, it is within the inherent nature of the untruth to be perishable. So, as it was said, the Arabic term /zahaqa/ is derived from /zahūq/, rhyming in weight with the Arabic term

qabūl/ and also equal in syllables, means extermination and, because of its form of/ exaggeration, it expresses the utmost condition, signifying something which is .perishable in its entirety

The 'untruth' has got a certain period of maneuvering, though that period will not last long, and, eventually, the victory will be forth coming for the advocates and followers .of the truth

:Explanations

Night prayers' are great spiritual worshipping acts. The tumult of daily life may' .۱ attract the attention of every one, taking his imagination to the extremes of various points in such a way that one's mind is rarely at ease, and his thoughts collected with his heart are not fully placed in order. However, in the midst of night and before dawn, when the fuss of material life is pretty well-settled, and one's a little amount of asleep has put one's soul and body in order, man feels a unique sense of being refreshed all .over

Certainly, in this calm sort of situation, away from all kinds of hypocrisy, bigotry, egoism, and coupled with one's heartily attention, one is certain to focus in such a way his attention which is extremely reinforcing for his heart and tends to bring forth stages in the process of perfection. It is for this reason that the 'friends of Allah' have always strengthened themselves, through their end-of-the night prayers, with the purging of their souls, reinforcement of their heart and of their will, and .complementing of their sincerity

At the dawn of Islam, the Prophet (p.b.u.h.), too, sought to develop the spiritual programming of the Muslims, elevating their personality so much that as if they were no more their own former 'selves'. That is, he created 'new men' out of their

former selves: decisive, brave, faithful, clean and sincere, and, perhaps, 'the praised position', which is alluded to in the former verses, might be so owing to this reason.

A survey of the quotations in the Islamic sources regarding the virtues of the 'night prayers', makes the issue more transparent. The following quotations are as some examples:

1. The Prophet (p.b.u.h.) says: "The best among you are the ones who are polite in their speech; who feed the hungry; and who perform prayers deep into the night, when all people are asleep." (Bihār-ul-'Anwār, vol. 87, pp. 142-148).

2. Amir-ul-Mu'mineen Ali (a.s.) says: "Getting up at night for prayers will enhance one's health of body, will please Allah, Almighly and Glorious, and will attract His favour, and, finally, will (enable one to) follow in the ethical course of the prophets." (Bihār-ul-'Anwār, vol. 87, p. 144)

3. Imam Sādiq (a.s.) told one of his disciples: "Never stop getting up at night for prayers; he who is deprived of the getting up at night for prayers and for worship, is the one who is aggrieved."

4. The Messenger of Allah (p.b.u.h.) says: "He who performs 'the night prayers', his face (as well as his soul) will turn good on the following day." Even, we have it in some quotations that such acts of worship are so important that no one else, except the 'pure' and the 'righteous' can achieve it with success.

5. A man, calling on Amir-ul-Mo'mineen Ali (a.s.), said: "I was deprived from performing the night prayers." Ali (a.s.) answered: "You are the one whose sins have held him captive." (Bihār, vol. 87, p. 142)

6. In another quotation from Imam Sādiq (a.s.), we read: "Man sometimes tells lies and this causes him to be deprived of the night prayers. Once, he is deprived in such a manner, he

would also be deprived from sustenance, (the material and spiritual blessing which (will ensue)." (Bihār, vol. ۸۷

۷. Notwithstanding we know that such a person like Ali (a.s.) never gave up the night prayers, the core of the importance of the matter is such that the Prophet (p.b.u.h.) recommended to him in his testament as: "I am recommending you to perform certain acts; keep them well in mind." Then he said: "O' Lord: Assist him in performing these duties." Then he went as far as saying: "Never keep away or forget about the night prayers! Never keep away or forget about the night prayers!" (Wasā'il-ush-Shī'ah, vol. ۵, p. ۲۶۸)

۸. The Prophet of Islam (p.b.u.h.) told Gabriel: "Give me some pieces of advice" Gabriel said: 'O' Muhammad! Go on living as long as you may, but beware that you will eventually die; love whatever you wish to, but let it be known to you that you will finally separate from it (your object of love)! Perform every kind of act which pleases you, but do know that you will get the end-result of your action. And, finally, beware that a believer is honored by having his night prayers performed, while, his glory rests with abstinence from damaging the reputation of other people." (Wasā'il-ush-Shī'ah, vol. ۵, p. ۲۶۹).

Such heavenly pieces of advice of Gabriel, which are all well-calculated, exhibit the fact that the prayers performed in the depth of the night alter and shape one's personality, education, spirituality and faith to such an extent that it would serve as one's source of prestige and honor as would be the case with abstinence from causing harms to other people, which by itself, will be one's source of pride.

۹. Imam Sādiq (a.s.) states: "There are three points which serve as (a source of) pride for the believers and would be as an ornamental gift in this world and the next: Prayers in the

depth of the night, being heedless of what is in the hands of other people, and, 'the wilāyat', (love and leadership) of the Imam from among the progeny of the Prophet ((p.b.u.h.)." (Bihār, vol. ۸۷, p. ۱۴۰

That 'Imam' has also been quoted as saying: "Whatever of good acts performed by .۱۰ a believer has been mentioned with its reward explicitly in the Qur'ān, except that of the night prayers which Allah has not mentioned in a transparent way because of the extraordinary importance of it. He has only stated that: 'They forsake their beds of sleep, the while they call on their Lord in fear and hope. And they spend (in charity) out of the sustenance which We have bestowed on them.'(۱) Nonetheless, no one knows as to what kind of reward Allah has in mind for their remuneration for their acts which (causes their eyes to be enlightened." (Bihār, vol. ۸۷, p. ۱۴۰

The highly-esteemed Prophet of Islam (p.b.u.h.) has said: "The best of the prayers, .۱۱ next to the compulsory prayers, are the ones (which one performs) deep into the (night." (Kanz-ul-'Ummāl, ۲۱۳۹۷.۷

The blissful Prophet (p.b.u.h.) said: "The two-unit-prayer which the child of Adam .۱۲ performs in the midst of late night is better for him than the world and what is in it. Were it not causing difficulties for my herd 'people', certainly I would have made it (compulsory for them (to perform)." (Kanz-ul-'Ummāl, ۲۱۴۰۵.۷

Imam Riḍā (a.s.) has said: "Beware of the late-night prayers! There is no servant, .۱۳ who gets up late of night and does perform prayers in eight units, and Shaf' prayer into two units, and the 'Watr' prayer in one unit, seeking forgiveness of Allah seventy times in his 'Qunūt', save that Allah will spare

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Sura As-Sajdah, No. ۳۲, verse ۱۶ -۱

him the chastisement of the grave and that of the Fire, prolong his lifetime for him, and will provide a wider range of means in his sustenance." Afterwards, the Imam (a.s.) said: "Verily the houses in which such night prayers are performed their light will illuminate for the residents of heaven in the same manner that the starts shine and shed light for the inhabitants of the earth." (Bihār-ul-'Anwār, vol. ۸۷, p. ۱۶۱)

۱۴. The blissful Prophet said: "The late-night prayers will serve as a pleasant source for the Lord, the friendship of the angels, the practice of the prophets, the light of the gnosis (of Allah), the roots of faith, a cause for providing calmness of the body, provoking the disgust of the Satan, spearheading against the foes, a means of acceptance for one's invocation, acceptance of one's deeds, and blessings for one's means of sustenance. The late-night prayers also serve as an intercessor between the performer of the prayers and the Angel of Death, as a light for his grave, as a carpet under him, as a respondent for the 'Nakīr and Munkar', an associate and a visitor for man deep in his grave till the Day of Resurrection." (Bihār, vol. ۸۷, p. ۱۶۱)

۱۵. Imam Sādiq (a.s.) said: "When a man commits sin, he will be deprived of performing his late-night prayers. Truly, an evil act, 'a sin', serves as a sharper means on the person involved than a knife cutting meat." (Mīzān-ul-Hikmah, vol. ۵, p. ۱۰۴۶۷)

۱۶. The blissful Prophet (p.b.u.h.) said: "When a person gets up from his pleasure-providing bed while he has got his eyes full of sleep, in order to please his Lord, Glory be to His Mighty, by his late-night prayers, the Lord takes pride by it to the angels: saying: 'Do you not watch this My servant, who has got up from his pleasant bed to perform the prayers which I have not compelled him to do? Do bear witness that, verily, I have pardoned him'." (Bihār, vol. ۸۷, p. ۱۵۶)

Imam Sādiq (a.s.) said: “There is no good that a servant does but there has been .۱۷ stated a reward for it in the Qur’ān, except for late-night prayers which Allah has not defined its reward because of its importance with Him.” (Wasā’il-ush-Shi‘ah, vol. ۵, p. (۲۸۱

Imam Sādiq (a.s.) said: “He has told a lie who thinks he will starve in spite of having .۱۸ performed late-night prayers, for verily the late-night prayers guarantee the means (of sustenance of the day.” (Bihar-ul-’Anwār, vol. ۸۷, p. ۱۵۹

Certainly, such prayers have got their own many manners. We shall but present their simplest form in here so that the admirers of such a spiritual act can benefit further from it. The late-night prayers have got ۱۱ units which are divided into three sections :as follows

a) Four set of prayers each divided into two units, which total ۸ units, called: ‘Nāfilah’ .(supererogation) of the night

b) One set of prayers, consisting of two units which is called ‘Nāfilah Shaf‘. (even .(supererogation

c) One set of prayers, consisting of one unit which is called ‘Nāfilah Watr’. The rituals of which are just the same as the morning prayers though there are no ‘prayer call’ and Iqāmah. (The declaration of prayer). When the Watr prayer is being performed, .the longer the Qunūt the better

?What is a Praised Position

As it is obvious from its apparent form, the position of the ‘highly praised one’ has got an extensive meaning which includes every type of high position and rank which is worthy and eligible for appraisal, though, certainly here, it refers to the outstanding and extraordinary place which has been attained by the Prophet (p.b.u.h.), as a result .of his nightly vigilance for worshipping and praying

As was said earlier, this rank, the Praised Position, according to the commentators, is .(.widely known to be the position of 'the Great Intercession' of the Prophet (p.b.u.h

This comment has been introduced in numerous quotations as well. In 'Ayyashī's commentaries, we have it quoted from Imam Bāqir (a.s.) or Imam Sādiq (a.s.) who, commenting on the last sentence of verse ۷۹ from the current Sura said: "It is ".intercession

Some commentators have sought to infer this fact from the very meaning of the verse. They are of the opinion that the Qur'ānic sentence: /'asā 'an yab'aθaka/provides justification as to the fact that such a position 'will be accorded to you by Allah in the future'. This is a rank which will be the object of universal appreciation, for it will be of benefit to the whole people, (for the Qur'ānic term /mahmūd/ 'highly praised', mentioned in the above sentence, refers to the absolute .(sense of the word and is not subject to any kind of conditions

Moreover, praise and glory takes place in the case of a voluntary action, and that which embraces all of these worthy attributes, can be nothing else but the 'universal (intercession' of the Prophet (p.b.u.h.). (Al-Mīzān, vol. ۱, p. ۱۷۸

This is also probable that the 'highly praised position' is the utmost proximity towards .'the Lord, one of the consequences of which embraces the 'Great Intercession

The addressee in this holy verse is apparently the Prophet (p.b.u.h.), yet, from one point of view, one may generalize the verdict to include all those believing individuals who perform the Divine spiritual program of reciting the late-night prayers, saying they, too, will have a share of the 'praised position', and will find their way for proximity towards the Lord's sanctuary as a result of and just to their depth of faith and their practices. They will be able, then, to intercede and assist the

wretched people with the same scale, for we know that every believer will enjoy this rank of intercession, by the leave of Allah, according to the amount of his faith, though the brilliant and utmost complete example of this verse is the very Prophet (p.b.u.h.) .himself

:Three Factors underlying Success :۳

It is usual with respect to the campaign of the truth against 'the untruth', that the latter excels the former in number and in power, while, the former, despite its lack of resources, and number, enjoys eye-catching victories. The examples of such cases are witnessed over and again in the Islamic Wars of Badr and 'Aḥzāb as well as in Hunayn and the like. In our contemporary world, we also notice the conquest by oppressed nations over the oppressor powers. This is because the advocates of the .'truth enjoy specific spiritual powers which sometimes turn one 'man' into one 'nation

We have noted allusions made to the three factors leading to victory in the above-mentioned verses; the factors from which the contemporary Muslims have distanced themselves and therefore, they witness successive defeats at the hands of their .opponents

These three factors consist of: honest and sincere initiation in the course of actions as .well as the pursuit of such a course through to the end

Reliance upon the power of the Lord, self-reliance, and renouncement from every .sort of reliance on others are other factors

Thus, no policies can prove more efficient than honesty and sincerity in the course of action, and no point of reference and support can be worthier than that of .independence, negation of interdependence, and trust in Allah

How can on earth the Muslims drive their present enemies out of their occupied and usurped lands, who are looting and plundering their resources, while they are heavily ?dependent on them militarily, economically and politically

Can we ever overcome our enemies by using those same weapons which we have !bought form them? What a stupid idea

.The Truth will Prevail and the 'Untruth' will Die out :۴

We encounter one more general and fundamental principle as well as one everlasting Allah's way of treatment in the previous verses, which provide us with a source of hope for all the truth-seeking individuals which pinpoints to the ultimate victory of the truth and the right over 'the wrong' and which drives out the 'wrong' in its entirety. The 'wrong' has got a certain period of prosperity and strength; it initiates blasting temporarily; it shows itself off though its life cycle is short and limited, and its eventual destiny is annihilation. Or, according to the Qur'ān, like foam on water, it winks, making a fuss, and dies out, and water, which provides life, will prevail. (Sura Ar-Ra'd, (No. ۱۳, verse ۱۸

The reason for such a case is hidden in the word 'untruth' itself, for it is that kind of thing which is inconsistent with the world of creation and has got no share in actual .reality and the truth

Untruth' is fabricated and artificial; it is fake, rootless, void from within, and, thus,' .those things which are normally in possession of such attributes cannot last long

The truth-seeking individuals rely on the force of their faith, logic and keeping their words, the authenticity of their character, self-denials, and preparedness for .sacrificing their lives as far as the point of martyrdom

They are those who are enlightened in their hearts and fear no one but 'Allah', relying .on no one else except Him, hence, this provides the clue to their victory

:(.This Verse, and the Uprising of Mahdi (a.s :۵

In some quotations, the Qur'ānic sentence "The truth has come and the falsehood has vanished away" refers to the uprising of Haḍrat Mahdi (a.s.) as commented upon. Imam Bāqir (a.s.) said: "The meaning of these Divine words is that: 'Once the living (Imam (a.s.) rises up, the fake administration will be up-rooted'."(۱

Certainly, the meaning of these traditions do not confine the significance of the extensive meaning of the verse to this example only, but the uprising of Mahdi (a.s.) is the most notable example of it, the eventuality of which consists of the ultimate .victory of the truth over the untruth throughout the entire world

We have it in the biography of the blissful Prophet (p.b.u.h) that on the day of the conquest of Mecca, he entered the 'Sacred Mosque', overthrowing ۳۶۰ idols which were placed round the Ka'bah by the Arab tribes, and breaking them one after .another by his stick, he was reciting this noble verse continuously

Briefly speaking, this very Divine universal law, and this unequivocal law of creation, have got examples in every epoch. The uprising of the Prophet (p.b.u.h.) and his conquest over the army of paganism and idol-worshippers, as well as the uprising of Mahdi (a.s.) (May our souls be sacrificed for him) against the tyrants and oppressors of .the world are cases of the evident examples of depicting this universal law

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Nur-uth-Thaqalayn, vo. ۳, pp. ۲۱۲-۲۱۳ -۱

It is that same Divine law which provides the truth-seeking people with incentives as against the difficulties, making them more hopeful and strong in resistance, and they .reinforce and refresh us in our Islamic efforts

In the end of the verse, the Qur'ān implies that Allah pounds the truth over the 'untruth', hence uprooting it, in which case, the untruth will perish. Thus, the truth .must invade the untruth powerfully, pounding it

It is in the Divine law and His way of treatment that the truth must survive and the wrong must perish and be wiped out, and this process must take place in actual fact and not in an incidental way or in imagination, though the quantitative number of the followers of the truth might be small and the number of the followers of the wrong might be great, for the truth, like water, will be prevalent and the wrong will be wiped .out like the foam over the water

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(۸۲) وَنُنَزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ وَلاَ يَزِيدُ الظَّالِمِينَ إِلاَّ خَسَاراً

۸۲. "And We send down (stage by stage), of the Qur'ān, that which is healing and mercy to the believers, and it adds not to the unjust except in loss."

Commentary: verse ۸۲

The Qur'ān, The Curing Prescription:

As the previous noble verses, dealt with the issues of monotheism and the right of organizing campaigns against paganism and the wrong, this verse, takes up the issue of the extraordinary role of the Qur'ān and its constructive impact with respect to this, saying:

"And We send down (stage by stage), of the Qur'ān, that which is healing and mercy to the believers, …"

The blissful Qur'ān is a curing prescription for setting all in order and the betterment of the individuals and the society from all kinds of ethical and social diseases. The holy verse continues saying:

"… and it adds not to the unjust except in loss."

Incidentally, the Arabic word /min/ does not imply in here 'some' which might substantiate the belief in the fact that 'some parts of the Qur'ān are healing'. Contrarily, it suggests that whatever is descended from the Qur'ān is healing in itself. Thus, the term /min/ is an explanatory statement; and, although the Qur'ān is a guide for all; only those are provided with the light of its guidance who open the window of their soul to receive its revelations, alienating themselves from obstinacy and enmity and are ready to receive it with a sound mind.

Thus, the obstinate people, who have ill intentions, can gain nothing except additional disadvantage. It is like the rain, which, when falling on a swamp, makes stinking smell, though it is pure and clean in nature. Anyway, the reasoning of the Qur'ān heals mental stagnation. The admonition of the Qur'ān treats well the callousness. The history of the Qur'ān makes one disillusioned. Its beauty of harmony and its eloquence attracts the fleeing soul. Its ordinances and commands uproot superstitious beliefs, and its recitation and contemplation in it cure negligence. Recourse to it, cures bodily diseases, and its guidelines illuminate all kinds of .darkness

The Qur'ānic healings make a difference when compared with material remedies. They do not have any side-effects and are not outdated. The Qur'ānic remedies do not have any expiry date. He, who is cured by the Qur'ān, will serve as a cause for curing others. There are no errors or blunders in the prescription cure of the Qur'ān. It is always readily available for all. The physician of this medicine not only knows us well but also loves us and, His prescription is for all ages. His prescription and drugs are not .generic medicines to have duplicates

Imam Ali (a.s.) remarks: "Verily the Qur'ān consists a cure for the greatest ailments, namely unbelief, hypocrisy, revolt, and seductions."(١) The Qur'ān is Allah's words and the Lord's Book. It is the Divine shining light, and the site of manifestation of Allah. It exhibits Allah's way; it is the Divine firmly fitted bond, the Divine laws, the curing prescription and a sign of Allah's favour to human beings. It is a sign of the magnitude of Allah and His eternal miracle. It is the saving flag, a didactic book and an instructive one, and an explicit

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Nahj-ul-Balaqah, sermon ١٧۶ -١

statement. It is a book of glad tidings, warnings, monotheism, preaching, .consciousness and ethics

The Qur’ān is a light without darkness, a guide without aberration, and an endless treasure. It is a book of knowledge, ordinances, history as well as historical analysis. It is a book of politics and administration, consciousness, reflection, and contemplation. It is a book of peace and holy war, a book of the origin and the end. It is a book of faith and belief. The Qur’ān is a company to man in the darkness of ignorance and a guiding leader for him in the labyrinths of life. The Qur’ān is a book of measurement, .justice, fairness, the truth, certainty, the right path, and the straight way

.It recounts the state of the past generations for the admonition of the future ones

The Qur’ān promises the righteous believers who practice it, salvation and victory, as well as glory and high esteem. It is a book of invitation, development, virtue, expediency, life and eternity. It is a book of the world of appearances and the innate world; a book of the worldly affairs and that of the Hereafter. It is the book of nature as well as that of metaphysics; the book of the visible as well as that of the invisible; it is the book of Allah and of the people. It provides the examples of good deeds, decent acts, and persuading the people to perform what is good and of dissuading them from what is bad. It is instructive and, it provides credit. The Qur’ān shows the way of Paradise and dissuades one from taking the road to the Hell. It is the firmest path which Allah calls the people to. It is the book of religion and Allah’s permanent ways of .treatment. It is the Book of ethics, Gnosticism, Islamic jurisprudence and laws

The Qur’ān is the Book of eloquence, fluency, wisdom, and administration. The Qur’ān is the Book of education for

Man'. It shows the route to the world of spiritual realities. It is the companion to man' .in his loneliness and keeps him company when in a state of terror

Certainly, tens of other topics only exhibit parts of the glory and depth of the instructions and the concepts of this Holy Book, which is an ever-lasting miracle of the .(.Messenger of Allah (p.b.u.h

Briefly speaking, this Divine Book and the Qur'ānic verses of it provide reasoning and statements for the public, while, serving as a guide and admonition for the virtuous Muslims. The Qur'ān says: "This is an explanation for mankind, and a guidance and an (admonition for the pious ones." (Sura 'Āl-i-'Imrān, No. ٣, verse ١٣٨

Hoping to receive the Divine success so that by reciting, reading, instructing, acquiring cognition of it, its understanding, and practice of this heavenly Book, we may follow .the track and the course leading to our happiness and virtue

:The Differences Between Healing and Mercy

We are aware of the fact that 'healing' is usually employed as against diseases, defects and deficiencies. Therefore, the first effect that the Qur'ān can affect the souls of men is the cleansing of them from all kinds of mental and ethical illnesses of both the individuals and the society. It is, therefore, from this point onward that the phase of 'favour' arrives which is characterized by the inculcation of Divine morality and the flourishing of human virtues which are embedded in those people who have received the Qur'ānic education. In other words, the Qur'ānic term 'healing' is an allusion made to the 'purification', while 'favour' refers to 'reconstruction'. Or in philosophical and mystical terms, the former refers to the

.process of 'catharsis'[1], and the latter alludes to the process of 'beautification'[2]

Therefore, whatever emanates from the source of Allah, the Compassionate, the Merciful, is a favour for the believers; and the Lord has required doing favors from His part[3], and He has appointed His Prophet to the world as a favour[4], while the Muslims proceed with doing favour to one another[5] and His Book also equals .favour[6]

As the Qur'ān comes from Allah's side, Who is the Creator of man and his nature, its laws are also corresponding to his nature, and are salvaging, and are the means of .happiness and grace

?Why Is It that The Oppressors Get Negative Results

Not only in this verse but also in other verses of the Qur'ān we read that the enemies of the truth, instead of being enlightened whole-heartedly by the illumination of the verses, removing these dark spots, they usually add up to their ignorance and wretchedness. This is due to the fact that the very essence of their existence has transformed into another form because of their paganism and their dissidence. Thus, wherever they behold the light of the truth they stand up against it. This opposition against the truth adds to their 'nasty' state, thus reinforcing their spirit of rebellion. In other words, as the disbelievers actually do not observe and practice the 'commandments' and 'Prohibitions' of the Qur'ān, the revelation of each decree adds ,up to their crime and offence

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۱- Catharsis signifies purification of one's soul from the viscous attributes and hidden .evils

۲- .Replenishing of one's inside with decent and spiritual attributes

۳- Sura Al-'An'ām, No. ۶, verse ۱۲

۴- Sura Al-'Anbyā, No. ۲۱, verse ۱۰۷

۵- Sura Al-Fatḥ, No. ۴۸, verse ۲۹

۶- The verse under discussion

and, adds up to their disadvantages. The verses of the Qur’ān are like the proverb saying that they are like the raindrops, enlivening, which make tulips grow in gardens :and make thorns grow in the wilderness. The verse says

”.and it adds not to the unjust except in loss …“

Anyway, the Qur’ān equals cure and mercy for those who are suffering from the love of the world, dependence on material things, and unconditional surrender in face of the passions. And again the Qur’ān provides prescription for cure and mercy for the world in every corner of which the flames of war are burning, bowing under the burden of arms race, and which is throwing all its important capital and human resources at the feet of the monster of war and arms. And, eventually, the Qur’ān is a curing prescription for those whose path for Allah’s proximity has been obstructed .because of their dark curtains of passions

:Traditions Concerning the Magnitude of the Qur’ān

The blissful Prophet (p.b.u.h.) has remarked: “I have left two (important) things .١ among you so as not to get astray when grabbing the two. One is the Qur’ān, the other one is my family household.” (Jami‘-ul-’Akhbār Wal-’Āthār, Kitāb-ul-Qur’ān, vol. (١, p. ٩۴

The Messenger of Allah (p.b.u.h.) said: “The Qur’ān’s excellence over other words .٢ and speeches is like the Lord’s superiority over all creatures.” (Jāmi‘-ul-’Akhbār (Wal-’Āthār, Kitāb-ul-Qur’ān, vol. ١, p. ١٨٢

The Prophet of Allah (p.b.u.h.) has said: “The Qur’ān is the best and excels every .٣ thing but the Lord. He who respects the Qur’ān, has respected the Lord and he who does not honour the Qur’ān, has committed acts of insolence towards the Lord.”)(Jāmi‘-ul-’Akhbār

۴. Haḍrat-Imam Riḍā (a.s.) has quoted Imam-Mūsā Kāzim (a.s.) who said: "Someone asked Imam Sādiq (a.s.): 'How is it that the more the Qur'ān has been read and publicized, the more its refreshing aspect is being added to?' Imam Sādiq (a.s.) answered: 'It is because the Lord has not appointed it for a particular time and a certain people. Thus, it is ever fresh and new for every nation in every new epoch until the day of resurrection'." (Jāmi'-ul-'Akhbār Wal-'Āthār, Kitāb-ul-Qur'ān, vol. ۱, p. ۱۶۹)

۵. The great Prophet of Islam (p.b.u.h.) said: "Keep always yourselves reminiscent of the Qur'ān, for the Qur'ān is a 'useful cure', a 'blissful remedy', and guards off him who appeals to it; and it salvages him who follows it." (Jāmi'-ul-'Akhbār, vol. ۱, p. ۴۳۲)

۶. The blissful Prophet (p.b.u.h.) said: "Those involved in the Qur'ān's matters excel the highest human position next to the prophets and the Divine envoys. Thus, do not overlook and downplay (them and) their rights, for they are valued greatly before Allah." (Bihār-ul-'Anwār, vol. ۱, p. ۱۸۰)

۷. The dear Prophet (p.b.u.h.) said: "The best ones among you are those who learn and teach the Qur'ān." (Bihār-ul-'Anwār, vol. ۲, p. ۲۸۶)

۸. Imam Sādiq (a.s.): has remarked: "The believer who reads the Qur'ān and practices it in his youth, the Qur'ān is mixed with his flesh and bones (and blood), and the Lord places him alongside the great envoys (the prophets and the Imams) and the benevolent people, and, the Qur'ān acts as his advocating defendant in the doomsday." (Bihār-ul-'Anwār, vol. ۹۲, p. ۱۸۷)

۹. Imam Sādiq (a.s.) said: "It is appropriate for a believer not to die before learning the Qur'ān or being engaged in learning it." (Bihār, vol. ۹۲, p. ۱۸۹)

۱۰. The blissful Prophet (p.b.u.h.) said: “Read the Qur’ān and practice accordingly. Do not distance yourselves from it; do not exaggerate over it, do not earn a living by it; and, do not seek superiority through it.” (Nahj-ul-Fiṣāḥah, p. ۸۰)

It is necessary to conclude this statement also that this prescription is only effective once one acts according to its content; otherwise, one must not expect any results. Therefore, the blissful Prophet (p.b.u.h.) has said: “He who reads the Qur’ān and does not act accordingly, the Almighty will muster him blind and tormented on the day of resurrection.” (Jāmi‘-ul-’Akhbār, vol. ۱, p. ۴۰۹)

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p: ۷۶۹

(۸۳) وإِذَآ أَنْعَمْنَا عَلَى الإِنسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوساً

(۸۴) قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلاً

۸۳. "And when We bestow favour on man, he turns away and (proudly) withdraws aside; and when any evil afflicts him, he is in despair."

۸۴. "Say: 'Every one acts according to his own mould, but your Lord knows best as who is best guided to the way."

Commentary: verses ۸۳–۸۴

When We bestow Our blessings on man, he turns a blind eye to them as if it were not him who has prayed and appealed to Us, distancing himself from performing what is his due in face of Our blessings and is not grateful to Us , and he also turns away from the bounty of the Qur'ān. Mujāhid says that it means: he alienates himself from Us, hence, he gets involved in arrogance and egotism. The verse says:

"And when We bestow favour on man, he turns away and (proudly) withdraws aside; ..."

But, as soon as he is caught in the midst of poverty and sorrow, he loses his patience and becomes desperate, while, a believer is not so, for he is always in a state of hope and activity. Hence, the verse refers to those who are not believers though it appears to be general.

The reason as to why such diseases and calamities are called 'evil' is that these are regarded as evil from the viewpoint of a pagan, for a pagan does not expect any reward in exchange for them. Moreover, the human nature detests

them. Otherwise, such diseases and catastrophes are, in fact, expediencies, and appropriate in their own context. Thus, the Qur'ān declares in the next verse that: O! Muhammad: Tell them: A believer and a pagan both act according to their own disposition and manner. The believers who seek cures from the Qur'ānic verses and attain blessings are on the opposite side of those oppressors who do not obtain anything from it except losses. There are also some incapacious ones who are arrogant once they are affluent, but become desperate when they are in difficulties. They all act according to their own characteristics which have been formed in them as a result of their education and habitual training, thus directing man's activities. The verse says:

"... and when any evil afflicts him, he is in despair."

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"Say: 'Every one acts according to his own mould, ..."

In the midst of all this, the Lord is observant of the state of everyone. Certainly, your Lord knows best those whose paths are better and from the point of guidance are more fruitful. The verse says:

"... but your Lord knows best as who is best guided to the way."

Let us turn to two concluding points:

١. The Qur'ānic phrase /na'ābijānibihī/ signifies following one's own egotistic desires who is self-centered and turns his shoulder round.

٢. The Arabic term /šākilihī/ means shaping and forming of one's spiritual state which comes about as a result of one's heredity, education and social culture.

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Point

The Divine challenge that even if the whole of Mankind and the jinn joined together helping each other they can never bring the like of the Qur'ān – People demanding .miracles

(٨۵) وَيَسْأَلُونَکَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّی وَمَآ أُوتِيتُم مِّنَ الْعِلْمِ إِلاَّ قَلِيلاً

And they ask you about the spirit, say: 'The spirit is of the command of my Lord, " .٨۵ ".'and you are not given of the knowledge but a little

Commentary: verse ٨۵

The Arabic term /rūh/ (spirit) has been mentioned ٢١ times in the Qur'ān and used in certain cases. Anyway, man's spirit is a complicated matter, unknown and a Divine .blow which has got celestial dimensions, and only Allah knows it

Imam Bāqir (a.s.) has commented upon the Arabic term /qalīl/ in the sense of 'few individuals'. That is, full knowledge has been only provided for only a select group of people and these are they who are exclusively aware of the soul. Anyway, in this noble verse, pursuing previous verses, the Qur'ān deals with some of the important :questions of the pagans, or of the people of the Book, saying

And they ask you about the spirit, say: 'The spirit is of the command of my Lord, and " ".'you are not given of the knowledge but a little

p: ٧٧٢

Great commentators have been incessantly speaking about the commentaries of this verse, and we shall first deal with the meaning of ‘soul’, then its various forms of usage in the Qur’ān and, afterwards, we shall deal with the comments of the verse .and quotations in this regard

The Arabic term /rūh/ (spirit), philologically signifies ‘breath’ and ‘running’. Some .۱ declare that this word and the Arabic term /rīh/, meaning ‘wind’, are both derived from the same root. If we find /rūh/ the spirit, which is an abstract and independent ‘gem’ called this way, it is because, from the viewpoint of mobility and creative form as well .as its invisibility, it is like breath and wind. So much is for the meaning the word

There are various usages for it in the Qur’ān: At times, it refers to ‘the Holy Spirit’ .۲ who has assisted the prophets in their missions like, verse ۲۵۳ of Sura Al-Baqarah: which says: “And We made Jesus, son of Mary, clear Signs, and strengthened him with the Holy Spirit, …” At other times, it refers to the Divine spiritual power which reinforces and invigorates the believers, like verse ۲۲ of Sura Al-Mujadalah, No. ۵۸: which says: “… these are they into whose hearts He has impressed the faith, and whom He has confirmed with a spirit from Himself. …” Occasionally, it has been named as the ‘exclusive angel of revelation’ and has been characterized as ‘Amin’ (truthful) as in the verses ۱۹۳-۱۹۴ of Sura Ash-Shu‘arā’, No. ۲۶, saying: “The Faithful spirit has descended with it,” “Upon your heart that you may be of the warners,” At other times, it has been applied as one of the great angels of the ‘exclusive Divine angels’ or ‘a creature superior to the angels’, as in verse ۴ of Sura Al-Qadr, No. ۹۷, which says: “The angels and the Spirit descend in it by the permission of their Lord for every affair.” We also read in verse ۳۸ of Sura

An-Naba', No. ٧٨: " The Day (on which) the Spirit and the angels shall stood arrayed…" On the day of the resurrection, the spirits and the angels stand up alongside one another forming one queue." On other occasions, it has been regarded as the Qur'ān or the Divine revelation like in verse ٥٢ of Sura Ash-Shurā, that says: "And thus did we reveal to you; an inspired Book by our command. …" And, finally, we find its venue used as human spirit, as we read in verses concerning the creation of man, saying: Then He fashioned him in due proportion and breathed into him of His spirit." (Sura As-Sajdah, No. ٣٢, verse ٩). And He also reiterates: "So when I have completed him and I have breathed into him of My Spirit, fall you down, prostrating yourselves unto (him." (Sura Al-Hijr, No, ١٥, verse ٢٩

The issue in question now is what is meant by 'the spirit' in the verse under . ٣ discussion? Which spirit is it that a group of curious people have inquired about it and the Prophet (p.b.u.h.) answered in response to them implying that the issue of spirit is among those which solely concern my Lord and you know but little about it. Out of the totality of the existing references in the verse, as well as out of it, one can infer that those investigating ones were inquiring about the gist of the truth about human soul; this very splendid spirit which differentiates us from animals, and which is our utmost superior quality that causes our nobility, whence all our power and activities originate from, by the aid of which we turn the skies and the earth into our spheres of influence. With its assistance, we tend to split the secrets of the sciences, delving into the core .of the existence of all beings

They sought to know what is this prodigy of the world of creation. And, as the soul is different in its structure with the matter which is subject to the principles governing the matter

and its physical and chemical attributes, the Prophet (p.b.u.h.) is commissioned to utter this concise and meaningful sentence: "The spirit is of the command of my Lord." .that is, its creation process is complicated and mysterious

:Then, to stop them being stunned, the verse continues saying

And they ask you about the spirit, say: 'The spirit is of the command of my Lord, and " ".'you are not given of the knowledge but a little

Thus, it is not at all surprising that you do not acquire the mysteries embodied in .'spirit', though they might be more intimate to you than all other things

In the commentary of 'Ayyāshī, there are quotations from Imam Bāqir (a.s.) and Imam Sādiq (a.s.) who commenting on /yas'alūnaka 'an-ir-rūḥ/ said: "One of Allah's creatures is 'Spirit' that has got senses of vision, power, and force as well. The Lord locates the spirit in the hearts of the prophets and of the believers"(۱). In another quotation, one of the two great Imams has been quoted as saying: "Spirit is of invisible world and emanates from Allah."(۲) In numerous quotations from the Shiite and Sunni sources, we have it that the Quraysh pagans, getting this question from the savants of the People of the Book, wanted to put the Prophet (p.b.u.h.) to the test thereby. They were told that in case Muhammad provided them with a great deal of information in this connection, this would be the reason for his dishonesty. Hence, the Prophet's (p.b.u.h.) concise and meaningful statement was surprising and miraculous .for them

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Tafsīr Nūr-uth-Thaqalayn, vol. ۳, p. ۲۱۶ -۱

Ibid, p. ۲۱۵ -۲

However, in quotations received through Ahl-ul-Bayt (a.s.) regarding the commentary of the above verse, we note that 'spirit' has been considered as a created being introduced as superior to Gabriel and Michael, who has always remained with the Prophet (p.b.u.h.) and the Imams, and who has kept them all, in their godly line, from .every kind of deviation

These quotations not only are not incompatible with the comments which we made about the verse, but they are also consistent with them in their entirety, since man's .spirit has got a specific hierarchy

That phase of the spirit which is found in prophets and in Imams, is surely an extraordinarily elevated stage, one of the consequences of which, is its infallibility and state of 'flawlessness' from deviations and sin as well as its full cognition state and its extraordinary state of knowledge. It is certain that such a phase of spirit excels all .angelic stages, including those of Gabriel and Michael

:The Authenticity and Independence of the Spirit

The issue of the spirit and its structural forms along with its mysterious specifications has always been the focus of attention of the scientists since the recorded human history was begun, and every scientist has tried his share to delve and explore, as far as he can the mysterious environment of the spirit. It is just for this very reason that the views expressed by men of knowledge are so widespread and various. Probably, our present knowledge, and even the knowledge of the future generations, for the recognition of the entire secrets of the mysterious nature of soul prove to be insufficient, though our spirit is in closer contact with us than anything else in this world. However, we must not be caught by surprise, when we are incapable to understand the depth of this miracle of

creation which is beyond matter, for the basic substance of the soul varies tremendously with whatever we have ever been associated with and got used to in .this world

This state of the spirit must not hinder us to explore its landscape by our sharp insight of our intellect, becoming aware of its underlying general principles and orders which .are governing it

The most important principle which must be recognized here is the issue of authenticity and independence of 'spirit' as against opposition raised by the materialistic schools which regard the spirit as something of material, considering it to be of the properties of the brain matter and the nerve cells, beyond which they .believe in nothing to exist

Our focus of discussion in here centers about this very issue, for all discussion of the 'survival of the spirit' and the issue of absolute abstraction or 'purgatory abstraction' relies heavily on it. Before entering this discussion, however, we must point out to the fact that the interdependence of the spirit on the body as some have believed, is not a kind of interdependence like that of the introduction or, for instance, of the blowing of the wind into a bag pipe. Contrarily, it is some kind of relationship and interdependence based on the administration and control of the spirit over the body and its domination and governance, that some have resembled it to the .interdependence of 'meaning' to the utterance

Certainly, this issue will best be clearly explained in the discussion of 'the independence of the soul'. Now, we shall turn to our principal discourse. There is no doubt as to the fact that man is different from stone and wood which are lacking in spirit, for, we well feel different with respect to the inanimate objects, even with plants. We understand, imagine, decide, determine, love, hate, etc. However, plants and stones lack in

all these aspects in this form. Thus, there is an original difference between them, and us which is that of possessing human soul. Neither the materialists nor any other factions deny or reject the principle of the existence of the 'soul' or 'spirit', and, it is for this reason that all consider psychology and psychoanalysis as a positive science. Although both of these two sciences are in their infancy, they are those branches of knowledge which are pursued by professors and researchers at great world universities. As we shall see 'the soul' and the 'spirit' are not, in fact, separate from .each other; but they are different phases of the same reality

As far as the issue involved is that of the relationship of the spirit with the body and their mutual interdependence, we call it the 'soul', and, while, spiritual phenomena are .'being discussed away from the body, we tend to call it the 'spirit

Briefly speaking, no one rejects the fact that there exists an entity which is called the .'spirit' and the 'soul' within us

It now remains to be seen that the all-encompassing conflicts between the materialists, on the one hand, and the metaphysicians and spiritualists, on the other ?hand, are being waged in which domain

The answer is that the theologians and the philosophers who are metaphysician believe that in addition to the substances which form the body of man, there is another entity or gem hidden in him which is not made of the matter, though man's body is under its direct impact. In other words, the spirit is a metaphysical entity, the structural form and activity of which is other than the structure and activity of the material world. It is true that it is constantly in contact with the material world, but it is not 'matter' or properly of matter. On the opposite side, the materialist philosophers are aligned who say: We do not know of any independent being different from matter

under the name of the spirit or under any other name; whatever exists is this material .body or its physical or chemical effects

We possess a system called the brain or nerve system which does an important part of our essential activities for us and which perform their functions like other bodily .systems, acting under material laws

Certainly, scientists reject this line of reasoning which is propounded by the material philosophers, declaring it is null and void. For further information, refer to Tafsīr-.Nemūnah, vol. ۱۲, under the same verse

To conclude this statement, the word /rūh/ (spirit) has been repeated ۲۱ times in the Qur'ān, and the reality of the 'spirit' is beyond the understanding of man's knowledge which lies as one of the Divine secrets. Man's knowledge, with respect to it, is limited .and very minimal

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(۸۶) وَلَئِن شِئْنَا لَنَذْهَبَنَّ بِالَّذِی أَوْحَیْنَآ إِلَیْکَ ثُمَّ لاَ تَجِدُ لَکَ بِهِ عَلَیْنَا وَکِیلاً

(۸۷) إِلاَّ رَحْمَهً مِن رَّبِّ-کَ إِنَّ فَضْلَهُ کَانَ عَلَیْکَ کَبِیراً

۸۶. " And if We please, We would certainly take away whatever We have revealed unto you; then you would find no one thereover to defend you against Us,"

۸۷. " Save the mercy from your Lord, verily His favour to you is great."

Commentary: verse ۸۶-۸۷

Whatever you possess emanates from His Grace. The issue in question concerned the Holy Qur'ān itself in several of the previous verses. He once again takes up the discussion on this subject. At first, He says:

" And if We please, We would certainly take away whatever We have revealed unto you; then you would find no one thereover to defend you against Us,"

So, it is We Who has bestowed these sciences upon you so as to enable you to be the leader of the people and it is We Who will take back whatever We deem expedient, and there will be no interference allowed by anyone in this respect. Therefore, this noble verse takes up a threatening attitude towards the holy Prophet (p.b.u.h.) declaring that the Lord takes back those merits if He wishes in much the same way that he has bestowed.

The subsequent verse has got a soft and encouraging tone. In other words, the Qur'ān, the revelations, prophetic mission, being the seal of Prophets, and intercession all are among

Allah's favors towards the holy Prophet (p.b.u.h.), and they all originate from the position of Allah's Lordship, and He will not take back all He has bestowed on him, though He is capable with firm power, and He can perfectly do that. The holy verse :says

"... ,Save the mercy from your Lord "

However, as Allah is great with utmost superiority, His favor is also just as great, and His immense kindness is peculiar to the Prophet (p.b.u.h.). Thus the verse continues to :say

".verily His favour to you is great ..."

Allah's great kindness is immense with regard to you, for He has selected you as His prophet, and granted the Qur'ān to you so as to open up new gateways of knowledge facing you, and to make you aware of the secrets of human guidance, and, finally, to protect you from all errors, enabling you to serve as an example for all the people till .the end of the world

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(۸۸) قُل لَّئِنِ اجْتَمَعَتِ الإِنسُ وَالْجِنُّ عَلَى أَن يَأْتُوا بِمِثْلِ هَذَا الْقُرْءانِ لاَ يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيراً

۸۸. "Say: 'If (the whole) mankind and the Jinn were to gather together to bring the like of this Qur'ān, they could not bring the like of it though some of them be helpers of others'."

Commentary: verse ۸۸

The Arabic term /zahīr/ is derived from /zahr/ meaning 'backing up' and 'advocate'.

The verse is an answer to the pagans who used to say: We, too, can bring the like of the Qur'ān if we want to. This call of the Qur'ān for challenging, and bringing an example like that, has remained unanswered for centuries and, up till now, the Arabic-speaking enemies from among the people of the Book as well as the atheistic schools, have been unable to bring the like of the Qur'ān despite their hostility towards Islam and despite the support which they have enjoyed from the various sources of power. Anyway, here the Almighty, addressing the Prophet (p.b.u.h.), announces:

"Say: 'If (the whole) mankind and the Jinn were to gather together to bring the like of this Qur'ān, they could not bring the like of it though some of them be helpers of others'."

This verse explicitly challenges all the beings of the world, including the small and the great, Arabs and non-Arabs, human beings as well as even intelligent non-human beings, scientists, philosophers, literary figures, historians, the genius and the non-genius, briefly speaking, all without exceptions

throughout the centuries to face the challenge of producing the like of the holy Qur'ān, proclaiming: If you think that the Qur'ān is not the word of the Lord and it is man's own fabrication, you are also a man and you can fabricate one like that. And, whenever you felt unable, after struggling hard, while combining your efforts, this provides you with the best reason for the miraculous nature of the Qur'ān.

This call for challenging with the Qur'ān, which is in the vocabulary of the scholars, expert in theology, known as /taḥaddī/, (challenge) is one of the pillars of every miracle and wherever such a meaning is in force concerning a subject, we find transparency as to the miraculous nature of that issue in question.

Incidentally, the unique specifications of the Holy Qur'ān consist of being both miraculous while, at the same time, it is eloquent and varying; it foretells the future while containing the best of stories; it provides the best method of calling while it is expressive of all problems, whether social and individual needs, worldly and after-life requirements in all fields and at all times.

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(٨٩) وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِى هَذَا الْقُرْءَانِ مِن كُلّ ِ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلاّ كُفُوراً

And We have explainer for the people, in this Qur’ān, every (kind of) similitude, “ .٨٩ ”.but incline not most of the people save denying

Commentary: verse ٨٩

By means of the verses of the Qur’ān, Allah has completed the argument to people. This verse, in fact, is the statement of one of the aspects of miracle and the inimitability of the Holy Qur’ān, i.e. its comprehensiveness. It implies that, in this noble Qur’ān, Allah has displayed unto the people examples of everything so that all sorts of knowledge are gathered in it; yet most of the people refused to do anything but :denying. The verse says

And We have explainer for the people, in this Qur’ān, every (kind of) similitude, but “ ”.incline not most of the people save denying

Verily, this variety of the contents of the Qur’ān, and emerging from an illiterate person in particular, is amazing. This heavenly Book contains both the firm rational reasoning together with its special elaborateness in the field of creeds, and the statement of the ever-sure ordinances based on the necessities of people in any grounds. The Qur’ānic discussions upon historical subjects are unique in their kind. They are exciting, awakening, interesting, shaking, and free from any kinds of superstition. Its ethical matters affect on the prepared hearts in the same manner .that the rain of the spring does upon the dead lands

The scientific points which are propounded in the Qur’ān have made manifest some .facts which, at least in that time, were not known to any scientist

Precisely speaking, whatever fields the Qur’ān arrives, it offers the best. That is why if the Jinn and humankind come to help each other in order to bring the like of it, they .will not be able to do so

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(۹۰) وَقَالُوا لَن نُؤْمِنَ لَکَ حَتَّی تَفْجُرَ لَنَا مِنَ الاَرْضِ یَنْبُوعاً

(۹۱) أَوْ تَکُونَ لَکَ جَنَّهٌ مِن نَّخِیلٍ وَعِنَبٍ فَتُفَجِّـِرَ الاَنْهَارَ خِلاَلَهَا تَفْجِیراً

.۹۰ "And they said: "We shall never believe in you till you make a spring to gush forth from the earth for us,"

.۹۱ "Or till you should have a garden of date-palms and grapes in the midst of which you cause streams to flow forth,"

Commentary: verses ۹۰-۹۱

The Arabic term /yanbū'/ refers to a fountain which will never dry up and which will always gush.

The pagans, who rejected the miraculous nature of the Qur'ān, made their embracing the belief conditional upon attainment of some material gains, asking the holy Prophet (p.b.u.h.) for some undue expectations. They neglected the fact that the prophets would perform miracles so as to justify their prophetic mission. This is done not for meeting the whimsical demands of the obstinate people or for the sake of their entertainment or escaping from effort and endeavour. In fact, undue expectation, callousness, obstinacy, seeking pretexts, unawareness of the aims, and rudeness, all intermingled with one another so as to put illogical requests to the Prophet (p.b.u.h.), like a fountain, gardens, rivers, collapse and fall of the skies, summoning of the Lord and of the angels, golden houses, flight into skies, and a private letter from the Lord.

Anyway, the pagans of Mecca stated: We do not confirm your prophetic mission unless you split the ground of Mecca

which is scarce in water resources and make a fountain emerge out of it, which :gashes. The verse says

And they said: "We shall never believe in you till you make a spring to gush forth from " ",the earth for us

Or they demanded from him a garden which had got plenty of date-palms and grape trees, covered by them, amidst which streams flow so as to water trees beneath them, little knowing that the goal of the prophets had been people's guidance and leading them to monotheism, though some groups thought of gardens, gold and silver :while such requests and expectations were not logical. The verse says

Or till you should have a garden of date-palms and grapes in the midst of which you " ",cause streams to flow forth

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(٩٢) أَوْ تُسْقِطَ السَّمآءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفاً أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلآئِكَهِ قَبِيلاً

(٩٣) أَوْ يَكُونَ لَكَ بَيْتٌ مِن زُخْرُفٍ أَوْ تَرْقَى فِي السَّمآءِ وَلَن نُّؤْمِنَ لِرُقِيِّكَ حَتَّى تُنَزِّلَ عَلَيْنَا كِتَاباً نَّقْرَؤُهُ قُلْ سُبْحَانَ رَبِّي هَلْ كُنتُ إِلاَّ بَشَراً رَسُولاً

.٩٢ "Or you cause the heaven, as you think, to fall in pieces upon us, or bring Allah and the angels face to face with us",

.٩٣ "Or there be for you a house of gold, or you should be flying in to the sky, and never will we believe in your ascending unless you bring down to us a book which we may read. Say: 'Glory be to my Lord! Am I aught but a mortal messenger?'"

Commentary: verse ٩٢–٩٣

Miracles are among the exclusive characters of the Divinity of the Lord and have their origin in the Divine will and Wisdom. From among the conditions of miracles is that they must not be aimless, useless and utterly improbable. The demands of the pagan from the Prophet (p.b.u.h.) are worthless. Making the skies collapse will exterminate all and every thing, leaving no one alive to become a believer. Summoning of the Lord and the angels is also an utter impossibility, for they are not 'bodies' which can be summoned for us so as we witness them with our eyes.

p: ٧٨٨

Therefore, in this verse, the obstinate pagans reiterated that you thought you were a prophet and you possessed miracles,

therefore, turn the sky into pieces, shredding everything and making them fall over us. Or you bring forth(١) the Lord and the angels before(٢) us so as we can see them with our own eyes and witness that you are authentic and legitimate, your call being valid. The verse says:

“Or you cause the heaven, as you think, to fall in pieces upon us, or bring Allah and the angels face to face with us,”

In the subsequent verse, the Qur’ān says:

“Or there be for you a house of gold, …”

Or you ascend to the sky. Even if we witness with our own eyes, doing that, we are not to believe, unless you fetch us each a book from Allah testifying to your prophetic mission, which we shall read. The verse continues saying:

“… or you should be flying in to the sky, and never will we believe in your ascending unless you bring down to us a book which we may read. …”(٣)

We read at the end of these verses that Allah commands His prophet, culminating these contradictory and paradoxical proposals, to say to them that He is clean and pure of all these imaginary conjectures; that is, He is distant from performing miracles according to your wishes. Thus, the holy Prophet (p.b.u.h.), addressing them, said: I am also like other prophets. I am a human being. Those prophets used to perform miracles

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١ – The Arabic phrase /kama za‘amtum/ is an allusion made to the threats and the pledges of chastisement which the Prophet (p.b.u.h.) states in Sura Saba’, verse ٩.

٢ – The Qur’ānic term /qabīl/ refers to what is placed before man and what he is confronted with.

٣- The Arabic term /zukhruf/ denotes originally some kind of ornament, like gold which is one of the precious metals, and is used as ornament. This term is also applied for houses with paintings and decorations.

for their nations which were actualized by Allah. This is not a matter of concern to me and up to me to do what I wish. It is up to Him alone, Who is aware of what is expedient. Thus, there is no reason as to why you demand such things from me. The :verse continues saying

"’?Say: ‘Glory be to my Lord! Am I aught but a mortal messenger…“

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Section ١١:No cause for any one to disbelieve any Messenger of Allah

Point

Nothing prevents anyone to believe in the apostle of Allah – There is no necessity to send angels as apostles – Allah can create worlds like the worlds which He has already created.

(٩۴) وَمَا مَنَعَ النَّاسَ أَن يُؤْمِنُوا إِذْ جَآءَهُمُ الْهُدَى إِلاَّ أَن قَالُوا أَبَعَثَ اللَّهُ بَشَراً رَسُولاً

٩۴. "And nothing prevented the people from believing when the guidance came to them except that they said: 'Has Allah raised up a mortal as Messenger?'"

Commentary: verse ٩۴

The only reason as to why the pagans were kept away from embracing the belief in the Qur'ān and the command of the Prophet (p.b.u.h.), was the fact that they could not accept the prophetic mission of a man from the side of Allah. The noble verse says:

"And nothing prevented the people from believing when the guidance came to them except that they said: 'Has Allah raised up a mortal as Messenger?'"

Therefore, the pagan people did not submit themselves to the reasons for obvious miracles, for they would say as to how could the Lord appoint a man for prophecy? The Lord's envoy must be raised from among the divine angels. This groundless paradox hindered them from believing in the holy Prophet

p.b.u.h.)). As was about the worship of the unitary essence of Allah, in which case, they proclaimed that: "Our worship of Allah is not worthy of Him." Hence, they succumbed to the worship of the idols, and to their thinking, by this act they tried to glorify the Lord, while this act is not an act of glorification to Him. On the contrary, it is being heedless of the pure essence of Allah, the Glorified.

Certainly, those who do not possess a sound reasoning and rationale, regard a strong point as a weak one. The fact that the Prophet (p.b.u.h.) was a human being is a strong point in him and not a weak one, for having instincts and motives as well as difficulties will cause him to grasp best the sufferings of men, and can provide a practical paradigm as well as a useful prescription.

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p: ۷۹۲

(۹۵) قُل لَوْ كَانَ فِی الاَرْضِ مَلآئِكَهٌ يَمْشُونَ مُطْمَئِنّـِينَ لَنَزَّلْنَا عَلَيْهِم مِنَ السَّمَآءِ مَلَكاً رَسُولاً

Say: 'Had there been in the earth angels walking at peace, We would certainly " .۹۵
".'have sent down an angel from heaven to them as messenger

Commentary: verse ۹۵

This noble verse refuses the attitude of those who raised objections to the fact that the Prophet (p.b.u.h.) was selected from among the human beings, and implies that: The sending of the prophet is Allah's way of treatment and a religious necessity. Even if all the inhabitants of the earth were angels, and there were no quarrels and rows among them, and all of them were in perfect health and enjoying welfare, there would be some envoy from their progeny and gender coming from the side of Allah, for the mission of the prophets consists of enduing perfection and spiritual development as well as the provision of paradigms, and not merely the removal of :hostilities from among them. The Qur'ān says

Say: 'Had there been in the earth angels walking at peace, We would certainly have "
".'sent down an angel from heaven to them as messenger

Incidentally the homogeneousness of the leaders with that of the people is a necessity for their education and their imitation of their identification figures. Mankind for mankind, and angels for angels can serve as best paradigms. The reason for such a homogeneity of the leader and of the followers is clear, for, on the one hand, the ,most important part of the propaganda section of a leader is his practical side, that is

serving as a paradigm and an identification figure which is only made possible when the leader possesses the human instincts and feelings and the same bodily structural .forms and spiritual ones

On the other hand, a leader must understand well all the pains and sufferings, needs and demands of his followers so that he can produce remedies for them and respond to them. It is for this reason that the prophets have risen up, and emerged from among the bulk of the people, while the accession to the position of the prophet is .from the side of the Lord and it is not an elective office

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(۹۶) قُلْ كَفَى بِاللَّهِ شَهِيداً بَيْنِى وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيراً بَصِيراً

(۹۷) وَمَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُمْ أَوْلِيَآءَ مِن دُونِهِ وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَهِ عَلَى وُجُوهِهِمْ عُمْياً وَبُكْماً وَصُمّاً مَأْوَاهُمْ جَهَنَّمُ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيراً

Say: ‘Allah suffices as a witness between me and you; verily He, of his servants, is “ .۹۶ ”.All-Aware, All-Seeing

And whomever Allah guides, then he is guided aright, and whomever He leaves to “ .۹۷ stray, you will never find for him guardians other than Him; and We shall muster them on the Day of Resurrection upon their faces, blind, dumb and deaf whose dwelling ”.shall be Hell; whenever it abates, We shall increase for them the blaze

Commentary: verses ۹۶-۹۷

Pursuing the previous discussions, which centered around monotheism and prophetic mission as well as discourses with the opponents, here, in this verse, there is a sort of declaration of the termination of the current discussion, at this stage, and providing .conclusion

At first the Qur’ān implies that if they do not accept your reasoning concerning monotheism, prophecy and resurrection, proclaim upon them, saying: It suffices for me that the Lord is an intermediary and a witness between you and I, for, He is aware :of the feelings of His servants and He is All-seeing unto their works. The verse says

Say: ‘Allah suffices as a witness between me and you; verily He, of his servants, is “ ”.All-Aware, All-Seeing

In fact, there are two objectives in view in making this statement. The first one relates to the fact that the obstinate, and fanatic opponents receive a threat that the Lord is aware and All-seeing while He is witnessing all our deeds and all your acts. Do not imagine that you can escape His sphere of power or part of your acts remains hidden .from Him

The other objective is that the Prophet (p.b.u.h.) should exhibit decisively his firm conviction as to what he has stated, for the speaker's decisiveness in his speech .leaves a great impact on the listener

Maybe, this expression, which is firm and decisive coupled with a sort of mild threat, leaves its impact on them, shaking them in their hearts, and awakening them, calling .them to the right path

:Afterwards, the Qur'ān adds

And whomever Allah guides, then he is guided aright, and whomever He leaves to " "... ;stray, you will never find for him guardians other than Him

The only way they have is to return to Him once again and seek the light of guidance .from Him

These two sentences, in fact, are allusions to the fact that the mere pounding reasoning is not sufficient for embracing the faith. On the contrary, before gaining the Divine success and proper eligibility of Allah's guidance, it is impossible for him to .embrace the faith

A Persian poem indicates: It is the clean sperm necessary to become worthy of receiving favour; Otherwise every pebble or piece of clay will never turn into shining .stones or pearls

Then, the Qur'ān illustrates for them one of the scenes of the resurrection day as a ,challenging and pounding threat

:which is the certain consequences of their actions, proclaiming that

"... ,and We shall muster them on the Day of Resurrection upon their faces ..."

Instead of them walking in an upright and erect standing position, the angels of punishment draw them on their faces, or they will be crawling over their faces and chests like reptiles. They will be entering into that great court in a state of blindness, :deafness, and dumbness. The holy verse continues saying

"... blind, dumb and deaf ..."

There are different stages and stop phases for the day of resurrection, in some of which the sinners are blind, deaf, and dumb, though in other platforms they regain their eyesight, their sense of hearing, and their tongues open up so as to enable them to witness scenes of punishment, listen to the blaming of others, and cry for help, .expressing their weakness, which itself is one way for punishing them

The culprits also are deprived from seeing what is the source of delight, and from hearing what is joyful, and from saying whatever is directed towards salvation; on the .contrary, they only see, hear, and say what is a source of discomfort

In the end of the verse, the Holy Qur'ān implies that their eternal abode is Hell, but you must not imagine that its Fire will eventually be extinguished, like the worldly fire. Nay! "Whenever it is about to fade away, We shall rekindle new flames to it."(۱) The :verse says

"... whose dwelling shall be Hell; whenever it abates, We shall increase for them the ".blaze

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۱ – The Arabic term /xabat/ refers to the flame which is fading, and the word /saʽīr/ .means 'to flame the fire', and it is one of the names of Hell

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(۹۸) ذَلِکَ جَزَآؤُهُم بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَءِذَا كُنَّا عِظَاماً وَرُفَاتاً أَءِنَّا لَمَبْعُوثُونَ خَلْقاً جَدِيداً

That is their recompense, for they disbelieved in Our signs and said: 'What! When " .۹۸ we become (mere) bones and decayed dust, shall we, then, indeed be raised, into a "'?new creation

Commentary: verse ۹۸

The Arabic term /rufāt/ refers to straw particles which are so shredded into pieces .which cannot be broken further

In the previous verses we noted as to how an evil fate awaits in the world hereafter for the sinners; a destiny which makes every sane person to think and contemplate. :Here, the Qur'ān explains the reason of this matter in a different way. It says

That is their recompense, for they disbelieved in Our signs and Said: 'What! When we " become (mere) bones and decayed dust, shall we, then, indeed be raised, into a new "'?creation

Certainly, the disbelievers have got no reasons for rejecting the resurrection, and whatever they utter is said as mockery and ridicule or is because of their .astonishment, or considering as impossible

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(۹۹) أَوَلَم يَرَوْا أَنَّ اللَّهَ الَّذِى خَلَقَ السَّمـاوَاتِ وَالاَـرْضَ قَـادِرٌ عَلَى أَن يَخْلُقَ مِثْلَهُمْ وَجَعَـلَ لَهُمْ أَجَلًا لَّا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُوراً

۹۹. "Have they not consider that Allah Who has created the heavens and the earth is able to create the like of them? And He has appointed for them a term in which there is no doubt; but the unjust refuse aught save disbelieve."

Commentary: verse ۹۹

The Holy Qur'ān has repeatedly sought to remove all doubts concerning resurrection by pointing out to the creation of the heavens and the earth as well as to the enormity of the system of creation along with the Divine domination over the creation process. The Holy Qur'ān implies whether the process of your creation is harder or the creation of the heavens which He has undertaken. The verse says:

"Have they not consider that Allah Who has created the heavens and the earth is able to create the

like of them? …"

That is, the best reason for establishing the possibility of something which is there, is its very existence and its very accidence.

In the doomsday, the decayed bones are the same worldly bones and the spirit to which it has joined is that same spirit. However, the Qur'ān states /miθlahum/ (like those), it is just like the 'raw bricks' which, when pounded, it is possible to manufacture once again bricks of the same proportion and quality. In this case, people say: These bricks are like the

former ones, and not identical with them, or they say that the materials which have gone into them are the same.(1)

The best rationale to prove the resurrection is focusing our attention on the Divine power in nature.

Therefore, He remarks in this noble verse asking: Do those who regard resurrection as impossible, not know that Allah, Who has had the ability to create the heavens and the earth, can create like of them in the doomsday, for the creation of them is not harder than the creation of the heavens and the earth. As the Qur'ān says: "Are you the harder to create or the creation of the heaven He made it?" (An-Nāzi'āt, No. 79, verse 27)

The Lord designated for them a decisive destiny that the goal of which is death or the resurrection. However, these oppressors abstained from accepting the truth, and they added up to their rejections though the evidences were quite clear for them. The verse says:

"… And He has appointed for them a term in which there is no doubt; but the unjust refuse aught save disbelieve."

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1- Tafsīr Nūr-uth-Thaqalayn

(۱۰۰) قُل لَوْ أَنتُمْ تَمْلِكُونَ خَزَآئِنَ رَحْمَهِ رَبِّـِى إِذاً لأَمْسَكْتُمْ خَشْيَهَ الإِنفَاقِ وَكَانَ الإِنسَانُ قَتُوراً

Say: 'If you possessed the treasures of the mercy of my Lord, then you would " .۱۰۰
".definitely withhold (them) for fear of spending, and man is ever niggardly

Commentary: verse ۱۰۰

The Arabic term /qatūr/ is derived from the word /qitr/, meaning: miserliness and .avarice or withholding from sharing with others of one's wealth

As they insisted on the idea that the prophet must not be of the same genus as mankind, apparently some kind of jealousy and avarice stopped them from believing that, perhaps, Allah has bestowed this blessing on a human being. Thus, He says in :this verse

Say: 'If you possessed the treasures of the mercy of my Lord, then you would " ".definitely withhold (them) for fear of spending, and man is ever niggardly

These last three verses are the most obvious of the verses which provide justifications for the resurrection of the body, for the pagans astonishment concerned as to how the Lord can return to life once again those decayed bones which have .turned into dust

The Qur'ān's answer also covers this very point, implying: That Lord Who created the heaven and the earth, has also the potentiality to assemble all scattered human .particles and to provide them with life

Incidentally, one of the reasons stressed by the Holy Qur'ān repeatedly for establishing the issue of resurrection, is the its taking recourse to the generalization .of the Lord's Omnipotence

Point

Moses given the signs – Pharaoh’s arrogance – Apostle Muhammad sent as the Bearer of glad tidings and a Warner – Those gifted with knowledge believe in the Qur’ān even if any one else believes not – Glorification of Allah.

(۱۰۱)وَلَقَدْ ءَاتَيْنَا مُوسَى تِسْعَ ءَايَاتٍ بَيِّنَاتٍ فَسْأَلْ بَنِى إِسْرآئِيلَ

إِذْ جَآءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنّـِى لَأَظُنُّكَ يَا مُوسَى مَسْحُوراً

(۱۰۲) قَالَ لَقَدْ عَلِمْتَ مَآ أَنزَلَ هؤُلآءِ إِلاَّ رَبُّ السَّمَاوَاتِ وَالاَرْضِ بَصَآئِرَ وإِنّـِى لَأَظُنُّكَ يَا فِرْعَوْنُ مَثْبُوراً

۱۰۱. “And indeed We give Moses nine clear signs, so ask the Children of Israel when he came to them, and, Pharaoh said to him: ‘O’ Mūsā! Verily I think you are bewitched’.”

۱۰۲. “He said: ‘Indeed you know that none has sent these (miracles) down save the Lord of the heavens and the earth (as) clear proofs, and I think you lost, O’ Pharaoh!’ ”

Commentary: verses ۱۰۱–۱۰۲

In several of the foregoing verses, we noted as to what peculiar demands the pagans used to put to the Prophet (p.b.u.h.). We, here, find Him, in fact, exposing one of the examples of such scenes in preceding generations as to how they witnessed extraordinary events and miracles and they, yet, looked for pretexts, rejecting everything. At first, He says:

"… ,And indeed We give Moses nine clear signs "

These divine signs consist of: The stick, the white hand, the storm, locusts, one kind of plant-pest called /qummal/, the over-increase in the number of frogs, blood, drought, .and deficiencies

Later, in order to stress this point further, He adds in implication to Moses that if your opponents even reject this matter outright, in order to deliver an ultimatum to them, tell them to ask the sons of Israel as to how they were when these verses came down to them. Notwithstanding these, not only they did not subject themselves to the acceptance of the fact, but also they accused Moses of being a sorcerer, and of being :crazy. The verse continues saying

so ask the Children of Israel when he came to them, and, Pharaoh said to him: 'O' … " ".'Mūsā! Verily I think you are bewitched

This is the case with all the arrogant people who used to accuse the godly men of sorcery or insanity for their innovations and their movement against the treatment of corrupt communities and their exhibition of extraordinary behaviour, so as to be able to influence naive people, scattering them from around the prophets. Thus verse ١٠٢ shows Moses (a.s.) did not keep quiet in face of all this under accusation, affirming :categorically, where it declares

He said: 'Indeed you know that none has sent these (miracles) down save the Lord " " '!of the heavens and the earth (as) clear proofs, and I think you lost, O' Pharaoh

Therefore, O pharaoh!, you reject the facts while having full knowledge of the facts .and while you are cognizant of them. I believe you, Pharaoh, will eventually perish

:Two Points in Conclusion

The first point: In the Glorious Qur’ān, there are numerous verses and miracles :mentioned concerning Moses, among which one might refer to the following

Conversion of the stick into a giant snake and the act of swallowing of the tools of .١ (the sorcerers. (Tā Hā, ٢٠

The white hand or the shining of the hands of Mūsā (a.s.) like a source of light. (Tā .٢ (Hā, ٢٢

(The pounding storms. (Al-’A‘rāf, ١٣٣ .٣

Locusts’ which dominated their farms and their trees, and served as a nuisance for‘ .۴ (their flourishing agriculture. (Al-’A‘rāf, ١٣٣

(One plant-pest agent which exterminates cereals, called /qummal/ (Al-’A‘rāf, ١٣٣ .۵

The frogs which emerged from the Nile River and reproduced to such an extent that .۶ (they made people’s lives miserable and full of difficulties. (Al-’A‘rāf, ١٣٣

Nose-bleeding’ or ‘blood’ which signifies the universal counteraction of nose‘ .٧ bleeding or the turning of the Nile into the colour of the blood which made the river (water neither good for drinking nor fit for agriculture. (Al-’A‘rāf, ١٣٣

The splitting of the sea in such a way that the Children of Israel could pass through .٨ (it. (Al-’A‘rāf, ١٣٣

The descending of /mann/ and /salwā/ which was explained under verse ۵٧, of Sura .٩ .Al-Baqarah

(The gushing of the springs from stone. (Al-Baqarah, verse ۶٠ .١٠

The splitting away of part of the mountain and its placement as a canopy over .١١ (them. (Al-’A‘rāf, ١٧١

(Famine and draught as well as shortage of fruits. (Al-’A‘rāf, ١٣٠ (١٢

Returning to life of a murdered individual whose death instigated intensive .۱۳ (opposition among the Children of Israel. (Al-Baqarah, ۷۳

Use of the cloud shadows as canopy which protected them in a miraculous way in .۱۴ (intense desert heat. (Al-Baqarah, ۵۷

The issue in question in here is: What is the objective of 'the nine verses', which have ?been alluded to in the verses under discussion

The expressions utilized in these verses reveal the fact that they signify miracles which were mentioned in connection with Pharaoh and the adherents of Pharaoh, and not the ones which were involved with the Children of Israel themselves, like the descending of 'Mann and Salwā', and the emergence of the spring from a stone, and .the like

Considering this point, one can claim that the five topics which are dealt with in verse ۱۳۳ of Sura Al-'A'rāf, are among these nine signs: Storm, plant-pest, locusts, over .reproduction of frogs, and blood

Undoubtedly, the two famous miracles of Mūsā (a.s.), that is, the issue of the 'stick', and the 'white hand' are among the nine signs, specially, it is noteworthy that we find verses ۱۰ to ۱۲ of Sura An-Nahl the same expression of the 'nine signs', which are .mentioned after the statement of these two great miracles

These all make up the seven supernatural or 'extraordinary events'. Now, let us turn to the other two verses. Undoubtedly, the drowning of the people of Pharaoh, and the like, cannot be included among these signs, for the goal of explaining of the signs is to guide the people of the Pharaoh and not those which caused their destruction and .extermination

Concentrating on Sura Al-’A‘rāf, in which we find many of these verses, exhibits the fact that the objective in mind of the other two signs have been the ‘draught’ and ‘the shortage of all kinds of fruits’, for after the miracle of the stick and the ‘white hand’ and before the mentioning of the five signs of the storm and the locust, the holy verse says: “And certainly We afflicted the clan of Pharaoh with drought and scarcity of fruits, so that they may take admonition.” (Sura Al-’A‘rāf, No. ٧, verse ١٣٠)

The Second Point:

Is the one who is questioning the Prophet (p.b.u.h.)?

Apparently, the verses show that the Prophet (p.b.u.h.) was commissioned to investigate from the Children of Israel about the nine signs which were revealed to Moses (a.s.), asking them about how the people of the Pharaoh rejected the authenticity of the call of Moses (a.s.) despite all those clear signs under so many different pretexts.

But, as such a person like the Prophet (p.b.u.h.) did not require putting to them such a query despite all his knowledge and wisdom; some commentators have still regarded other addressees as the agents who have put the question to them.

However, taking into consideration that the question raised was not the one put by the Prophet (p.b.u.h.) for himself, rather, it was put for the acceptance by the pagans, it does not matter that the investigator be the Prophet (p.b.u.h.) himself so that the pagans should know that if the Prophet (p.b.u.h.) did not accept to give in the various proposals of the pagans, it was because such proposals did not have any motives for the sake of seeking the truth. On the contrary, their attitude was based on obstinacy, fanaticism and hostility, and their story was like the one we read about in the story of Moses (a.s.) and Pharaoh.

(۱۰۳) فَاَرَادَ أَن يَسْتَفِزَّهُم مِنَ الاَرْضِ فَاَغْرَقْناهُ وَمَن مَعَهُ جَمِيعاً

(۱۰۴) وَقُلْنَا مِن بَعْدِهِ لِبَنِى إِسْرآئِيلَ اسْكُنُوا الاَرْضَ فإِذَا جَآءَ وَعْدُ الاَخِرَهِ جِئْنَا بِكُمْ لَفِيفاً

So he (Pharaoh) decided to scare them from that land; but We drowned him and " .۱۰۳
".those with him, all together

And, after that, We said to the Children of Israel: 'Settle in the land and when the " .۱۰۴
".promise of the Hereafter comes to pass, We shall bring you (all) assemble together

Commentary: verses ۱۰۳–۱۰۴

The Arabic term /'istifzāz/ signifies 'expelling by force'. The Qur'ān has repeatedly made allusions to these methods of oppression towards the men of Allah and their eventual frustration. They put 'Ibrāhīm within fire, the Lord turned the fire cold. They threw Yusuf down the well, the Lord elevated him to the rank of 'Azīz in Egypt. They expelled the Prophet (p.b.u.h.) from Mecca, Allah bestowed on him the government of the entire world of Islam. Such is the Divine way of treatment and the rule of Allah, .Who has got suitable contrivance against the dirty tricks of the evildoers

Therefore, the Qur'ān implies in this verse that since the Pharaoh was not able to resist against the pounding reasoning and rationales of Mūsā, he took recourse to the same tricks employed by all oppressors who are illogical throughout the ages, as the :verse says

So he (Pharaoh) decided to scare them from that land; but We drowned him and "
".those with him, all together

And, thus, He implies: We told the Children of Israel, to settle down in the lands of .Egypt, Damascus and Bayt-ul-Muqaddas

However, when the time of after-life arrives, We shall make you assemble, appearing :in the Court of Justice altogether. The verse says

And, after that, We said to the Children of Israel: 'Settle in the land and when the " ".promise of the Hereafter comes to pass, We shall bring you (all) assemble together

.The Arabic term /lafīf/ means interrelated large groups

?What land is the objective of /'arḍ/ in these verses

We read in the previous verses that the Lord told the Children of Israel that now that you have conquered the enemy, you must settle down in the 'promised land'. Does this signify the land of Egypt? (This same word, which has been stated in the previous verse that says Pharaoh wanted to expel them from that land, is mentioned in this sense with the same meaning; other verses of the Qur'ān also affirm the fact that the (Children of Israel became the heirs and the inheritors of them

Or else, this is an allusion made to the 'Holy Land' of Palestine, for the Children of Israel went to the land of Palestine after this event and were commissioned to enter .it

However, we do not consider it as a remote possibility that both lands have been the objective of it, for the Children of Israel became both the inheritors of the lands of the Pharaohs, as testified by the Qur'ān, and they became the proprietors of the land of .Palestine

In the meantime, does the Qur'ānic phrase /wa'd-ul-'āxirah/ signify the Hereafter? The answer to this question is apparently positive, for the sentence: "…We shall bring you (all) assemble together" provides us with the corresponding meaning. Some .commentators have also voiced another possibility

(۱۰۵) وَبِالْحَقِّ أَنزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَآ أَرْسَلْنَاكَ إِلاَّ مُبَشِّراً وَنَذِيراً

And, with the truth have We sent it (the Qur'ān) down and with the truth it has " .۱۰۵ come down; and We have not sent you except as a Bearer of glad tidings and as a ".warner

Commentary: verse ۱۰۵

The authenticity of the Qur'ān has been guaranteed from distortions. The Qur'ān has been verily revealed in truth, and the Divine revelation has also been received its destination safely, while, at the same time, the Satans have been unable to do it any harm. Therefore, once again, the Qur'ān calls on the grandeur and glory of this heavenly Book, providing answers to the objections and pretexts of the dissidents. At :first, it says

And, with the truth have We sent it "

"... the Qur'ān) down)

At times, one may start doing something, but, because he is limited in his power, he may not be able to finish it up to the end. However, one who has knowledge of everything, and is capable to fulfill everything he does while he is correctly positioned and ends everything in the right fashion, thus actualizing it to the fullest. For instance, man might sometimes let water out of a spring while it is pure though it might reach the consumption point quite impure for he is unable to preserve it through. However, he who has command of his job quite well in all respects, he can fill everyone's jar .who is thirsty with pure water

The Qur'ān is just such a Book which has been descended with the truth from the Lord, and He has guarded and protected it in its courses from any point of view, whether be it

the stage that Gabriel was the means of revelation and where the recipient has been the Prophet (p.b.u.h.) and has been preserved quite well in such a way that the passage of time has even not caused any distortions in it, and will never be distorted, for the Lord has undertaken Himself its preservation. Thus, this source of ‘pure water’ of the Divine revelation, will remain untouched through to the end of the world. The :verse continues saying

”... ;and with the truth it has come down ...“

:Concluding His statement, He says

”.and We have not sent you except as a Bearer of glad tidings and as a warner...“

.And you have got no right to introduce any changes in the context of the Qur’ān

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p:۸۱۰

(۱۰۶) وَقُرْءَاناً فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلاً

And (it is) Qur'ān which We have divided (in sections) so that you may read it to " .۱۰۶ ".the people at a slow pace and We have sent it down gradually in portions

Commentary: verse ۱۰۶

One of the objections of the pagans related to the fact as to why the Qur'ān has not been revealed as a whole in one part, when they said: "... why has not the Qur'ān (been revealed to him all at once? ..."(۱)

.The verse under discussion is in response to their objection

As the verses of the Qur'ān relate to different events, and they are meant to meet the requirements of all classes of the people throughout history, they are revealed in sections so as to correspond to the various events, thus becoming more pleasant for the audience. Would that ever be possible to collect all the events of ۲۳ years in one single day so that the problems raised therein be revealed in the Qur'ān instantly? :The verses says

And (it is) Qur'ān which We have divided (in sections) so that you may read it to the " ".people at a slow pace and We have sent it down gradually in portions

Incidentally, the gradual revelation implies the continuous relationship of the holy Prophet (p.b.u.h.) with the source of revelation. However, instant revelation would not guarantee such a relationship more than once. Moreover, an instructor and a reformer must have a long term program in mind and

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Sura Al-Furqān, No. ۲۵, verse ۳۲ -۱

must not be unaware of the new needs. Thus, the Holy Qur’ān does not contain only instructive aspects but it also possesses some practical aspects as well, which must be gradually implemented, and such an implementation of hundreds of commandments in a society which has got hundreds of sorts of corruption, at once, is .an impossibility

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(۱۰۷) قُلْ ءَامِنُوا بِهِ أَوْ لاَ تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِن قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ

لِلأَذْقَانِ سُجَّداً

(۱۰۸) وَيَقُولُونَ سُبْحَانَ رَبِّنَآ إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولاً

(۱۰۹) وَيَخِرُّونَ لِلأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعاً

Say: 'Believe in it or believe not, (it makes no difference to Allah), verily, those " .۱۰۷ who were given knowledge before it, when it is read to them, they fall down prostrate ".on their faces, adoring

".And they say: "Glory be to our Lord! Verily, our Lord's promise is to be fulfilled " .۱۰۸

".And they fall down (in prostration) weeping and it adds up to their humility " .۱۰۹

Commentary: verses ۱۰۷–۱۰۹

In this noble verse, and in the following one, the Lord has commanded His prophet to remain rather heedless of such people who are companions of paganism and 'Ignorance'. Whether they embrace the faith or they reject it altogether it does not matter, for a better stock which includes those who are knowledgeable and who have studied the heavenly Books, and have practiced according to the Divine religions, have asserted their belief, confirming that he is the prophet who has been promised to emerge in their authentic religious books, and whenever the Lord's verses are read to them, they fall to the ground, prostrating in face of all the Lord's glory and for implementing what is promised in their Divine Books that He appoints Muhammad :(p.b.u.h.) as His Prophet and sends down the Book to him. The verse says

Say: ‘Believe in it or believe not, (it makes no difference to Allah), verily, those who “ were given knowledge before it, when it is read to them, they fall down prostrate on ”.their faces, adoring

:This is what is intended by the promise mentioned in the verse which says

”.And they say: “Glory be to our Lord! Verily, our Lord’s promise is to be fulfilled “

By this, they mean: Our Lord’s promise is to be fulfilled. They express this way their utmost commitment and faith towards the Divinity of the Lord and His pure Attributes as well as to the promises He has kept. This is a speech within which, both, faith in monotheism as well as the attributes of the Lord and His justice are included while the prophecy of the Prophet (p.b.u.h.) and belief in resurrection are contained. Thus, they .assemble all the religious principles in one concise sentence

Again in verse ۱۰۹, to stress further the point, and the impact of those Divine verses as well as of this loving prostration, the Qur’ān implies that they fall into a state of prostration (involuntarily) and start crying, and the reading of these verses always adds up to their modesty. They never stay in one state or mood, rather they try to climb up toward the peak of development, and continuously their modesty increases. ‘Modesty’, is the state of humbleness and the physical and spiritual politeness, in :which case one bows to the command of Allah and His obedience. The verse says

”.And they fall down (in prostration) weeping and it adds up to their humility “

Incidentally, the Qur’ānic term / yaxirrūna/ is derived from /xarīr/ in the sense of the whispering of the sound of water which is flowing downward from up. This also refers to those

who, losing their control, fall into a state of prostration before Allah, worship Him in their fairly loud voices. The Arabic term /'aŏqān/ is the plural form of /ŏaqan/ which means 'chin', it signifies having absolute modesty, in which case, not only one's .forehead but his face and chin also touch the floor as well

In conclusion, another clear lesson drawn from the above verses relates to the interrelationship of science with Faith. The Qur'ān implies whether you accept these Divine verses or not, men of knowledge will not only accept them believing in them but they also tend to fall into a state of prostration for the love of Allah which is like a burning desire within them, letting their tears be shed in abundance from their eyes. Their modesty and humbleness is then being augmented while, at the same time, .their polite behaviour and their respect increases unto these verses

It is only those ignorant mean individuals who sometimes disregard heedlessly, and at times ridicule, when confronting the facts: and even if such individuals happen to be attracted to the faith, their belief would be weak, fleeting, and void of love, activity .and of any warmth

Moreover, this meaning reflects a further emphasis on the obliteration of the empty hypothesis of those who believe that religion has got a correlation with the ignorance of mankind. The glorious Qur'ān, in contradiction with this claim, repeatedly stresses the fact that science and religion are always associated with each other in various circumstances. A deep and sustaining devotion in faith can only be attained in having a deep knowledge, and knowledge borrows its weight in higher echelons from faith. "Remember

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(۱۱۰) قُلِ ادْعُوا اللَّهَ أَوِ ادْعُوا الرَّحْمانَ أَيّاً ما تَدْعُواْ فَلَهُ الاَسْمآءُ الْحُسْنَى وَلاَ تَجْهَرْ بِصَلاَتِکَ وَلاَ تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَلِکَ سَبيلاً

Say: 'Call upon Allah, or call upon the Beneficent; whichever you call upon; then " .۱۱۰ the best names belong to Him; and do not utter your prayer too aloud nor be silent ".'with regard to it, and seek a way between that

Commentary: verse ۱۱۰

In some of the commentaries, we have it that once the holy Prophet (p.b.u.h.) was praying in Masjid-ul-Haram, and was saying: "O' Allah! O' Rahmān!" Some people thought he was calling two Gods one of whom was 'Allah' and the other one was (Rahmān' (Compassionate). The verse was revealed and wiped out that paradox. ((Tafsīr-Tibyān and Forqān

In other words, the pagans and the polytheists used to ask as to why the prophet called the Lord by various names while he was claiming to be monotheist. The Qur'ān, :answering them, says

"... ;Say: 'Call upon Allah, or call upon the Beneficent; whichever you call upon "

Whichever you choose, it makes no difference; He has got to have various good :names

"... ;then the best names belong to Him ..."

Those blindfolded individuals, at times, call a person or a place by different names, each of which presents one part or a portion of its existence. Is it, therefore, surprising that the Lord, whose Essence is infinite in every respect and Who is the source of all perfections, bounties, and goodness, be called

by one specific name for whatever He does with respect to that job and whatever ?virtue His Holy Essence Possesses

At the end of the holy verse, calling the attention to the discussion of the pagans in Mecca who used to ask with regard to the prayers of the Prophet (p.b.u.h.) as to why he used to recite his prayers with a loud voice, disturbing them, He commands the :(.Prophet (p.b.u.h

and do not utter your prayer too aloud nor be silent with regard to it, and seek ... “ ”.’between, that

The noble verse implies: Neither recite it with a loud voice, shouting it; nor in a state of .whispering it, in which case your lips might be moving and no voice heard

Incidentally, we have it in the Shi‘ah and Sunni quotations that; The Lord has got ۹۹ names, and whoever calls Him by one of them, will succeed and will be saved. (Tafsīr-(i-Tabarī, Al-Mīzān, and Majma‘-ul-Bayān

However, we must know that when speaking of numerating of these names, it does not mean that we utter them so as to enter the Paradise or become the one whose .prayers are accepted

On the contrary, they are intended for us to be inculcated with the values attached to them and implementing of those values relating to the names such as: Wise, Compassionate, Merciful, Generous, and Blissful in ourselves so as to make us both .worthy of the Paradise and make our prayers acceptable in all cases

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(١١١) وَقُلِ الْحَمْدُ لِلَّهِ الَّذِى لَمْ يَتَّخِذْ وَلَداً وَلَمْ يَكُن لَّهُ شَرِيكٌ فِى الْمُلْكِ وَلَمْ يَكُن لَّهُ وَلِيٌّ مِّنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيرًا

And say: ‘(All) Praise is Allah’s, Who has not taken unto Him a son; nor has He got “ .١١١ any partner in the Sovereignty; and there is not for Him any helper out of ”.humbleness.’ And magnify Him with all magnificence

Commentary:١١١

We finally arrive at the last verse of this Sura, the verse which ends with the praise of Allah just as it started with the praising of His pure existence. In fact, this holy verse is a conclusion, culminating all of the monotheistic issues of this Sura and the content of :all those monotheistic concepts. Addressing the Prophet (p.b.u.h.), He says

And say: ‘(All) Praise is Allah’s, Who has not taken unto Him a son; nor has He got any “ partner in the Sovereignty; and there is not for Him any helper

”... ’.out of humbleness

Such a Lord, with those attributes, stands far too superior to whatever you conjecture. Thus, glorify Him and get to know His immensely boundless magnitude. :The verse concludes

”.And magnify Him with all magnificence ...“

The above verse negates all assistance and generic like being for Allah whether be it of a lower grade (like a son) or some counterpart for Him, (like a partner), or that one .(who stands as superior, (like a guardian

The Late Tabarsī quotes from some commentators (in Majma‘-ul-Bayān) that this verse provides the refutation of the belief of three groups: First, that of the Christians and the Jews

who regarded Allah as having a son; the secondly that of the Arab pagans who regarded Him as having a partner; thirdly, that of those star-worshippers and the .Zoroastrians who regarded Allah as having a guardian and an assistant

?In conclusion: What is 'Takbīr', or glorification of Allah

Here, the blissful Qur'ān commands the Prophet (p.b.u.h.) emphatically to glorify Allah. This does not merely imply that one must believe in the glory of the Lord just by .'saying the words 'Allah is the greatest

This point is also worth considering that the belief in the glory of the Lord does not imply that we regard Him as greater when comparing Him to other beings. Such a comparison is by far irrelevant in principle and by definition. We must regard Him as greater than in comparative terms, as Imam Sādiq (a.s.) has said in a concise and meaningful speech. An Islamic tradition declares: Someone called on that Imam, saying: 'Allah is the greatest!' The Imam asked him: "Of what is He greater or the ".greatest? He answered: "Of all things

The Imam (a.s.) explained: "You confined Allah by saying that, as you made a comparison between Him and other beings, then considering Him as superior." That man asked: "Then, what must I say?" He answered: "Say: Allah is far too superior to (what one can characterize." (Tafsīr-Nūr-uth-Thaqalayn vol. ٣, p. ٢٣٩

A Persian poet declares: O' You Who are superior to all imaginations, comparisons, :conjectures, and hallucinations

.And also excelling in whatever we have seen, written, or heard

Our audience came to an end and our life is over, nevertheless, we are stuck in the .first phases of our attempt at our depicting of your profile

Incidentally, some quotations from Ahl-ul-Bayt (a.s.) indicates that the reading of this verse has been considered as effective in removing of one's dues, removing of passing whims and passions, discarding of poverty, and expelling of diseases. (Tafsīr (Borhān

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O' Lord! Replenish our heart and soul with the illumination of the lights of knowledge and faith so that we can remain humble before Your grandeur, staying faithful to Your promises and obeying fully Your commands, worshipping no one but You and relying .on no one except on You

O' Lord! Bestow upon us the means of success not to violate the frontiers of justice .and moderation, avoiding all sorts of extremism

O' Lord! We thank You; consider You as One; glorify You beyond what can be explicable. You, too, provide us with forgiveness, make our determination ever stronger and help us prevail over the enemies who have surrounded us from interior and from exterior. Help us to join our victories to those ultimate victories of the uprising of the promised Mahdī (a.s.), and provide us with the means for completing .this commentary as it would be pleasing to You

Our Lord! Let not our hearts deviate after You have guided us, and bestow on us from (Your mercy, for You are, indeed, the Ever-Bestower. ('Āl-i-'Imrān, verse ٨

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'The End Of Sura 'Isrā

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Verily the dwellers of Paradise will witness those compartment-dwellers from above" their head just like you observing the morning star which has been left in the horizon to the east or to the west." P. ۴٠۵

There are certain (blessings) in the Paradise which neither any eyes have seen nor" anyone's ears have heard; nor has it been revealed to any man's heart." P. ۴٠۵

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He who loves to be the most virtuous of the people, then he must rely on Allah." P. ۴٢٣"

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Allah admires that good act which is hastened to be performed.” P. ۶۰۴“

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Whoever obeys Allah's command with regard to his parents, two of the gates of the" Paradise will be laid wide open to Him; and if he obeys one (of them), one (of the gate-ways of the Paradise will be left open for him)." P. ۶۳۴

The person who obeys his parents and his Lord, will be assigned a highly-elevated" position in Paradise." P. ۶۳۴

He who wishes his life be prolonged and his means of sustenance be made" abundant, must treat his parents with kindness and observe the union of kindred." P. ۶۳۴

Do your fathers good so as your children also do you good. Turn your eyes away" from the wives of others so that others turn away their eyes from your wives." P. ۶۳۵

Ali and I are the fathers of this Ummat." P. ۶۳۵"

Whoever takes three orphans under his protection is like the person who has spent a" life-time in prayers at night, has continued on fasting all days and has continued waging a holy war with his unshielded sword for Allah and he and I would be just two brothers in Paradise like these two fingers." P. ۶۵۷, ۶۵۸

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The best of the prayers, next to the compulsory prayers, are the ones (which one" performs) deep into the night." P. ۷۵۴

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The late-night prayers will serve as a pleasant source for the Lord, the friendship of" the angels, the practice of the prophets, the light of the gnosis (of Allah), the roots of faith, a cause for providing calmness of the body, provoking the disgust of the Satan, spearheading against the foes, a

means of acceptance for one’s invocation, acceptance of one’s deeds, and blessings for one’s means of sustenance. The late-night prayers also serve as an intercessor between the performer of the prayers and the Angel of Death, as a light for his grave, as a carpet under him, as a respondent for the ‘Nakīr and Munkar’, an associate and a visitor for man deep in his grave till the Day of Resurrection.” P. ۷۵۵

When a person gets up from his pleasure-providing bed while he has got his eyes full“ of sleep, in order to please his Lord, Glory be to His Mighty, by his late-night prayers, the Lord takes pride by it to the angels: saying: ‘Do you not watch this My servant, who has got up from his pleasant bed to perform the prayers which I have not compelled him to do? Do bear witness that, verily, I have pardoned him’.” P. ۷۵۵

I have left two (important) things among you so as not to get astray when grabbing“ the two. One is the Qur’ān, the other one is my family household.” P. ۷۶۷

The Qur’ān’s excellence over other words and speeches is like the Lord’s superiority“ over all creatures.” P. ۷۶۷

Keep always yourselves reminiscent of the Qur’ān, for the Qur’ān is a ‘useful cure’, a“ ‘blissful remedy’, and guards off him who appeals to it; and it salvages him who follows it.” P. ۷۶۸

Those involved in the Qur’ān’s matters excel the highest human position next to the“ prophets and the Divine envoys. Thus, do not overlook and downplay (them and) their rights, for they are valued greatly before Allah.” P. ۷۶۸

The best ones among you are those who learn and teach the Qur’ān.” P. ۷۶۸“

Read the Qur’ān and practice accordingly. Do not distance yourselves from it; do not“ exaggerate over it, do not earn a living by it; and, do not seek superiority through it.” P. ۷۶۹

He who reads the Qur’ān and does not act accordingly, the Almighty will muster him“ blind and tormented on the day of resurrection.” P. ۷۶۹

:(.Imam Amir-ul-Mu’mineen Ali (a.s

Allah reckons the deeds of all mankind in the Hereafter in the same way that He sustains all humankind.” P. ۲۴

Cutting off of one’s relationship with the relatives leads to poverty.” P. ۸۱“

Cutting off one’s relationship with his relatives, spoils all of (one’s) blessings.” P. ۸۱“

When you are afraid of something, cast yourself in it.” P. ۱۰۸“

There is no good in pleasures which are ensued by the Fire of Hell” P. ۱۱۱“

Continue (the act of) thanksgiving so as your favour becomes continuous.” P. ۱۶۷“

Thanking for the blessing causes it to be preserved from alteration and guarantees“ its sustenance.” P. ۱۶۷

The result of showing gratitude is the multiplication of the favours.” P. ۱۶۷“

Any blessing for which gratitude is expressed does not terminate; and when“ ingratitude is shown, it will not last long.” P. ۱۶۷

Verily, the friend of Muhammad (p.b.u.h.) is he who obeys Allah though he may be“ distanced by his blood. And verily the foe of Muhammad is he who disobeys Allah though he might be near to him (p.b.u.h.) by his blood.” P. ۲۲۲

The sources of all knowledge and the delight of the heart are in the Qur’ān.” P. ۲۴۳“

Allah rendered the earth in a sustaining form by fixing in it gigantic stones and firm“ mountains.” P. ۳۷۷

Be in owe of that kind of fire the heat of which is excessive, the depth of which is“ intensive, the ornament of which is of iron, and the drinks of it consist of warm sewage made up of blood mixed with puss.” P. ۴۰۵

At the time when ‘Zaqqūm’ (a tree in Hell out of which the hell-dwelling people feed“

themselves) and 'Zarī'' (a substance in hell which is bitter, stinking and burning) boils up in their stomach in Hell, those people will ask for a drink, then they will be provided with the drink of 'Ghassāq and Ṣadīd', which are in turn made up of sewage secretions mixed with abscess secretion and blood. They will thus be made to drink

the dirty liquid consistently, which would not quench their thirst. They aspire towards death, though they will not die so as to be made to receive terrible punishment the fullest. The Qur’ān says: “He will drink it little by little which he can hardly swallow agreeably, and death will come to him from every side, while he will not be about to die, and there will be a severe chastisement before him.” P. ۴۰۶

O’ people! Be patient, because he who has not patience has not religion.” P. ۴۲۳“

Whatever news about you, as well as the history of the past nations, the future“ generations, the skies and the earth all have been stated in the Qur’ān.” P. ۵۰۸

Justice is achieved once you provide people with their due rights, and kindness is“ applied when you do them a favour.” P. ۵۱۱

Telling lie is disgrace in the world and will cause the punishment of Fire in the“ Hereafter.” P. ۵۴۳

One can not be blessed with faith unless he abandons lying whether it is in the form“ of a joke or is seriously said.” P. ۵۴۳

He who looks at it with insight, (regarding it as a means of vision), it will bestow him“ sight; and he who regards it as an end in itself, then it will blind him.” P. ۶۲۳

Beware! Surely this world is a place from which protection cannot be sought except“ (while one is) in it.” P. ۶۲۴

Appealing to you in Allah’s name again and again, concerning the issue of the“ orphans, lest they should feel hungry on and off, and lest they should die for your not attending to them.” P. ۶۵۸

Be kind towards the orphans; treat the beggars in a gentle way and get along well“ with them, and, finally, be kind and compassionate with the weak.” P. ۶۵۸

The best way of being good is showing kindness towards the orphans.” P. ۶۵۸“

Allah has created all creatures into ۳ different categories: Angels, Animals and“

Human Beings. The angels have got reasoning without any passion or fury but without intellect. The animals are collections of passions and fury. But, man is a collection unity of both; one of which must prevail. If his reason overcomes his passion, he will be superior to

the angels, and if his passions dominate his reason, he will be just inferior to animals." P. ۷۲۴

The worst kind of blindness, is the blindness at heart." P. ۷۳۲"

Getting up at night for prayers will enhance one's health of body, will please Allah," Almighly and Glorious, and will attract His favour, and, finally, will (enable one to) follow in the ethical course of the prophets." P. ۷۵۲

Verily the Qur'ān consists a cure for the greatest ailments, namely unbelief," hypocrisy, revolt, and seductions." P. ۷۶۳

:(.Fātimat-uz-Zahrā (a.s

Once asked the Prophet (p.b.u.h.) for a maid to help her with her chores. He answered: "There are four hundred in the mosque who have no food and clothing. Were the case not so, I would appoint a maid servant for you." He then taught her the 'hymms' known as 'Tasbīhyāt' which are called as: 'Tasbīhāt-i-Haḍrat-i-Zahrā'. PP. ۶۴۱, ۶۴۲

:(.Imam Hussayn (a.s

:At the time of martyrdom of his son, Ali 'Asqar, by expressing

O my son! Be patient with the Truth even if it is bitter!" P. ۹۲"

It is easy over me for verily it is before Allah." P. ۱۰۴"

:(.Imam Sajjād, Zaynul-'Ābidīn Ali-ibn-il-Hussayn (a.s

Abstain from association and avoid the company of those who cut off their" relationship with their relatives, for I have found them cursed in the Qur'ān". P. ۹۴

If there were not one verse in the Qur'ān, I would foretell for you all the events of the" past and the future until the Day of Resurrection." P. ۱۴۰

Whenever, I remember my sins (and Your justice and Your wrath), I cry, but when I " consider Your grace and Your forgiveness, I regain hope." Pp. ۱۰۵, ۱۰۶

Man is not entitled to say what he wants." P. ۶۶۳"

p: ۸۳۸

:(.Imam Bāqir (a.s

He said that the Prophet (p.b.u.h.) said: “Kindness towards one’s parents and union of kindred facilitates one’s settlement of his accounts.” P. ٨١

There are some events which are certain to happen while there are others which are“ dependent on some conditions and circumstance with Allah, each of which He deems He precedes it and each of which He wills He effaces it and confirms the other, as He chooses.” P. ١٣٣

Some events are certain to happen and they do become realized. And there are“ some other events which are depended on conditions and are conditional before Allah; whichever He deems fit, He will give it the priority and whichever He pleases, He will efface out, and whichever He pleases, He will confirm.” P. ١۴٠

This process goes on at the time of Haḍrat-i-Mahdī (a.j.) when no one will remain on“ the earth unless he confesses to the prophetic mission of Mohammad (p.b.u.h.).” P. ١۴٣

The days of Allah refer to: the day on which the uprising of the promised Mahdī (a.s.)“ takes place, and to the day of Return to life, as well as the Resurrection day.” PP. ١۶١, ١۶٢

Someone asked him about the commentary of this verse, and he answered: ‘The“ objective is that Allah has created the mines of gold, silver, jewels and other metals in mountains.” P. ٢٨١

Patience is of two categories: Patience upon calamities, which is good and beautiful;“ and the best of the two is the patience in avoiding of the prohibitions.” P. ۴٢٣

We are ‘Ahl-uth-Thikr’.” P. ۴٢۵“

Whatever is needed by the Ummah has already been mentioned in the Qur’ān, and“ whatever you hear from me, I shall provide its Qur’ānic documentation if you ask.” P. ۵٠٨

This noble verse (٩۴) is about the ‘mastership’ of Amir-ul-Mu’mineen (a.s.), and“

allegiance with him, and when it was revealed, the Prophet (p.b.u.h.) addressing the people, declared: " Convey your greetings to Ali (a.s.) as the leader of the believers." P. ۵۲۰

The clean sustenance is the same useful knowledge." P. ۷۲۵"

p: ۸۳۹

Nothing is as important as the issue of leadership (Wilayah)” P. ۷۲۷“

Whoever does not acquire the true spiritual benefit by witnessing the creation, is far“ worse blinded in the Hereafter which he has not witnessed.” P. ۷۳۲

The declining of the sun signifies its fading away (from the meridian circle), and the“ Arabic phrase /qasaq-ul-layl/ denotes ‘midnight’. These are the four set of prayers which the Prophet (p.b.u.h.) designated for people, confirming the time, and the Qur’ānic phrase /qur’ān-ul-fajr/ refers to the morning prayer.” PP. ۷۴۲, ۷۴۳

The meaning of these Divine words is that: ‘Once the living Imam (a.s.) rises up, the“ fake administration will be up-rooted’.” P. ۷۶۰

:(.Imam Sādiq (a.s

The unseen signifies what has not existed and /šahādat/ (seen) signifies what has existed already. P. ۴۲

We are among those who keep their patience though our Shi‘ite followers are more“ patient than us, for our patience is upon what we know, but they are keeping their patience as to what they do not know.” P. ۹۰

We are the children of Haḍrat Muhammad (p.b.u.h.) and our mother has been“ Fātimah (a.s.). And Allah has given none of the prophets anything which has not been provided for Haḍrat Mohammad (p.b.u.h.).” P. ۱۳۱

Allah has pledged faith in /bidā’/ accompanied with Unity from all prophets.” P. ۱۳۸“

Allah, Almighty and Glorious, sent no prophets except that He took these three“ pledges from him: Confession as to be subservient and subject to Allah; negation of all kinds of paganism; and the acceptance of this creed that Allah gives priority to whatever He pleases and delays whatever He pleases.” P. ۱۴۰

Whoever was given a favor and by his heart made confessions as to having that and“ thanked Allah with his speech, praising Him, no later would he have finished uttering his words than Allah would have commanded that his blessings be augmented.” P. ۱۶۵

Avoiding sins is (a knid of) being grateful for the favours." P. ۱۶۶"

p: ۸۴۰

There are three things with which provide no harm: praying when one is in difficulty,“ asking for forgiveness when one is sinning, and showing gratitude when one is affluent.” P. ۱۶۷

The gratitude for the blessings is avoiding the prohibitions, and the totality of“ thankfulness is that one says: ‘(All) praise is (only) Allah’s, the Lord of the Worlds’.” P. ۱۶۷

Do you want me to tell you what your question is before you ask your question?” P.“ ۳۲۷

We are those who think and take instructive lessons. The path towards happiness“ has been designated and embedded in us. This path is the way towards Paradise.” P. ۳۲۸

The ‘star’ reflects the Messenger of Allah, and ‘symbols’ alludes to the Imams (a.s.)” And Imam Sādiq (a.s.) also states: “ We are the symbols”. P. ۳۷۹

Verily there exists a desert in the Hell for the arrogant which is named /saqar/. The“ excessive and intensive heat of it will be the main cause of their complaint when they will ask Allah to allow it to breathe, then He will allow it, so it will breathe and put the Hell on fire.” P. ۴۰۵

Swearing to Allah, we are the blessings which Allah has accorded His servants, and“ only under the auspices of us the people will be salvaged.” P. ۴۹۸

There is an ‘Imam’ a ‘leader’ for every nation and for every period with whom people“ will be mustered.” P. ۴۹۹

By Allah! we are knowledgeable about everything which is in the skies and on the“ earth, and whatever is between them, as well as what is in Paradise or in Hell.” P. ۵۰۸

This noble verse (۹۴) is about the ‘mastership’ of Amir-ul-Mu’mineen (a.s.), and“ allegiance with him, and when it was revealed, the Prophet (p.b.u.h.) addressing the people, declared: “ Convey your greetings to Ali (a.s.) as the leader of the believers.” P.

A group of the Children of Israel used to enjoy such an affluent life that they used to" build small statues out of the food-stuffs and, at times, they used to clean their bodies with them. Consequently, they were led to the point where they were compelled to eat out of those spoiled unclean

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food-stuffs, which is the case that Allah referred to in the Qur'ān, saying: "And Allah sets forth a parable: a townshipthat was secure, at rest, ..." P. ۵۵۷

A man turned up before the Prophet (p.b.u.h.) and asked: 'O' Messenger of Allah!" Whom should I do kindness to?' He answered: 'To your mother!' Again, he asked: 'Next to my mother, to whom (should I be kind)?' He answered: 'To your mother!' Again, that man asked: 'After her, to whom (should I do good)?' He answered again: 'To your mother.' And, finally, he asked: 'Following my mother, to whom (should I do good next)?' He replied: 'To your father'." P. ۶۳۵

He who consumes something in ways other than the path of obedience of Allah, is a" 'squanderer'." P. ۶۳۷

The right of Ali-Ibn-Abi-Tālib (a.s.) which has been due to him, has been succession" to the Messenger of Allah (p.b.u.h.) and having the prophetic sciences." P. ۶۳۸

Ears, eyes, and hearts will be questioned for haying listened, having seen, and for" having kept memories." P. ۶۶۳

Do you not express your praise and gratitude to Allah? When the resurrection day" comes, the Lord will call every nation along with the one whose leadership it has accepted. We will be called along with the Prophet (p.b.u.h.) and you will be along with us. Where do you think you will be taken to then? By the Lord of Ka'bah to Paradise." P. ۷۲۸

The Almighty has enjoined Muslims to establish four prayers, the beginning of which" starts at the declining of the sun, 'at moon', and which ends at 'midnight'." P. ۷۴۲

Never stop getting up at night for prayers; he who is deprived of the getting up at" night for prayers and for worship, is the one who is aggrieved." P. ۷۵۲

There are three points which serve as (a source of) pride for the believers and would" be as an ornamental gift in this world and the next: Prayers in the depth of the night, being heedless of what is in the hands of other people, and, 'the wilāyat', (love and leadership) of the Imam from among the progeny of the Prophet (p.b.u.h.)." P. ۷۵۳, ۷۵۴

Whatever of good acts performed by a believer has been mentioned with its reward“ explicitly in the Qur’ān, except that of the night prayers which Allah has not mentioned in a transparent way because of the

extraordinary importance of it. He has only stated that: 'They forsake their beds of sleep, the while they call on their Lord in fear and hope. And they spend (in charity) out of the sustenance which We have bestowed on them.' Nonetheless, no one knows as to what kind of reward Allah has in mind for their remuneration for their acts which causes their eyes to be enlightened." P. ۷۵۴

When a man commits sin, he will be deprived of performing his late-night prayers." Truly, an evil act, 'a sin', serves as a sharper means on the person involved than a knife cutting meat." P. ۷۵۵

There is no good that a servant does but there has been stated a reward for it in the" Qur'ān, except for late-night prayers which Allah has not defined its reward because of its importance with Him." P. ۷۵۶

He has told a lie who thinks he will starve in spite of having performed late-night" prayers, for verily the late-night prayers guarantee the means of sustenance of the day." P. ۷۵۶

The believer who reads the Qur'ān and practices it in his youth, the Qur'ān is mixed" with his flesh and bones (and blood), and the Lord places him alongside the great envoys (the prophets and the Imams) and the benevolent people, and, the Qur'ān acts as his advocating defendant in the doomsday." P. ۷۶۸

It is appropriate for a believer not to die before learning the Qur'ān or being engaged" in learning it." P. ۷۶۸

:(.Imam Mūsa-ibn-Ja'far, Al-Kāzim, (a.s

Verse ۲۰ of Sura Ar-Ra'd is reveled with regard to the position of the household of Muhammad (p.b.u.h.) and their guardianship. This is the covenant of Allah. P. ۷۶

Some one called on the Prophet (p.b.u.h.) and asked him about the rights of parents." He answered: 'One must not call them by name. (They must be addressed as: My Father...!) He should not go in front of them when walking; and should not seat himself before his parent. One must not be acting in such a way as to be blamed for

his parents. He must not behave such a manner that people say: 'Hoping that Allah does not forgive your father for having done such a job'." PP. ۶۳۲, ۶۳۳

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There is a tradition narrated from Imam Bāqir and Imam Kāzim (a.s.) concerning the issue of 'Wilāyat' (Succession) of Haḍrat Ali (a.s.), in which, the Lord has made certain recommendations to the Prophet (p.b.u.h.) through revelations. The Lord has revealed this verse in order to make the Prophet (p.b.u.h.) remain heedless of the jealousy of the people and their rejection as well as their intolerant attitudes, and to invalidate the attempts of the pagans for making the Prophet (p.b.u.h.) exceed the limits. P. ۷۳۴

Someone asked Imam Sādiq (a.s.): 'How is it that the more the Qur'ān has been read" and publicized, the more its refreshing aspect is being added to?' Imam Sādiq (a.s.) answered: 'It is because the Lord has not appointed it for a particular time and a certain people. Thus, it is ever fresh and new for every nation in every new epoch until the day of resurrection'." P. ۷۶۸

:(.Imam Ali-ibn-Mūs-ar-Riḍā (a.s

The border of the trust is that, by belief in Allah, you be scared of none." P. ۱۷۸"

Imām Riḍā (a.s.) was asked about the limit of reliance. He said: "It is that you do not fear any one other than Allah." P. ۴۲۳

Imam Riḍā (a.s.) said to the chief men of some religions in a session that among the miracles of the Messenger of Islam is one which reveals a poor orphan who has been an illiterate shepherd, being in possession of a Book 'the explanation of every thing' and that all news of the past and future until the Hereafter be recorded in it. P. ۵۰۸, ۵۰۹

The issue of 'Imamat' (leadership) exhibits the position of the prophets and is a" heritage of the forerunners. It tackles with the issue of substitution of Allah and the prophetic mission of the Prophet (p.b.u.h.) as well as the position of Amir-ul-Mu'mineen (a.s.) along with the replacement by Imam Hassan, as well as Imam Hussayn (a.s.)." Then he said: "The Imam introduces those issues which are as 'allowed' by Allah as they are, and the ones which are regarded 'forbidden' by the Lord as such. The Imam seeks to establish the limits which are ordained by Allah and he defends the Lord's religion, and invites (the people) to the path of Allah through wisdom, good admonitions, and self-explanatory proofs. And, finally, the Imam is the

rein and head of the religion, order of

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Muslims, the benefit to the believers in the world and their glory." Again, he remarked: "The 'Imam' is the flourishing root of Islam and the 'prime branch' of it. The 'Imam' is an honest friend, a kind and friendly father, a truly-loyal brother and a companion, just like an affectionate and honest mother towards her young child, and a refuge for Allah's servants." Then, he said: "The 'Imam' is the Lord's trustee on the earth and among His people. He is the Lord's proof for His servants and is His substitute in the cities. He calls (the people) to Allah and defends His sanctuaries." PP. ۷۲۸, ۷۲۹

Beware of the late-night prayers! There is no servant, who gets up late of night and" does perform prayers in eight units, and Shaf' prayer into two units, and the 'Watr' prayer in one unit, seeking forgiveness of Allah seventy times in his 'Qunūt', save that Allah will spare him the chastisement of the grave and that of the Fire, prolong his lifetime for him, and will provide a wider range of means in his sustenance." P. ۷۵۴

:Imam Hassan 'Askarī

All evil and nasty things are placed in a room, the key to which is 'telling lies'." P. ۵۴۳"

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In the Name of Allah, The Beneficent, The Merciful

Introduction

As it was mentioned in the introduction of book No. ٣, every volume of this series was decided to be compiled rather concisely, containing two parts of the Qur'ān. This decision was followed up to book No. ۶, which went beyond two parts in order that Sura At-Taubah to be completed and then the substitutive volume could begin with .Sura Yunus

In this course, unfortunately the translation, publication and distribution of books ٧ and ٨, because of some reasons, one of which was given a hint through the abovementioned introduction, postponed and, now, fortunately this book, No. ٩, containing parts ١۵ and ١۶, has been prepared to be offered to you, the dear eager reader of the commentary of the Holy Qur'ān. We also hope, with the help of Allah, that those couple of books to be available in the market soon in near feature to fill this .undesirable gap

As usual, again and again we ask Allah, the Exalted, that He helps us, as ever before, .and assists us to complete this sacred endeavour successfully

May He (s.w.t.) guide and assist all of us by the light of the Qur'ān to pave its Straight .Path further and further, for we are always in need of His favours

The scientific and Religious Research Center

Amir-ul-Mu'mineen Ali (a.s.) Public Library

Sayyid 'Abbās Sadr-'Āmilī

The Translator

p: ١۵

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(Sura Al–Kahf, No. ۱۸ (۱۱۰ verses

:The Feature of the Sura

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, The Beneficent, The Merciful

Sura Al-Kahf

(The Cave)

(No.۱۸ (۱۱۰ verses in ۱۲ sections

This Sura contains one hundred and ten verses, all of which were revealed in Mecca, .except verse ۲۸

In this holy Sura, the story of the Companions of the Cave (Kahf), the story of Moses and Khiḍr (a.s), the story of Zulqarnayn, and some awakening materials about Origin .and End have been discussed

The pagans of Quraysh sent some persons from Mecca to Medina to ask the reality of the event of the advent of Haḍrat Muhammad Mustafā (p.b.u.h.) and the signs of his truthfulness from the scholars of the Jews who were living there. The Jewish scholars told those persons, who were sent by the pagans, that they would ask him (p.b.u.h.) about three subjects. The Jewish scholars said if Muhammad (p.b.u.h.) answered two .subjects and restrained from answering the third one, he would be True

Those subjects were about: the Companions of the Cave, Zulqarnayn, and the Soul. They said: if Muhammad (p.b.u.h.) could answer the questions of 'the Companions of the Cave' and 'Zulqarnayn', but he did not answer the question about the Soul, he was (a Divine Prophet. (The Commentary of Durr-ul-Manthūr

****

:The Virtue of the Recitation of this Sura

There are many traditions recorded upon the virtue of this Sura and the effects of its recitation. Among them is that: whoever recites this Sura by the night before Friday, it .causes his sins to be forgiven, and he will be involved in Allah's Mercy

Of course, as it has been repeatedly said, recitation of the holy verses of the Qur'ān accompanied with understanding and fulfilling them accordingly, is the secret of .obtaining the blessings of the Qur'ān

****

Section ١:Warning against the belief that Allah has taken a Son

Point

The Qur’ān gives warnings and glad tidings – The falsehood of Allah taking a son is proved – The Messenger Muhammad distressed .for disbelievers – The Companions of the Cave

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, The Beneficent, The Merciful

١- الْحَمْدُ لِلَّهِ الَّذِى أَنزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَل لَّهُ عِوَجَا

٢- قَيِّماً لِّيُنذِرَ بَأْساً شَدِيداً مِن لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْراً حَسَناً

٣- مَاكِثِينَ فِيهِ أَبَداً

١. “ (All) praise is (only) Allah’s, Who sent down upon His servant the Book (the Qur’ān)) and did not make in it any crookedness. ”

٢. “ (A Book which is, over other heavenly Books,) guardian, to give warning of a severe punishment from Him, and to give good tidings unto the believers who do righteous deeds, that there will be for them a goodly reward. ”

٣. “ Where in they will abide for ever. ”

Commentary: verses ۱–۳

Point

At the beginning of this Sura, Allah, the Pure, has taught His servants how to praise Him for His greatest bounty. He has pointed out that His most important bounty is the very Qur'ān which He has revealed to His Messenger, and it is the only cause of their .salvation

As well as some other Suras of the Qur'ān, Sura Al-Kahf has begun with Allah's praise; and since praise and thanksgiving is usually for an important quality and a praiseworthy thing, here, the holy verse has stated it for the revelation of the Qur'ān :which is far from any crookedness and obliquity. The verse says

All) praise is (only) Allah's, Who sent down upon His servant the Book (the Qur'ān)) " ".and did not make in it any crookedness

Then, the next verse adds, implying that it is fixed, straight, and guardian over other :heavenly Books

"…,A Book which is, over other heavenly Books,) guardian)"

This word, /qayyiman/, which has been applied as an epithet for the Qur'ān, is both an emphasis on the straightness and temperance of the Qur'ān which is free from any contradiction, and a hint to the eternity of this great Book. It is also an example for: the protection of authenticities, the improvement of obliquities, guarding the Divine .ordinances and human beings' justice and excellence

This epithet, /qayyim/(guardian), is, in fact, a derivation of the guardianship of Allah by .which He is the protector and guardian of all existing things of the world

:Then, the verse continues saying

" ... ,to give warning of a severe punishment from Him... "

Immediately after that meaning, the verse indicates that this Book gives glad tidings unto those true believers who always do praiseworthy and righteous deeds for which :they will be recompensed a good reward. It says

and to give good tidings unto the believers who do righteous deeds, that there will... " ".be for them a goodly reward

This reward will be the eternal Paradise, wherein they will dwell for ever. Here is the :statement of the verse

" .Wherein they will abide for ever "

:Explanations

Among all the suras of the Qur'ān only the following suras begin with the holy .١ phrase: " (All) praise is (only) Allah's); in three of which the speech is upon the creation :of the world of existence

Al-Hamd, Al-'An'ām, Sabā, Fāṭir, and Al-Kahf. In Sura Al-Hamd, training is spoken of, while here, in this verse, the words are upon the heavenly Book. As if, existence and creation accompanied with 'the Book of Law' are two wings for training the human .beings

The Arabic word /'i'wijāj/ in context means: 'deviation, and crookedness '. In Arabic, .٢ the term /'awaja/ is used for physical phenomena while the term /'iwaja/ is applied for non-physical phenomena. The author of Tibyān, a book of Commentary, has applied the term /'awaja/ for human beings and the term /'iwaja/ for other than human .beings

In this course, the Qur'ānic term /qayyim/has been used in the sense of: 'an erector, .'and arranger

The previous Sura has begun with the holy phrase “Glory be to Him Who … ”, and .٣ this Sura with the holy

phrase “(All) praise is (only) Allah’s …”. Glorification and praise are usually mentioned .beside each other

Wherever the word /‘abdahū/ is mentioned absolutely in the Qur’ān, it means the .۴ holy Prophet (p.b.u.h.). Its example are such as: Sura Al-Furqān, No.٢۵, verse one, where it says: “… Who sent down the Furqān upon His servant … ”; Sura An-Najm, No. ۵٣, verse ١٠, where it says: “And He revealed to His servant …”; Sura Al-Hadīd, No.۵٧, verse ٩, which says: “ … Who sends upon His servant …”; and Sura Az- Zumar, No.٣٩, ” … ?verse ٣۶ says: “ Is not Allah sufficient for His servant

The bounty of ‘the Book and Law’ is so important that Allah has praised Himself for .۵ .it

The Qur’ān is the guardian of other heavenly Books and it contains all the necessary .۶ expedients of the servants. There is no contradiction, excess and defect, and .(deviation in it. It invites both to raising and has raised to invite, (qayyiman

****

۴- وَيُنْذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَداً

۵- مَا لَهُم بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِن يَقُولُونَ إِلَّا كَذِباً

۴. " And to warn those who say:

'Allah has taken (to Himself) a son.' "

۵. " They have no knowledge of it, nor had their fathers, Grievous is the word that comes out of their mouths. They speak naught but a lie. "

Commentary: verses ۴-۵

Those who believe that Allah has a child

There was mentioned a warning in the previous holy verse, yet because of the importance of the deviation of polytheists concerning the idea that 'Allah has taken (to Himself) a son', the warning has been repeated again in this verse.

Regarding other verses of the Qur'ān, too, the accusation of taking son unto Allah had been counted a great slender which was spread about among polytheists. The Christians spoke of: 'the Father, the Son, and the Holy Ghost', too. The Jews also considered Ezra as God's son. Polytheists thought of the angels as the daughters of God, while this belief adapts neither with reality nor with logic and wisdom.

However, in this holy verse, the Qur'ān has referred to one of the common deviations of the opponents of Islam, among these opponents are the Christians, the Jews and polytheists, where it says:

" And to warn those who say: 'Allah has taken

(to Himself) a son.' "

This verse warns both the Christians for the belief that Messiah is the son of God, and the Jews for having the belief that Ezra is God's son, and polytheists for that they .consider the angels as God's daughters

****

Then, in order to make futile such baseless and false claims, the Qur'ān pays to a :basic principle, and says

" ... ,They have no knowledge of it, nor had their fathers "

They say this meaning, while by which they utter a great vain thing without having :any knowledge. The verse continues saying

Grievous is the word that comes out of... "

" ... .their mouths

Allah, and being a body? Allah, and having a son? Allah and having material needs? :Allah, and being limited? How terrible words they are! Yes, it is such that

" .They speak naught but a lie... "

****

۶- فَلَعَلَّکَ بَاخِعٌ نَّفْسَکَ عَلَی ءَاثَارِهِم إِن لَّمْ یُؤْمِنُوا بِهَذَا الْحَدِیثِ أَسَفاً

۶. " Then maybe you will fret yourself to death with grief, following after them,

if they do not believe in this Message (the Qur'ān). "

Commentary: verse ۶

The Arabic term /asaf/ indicates to a stage of sorrow more intensive than grief.

This verse refers to the utmost sympathy of the prophets. It seems that the Prophet (p.b.u.h.) has been resembled to a person who observes that his most beloved members are separating from him and he is looking at them with sigh from behind their backs.

Sympathy and regret upon other's aberration is a value, and the Prophet (p.b.u.h.) is always the most compassionate one among people.

A leader should be mindful of the improvement of the believes and deeds of people and he ought not to cease looking after them.

Therefore, the verse says:

" Then maybe you will fret yourself to death with grief, following after them, if they do not believe

in this Message (the Qur'ān). "

That is why, in the next verse, the Qur'ān implies that he (p.b.u.h.) must not be grievous, because the world is the place of trial for them.

****

۷- إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلاً

۸- وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيداً جُرُزاً

Verily We have appointed whatever is on the earth as an ornament for it, so that “ .۷ :We may try them

” .which of them is best in conduct

” .And (at the end) We will surely make whatever is on it (as) barren ground “ .۸

Commentary: verses ۷-۸

The Arabic word /ṣa'īd/ has been applied for soil and whatever absolutely is on the ground. The Qur'ānic holy term /juruz/ means ‘a land without any plant’. Allah has settled the phrase /liyabluwakum/, which relates to the trial of people, between the .(term /ja'alnā/ (We have appointed) and the term /jā'ilūn/ (will surely make

One of these two words relates to the prosperity of the earth and the other relates to its barrenness, to be a hint that people’s trial is located amongst prosperity, freshness, barrenness and sorrows. But, what is important in this course is the deed .of man and his success

It is narrated in a tradition that the purpose of the phrase /'aḥsanu 'amalā/ (best in conduct) is a wisely action accompanied with piety which should have been reserved (for Hereafter, too. (Nūr-uth-Thaqalayn, the Commentary

The apparent reason of disbelief of the infidels is often their neglectful entire :attention to the beauties of the world. The verse says

” … ,Verily We have appointed whatever is on the earth as an ornament for it “

Whatever is found on the earth, such as: gardens, flowers, fruits, animals, water sources, mains, colours, and good smells are all ornaments for the earth. But, for the developed and pious people, Faith and piety are their main ornaments.

Ornaments are the means of trial in order to be determined who amongst people has been deluded and sells himself, and who, by means of continence and piety, uses these ornaments as a preparation for his righteous deeds. Thus, the holy verse continues saying:

” .so that We may try them: which of them is best in conduct… “

This part of the verse is a warning to all humankind and to all Muslims that, in the course of this trial, they should not be deceived by some dazzling glares and the abundance of their deeds, but they ought to try to be regardful of goodness of deeds. The beauty of flowers and the nature itself is perishable, but a good deed is fixed and remaining. These different bounties, these ranks and social positions, and the like of them, are not perpetual either. There will come a day when there will remain but a dry and silent graveyard from these societies. This fact is a great instructive lesson. The verse says:

” .And (at the end) We will surely make whatever is on it (as) barren ground “

****

۹- أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ ءَايَاتِنَا عَجَباً

۱۰- إِذْ أَوَى الْفِتْيَهُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحْمَهً وَهَيِّءْ لَنَا مِنْ أَمْرِنَا رَشَداً

۹. " Or do you think that the people of the Cave and of the inscription were of Our wonderful signs? "

۱۰. " When the youths sought refuge unto the Cave, then they said: 'Our Lord! Grant us mercy from Your Presence, and provide for us in our affair a right course.' "

Occasion of Revelation: verses ۹-۱۰

Several chiefs of Quraysh sent two friends of theirs toward the Jewish scholars in Medina in order to investigate about the invitation of the holy Prophet of Islam (p.b.u.h.) and to know whether there had been anything recorded in the former Books concerning his advent.

The couple of men went to Medina and communicated with the Jewish scholars therein. Those scholars told them to go to Muhammad (p.b.u.h.) and ask him three questions. If he could answer two of them, he was a true prophet from the side of the Lord, otherwise he was a liar and they could decide about him whatever they wished.

They were told to ask what the story of the youths was, who, in ancient times, separated from their tribe, because they had a wonderful adventure.

Also, they should ask him (p.b.u.h.) who the man was who traveled round the world and reached the East and the West of the earth, and what his story was.

They would also ask about the reality of the soul.

Those two men went to the Prophet (p.b.u.h.) and asked him their questions.

The Prophet (p.b.u.h.) told them that he might answer them the next day, while he did not mention the holy phrase: 'If Allah wills'. It passed fifteen days and nights that there revealed no revelation from the side of Allah unto the Prophet (p.b.u.h.).

That circumstance was heavy upon him (p.b.u.h.). But, finally, Gabriel appeared and brought Sura Al-Kahf from Allah, wherein there was the explanation of the story of those youths and also the story of that traveller around the world. Besides that, Gabriel brought him (p.b.u.h.) the verse saying: "They ask you concerning the spirit; say 'The spirit is of the command of my Lord, ...' " (Sura Al-'Isrā' , No. ١٧, verse ٨٥)

Commentary: verses ٩-١٠

The rightfulness of the prophet investigated

In the former verses, there was delivered an illustration of the life in this world and the circumstance of men's trial in the course of their lives. In view of the fact that the Qur'ān often illustrates the general sensitive matters with a similitude or parables, or some examples from the history of the past, here, too, at first it refers to the adventure of the Companions of the Cave, and mentions them as an example and as a goodly pattern.

A group of clever and faithful youths, who were living in a splendid, comfortable and welfare life with kinds of bounties and facilities, in order to protect their godly belief and to

challenge with the illegitimate ruler of their time, left all of those merits and sought refuge to a cave of a mountain which was empty of every thing. By this way, they proved their straightness and their steadfastness in the path of Faith.

The Qur’ān says at first:

“Or do you think that the people of the Cave and of the inscription were of Our wonderful signs?”

Allah implies that He has some more wonderful signs in the heaven and the earth, each of which is a sample of the glory and greatness of creation. There are also so many wonderful signs in this great heavenly Book of yours, and certainly the story of the Companions of the Cave is not more wonderful than them.

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Then the Qur’ān says:

“When the youths sought refuge unto the Cave, …”

They become helpless and could do nothing. So, they called Allah:

“… then they said: ‘Our Lord! Grant us mercy

from Your Presence, and provide for us in our affair a right course.’ ”

They asked their Lord to provide a way for them that they could deliver from that straitened circumstance and that it would lead them to goodness and happiness, so that they could perform their duties.

Explanations:

١. The Qur’ānic term /raqīm/ here means: ‘an inscription or a tablet on which the story of the Companions of the Cave is written and their names figured in it’. The Arabic term /kahf/ means: ‘a large cave’.

The Arabic word /fityah/ is the plural form of /fatā/ which means 'youth'. Imam Sadiq .٢ (a.s.) has said that a faithful person is called 'youth', because though they were aged, Allah has introduced them 'youth' because of their Faith. (Al-Kāfi, vol.٨, p.٣٩٨, and Nūr-.(uth-Thaqalayn

The Qur'ānic term /rušd/ has been rendered in the sense of: 'growth, salvation, and .٣ Allah's pleasure'. (Majma'-ul-Bayan, the Commentary). In this Sura, the term has .been applied in three occurrences

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p: ٣١

Point

The youth seeking protection of the Lord were made to sleep for centuries in the Cave to prove, how man can be made to live long beyond the ordinary expectation and how .time could be passed without being felt, and the Day of Judgment

۱۱- فَضَرَبْنَا عَلَى ءَاذَانِهِمْ فِى الْكَهْفِ سِنِينَ عَدَداً

۱۲- ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أىُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَداً

۱۳- نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهمْ فِتْيَةٌ ءَامَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى

۱۱. "Then We set over their ears (a curtain of sleep)

".in the Cave for a number of years

۱۲. "Afterwards We raised them up in order to test which of the two parties would ".better calculate the time they had tarried

۱۳. "We relate to you their story with the truth;

verily they were youths who believed in their Lord and We increased them in ".guidance

Commentary: verses ۱۱-۱۳

Point

Then Allah accepted the prayer of 'the Companions of the Cave' and covered a veil of sleep over their ears in the Cave so that they slept for a number of years. Then, He roused them in order to test and make it clear which of those two parties was

best at calculating the term of years they had slept. Here are the statements of the :Qur'ān

(Then We set over their ears (a curtain of sleep "

".in the Cave for a number of years

Afterwards We raised them up in order to test "

".which of the two parties would better calculate the time they had tarried

Next to a short statement of this story, the Qur'ān refers to it by detailed explanation :through fourteen verses, and begins explaining it as follows

"... ;We relate to you their story with the truth "

:Then the Qur'ān continues saying

verily they were youths who believed in their Lord and We increased them in... " ".guidance

It is understood precisely from the Qur'ān and vastly from the history that the Companions of the Cave were living in an environment and at a time that idolatry and polytheism had surrounded them. A tyrannical government, which was the protector and the guardian of paganism, infidelity, ignorance, and offence committed against .those people, had cast an inauspicious shadow upon them

But this group of youths, who had enjoyed an enough spiritual intelligence and truthfulness, realized the corruption of that creed and decided to rise against it, or, if they could not afford to stand against it, they would emigrate from that polluted .environment

:Explanations

People are divided into three groups in connection with corruption which is done in a :polluted society

A part of people may assume the corruption of the society. These are those who do .١
.not migrate, and have not a complete Faith, either

There are some people who are inside a polluted society but they try to protect .٢
.(themselves from pollution, (like the Companions of the Cave

There are also a group of people who change others and improve their polluted .٣
.(society into a good one, (like prophets and saints

However, there are some Islamic traditions which indicate that the Companions of the Cave will be amongst the friends and helpers of Haḍrat Mahdī (May Allah hasten his (glad advent). (Muntakhab-ul-'Athar, p.۴۸۵

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۱۴- وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالاَرْضِ لَن نَدْعُوَاْ مِن دُونِهِ إِلَهاً لَقَدْ قُلْنَآ إِذاً شَطَطاً

۱۵- هَؤُلآءِ قَوْمُنَا اتَّخَذُوا مِن دُونِهِ ءَالِهَةً لَّوْلاَ يَأْتُونَ عَلَيْهِم بِسُلْطَانٍ بَيِّ-نٍ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِباً

۱۶- وَإِذِ اعْتَزَلْتُ-مُوهُمْ وَمَا يَعْبُدُونَ إِلاَّ اللَّهَ فَأْوُوا إِلَى الْكَهْفِ يَنشُرْ لَكُمْ رَبُّكُم مِن رَّحْمَتِهِ وَيُهَيِّءْ لَكُم مِن أَمْرِكُم مِرْفَقاً

۱۴. "And We strengthened their hearts, when they

stood up and said: 'Our Lord is the Lord of

the heavens and the earth; never will we call upon

any god besides Him, for then we should

have uttered extravagantly.' "

۱۵. "These our people have taken gods other than Him; why do they not bring any clear authority

regarding them? Who is then more unjust than he who forges a lie against Allah? "

۱۶. "And when you withdraw from them and what they worship save Allah, then seek refuge in the Cave, (and) your Lord will shower on you of His mercy, and furnish you with a gentle issue of your affair."

Commentary: verses ۱۴-۱۶

Point

Following the former discussion, the Qur'ān implies that their hearts were given strength when they stood up and said that their Lord is the Lord of the heavens and of the earth, and

that they would never call upon any god other than Him, since if they did so, they would indeed had uttered an extravagance. The verse says:

"And We strengthened their hearts, when they

stood up and said: 'Our Lord is the Lord of

the heavens and the earth; never will we call upon

any god besides Him, for then we should

have uttered extravagantly.'"

In fact, those faithful youths, in order to prove Unity and negate any gods attached a manifest proof and said that they saw clearly that the heavens and the earth had a Lord, and the existence of the regulation of creation was a reason for their existence, and they were a part of that existence.

Therefore, they said that their Lord was also the same Lord of the heavens and of the earth.

Then, they attached to another reasoning and said that their people had taken some gods for worship other than Him. The verse says:

" These our people have taken gods other than Him; ... "

Can a belief exist without having any proof and reasoning? Then, why did they not bring a clear proof for the deity of those gods?

The verse continues saying:

" ... why do they not bring any clear authority

regarding them? ..."

Can an imagination or illusion or a blindly imitation be taken as a proof for such a belief? What a manifest injustice and a great aberration it is! Therefore, the verse

:says

" ?Who is then more unjust than he who forges a lie against Allah ... "

This 'calumny' is an injustice both unto him himself and unto the society wherein he announces this falsehood and he

.deviates it

Also, it can be considered as an injustice unto the Pure Essence of the Lord, as well as .a disdain unto his Exalted Rank

The youth tried to wipe out the rust of polytheism

Those youths, the monotheists, tried to do their best to wipe out the rust of polytheism from the hearts, and to grow the twig of Unity in their place, but the shout of idolatry was so load in that environment that their melodies of Unity were lost in .their throats

Then, in order to deliver themselves from that corruptive environment, and to find a .quieter place, they could not help deciding to migrate

Thus, they began consulting with each other. They said among themselves that when they turned away from those idolaters and that which they worshipped besides Allah, .and separated their own account from theirs, they should seek refuge in the Cave

:The verse says

And when you withdraw from them and what they worship save Allah, then seek “ ” … ,refuge in the Cave

It was in that case that their Lord would unfold to them of His mercy and might open to them a way from their difficulty towards calmness, easiness, and happiness. Then :the verse continues saying

and) your Lord will shower on you of His mercy, and furnish you with a gentle) … “ ”.issue of your affair

:Explanations

The Arabic term /šaṭata/ means: ‘extravagant separation from truth, and saying a .١

.’falsehood which by no means is acceptable

The term /'iftirā/ (calumny) involves with the meaning of 'lie', yet the word /ka…ibā/ .۲ has again been applied in the verse. This application, maybe, is for the fact that there are two kinds of 'calumny'. In one kind, there is sometimes the probability of this .attribution, but, sometimes, there is not any probability of it either

And polytheism is of the second kind, because attributing partners to 'The Infinite .Power and Knowledge' is impossible

This holy verse is from the tongue of the leader of the Companions of the Cave, .۳ which makes the youths accompanied with him hopeful of the mercy of the Lord and that He provides them with a gentle issue of their affair. A true monotheist both .leaves out idols, and separates from idol-worshippers

Being a Cave-dweller with the atmosphere of Divine Unity is better than being a citizen in the atmosphere of paganism. Its example is Yūsuf, the Prophet (a.s.), who preferred being in the prison to living in the castle, and he said: " … My Lord! The prison is dearer to me than that to which they invite me; … " (SuraYusuf, No.۱۲, verse .(۳۳

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١٧- وَتَرَى الشَّمْسَ إِذَا طَلَعَت تَّزَاوَرُ عَن كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَت تَّقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِى فَجْوَةٍ مِّنْهُ ذَلِكَ مِنْ ءَايَاتِ اللَّهِ مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُ وَلِيّاً مُّرْشِداً

١٧. " And (had you been there) you might have seen the sun when it rose, declining from their Cave

towards the right, and when it set, leaving them away

unto the left, and they were in a wide space thereof.

This is of the Signs of Allah, whomever Allah guides, he is rightly guided, and whomever He leaves to stray, you shall never find for him any guiding friend."

Section ٣:The Sure Coming of the Resurrection Proved

Point

From the sleep for centuries together caused to fall upon the Companions of the Cave which period they felt to be a day or a part of a day was proved how

the dead would pass the time unfelt for its length and how they will be raised on

the Resurrection.

١٨- وَتَحْسَبُهُمْ أَيْقَاظاً وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَاراً وَلَمُلِئْتَ مِنْهُمْ رُعْباً

١٨. " And you might think them awake while they were asleep, and We turned them unto the right and unto the

left (sides), and their dog stretching out his paws on the threshold. If you looked at them you would certainly turn back from them in flight and you would certainly be filled with terror of them."

Commentary: verses ۱۷-۱۸

A definition upon the cave

Through these holy couple of verses, the Qur'ān has referred to the details of the wonderful life of the Companions of the Cave where it has mentioned six specialties:

۱. The doorway of the Cave was set toward the north, and since its location had certainly been in the northern hemisphere, the sun did not shine directly inside the Cave, as the holy verse says:

"And (had you been there) you might have seen the sun when it rose, declining from their Cave towards the right, and when it set, leaving them away unto the left, ... "

Thus, the direct sunshine, whose continuation might cause their bodies to decay, did not meet them, but there was enough indirect light there from the sun.

۲. The verse continues saying:

"...and they were in a wide space thereof. ..."

This part of the verse is an indication that the arrival of the Cave, which is usually strait, was not their dwelling-place, but they had chosen the middle parts of the Cave to be both out of sight and out of direct shining of the sun.

Here, the Qur'ān ceases the thread of the current speech and pays to a spiritual conclusion, because it is the main aim of the statement of all these events. It says:

"...This is of the Signs of Allah, whomever Allah guides, he is rightly guided, and whomever He leaves to stray, you shall never find for him any guiding friend."

Yes, those who step in the way of Allah and struggle for Him, Allah will help them with His Grace in every single of their steps. It is not only for the basis of their work, but His Grace encompasses them in all their affairs, too.

۳. Their sleep was not an ordinary sleep, because if you looked at them you might think that they were awake, but they had been sleeping. The verse says:

“And you might think them awake while they

were asleep, … ”

This exceptional case, perhaps, had been for the sake that harmful animals would not approach them, or for the sake that their view might become so dreadful that none would dare approach them, in a manner that this circumstance could work as a protective shield for them.

۴. In order that their bodies would not decay as a result of passing a long time of years when they were in their sleep, they were turned unto the right and unto the left sides, so that their bodies could remain sound. They were turned this side and that side for that the blood of their bodies might not concentrate in one point of the body, and the pressure and the height, which were on those muscles that were on the ground for a long time, would not affect on the body harmfully.

The verse continues saying:

“ …and We turned them unto the right and unto

the left (sides), … ”

۵. Their dog had stretched forth his two fore-legs on the threshold of the Cave, guarding them. The verse continues saying:

“ … and their dog stretching out his paws

on the threshold. … ”

:Another fact about them was that they had a dreadful sight, so that .۶

“ ... If you looked at them you would certainly turn back from them in flight and you would certainly be filled with terror of them.”

Explanations:

۱. The cave of the Companions of the Cave geographically was neither toward the East nor toward the West, but it was toward the North-eastern, where the sun would not shine into the depth of it in any season.

The ideas are divided upon the sight of the Cave. Some commentators say that it had been in the mountains around Syria which is now known as ‘the cave of the Companions of the Cave’. Some others believe that it had been located around Ommān, the capital of Jordan, where several ancient graves are found and an engraving of a dog is carved on the wall, upon which there is an old monastery, and Muslims have built a mosque thereabout, too.

However, the peculiarities of the Cave are some examples of the grace of Allah which were promised to in the previous verse

۲. The Divine protection is not always seen in the form of a miracle, but sometimes the natural factors work as a means of protection.

۳. The succour of Faith, leaving the people of polytheism, and taking refuge to a Cave, with those peculiarities, may not happen save by the guidance of Allah.

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۱۹- وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَآءَلُوا بَيْنَهُمْ قَالَ قَآئِلٌ مِنْهُمْ

كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْماً أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُم بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَهِ فَلْيَنظُرْ أَيُّهَآ أَزْكَى طَعَاماً فَلْيَأْتِكُم بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلاَ يُشْعِرَنَّ بِكُمْ أَحَداً

۲۰- إِنَّهُمْ إِن يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَن تُفْلِحُوا إِذاً أَبَداً

۱۹. " And in like manner We did raise them that they might question among themselves.

One of them said: 'How long have you tarried?' They said: 'We have tarried a day, or part of a day.'

(Finally) they said: 'Your Lord knows best how long you have tarried.

Therefore send one of you with this money of yours to the city and let him see which of them has purest food, and bring you provision from it, and let him behave with (care and) gentleness,

and let him not inform any one

about you. "

۲۰. " For verily if they prevail against you,

they will stone you,

or turn you back to their religion, and then never

will you succeed. "

Commentary: verses ١٩–٢٠

!Wakefulness after a Long Sleep

When explaining the commentary of the coming verse, we will detail that the Companions of the Cave's sleep prolonged so much that it took about ٣٠٩ years. Thus, it was a sleep like death, and its wakefulness was rather similar to Resurrection. :Therefore, the Qur'ān in this verse says

" ... And in like manner We did raise them "

This statement means that in like manner that Allah was able to put them in such a :long sleep, He returned them to wakefulness again. The verse continues saying

that they might question among themselves. One of them said: 'How long have... " " ... '?you tarried

:Then, the verse adds

They said: 'We have tarried a day, or part of... "

"... .'a day

But, finally, since they could not know precisely the length of their sleep, they :expressed as follows

" ... .Finally) they said: 'Your Lord knows best how long you have tarried)..."

However, they felt a serious hunger and they needed to eat food, because what they had in reserve in their bodies were consumed. Therefore, their first suggestion was that they would give the silver coins they had in their possession to one of their own members and send him to the city to see which of the sellers of that city had the .purest food to bring them some of it enough for their provision

:The verse says

Therefore send one of you with this money of yours to the city and let him see… “ ” … ,which of them has purest food, and bring you provision from it

:Immediately after that, the verse adds

and let him behave with (care and) gentleness, and let him not inform any one… “ ” .about you

The reason of that precaution was that they thought if the people of the city were informed of their position, and found them, they would stone them and might bring .(them back to their own creed, (the creed of idolatry

:Explanations

The Arabic term /wariq/, mentioned in the verse, had been called to the silver coins .١ .which had the design of the king of that time on them

The Qur’ānic phrase /walyatalaṭṭaf/ has been occurred exactly in the middle of the .٢ Qur’ān. It means: ‘conciliation and spiritual intelligence accompanied with kindness’, which itself is a grace that the middle-word of the holy Qur’ān has spiritually been .made up of conciliation, mercy, and kindness

The wakefulness of the Companions of the Cave had two results. One of them was .٣ for themselves that they asked question, “ …that they might question… ”, and the other was for others that they were an illustration of Resurrection and raising in .Hereafter

No one should surprise upon the subject of Resurrection and being raised, because .۴ .every single wakefulness of men from sleep is a kind of raising and Resurrection

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۲۱- وَكَذَلِكَ أَعْثَرْنَا عَلَيْهِمْ لِيَعْلَمُوا اَنَّ وَعْدَ اللَّهِ حَقٌّ وَاَنَ السَّاعَةَ

لَا رَيْبَ فِيهَآ إِذْيَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِمْ بُنْيَاناً

رَبُّهُمْ أَعْلَمُ بِهِمْ

قَالَ الَّذِينَ غَلَبُوا عَلَىأَمْرِهِمْ لَنَتَّخِذَنَ عَلَيْهِم مَّسْجِداً

۲۱. " And in like manner We did make (the people) to get knowledge of them that they might know that

,the promise of Allah is true

.and that, as for the Hour (of Judgment), there is no doubt about it

When they disputed among themselves of their affair then they said: 'Build a building ;(monument) over them

their Lord best knows of them.' Those who prevailed over their affair said: 'We will build over them

" .'a place of worship

Commentary: verse ۲۱

:The End of the Adventure of the Cave

It did not take so long that the story of the migration of those godly gentlemen, the youths of that locality, spread everywhere, and the tyrannical king of the country became very angry of the event. Therefore, he ordered his men that some special functionaries should search for them all the places, so that if they found any trace of them, they would pursue them until they could capture them and punish them. But the .more they searched the less they found

Now, we may trace the man who was commissioned to buy some food and see what .happened to him

As soon as he entered the city, he terribly surprised, because the shape of the buildings had utterly been changed, the features of people he saw were all unfamiliar to him, their clothes had been altered into some new models. Even the method of their speaking, customs, and rules of civility were not as before. The ruins of yesterday had given their places to castles, and the castles of yesterday had been .changed into ruins

He still thought that their sleep in the cave lasted one day or half of a day. In that !case, he wondered why there were so many changes in the city

His wonder reached its climax when he put his hand in to his pocket to pay the price of the food he had bought. The seller was watching a coin which belonged to more than three hundred years before that time. Perhaps, the name of Decianus, the tyrannical king of old time, was seen on it. When the seller asked him to explain about that coin, .the man answered that he had obtained it not long ago

Then, the man himself found out to what a deep and long sleep he and his .companions had gone

This question became known in the city and the people of everywhere told that story one another. A group of those people could not believe that a man could be quickened again after his death. But the adventure of the sleep of the Companions of the Cave became a firm reasoning for those who were the adherents of the belief of :resurrection of the body. Therefore, the Qur'ān in this verse says

And in like manner We did make (the people) to get knowledge of them that they " " ... ,might know that the promise of Allah is true

And there is no doubt about the end of the world and the occurrence of the Hereafter. :The verse continues saying

” ... .and that, as for the Hour (of Judgment), there is no doubt about it... “

This sleep and wakefulness, from some points of view, was more wonderful than death and returning to life again, because there passed hundreds of years upon them and their bodies did not decay, while they neither ate any food nor did they drink any .water

Is not this event a proof to the Power of Allah (s.w.t.) upon everything and every .deed? Taking such an event in mind, the life after death is certainly possible

The man sent for buying food quickly returned to the Cave, and informed his .companions of the fact

All of them surprised deeply. It was hard and difficult for them to bear that kind of life. They asked Allah that they would forsake this world and transfer unto the .neighbourhood of the mercy of Allah, and it happened soon

They passed away and their bodies were inside the Cave when the people went to .see them

At that circumstance, there occurred a dispute between the adherents of the belief of the resurrection of the bodies and their opponents. The opponents tried that the problem of the sleep and wakefulness of the Companions of the Cave to be forgotten .and to take that firm proof from the hands of its adherents

The Qur’ān in this regard implies that when they were disputing upon their affair among themselves, some of them said that they should build a monument over them so that they

might disappear from the eyes and that they spoke about them no longer, for their :Lord is better aware of their condition. The verse says

When they disputed among themselves of their affair then they said: 'Build a… "
"… '.building (monument) over them; their Lord best knows of them

But those who became aware of their secret, and found it as a reasoning for Resurrection, suggested that they would build a mosque beside their graves, in order :that their memory could not be forgotten. The verse says

Those who prevailed over their affair said: 'We will build over them a place of… "
" .'worship

This meaning shows that building a tomb and a place of worship in reverence of the graves of the saints of the religion not only is not unlawful (harām) but also it is a .(.worthy action with Allah (s.w.t

:Explanations

۱. The Arabic term /'i'θār/ is applied for an occasional information which is obtained with no searching. In this event, people, without any trouble, became cognizant of the important secret of the Age of the Companions of the Cave by means of their silver .coin

۲. :In the story of the Companions of the Cave these subjects are referred to

The Will and Power of Allah, brevity, forsaking the world, migration, concealing of .(faith, Allah's succours, and lawful feeding (pure food

۳. .None of Allah's deeds is vain

۴. That ability which can keep those men alive for more than three centuries without .any food, is powerful to restore the dead to life, too

۵. Sometimes human beings simply pass by some historical events while they are neglectful of the training effects of those

events. The Companions of the Cave passed away after that their adventure was revealed, but, in stead of taking a lesson from it, people were thinking of building a monument over there.

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p: ۵۰

۲۲- سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْماً بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُل رَبِّى أَعْلَمُ بِعِدَّتِهِم مَا يَعْلَمُهُمْ إِلاَّ قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلاَّ مِرَاءً ظَاهِراً وَلَا تَسْتَفْتِ فِيهِم مِنْهُمْ أَحَداً

۲۲. " Soon they will say: '(They were) three, the fourth

of them was their dog'; and (some) say: 'Five, the sixth of them was their dog', guessing at the unseen,

and (yet the others) say:

'Seven, and the eighth of them was their dog'. Say: 'My Lord knows best their number, none knows them but a few.'

So do not dispute with them, except in outward disputation, and do not ask any one for a pronouncement about them."

Commentary: verse ۲۲

Point

This verse points to some different ideas which exist among people about the Companions of the Cave. Among them is the idea about the number of them. The holy verse in this concern says:

" Soon they will say: '(They were) three, the fourth of them was their dog'; ... "

Here is the belief of another group of the people:

" ... and (some) say: 'Five, the sixth of them was their dog', guessing at the unseen, and (yet the others) say: 'Seven, and the eighth of them was their dog'. ... "

The verse of the Qur’ān implies that all of these words are some unreasonable statements that they say, and, save a small number of people, no one knows their :correct number. The verse says

” … .’Say: ‘My Lord knows best their number, none knows them but a few… “

:Then, at the end of the verse, the Qur’ān adds

” … ,So do not dispute with them, except in outward disputation… “

That is, you should speak with them so logically and reasonably that your logic be manifested. And you should ask no one of the people of the Book about the number of .the Companions of the Cave

:The verse says

and do not ask any one for a pronouncement… “

”.about them

:Explanations

In the text of the verse the conjunction ‘and’ has not been mentioned upon the .١ phrases “fourth of them” and “sixth of them”, but with the phrase “the eighth of them” the conjunction ‘and’ has been mentioned. It is, perhaps, for the reason that the attitude of their number being ‘three’ or ‘five’ had been offered by some ungodly .” people that Allah has rendered it into: “ guessing at the unseen

But the attitude of their number being ‘seven’ is from the side of the believers, the people of attention. (This recent meaning is narrated from Amir-ul-Mu’mineen Ali (a.s.) by the way of Ibn-‘Abbas). That is why for these groups of people the Qur’ān does not say “gussing at the unseen”, but, in order to respect them, between the number of: ‘the Companions of the Cave’ and

their dog' there has occurred the conjunction 'and' in order to separate them from' .each other

If the activities be valuable and human beings be with aim, their dependents and .۲ their belongings, even the animals accompanied them, should be counted, too, since being an animal and being unclean (najis) is not a reason for them to be counted .valueless

In this verse, the word 'dog' has been mentioned in three occurrences. The positive function of the 'dog' of the Companions of the Cave has been referred to in verse .No.۱۸ of the current Sura

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Point

To make Allah’s Will a condition in promises– The choice of believing or disbelieving in .the Qur’ān left to every individual’s own decision

۲۳- وَلاَ تَقُولَنَّ لِشَيْءٍ إِنّـِی فَاعِلٌ ذَلِکَ غَداً

۲۴- إِلاَّ أَن يَشَآءَ اللَّهُ وَاذْكُر رَّبَّکَ إِذَا نَسِيتَ وَقُلْ عَسَی أَن يَهْدِيَنِ رَبّـِی لِأَقْرَبَ مِنْ هَذَا رَشَداً

۲۳. “ And do not say, regarding anything, ‘I will do that tomorrow’, ”

۲۴. “ Save (say): ‘If Allah pleases’, and remember your Lord when you forget, and say: ‘It may be that my Lord will guide me to a nearer way to the right than this’. ”

Commentary: verses۲۳–۲۴

"The function of the holy phrase: "If Allah pleases

Allah (s.w.t.) prohibits His Prophet (p.b.u.h.) in this holy verse to say that he does so and so the following day unless he depends that affair to the Will of Allah and he says ‘If .’Allah Pleases

Thus, Allah desires to train people and He teaches them that whenever they say something about an affair concerning the future, they ought to say this holy phrase, in order that if the affair had not been done the servant would not have said a .falsehood

The reason of this statement lies in the fact that man’s power is limited and it is not right and logical for him to

decisively inform of something when the appearance of some barriers against it is probable, and many a time the information happens falsehood, save that it be followed by the phrase 'Allah Willing'. Saying the holy phrase 'Allah Wiling', which indicates to the belief in 'The Power and Will of Allah', was a phrase used by Allah's saints for 'resting upon' in their conversation. For instance, this meaning has also been narrated in the Qur'ān from the tongue of prophets. In Sura Yusuf, No.۱۲, verse ."۹۹, Jacob says to his children: " ... Enter safe into Egypt if Allah please

In the current Sura (Al-Kahf), verse ۶۹, Moses says to Khidr: " ... Allah Willing, you shall find me patient, ... ". In Sura Al-Qaṣaṣ, No.۲۸, verse ۲۷, Haḍrat Shu'ayb says to Haḍrat Moses: " ... If Allah please, you will find me one of the righteous." In Sura Aṣ-Ṣaffāt, no.۳۷, verse ۱۰۲, Ishmael (a.s.) tells his father Abraham (a.s.):" ... if Allah please, you will " .find me of the patient ones

Of course, the purpose of saying "Allah Willing", or "If Allah please", and "I take refuge in Allah" and the like of them are not some things to be uttered unintentionally and barely by tongue, but the purpose of it for a servant is to have such a belief and such a .knowledge in mind (heart) and in all dimensions of his life

Imam Ṣādiq (a.s.) recommended us not to forget to write 'If Allah please 'even in our .writings

One day he told someone to write a letter. When he (a.s.) observed that the letter was not involved with the phrase: 'Allah Willing ', he said: "How do you hope that this work .(will be completed?" (Nūr-uth-Thaqalayn, the Commentary

Wherever the Prophet of Islam (p.b.u.h.) entered a graveyard, he used to say: "If Allah ,"please, we will join you

(while death is sure to happen. (the Commentary of Kashf-ul-'Asrār

A human being is free and has choice, but he is not absolutely independent. It is not so that all affairs to be given him in a manner that he can perform them without the Will of Allah (s.w.t.). In other words, human beings are neither in compulsion nor the free will of all affairs has been offered to them, but human's freedom is conditioned to :Allah's Will. The verse says

"... ,'Save (say): 'If Allah pleases"

:Then, next to this sentence, the Qur'ān says

" ... ,and remember your Lord when you forget... "

This statement denotes to this meaning that if you forget to add the holy phrase 'If Allah please' to the news that you inform of the events related to the future, whenever later you remember it immediately make amends it and recite 'If Allah please', because this action will compensate the past. Besides that, you should say that you are hopeful that your Lord may show you a way more clear than this. The :verse continues saying

and say: 'It may be that my Lord will guide me to a nearer way to the right than... " " .'this

Finally, Sayyid Murtaḍā, who is the most learned one amongst the scholars of Shī'ah, on the commentary of this part of the verse which is recited: "...and say: 'It may be that my Lord will guide me to a nearer way to the right than this" says that he ought to say it may be that Allah will bestow on The Prophet (p.b.u.h.) some miracles and evidences to prove his prophethood that will be stronger and more expressive than the story of the Companions of the Cave. Hence, Allah, the Exalted, bestowed some evidences and miracles more effective on His Prophet. Allah informed His Messenger (p.b.u.h.) of

all unseen sciences and details about the lives and deeds of the whole prophets. Those facts were some proofs which were more clear and stronger than the story of .the Companions of the Cave

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۲۵- وَلَبِثُوا فِی كَهْفِهِمْ ثَلَاثَ مِأْئَهٍ سِنِینَ وَازْدَادُوا تِسْعاً

۲۶- قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَیْبُ السَّمَاوَاتِ وَالاَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُم مِن دُونِهِ مِن وَلِیٍّ وَلَا یُشْرِكُ فِی حُكْمِهِ أَحَداً

۲۵. "And they remained in their Cave three hundred years, and (to that also) they added nine more."

۲۶. "Say: 'Allah knows best how long they remained. To Allah belongs the Unseen of the heavens and the earth. How clear of sight is He and keen of hearing!

There is none to be a guardian for them besides Him; and He makes none to share in His Sovereignty"

Commentary: verses ۲۵-۲۶

The sleep of the Companions of the Cave,

The frame of references existed in the former holy verses denoted that the sleep of the Companions of the Cave was a very long sleep. This matter moves the sense of curiosity of every listener. He may desire to know how many years precisely they remained in their long sleep.

This holy verse removes the doubt of the listener when it says:

"And they remained in their Cave three hundred years, and (to that also) they added nine more."

Therefore, the total years that they remained and slept in the Cave counted three hundred and nine years.

The Jews asked Haḍrat Ali (a.s.) about the length of the time that the Companions of the Cave remained in the Cave.

He (a.s.) answered them it was ۳۰۹ years. They said that it had been mentioned ۳۰۰ years in their Book. Haḍrat Ali (a.s.) said that nine years was the difference between (the solar year and lunar year.(۱) (Majma'-ul-Bayān, the Commentary

In Marāqī's Commentary it is cited that this nine years is counted as a miracle of the Qur'ān which has considered the difference between solar years and lunar years so .precisely

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It may be said that the number of the years had been the same ۳۰۰ years to which later people added nine years where the Qur'ān says: "... and (to that also) they added :nine more." So, in answer to that, Allah says

"... .Say: 'Allah knows best how long they remained "

It is evident that the purpose of Allah, the Exalted, by this verse is reasoning to His wonderful and great Power. This reasoning can be right when the length of their sleep is clear. Thus, the objective meaning of the holy words: "Say: 'Allah knows best how long they remained. ..." after stating the length of the time of their sleep, is for invalidating the saying of the people of the Book who had differed in this matter. Then, the objective meaning of the Qur'ān is: 'O Muhammad! Say that Allah is more aware of the time of their sleep that He has informed it'. Do accept whatever Allah says and leave out the sayings of the people of the Book, because Allah is more aware .of this matter

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۱- It should be noted that a solar year lasts ۳۶۵ days while a lunar year lasts ۳۵۴ days.

In other words, in order to put an end to the different debates of people in this :concern, He commands His Messenger (p.b.u.h.) as follows

”... .Say: ‘Allah knows best how long they remained “

:Then, the reason of this statement comes forth, when the verse continues saying

”... .To Allah belongs the Unseen of the heavens and the earth... “

He Who is aware of what is concealed and what is manifest in the whole world of existence, how may it be that He remains unaware of the length of the time of the :stop of the Companions of the Cave? The verse says

”... !How clear of sight is He and keen of hearing... “

That is why they (the dwellers of the heavens and the earth) have no guardian save :Him. The verse says

There is none to be a guardian for them ...“

” ... ;besides Him

:At the end of the verse, the Qur’ān adds

”and He makes none to share in His Sovereignty... “

.In fact, this part of the verse is an emphasis on the absolute guardianship of Allah

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۲۷- وَاتْلُ مَآ اُوحِیَ إِلَیْکَ مِن کِتَابِ رَبِّـِکَ لاَ مُبَدِّ لَ لِکَلِمَاتِهِ وَلَن تَجِدَ مِن دُونِهِ مُلْتَحَداً

And recite that which has been revealed unto you of the Book of your Lord; none“ ۲۷ ,shall change His words

”.and you shall not find any refuge besides Him

Commentary: verse ۲۷

Point

:In this holy verse, the Qur’ān addresses the Prophet of Islam (p.b.u.h.) and says

And recite that which has been revealed unto you“

”... ;of the Book of your Lord

That is, he should not pay attention to the talks of this and that. They might speak some baseless matters mixed with falsehoods and superstitions. In discussions about those matters, his reliance should always be only upon the Divine revelation, because :nothing may change His statements. The verse says

”...,none shall change His words ...“

.There is no room for diversity to enter into His Words and Knowledge

His Speech and His Knowledge is not like the speech and knowledge of human beings .which, as a result of a new invention or information, has to be changed

:It is upon these facts that, at the end of the verse, the holy Qur’ān says

” .and you shall not find any refuge besides Him ...“

The lessons taken from this story

This historical wonderful adventure, which the Qur’ān has explained without any

superstition and baseless inventions, as

all other stories of the Qur'ān, contains so many constructive and training points. :Some of them are as follows

A. The first lesson of this story is the very breaking the barrier of imitation from aberration and separation from the corruption of that environment. Basically, man should be constructive in the society, not putting up with mischiefs of it, which some feeble-minded people do. Those who have true Faith, and are possessors of an independent thought, say that a godly servant should never follow the majority when .they are misguided

B. Migration from the polluted surroundings is another lesson taken from this .wonderful event

C. Precautionary dissimulation, in its constructive meaning, is another lesson taught by this story. And we know that precautionary dissimulation is not anything save that the person conceals his main subject where divulgence of facts is fruitless, and he .protects his power for the time of struggle and striking against the enemy

D. The lack of difference among persons in the way of Allah, and sitting a minister beside a shepherd, and even the guarding dog that paves their way, is another lesson in this field, in order to be manifested that the privileges of this material world. Then its different ranks have no effect along the side of separating the rows of the followers of the path of truth which is the path of Unity and the path of Unity is the .path of oneness and unicity of all human beings

E. The wonderful helps of Allah (s.w.t.) at the time of the appearance of crises is .another income which the circumstance of the event teaches us

F. In this story, even in the most grievous circumstances, they taught us the purity of food. The nutrition of the body has a deep effect on man's spirit, thought and heart. ,And pollution

resulted from unlawful (harām) foods, makes man afar from the path of Allah and the path of piety.

G. Seeking help from His grace, and saying the holy phrase 'If Allah please' in informing about the future affairs, is another lessen.

H. Another instructive lesson of this story is how we confront the opponents.

I. Finally, the possibility of resurrection of the body, and that human beings will return to a new life at the time of Resurrection, is another lesson that this event teaches us.

However, the aim here is not telling a story as a hobby. The aim of the Qur'ān is to bring up some steadfast, faithful, aware and brave men. One of its way is to introduce the noble samples of them through the length of history.

At the end, one of the pretexts of the Prophet's opponents was that they asked the Prophet (p.b.u.h.) to change the Qur'ān. They said: " ...Bring us a Qur'ān other than this, or change this." (Sura Yūnus, No.۱۰ verse ۱۵). In answer to such arrogant people, the Prophet (p.b.u.h.) used to say that it was not of his own accord to change it. The change of the Qur'ān is only up to Allah.

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۲۸- وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلاَ تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلاَ تُطِعْ
مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطاً

۲۸ "And keep yourself content with those who call unto their Lord morning and evening

,seeking His pleasure

and let not your eyes turn away from them desiring the adornment of the life of the ,world

and do not obey him whose heart We have made neglectful of Our remembrance and he follows

,his own low desires

".and his affair has become all excess

:Occasion of Revelation

A group of arrogant conceited rich Arabs came to the Prophet (p.b.u.h.) and, pointing to some faithful Muslims, such as: Salmān, 'Abūthar, Ṣuhayb, Khabāb and the like of :them, said

"O'Muhammad! If you sit in the seat of honor, and send away these fellows from around yourself, (so that your meeting becomes apt for notables and personalities), we will approach you. But, with the presence and existence of these people, the ".meeting is not a suitable place for us

At this time, the verse was revealed and commanded the Prophet of Islam (p.b.u.h.) not to surrender to those hollow deceptive statements, and he should always receive the

.faithful, sincere-hearted ones, such as those who are like Salmān and 'Abūthar

The Prophet (p.b.u.h.) told them (his true followers) that he praised Allah for that he (p.b.u.h.) did not die until when He ordered him such a commandment that he would .be with them and the like of them

".He (p.b.u.h.) said: "Yes, life with you, and also death with you, is pleased

Commentary: verse ۲۸

One of the lessons which the story of the Companions of the Cave taught us was that the criterion of men's value is not the apparent rank, social position, and their wealth. In fact, this verse pursues this very important subject, and commands the Prophet :(p.b.u.h.) as follows

And keep yourself content with those who call"

"…,unto their Lord morning and evening seeking His pleasure

Imam Ṣādiq and Imam Bāqir (a.s.) said: "The objective meaning of calling Allah in the morning and in the evening is 'to perform the prayer'." (The Commentaries of Nūr-(uth-Thaqalayn, Aṣ-Ṣāfy, and Burhān

:Then, as an emphasis, the Qur'ān continues saying

and let not your eyes turn away from them desiring the adornment of the life of … " "… ,the world

:Again, for a more emphasis, it adds

and do not obey him whose heart We have made neglectful of Our remembrance … " "… ,and he follows his own low desires

Such people are always out of normal method, so that their manner has become all excess. Since, concerning the material

lusts, the nature of man is always toward the mood of demanding more and more, a mortal ceaselessly steps in the direction of excess so far that he perishes himself. The :holy verse says

".and his affair has become all excess ..."

:Explanations

A leader should not be heedless of the deprived, but he must be sympathetic unto .۱ .them

Do not turn away from the poor in order to obtain the material world and the .۲ .consent of the rich

The worst thing is the circumstance that people pay attention to Allah, but their .۳ .leader pays to the world

.He who follows the low desires and the world, will go out of the path of godly ones .۴

.The danger of mammonism is so much that Allah has warned His prophets of it .۵

The value of the remembrance of Allah depends on that its root to be deep in the .۶ heart and the soul. Otherwise, a man falls down step by step. The first step is .negligence, then lust, and, finally, the path of aberration

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۲۹- وَقُلِ الْحَقُّ مِن رَبِّـِكُمْ فَمَن شَآءَ فَلْيُؤْمِن وَمَن شَآءَ فَلْيَكفُرْ إِنَّآ أَعْتَـدْنَا لِلظَّالِمِينَ نَاراً أَحَاطَ بِهِمْ سُـرَادِقُهَا وَإِن يَسْـتَغِيثُوا يُغَاثُوا بِمَآءٍ كَالْمُهْلِ يَشْوِى الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَآءَتْ مُرْتَفَقاً

۲۹ "And say: 'The truth is from your Lord; so whoever will, let him believe, and whoever will, let him disbelieve.' Verily We have prepared for the unjust a Fire, the curtains of which encompass them, and if they call for succour, they will be succoured with water like molten copper that shall scald the faces; (how) evil the drink and (how) ill the resting-place!"

Commentary: verse ۲۹

The importance of the previous verse is so much so that the Qur'ān, in this verse, explicitly says to the Prophet (p.b.u.h.) to say that it is a program from Allah and a reality from the Lord. Then let him who will, believe, and let him who will, reject it.

"And say: 'The truth is from your Lord; so whoever will, let him believe, and whoever will,

let him disbelieve.' …"

But, everybody should be defined that those unjust mam-monish persons who, with their welfare lives of dazzling glare and its adornments, mockingly laugh at the woolen clothes of the Muslims, will have a dark and evil end, because the verse says:

"… Verily We have prepared for the unjust a Fire,

the curtains of which encompass them, …"

Yes, such people, in the life of this world, whenever they became thirsty, used to order their servants to prepare them kinds of drinks before them. But, in Hell, when they call for water they will be granted water like melted brass which, if it be brought near the face, will scald the face. How dreadful the drink! And how uncomfortable the :dwelling of Hell is! The verse says

and if they call for succour, they will be succoured with water like molten copper … “ ;that shall scald the faces

how) evil the drink and (how) ill)

”!the resting-place

Here, in this life and in their tents, there exist kinds of drinks. As soon as they call the cupbearers, they bring them different cups of various drinks. In Hell, too, they will have cupbearers to bring them cups of drink. But what a drink! A drink like molten brass! A drink as hot as the tear of the orphans, and as blazing as the sighs of the .poor

Yes, whatever exists there, it is the embodiment of that which they have produced .here, in this world

However, at the end, people are free to choose either belief or disbelief, yet they .should know that the end of disbelief is the blazing Fire of the Hereafter

The Arabic word /surādiq/ means ‘curtain’ which has been mentioned only once in the .Qur’ān, and it is about the people of Hell

By the way, there has been recorded a tradition from Imam Bāqir (a.s.) in the commentary books of Al-Burhān, As-Sāfy, and Nūr-uth-Thaqalayn which indicates that the purpose of the holy phrase “And say: ‘The truth is from your Lord; …” is the mastership of Ali-ibn-Abitālib (a.s.). It means that the Prophet (p.b.u.h.) should state the truth about the mastership and Imamate of Ali-i-Abītālib (a.s.) from the side of the .Lord

۳۰- إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لاَ نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلاً

۳۱- أُوْلَئِکَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِی مِن تَحْتِهِمُ الاَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَيَلْبَسُونَ ثِيَاباً خُضْراً مِن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَّكِئِينَ فِيهَا عَلَى الاَرَآئِکِ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقاً

۳۰. " Verily those who believe and do righteous deeds, surely We do not waste the recompense of him who does a good work. "

۳۱. " These, for them are gardens of eternity

beneath which rivers flow, they shall be adorned therein with bracelets of gold,

and they shall wear green robes of fine silk, and thick brocade,

reclining therein on raised coaches.

O, how excellent a reward! and how fair a resting-place! "

Commentary: verses ۳۰-۳۱

Point

In view of the fact that the style of the holy Qur'ān is a constructive and comparative style, in this group of verses, after the statement of the qualities and retributions of the arrogant mammonish people, it refers to the statement of the situation of the true believers and their excellent extraordinary rewards. At first, it expressively says:

" Verily those who believe and do righteous deeds, surely We do not waste the recompense of him who does

" .a good work

Whether this recompense is little or much, general or particular from everyone in .every age and year, and in any condition, Allah will not waste it

:Then, the Qur'ān explains the rewards of the doers of righteous deeds. It says

" ... These, for them are gardens of eternity "

These rewards are a lot of gardens in Paradise under whose trees and castles some rivers flow. They live in those gardens while they are ornamented with golden :bracelets. The verse says

" ... ,beneath which rivers flow, they shall be adorned therein with bracelets of gold... "

The verse continues explaining their rewards and that they will be among a group of :good companions in Heaven, where it says

,and they shall wear green robes of fine silk... "

,and thick brocade

.reclining therein on raised coaches

" !O, how excellent a reward! and how fair a resting-place

:Explanations

The Qur'ānic term /'adn/ means: 'a perpetual abode'. The term /'asāwir/ is the plural .١ form of /'aswirah/ which means 'a bracelet '. The Arabic word /sundus/ means 'silk', and /'istabraq/ is applied for 'silk of a thick texture, brocade'; and the term /'arā'ik/ is .the plural form of /'arīkah/ which is called to a royal throne which is covered with a veil

For the people of Paradise, there are all kinds of clothing and with any material and .٢ of any colour there at their disposal, but the green robes, in particular, maybe refers to their formal

and common clothing by which they decorate themselves at the time when they .recline on raised coaches

Keeping off from the unlawful ornaments of this life is the secret of reaching to the .۳ .eternal ornaments in Hereafter as a reward

Resurrection is both the spiritual resurrection and the resurrection of the body, .۴ since if it were merely a spiritual resurrection it would not need any gold, silk, and .throne

:Tow Final Points

!The ornamental clothings in Hereafter .۱

There may arise this question for many persons that, in the Qur'ān, Allah has reprimanded the dazzling glare of the world, but He has promised these things to the believers in the next world. They are some adornments such as gold, silken clothes: .whether thin and thick, thrones, beautiful coaches, and the like of them

In answer to this question, preliminarily, it is necessary for us to attract attentions to this matter that we comment the verses of the Qur'ān as some other commentators do. They take all these words as some metaphorical ones for the spiritual concepts. We have learnt from the holy Qur'ān itself that Resurrection will be both bodily and spiritual. Thus, the pleasures of the next world must be in both forms. Of course, there .is no doubt that its spiritual pleasures are not comparable with its bodily pleasures

But, in the meantime, this fact cannot be concealed that, as for the bounties of the next world, we may see only a shade of them from a long distance, and we hear some words as an indication to them, because the parable of the coming world, compared with this world, is like the parable of this world with

respect to the mother's womb, and the embryo's case. If mother can communicate with her embryo, she is not able to state the beauties of this world, such as: illuminating sun, bright moon, springs, gardens, flowers, and the like of them, for the .baby she has in her womb save by signs

Similarly, it is impossible for us, the encompassed persons in the womb of the world, .to understand or even to state the spiritual and material bounties of the Hereafter

Now that this fact became clear, we return to the answer of the question. Allah has reprimanded the dazzling glare of this world for the sake that the limitation of this world causes the preparation of such life to be accompanied with kinds of injustice .and cruelty, and taking benefit from it will be done with negligence and ignorance

The unjust discriminations, which come into being in this course, will be the cause of .grudges, jealousies, enmities, and, at last, bloodsheds, and fights

But in that world, whose all things are vast and plenty, neither the earning of these ornaments creates any difficulty, nor it causes any unjust discrimination and deprivation. They neither produce any grudge and enmity in any one, nor, in that environment full of spiritualities, they cause man to become neglectful of the Lord. Those ornaments neither need to be protected and guarded nor create any jealousy in others. They are neither the source of arrogance and pride, nor are they the factor .(.of separation from the servants of Allah and Allah Himself (s.w.t

Why should the people of Paradise be deprived of such a bounty which is a bodily .pleasure beside the great spiritual merits with no unpleasant reaction

Another point that this verse teaches us is that we must not avoid of guiding that .۲ group because of their wealth, or for

.that they have a welfare life, and do not approach them

But, what is blameworthy is that we approach them in order to take benefit from their worldly material circumstances and, as the Qur’ān says, become of the extension of those who “ desire the adornment of the life of the world ”.(۱) Thus, if the aim is their guidance, and taking benefit from their wealth and possibilities is along the path of positive and valuable social activities, approaching them not only is not blameworthy .but also is necessary and incumbent

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The current Sura, verse ۲۸ -۱

Section ۵:The Parable of an Ungrateful and a Grateful Man

Point

How ingratitude draws the deprivation of the blessings of Allah and

.how gratitude increases the bounties of the Lord

۳۲- وَاضْرِبْ لَهُم مَثَلاً رَجُلَيْنِ جَعَلْنَا لأَحدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعاً

۳۳- كِلْتَا الْجَنَّتَيْنِ ءَاتَتْ أُكُلَهَا وَلَمْ تَظْلِم مِنْهُ شَيْئاً وَفَجَّرْنَا خِلاَلَهُمَا نَهَراً

۳۴- وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَاْ أَكْثَرُ مِنكَ مَالاً وَأَعَزُّ نَفَراً

۳۵- وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّـنَفْسِهِ قَالَ مَآ أَظُنُّ أَن تَبِيدَ هَذِهِ أَبَداً

۳۶- وَمَآ أَظُنُّ السَّاعَةَ قَآئِمَةً وَلَئِن رُّدِدتُّ إِلَى رَبِّـى لأَجِدَنَّ خَيْراً مِنْهَا مُنقَلَباً

۳۲. " And (O' Prophet!) coin for them a parable: Two men, We made for one of them two gardens of vines and We surrounded them with date-palms and

".We placed between them tillage

۳۳. " Both of the gardens gave their fruits and withheld naught thereof: and We caused ".a river to gush forth in their midst

۳۴. “And he had fruits (in abundance), so he said to his companion, as he was conversing with him:

‘I have greater wealth than you, and am mightier

in respect of men’. ”

۳۵. “And he entered his garden while he was unjust

to himself.

He said: ‘I do not think that this will ever perish, ”

۳۶. “And I do not think that the Hour (of Resurrection) will come, and even if I am returned unto my Lord, I shall surely find a better than this a resort’.”

Commentary:verses ۳۲-۳۶

Point

From this verse on, Allah, the Exalted, tells a story that by hearing it people may come to themselves and obey Allah, and desist committing sins and ingratitude. For this very purpose, He addresses His Prophet (p.b.u.h.) and says:

“And (O’ Prophet!) coin for them a parable: Two men, We made for one of them two gardens of vines

and We surrounded them with date-palms and

We placed between them tillage.”

It was a fertile field with two gardens of vines and dates in addition to farms of wheat and kinds of corn, so that everything was complete in it.

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These two gardens, from the point of agricultural products, were matured and the

fruits of their trees were wholly in full maturation and their farmings were going to be harvested, in a manner that nothing was withheld therein. The holy verse says:

"Both of the gardens gave their fruits and withheld naught thereof: ..."

Most important of all was water, the cause of the life of every thing, and in gardens and farmings there, in particular, it was available enough, since, as the verse says:

“ …and We caused a river to gush forth in their midst. ”

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Thus, the possessor of those couple of gardens and farming had got many kinds of fruit and so much income. The holy verse says:

“ And he had fruits (in abundance), …”

But, since the world was in his favour, and those who are of little capacity and are in lack of personality, when everything is in their favour, they become proud and begin disobedience, the first stage of which is self-admiration and arrogance upon others, the owner of those couple of gardens started speaking with his friend. The verse continues saying:

“ …so he said to his companion, as he was conversing with him: ‘I have greater wealth than you, and am mightier

in respect of men.’ ”

Therefore, he told his friend that, in comparison with him, he had many men in his authority and also he had both abundance of wealth, and social position and influence. Then he asked his companion what he could say and what he had to utter.

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Little by title, as it is usual, these thoughts went on to be upper and upper in him, so much so that he considered the world was eternal and his wealth and honour were perpetual for him. So, he proudly entered his garden. He looked round unto the green trees therein, the branches of which had come down unto the ground because of the height of the fruits, and unto the ears of corn, which were spread clinging every side,

when he was listening to the sound of the river which was flowing forward, watering the trees, he neglectfully said that he did not think that destruction and mortality :could fall over it. The verse says

And he entered his garden while he was unjust to himself. He said: 'I do not think " that

",this will ever perish

He went even further than that and, since the eternity of this world contrasts the :fulfillment of Resurrection, he thought of the denial of Hereafter and said

" ... ,And I do not think that the Hour (of Resurrection) will come "

He thought that these ideas are some things that a group of people had invented to please themselves. Then, he imagined if there were a resurrection in the course he :would have a high rank and personality, and he added

and even if I am returned unto my Lord, I shall surely find a better than this a... " ".'resort

He was wandering in these useless imaginations, and every moment he added some new vain words to his former undue words. Then his faithful friend began speaking .and rejected his vain statements, which will be dealt with in the following discussions

:Note

The Arabic term /'ukul/ means some products and fruits which are edible while the term /θamar/ is applied for kinds of fruit, and sorts of wealth and properties; it is even .called to 'trees', too

These verses can lead us to some principles of planting and keeping typical and :attractive gardens. These leadings are as follows

A. The low and short trees may be planted in the middle, (vines), and the tall trees .(around the garden, (date-palms

B. Gardens may be arranged separate with each other, so that there can be left a .(distance between them, (and We put between them

C. The lands of the distance between gardens should be formed, (between them .(tillage

D. Water ought to be gushed forth in the midst of the gardens, (and We cause a river .(to gush forth in their midst

.(E. Gardens must not be hollow, weak and calamitous, (and withheld naught thereof

Therefore, the best views of the gardens are the vine gardens with various grapes, and those that have vines and date-palms with together, and kinds of farming (tillage) are in between the gardens (and We Surrounded them) and that streams flow beneath the trees and beside the farms, (and We caused a river to gush forth in their .(midst

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۳۷- قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِی خَلَقَکَ مِن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ سَوَّاکَ رَجُلًا

۳۸- لَّكِنَّ هُوَ اللَّهُ رَبِّـِی وَلآ أُشْرِكُ بِرَبِّـِی أَحَداً

۳۹- وَلَوْلآ إِذْ دَخَلْتَ جَنَّتَکَ قُلْتَ مَا شَآءَ اللَّهُ لاَ قُوَّةَ إِلاَّ بِاللَّهِ إِن تَرَنِ أَنَاْ أَقَلَّ مِنکَ مَالاً وَوَلَداً

۴۰- فَعَسَى رَبِّـِی أَن يُؤْتِيَنِ خَيْراً مِن جَنَّتِکَ وَيُرْسِلَ عَلَيْهَا حُسْبَاناً مِنَ السَّمَآءِ فَتُصْبِحَ صَعِيداً زَلَقاً

۴۱- أَوْ يُصْبِحَ مَآؤُهَا غَوْراً فَلَن تَسْتَطِيعَ لَهُ طَلَباً

۳۷. " His companion said to him, as he was conversing with him; 'Do you disbelieve in Him Who created you from dust then from a sperm-drop, then He fashioned you a (complete) man? "

۳۸. " But, as for me He, Allah, is my Lord, and none do I associate with my Lord."

۳۹. " And why did you not say when you entered your garden: 'As Allah will, there is no power except in Allah'? If you see me less than you in wealth and children. "

۴۰. " Yet it may be that my Lord will give me better than your garden, and will send on it (your garden)

a thunderbolt from heaven so that it becomes an even slippery ground without plant."

۴۱. " Or its water will be sunk (into the earth), so that you will never be able to seek it out. "

These holy verses are upon the rejections of the baseless utterances of that faithless, proud, and conceited rich man that are heard from the tongue of his faithful companion. He waited silently and was listening to the words of that haughty man in order that he would say whatever he had in his inside. Then he answered him all the :same time, as the verse says

His companion said to him, as he was conversing with him; 'Do you disbelieve in Him " Who created you

" ?from dust then from a sperm-drop, then He fashioned you a (complete) man

In other words, this the Lord Who, at first, created man from soil. He caused the nutritious material existed in the soil to be absorbed by the roots of the trees. The trees in turn became the food of animals, and man consumed from the plant as well .as the meat of the animals

His life-germ was made up of them. In the womb of the mother, the life-germ developed its different stages of perfection until it became a complete man. A human being that is superior to all the existing things of the earth. He can contemplate, think, make decision, and subject rather everything under his control. Yes, the change of worthless dust into such a wonderful being, with those different complicated organs .of his body and soul, is one of the great reasonings of Unity

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Then, in order to break the infidelity and pride of his companion, the faithful man said that he boasted and was

proud of his belief that Allah was his Lord. The verse, from the tongue of the faithful :man, says

”.But, as for me He, Allah, is my Lord, and none do I associate with my Lord “

He told his faithless friend who boasted that he had garden, farming, fruit and water in abundance, that he was honoured that his Lord, his Creator, and his Sustainer was Allah. He added that his companion glorified the life this world while he glorified his :belief, faith, and monotheism, as the holy verse continues saying

” .and none do I associate with my Lord… “

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After pointing to the subject of Unity and infidelity which are the most important :subjects in the fate of man, again he reproached his faithless companion, and said

”… ,And why did you not say when you entered your garden: ‘As Allah will “

Why did you not consider all of these from the side of Allah and you did not thank for His bounties? And why did you not say that there is no power and ability save from the :source of Allah? The verse in this regard says

” … ?’there is no power except in Allah… “

You have ploughed the earth, scattered the seed, planted the shoot, guarded the trees, and provided every necessary thing for them on time in a manner that they grew like that. All of these activities have been done by means of the usage of the abilities, possibilities, and means that Allah has given you. You have nothing of :yourself, and without Him you are naught. Then, he added that it did not matter

” .If you see me less than you in wealth and children… “

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"... ,Yet it may be that my Lord will give me better than your garden "

My Lord not only will give me a better garden than yours, but also He will send a thunderbolt from heaven on your garden and, in a short time, He will change this green land into a plantless, slippery even plain. The holy verse continues saying:

and will send on it (your garden) a thunderbolt from heaven so that it becomes an... " ".even slippery ground without plant

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Or He may order the land to move so that this spring and gushing water should sink down into the earth and you will never be able to find it. The verse says:

" .Or its water will be sunk (into the earth), so that you will never be able to seek it out "

The Arabic term /ḥusbān/, used in this holy verse, originally is derived from /ḥisāb/ (calculation); then it has been used in the sense of the arrows which are counted at the time of shooting. It has also been applied with the meaning of 'the punishment which comes upon persons on reckoning', and the purpose in the abovementioned verse is this very meaning.

The Qur'ānic word /ṣa'īd/ means 'the sand, or dust on the surface of the earth' It is originally taken from /ṣa'ūd/ (a calamity).

The Arabic term /zalaq/ means an even land without any plant so that the foot may slip on it. (It is interesting that today, in order to fix the running sands and prevent the towns to be buried under the storms of sand, people try to grow

some plants and trees on such lands so that they can control them, and deliver them .from the state of being slippery

Indeed, that faithful and monotheist man warned his proud companion that he could not attach and depend on those bounties, because none of them was reliable. In fact he says that he has seen with his own eyes or, at least, has heard with his own ears that sometimes the heavenly thunderbolt, in a short moment, turns gardens, houses, .and farms into a heap of soil, or a dry land without any water and any grass

And also you may have heard or seen that sometimes a sharp earthquake may ruin .the irrigation systems and make springs dry so that they cannot be mended

When you know these clear facts, what is this pride and haughtiness for? You who have seen these events, why do you attach to them? Why do you say that you do not ?believe that these bounties will perish

!But they will be eternal. What an ignorance and stupidity

The Prophet of Islam (p.b.u.h.) said that if a servant says 'that which Allah pleases' and 'There is no power except in Allah', when He bestows on him wealth and children, Allah may repel his calamities and disquiet from him so that he obtains his (good) (wishes. Then he (p.b.u.h.) recited this verse.(۱

Some Islamic traditions denote that the recitation of the holy phrase "There is neither might nor strength but in Allah" causes afflictions to be repelled and bounties to last .long, and it is a treasure out of the treasures of Heaven

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Dur-rul-Manthūr, the Commentary -۱

۴۲- وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّـِبُ كَفَّيْهِ عَلَى مَآ أَنفَقَ فِيهَا وَهِيَ خَاوِيَهٌ عَلَى عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّـِى أَحَداً

۴۳- وَلَمْ تَكُن لَّهُ فِئَهٌ يَنصُرُونَهُ مِن دُونِ اللَّهِ وَمَا كَانَ مُنتَصِراً

۴۴- هُنَالِكَ الْوَلَايَهُ لِلَّهِ الْحَقِّ ِ هُوَ خَيْرٌ ثَوَاباً وَخَيْرٌ عُقْباً

۴۲. " And his fruits were enwrapped (into destruction), so he began wringing his hands for what he had expended

,in it, and it was fallen down upon its trellises

" '!and he was saying: 'Alas me! Would I had not associated with my Lord any one

۴۳. " And he had no troop to help him as against (the wrath of) Allah, nor could he help ".himself

۴۴. " Thereover protection belongs only to Allah, the True; He is best rewarding, and ".best for consequence

Commentary: verses ۴۲-۴۴

Finally, the debate of those two men ended and the faithful man had got no penetration in the depth of the soul of that proud, faithless rich man who, with the same spirituality and doctrine, went back home. He was unaware that the command of Allah had been issued that his green gardens and cultivations to be perished. He should receive the retribution of his pride and infidelity in this very world, in order that .his end would become as a gazing-stock and a warning to others

Perhaps it was at the same moment that the darkness of night had covered everywhere when the punishment of Allah, in the form of a destructive thunderbolt, or a terrible violate

storm, or a horrible ruinous earthquake, in a short time, destroyed whatever there were in those pleasant gardens which contained so many fruitful tall trees, and fructified cultivations. The verse says:

“ And his fruits were enwrapped (into destruction), ... ”

The Arabic term /’uḥīṭ/ is from the root /’iḥāṭah/ which, in such instances, means ‘an encompassing punishment’, the result of which is a complete destruction. In the next morning, when the owner of the garden, with a series of desires and imaginations, went toward his garden in order to visit it and enjoy its products, approaching it, he encountered a dreadful scene, so terrible that his mouth dried because of wonder and his eyes became dim and motionless.

He could not know that he was observing that scene in dream or in vigilance. The trees had utterly dropped on the ground, the cultivations had became upside down, and there was seen little of life therein.

As if there were no pleasant garden and green tillage there. The doleful moans of owls were heard in its ruins. The man’s heart started its palpitation sharply, and his face grew pale. The saliva dried in his mouth, and whatever of pride and arrogance was in his heart and his mind suddenly dispersed.

As if he had got up from a long and deep sleep. He was thinking of the heavy expenses he had earned from every side in his lifetime and had expended in it. The verse says:

“ ...so he began wringing his hands for what he had expended in it, and it was fallen down upon its trellises, ...”

It was just in the same time that he regreted from his false and futile statements and thoughts. The verse continues saying:

“ ...and he was saying: ‘Alas me! Would I had not associated with my Lord any one!’ ”

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More lamentable than this it was that, at the time of confronting this calamity, he was perfectly alone and had no one to help him for this great damage and grievous :affliction. The verse says

" … ,And he had no troop to help him as against (the wrath of) Allah"

He had not anything to substitute that, which was his whole capital. The verse :continues saying

".nor could he help himself… "

In fact, in this event all his arrogant imaginations disturbed and proved to be nonsensical. On one side, he used to say that he never believed that his great capital and abundant wealth would have an annihilation, but he saw its annihilation with his own eyes. On the other side, he arrogantly boasted to his faithful monotheistic companion and said that he was more powerful than him from the point of wealth and men. But, after this event, he observed that none was his helper. On the third side, he depended on his own power and considered his ability illimitable. But, after that he became in lack of everything in that event, he comprehended his great mistake, .because he had nothing in his disposal to compensate a part of that great damage

Principally, those companions who, like flies around a candy, come nigh to a person because of his property and wealth whom the person considers as a support for his days of

misfortune, will scatter when that bounty vanishes, because their friendship has not formed as a spiritual approach, but it has been based on material support. When it .vanishes, that friendship vanishes, too

.However, it was too late for him to be remorseful

This kind of compulsory vigilance, which appears at the time of befalling some grievous calamities upon a person, even for the Pharaohs, is worthless and, .therefore, it is not useful for him, either

Yes, it was at the same time that he stated the phrase: "Would I had not associated with my Lord any one!' " by his own tongue. It was the same phrase that his faithful companion had said before, but he said it when he was in safety, and this man said it .at the time of misfortune

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It was at that moment that this fact was proved once again that protection, guardianship and Power belong to Allah, the Lord Who is the Truth Himself. The verse :says

,Thereover protection belongs only to Allah "

"... ;the True

Yes, here it was made perfectly clear that all bounties belong to Him, and whatever He wills, it will be done. So, there will be performed nothing save by relying on His grace. Verily, it is only He Who has the best rewards and provides the best end and :fate for the obedient. The verse continues saying

".He is best rewarding, and best for consequence... "

Thus, if a person wants to attach some and to rely on him and to be hopeful to his reward, it is better for him that his support to be Allah, and his attachment and his .hope to be unto the grace and kindness of the Lord

But, O' Man! How do you want to be the best in the world, while you tread the most clear laws of the world of creation; allocate all merits to yourself, and devour the right ?of others

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p: ۸۷

Section ۶:Wealth and Children, only Passing Shows

Point

Wealth and children are only a transitory adornment of the life of this world and are only a passing show, but good deeds are the Best and lasting assets

۴۵- وَاضْرِبْ لَهُم مَثَلَ الْحَيَاةِ الدُّنْيَا كَمَآءٍ أَنزَلْنَاهُ مِنَ السَّمَآءِ فَاخْتَلَطَ بِهِ نَبَاتُ الاَرْضِ فَاَصْبَحَ هَشِيماً تَذْرُوهُ الرِّيَاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِراً

۴۵. "And coin for them the similitude of the life of the world as water which We send down from the sky, and the plants of the earth mingle with it, and then becomes dry twigs that the winds scatter; and Allah is omnipotent over everything."

Commentary: verse ۴۵

The containing words of this verse are upon the plants and pleasantness of the earth, and, then, the appearance of the Divine Wrath which caused them to be burnt into ashes. This statement has been said in order that it becomes a warning for haughty people who are neglectful of Allah.

Verily, the world is like a rootless plant which grows with a little rain and dries with a slight wind. In this course, whatever remains, of course, is the man's righteous deeds.

Addressing human beings, in a tradition narrated from Ali-ibn-Abitālib (a.s.), he says: "O' he who the world has made busy to

".itself! Beware that the long various wishes of the world have made you proud

Therefore, Allah commands His Messenger in this verse to set forth to the people a parable in order that he attracts their attention from the world to the Hereafter. The :verse says

And coin for them the similitude of the life of the world as water which We send " down from the sky, and the plants of the earth mingle with it, and then becomes dry " ... ;twigs that the winds scatter

The fine scenery of the green plants and their leaves and branches, which grow pleasantly, enamours man to itself and takes him out into the fields in order that he watches the beautiful nature in the spring. But the green plants and flowers of the .spring do not last long

Finally they become pale and dry and winds scatter their dust and straws here and .there. The world is also like that

Then the Qur'ān implies that Allah prevails over all things and no one is able to stand :against His Power and His Will. It says

".and Allah is omnipotent over everything... "

A similar meaning to this verse, with some more details, is recited in SuraYūnus, No. .۱۰, verse ۲۴, and Sura Al-Ḥadeed, No.۵۷, verse ۲۰, too

۴۶- الْمَالُ وَالْبَنُونَ زِينَهُ الْحَيَاهِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِندَ رَبِّـِكَ ثَواباً وَخَيْرٌ أَمَلاً

Wealth and children are an ornament of the life of the world, and the everlasting“ .۴۶ ” .good works are better with your Lord in reward and better in expectation

Commentary: verse ۴۶

In Islamic traditions recorded by both the Sunnite and the Shi‘it, it is narrated from the Messenger of Allah (p.b.u.h.), and by the Shi‘it again narrated from the Imams of Ahlul-Bayt (a.s.), that the purpose of ‘the everlasting good works’ is the four-hymns, i.e.: “ Glory be to Allah, and praise belongs to Allah, and there is no god save Allah, and Allah is the greatest. ” And, in some other traditions, it is said that the objective meaning of this holy phrase is ‘The five statutory prayers’, while some others denote that it is ‘the night prayer’, while some other traditions indicate that the purpose of it (is ‘the love of Ahl-ul-Bayt’.(۱

Therefore, in this holy verse, Allah has defined the position of the wealth and the :power of man, which are two main pillars of the life in this world. The verse says

” … Wealth and children are an ornament of the life of the world“

These ornaments are as blossoms which appear over the branches of this tree. They are fleeting and do not last long. If

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Tafsīr-ul-Burhān, Sāfī, Nūr-uth-Thaqalayn, Majma‘-ul-Bayān -۱

they do not take to themselves the colour of eternality by being on the path of Allah, .they are much invalid

In this holy verse, in fact, two parts of the most important capitals of this world have been referred to, the rest of which are some dependants to these two. These two .parts are the economical ability and human ability

:Then, it adds

and the everlasting good works are better with your Lord in reward and better in... “ ” .expectation

The concept of the phrase ‘the everlasting good works’ is so vast that it envelops any thought, idea, speech, and deed which is righteous and praiseworthy. And, naturally, this effort remains and its effects and favours reach the members of societies, such as science, industry, good children, the buildings of a mosque, hospital, and school, and also religious and useful publications like: the commentary of the Qur’ān, the .traditions of Ahl-ul-Bayt (a.s.), and so on

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۴۷- وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَداً

۴۸- وَعُرِضُوا عَلَى رَبِّكَ صَفّاً لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّن نَجْعَلَ لَكُم مَوْعِداً

۴۷. "And (remember) the day We shall set the mountains in motion, and you will see the earth a leveled plain and We muster them nor shall We leave out any one of them."

۴۸. "And they shall be presented before your Lord in ranks, (and Allah says:) 'You have come to Us, as We created you upon the first time.

But you thought that We should not appoint a tryst for you.'"

Commentary: verses ۴۷-۴۸

In order that the life of the world would not be loved, the remembrance of the Day of Judgment is necessary. This Day is for every body and there is no exception for any one. The words in the previous holy verses were upon a selfish proud man who, because of his haughtiness and pride, denied Resurrection. Here, following that subject, the Qur'ān explains three stages concerning Hereafter. The first stage is before the resurrection of human beings. The second stage is the Resurrection itself. And the third stage is related to some events after Resurrection.

At first, the holy Qur'ān implies that we should remember the Day when the system of the world of existence, as a preparation for a new system, will be disturbed and the mountains will be set in motion so that all the barriers of the

surface of the earth will be removed and the land will be leveled in a shape that every thing can clearly be seen. The verse says:

"And (remember) the day We shall set the mountains in motion, and you will see the earth a leveled plain … "

These current verses of the Qur'ān point to the events which will happen at the threshold of Resurrection. Such events are a lot, and some of them are particularly pointed out in the short suras at the end of the Qur'ān. These events are called as 'the signs of Hereafter' /'ašrāṭ us sā'ah/.

After that, the verse finally implies that at this time Allah will gather them all, so that even a single person will not be left out. The verse continues saying:

" …and We muster them nor shall We leave out any one of them. "

The abovementioned sentence is an emphasis upon this fact that Resurrection is a general commandment and none will be exception from it.

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In the second verse, the Qur'ān refers to the circumstances of the resurrection and humankind. It says:

"And they shall be presented before your Lord

in ranks, …"

This expression may be an indication to the case that every group of people, who have the same belief or similar deeds, will be categorized in one row. Or, all of them, without any difference or privilege, will be set in a single row; like the mass of soldiers in front of the commander-in-chief of the army, where they are wholly seen.

However, standing in a row is a sign of order and tidiness. It is the secret of discipline and modesty. In the Qur'ān, for

the statement of the qualifications of the strugglers, and also angels, the expression .of ‘row and rank’ has been used

Two suras of the Qur’ān are also entitled ‘Aṣ-Ṣaff’ (the Ranks, the Row) and ‘Aṣ-.(Ṣaffāt’ (the Rangers

In the world, sometimes, the military army are presented to the chiefs in a particular order, while, in Hereafter, all human beings will automatically and regularly be :presented to the Lord. There, they will be told

You have come to Us, as We created you upon the first time. But you thought that ‘ …“ ”.’We should not appoint a tryst for you

In Hereafter, there will be for them, no property, nor privileges and material ranks, .nor any helpers. They will be in the same state that they were created at first

But, they imagined that Allah would never appoint a time for them. This status was at the time when the pride of material facilities deluded them, and the love of the world, which they imagined to be eternal, caused them to be neglectful of the thought of the Hereafter, which is inside the nature of everybody. But it is certain that the faithful persons, who are seekers of the truth and have enough capacity, will never fall in such ugly epithet when they reach to a social rank or some wealth. They not only will not be proud, but also no change will appear in their daily programs from this point of .view

It is narrated from the Prophet (p.b.u.h.) and Imam Sādiq (a.s.) that in Hereafter there will arrange one hundred and twenty thousand rows. Eighty thousand of them will be the Prophet’s community, from the beginning of his embassy until the end of resurrection, and the former communities will be only forty thousand rows. (Kāfī, .(Bihār-ul-Anwār, Tafsīr-us-Ṣāfī, and Aṭyab-ul-Bayān

۴۹- وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَاوَيْلَتَنَا مَالِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلاَّ أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِراً وَلاَ يَظْلِمُ رَبُّكَ أَحَداً

۴۹. "And the Book (of deeds) is placed, and you see the guilty fearful at what is in it, and saying: 'Alas for us! What a Book is this, that it leaves out nothing, small or great, but it has numbered it?' And they will find all that they did confronting them; and your Lord does not treat anyone with injustice."

Commentary:verses ۴۹

Point

Imam Sadiq (a.s.) said: " On the Day of Hereafter, when the man's record of deeds will be given to him, he looks at it and sees that all his moments, words, movements and deeds are recorded in it; then he remembers them wholly such that as if he has done them just one hour before."(۱) Therefore, the holy verse implies that on Hereafter, there is the Book of deeds of all human beings which will be placed before them. When the sinners are informed of its content, they will be so frightened that the signs of fear will clearly be seen in their faces. The verse says:

"And the Book (of deeds) is placed, and you see the guilty fearful at what is in it, …"

۱- Nūr-uth-Thaqalayn, vol.۳, p.۲۶۷

At this moment, the guilty will astonishingly cry loudly for what they see, and, as the :verse states

and saying: 'Alas for us! What a Book is this, that it leaves out nothing, small or... " great, but

"...'?it has numbered it

They will say that it is a Book that every thing has been minutely recorded and .reckoned in it so that nothing has been left out

Verily, what a terrible circumstance it is! They say that they have forgotten all those deeds of theirs in a manner that sometimes they thought they had committed no wrong, but today they see that their responsibility is heavier than what they .considered and their fate is very dark

Besides that recorded document, principally they will see all their deeds present before them. They will find the embodiment of their all good and evil actions, injustices and justices, vices and treacheries, all in all, in front of them. The verse :continues saying

"... ;And they will find all that they did confronting them... "

In fact, they are entangled with the fruit of their own actions and the Lord is just to every one. Whatever they will be involved in Hereafter is the deeds they have done in this world. Thus, whom can they complain of, save of themselves? The verse :concludes

".and your Lord does not treat anyone with injustice... "

At the end, it is understood from the verses of the Qur'ān that there will be three kinds of Book for human beings in the Hereafter. The first is a single Book which will be placed there for the reckoning of the deeds of all. The second is the Book that every community has, in which the deeds of every community are recorded, as it is recited ,in Sura Al-Jāthiyah

"... :No.۴۵, verse ۲۸: " ...every nation shall be called to its book

The third is the Book which exists for every person separately, as Sura Al-'Isrā', No.۱۷, verse ۱۳ says: "And We have made every man's actions to cling to his neck, and We will bring forth to him on the Resurrection Day a book which will be found wide open."

It is evident that there is no inconsistency between the content of these verses, because it does not matter that the man's deeds may be recorded in different books. The similar form of it can also be seen in programs of the present world where, for proper systematizing organizations of a country, there will be formed a regulation and calculation for every unit, and then those units will have a new situation in the greater units.

But, this fact should be noted that the men's book of deeds in Hereafter is not like the ordinary notebook or book in this world. It is an expressive and undeniable collection, which, perhaps, is the natural consequence of the man's deeds themselves.

However, the verses under discussion indicate that, besides the man's deeds being recorded in a special book, the deeds themselves will also incarnate and attend there,(۱) as the verse points out: (...And they will find all that they confronting them;...).

The deeds which have disappeared in the form of scattered energy from the sights in this world, in fact, have not been annihilated. (The modern science has proved that no material

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۱- Like what is seen in televisions and satellites today. Thus, Allah Who is the creator of man is powerful to make present his deeds and show them in Hereafter.

(.and energy will vanish, but it always changes into another form

On That Day, these energies, which have been lost, will be changed into matter, by the command of Allah, and will incarnate in some suitable shapes. The righteous deeds will appear in some beautiful and interesting forms, while the evil actions will appear in some ugly and hateful features, and they will remain with us. It is for this reason that, at the end of the verse, the Qur'ān says: " ...and your Lord does not treat anyone with injustice ", because the rewards and the retributions are the fruit of the .deeds of themselves

Some of commentators, of course, have considered the holy phrase: " ... and they will find all that they did confronting them " as an emphasis on the subject of 'the Book (of deeds)'. They have said that the meaning of the sentence is that they will find all their own deeds present and recorded in that Book. (Tafsīr-ul-Kabīr, by Fakhr-i-Rāzī, and (Tafsīr-ul-Jāmi', by Qurtubī

:However, in the commentary of 'Ayyāshī, under the holy verse

Alas for us! What a Book is this, that it leaves out nothing, small or great, but it has... " numbered it?' And they will find all that they did confronting them; and your Lord does not treat anyone with injustice." There is a tradition narrated from Khālid-ibn-Najīb who has narrated from Imam Sādiq (a.s.) who said: " When the Day of Justice occurs, the man's book will be given to him and he will be ordered to read it." Khālid says that he asked Imam (a.s.): "Will he recognize what he reads?" Imam (a.s.) answered: "He will remember all. There will be no moment, no glance, no word, no step, and no other actions that he has fulfilled but he will remember entirely by reading that book, in a

.manner as if he has performed it at that very moment

Therefore, he will say: 'Alas for us! What a Book is this, that it leaves out nothing, small or great, but it has numbered it?' " (Tafsīr-ul-Burhān, and Aṣ-Ṣāfī. The content (.meaning of this tradition has also been narrated by men of tradition and community

:Some Traditions

١. Amir-ul-Mu'mineen Ali (a.s.) said: " ...What will then be your position when your affairs reach their end and graves are turned upside down (to throw out the deed)? There shall every soul realize what it has sent before, and they shall be brought back to Allah, their true Lord, and what they did fabricate (the false deities) will vanish ((away) from them."(١

٢. Ali-ibn-Abītālib (a.s.) said: "Did you not see those who engaged in long-reaching desires, built strong buildings, amassed much wealth but their houses turned to graves and their collections turned into ruin? Their property devolved on the successors and their spouses on those who came after them. They cannot (now) add to their good acts nor invoke (Allah's) mercy in respect to evil acts. Therefore, whoever makes his heart habituated to fear Allah achieves a forward position and his (action is successful."(٢

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١- Nahjul-Balāqah, Sermon ٢٢۶

٢- Nahjul-Balāqah, Sermon ١٣٢

Section ۷:Satan and his Tribe

Point

The open enemies of Mankind

Mankind warned against following Satan and his tribe who are the open enemies of man and his progeny

۵۰- وَإِذْ قُلْنَا لِلْمَلاَئِكَهِ اسْجُدُوا لِادَمَ فَسَجَدُوا إِلاَّ إِبْلِيسَ كَانَ مِنَ الْجِنّ ِفَفَسَقَ عَنْ أَمْرِرَبّهِ أَفَتَتَّخِذُونَهُ وَذُرّيَّتَهُ أَوْلِيَآءَ مِن دُونِی وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلاً

۵۰. "And (remember) when We said to the angels: 'Prostrate to Adam,' So they (all) prostrated except Iblis; he was of the jinn, and he rebelled against his Lord's command.

Will you then choose him and his seed as your protecting friends instead of Me, when they are enemies to you? Evil would be the exchange for the unjust!"

Commentary: verse ۵۰

Three difinite categories of prostration

Prostration is of three definite categories. The first is the prostration of worship which is only for Allah (s.w.t.), like the prostration in prayer. The second is the prostration of obedience like the prostration of angels to Adam which was for the sake of the obedience of the command of Allah. The third is the prostration of honouring and grandeur, like Jacob's prostration to Yūsuf.

p: ۱۰۰

Of course, the story of the creation of Adam and the angels' prostration to him and disobedience of Satan has repeatedly been stated in the different verses of the Qur'ān, but, as we have formerly pointed out, these repetitions contain some .different points, so that each of which refers to a particular matter

And in view of the fact that in the former explanations, the circumstance of the tyrant haughty rich people before the poor, the oppressed, and their end, had been illustrated, here, in this verse, the words are upon the Satan's disobedience from prostrating to Adam in order that we know the fact that, from very beginning, pride .has been the cause of infidelity and insolence

In addition to that subject, this story defines that aberrations usually originate from .satanic temptations

:At first, the Qur'ān says

And (remember) when We said to the angels: 'Prostrate to Adam,' So they (all)" " ... ;prostrated except Iblis

This exception may bring this misconception into being that Iblis was among the kind of angels, while the angels are immaculate, and then how did Iblis pave the path of ?disobedience and infidelity

:That is why, immediately after that, the Qur'ān adds

"... .he was of the jinn, and he rebelled against his Lord's command... "

Satan was not of the kind of the angles, but because of servitude, submission and proximity to Allah, he was placed in the row of angels, so respectfully that, perhaps, he was even as a teacher of them. But, as a result of haughtiness and pride, he became the most accursed and hatred creature of divine portal. Then, the verse :continues saying

Will you then choose him and his seed as your protecting friends instead of Me, … "
"… ?when they are enemies to you

They are your harsh enemies who have made an oath to be against you, and have .decided to lead all of you astray and make you miserable

Obeying Satan and his progeny, instead of obeying Allah, is an evil exchange for the :wrong doers. The verse says

"!Evil would be the exchange for the unjust …"

How a wise person may choose an enemy, who has taken a decision to destroy him ?and has sworn upon this enmity, as his guardian, leader, and support

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۵۱- مَّآ أَشْهَدتُّهُمْ خَلْقَ السَّمَاوَاتِ وَالأَرْضِ وَلاَ خَلْقَ أَنفُسِهِمْ وَمَا كُنتُ مُتَّخِذَ الْمُضِلّ-ِينَ عَضُداً

I did not make them to witness the creation of the heavens and the earth, nor of “ .۵۱ ”.the creation of their selves, nor choose I misleaders for (My) helpers

Commentary: verse ۵۱

Allah is absolutely free from any want and He needs no helper even in creation. Then, if He (s.w.t.) refers some affairs to others, like referring the subject of guardianship to the angels, it is not because of powerlessness, but it is because of wisdom, and it is .alongside the path of teaching and development of humankind

Thus, He announces in this verse that for the creation of the heavens and the earth and the creation of Iblis and his progeny, He did not summon them and He did not .want them to come to help

Therefore, His power is complete and He is not in need of the help of Satans, and :none should obey Satans instead of Allah. The verse says

I did not make them to witness the creation “

”... ,of the heavens and the earth, nor of the creation of their selves

Never Allah calls Satans, who are the misleaders of human beings, to help Him, nor :does He take them as His assistants. The verse continues saying

”.nor choose I misleaders for (My) helpers... “

It has been narrated that Haḍrat Ali (a.s.) was told that until the settlement of his government he might keep Mu‘āwiyah fix

in office and, after becoming powerful, he could dismiss him. Then, in answer to them, he (a.s.) said: " And I do not choose misleaders for (my) helpers." (Tafsīr-i-Nūr-uth-Thaqalayn, vol.۳, p. ۲۶۸)

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۵۲- وَيَوْمَ يَقُولُ نَادُوا شُرَكَآءِىَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقاً

۵۳- وَرَأَى الْمُ-جْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُم مُّوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفاً

۵۲. " And (remember) the Day (of Judgment) when He will say (to the polytheists): 'Call on those whom you considered to be My partners.' So they shall call on them, but they will not answer them, and We will cause between them a valley of perdition."

۵۳. " And the evildoers will see the Fire, then apprehend that they are falling into it, and will find no escape

from it."

Commentary: verses ۵۲-۵۳

Those who separate from Allah will wander and resort to everything. They appeal to men down to matters and animals, from sun and moon in the sky down to cow and calf on the earth, from immaculate angles down to the evil Satans. But whatever the more they call, the less they hear an answer, while if they call Allah (s.w.t.) they will surely be answered.

Therefore, this verse warns them again, saying:

" And (remember) the Day (of Judgment) when He will say (to the polytheists): 'Call on those whom you considered to be My partners.' ..."

You were boasting of them for a lifetime. You used to prostrate before them. Now that the waves of punishment and

retribution have surrounded you from every side, you may call on them to help you at least for an hour.

It seems that they have still the kind of thoughts of this world in mind, so they call on them, but these imaginary deities do not even respond to their call, much less they haste to help them. Therefore, Allah makes a place of perdition between these two groups. The verse says:

"... So they shall call on them, but they will not answer them, and We will cause between them a valley of perdition."

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The end of the followers of Satan and polytheists is stated in the verse, as follows:

"And the evildoers will see the Fire, ..."

The Fire, which they had never believed, will appear before their eyes. It is in this condition that they comprehend their mistake in the past. So the verse says:

"... then apprehend that they are falling into it, ..."

And they shall also apprehend in certainty that they will find no way of escape from that blazing Fire. The holy verse continues saying:

"... and will find no escape from it."

Neither do their simulated deities come to help them, nor are the intercession of the intercessors useful for them, nor can they relieve from the grasp of the Fire of Hell, the blazing Fire which their own deeds have lighted by means of telling lies and falsehood, and by having recourse to wealth and force in this world.

Then, at the end of the verse, the holy Qur'ān implies that the sinners will not have any chance of escape from the

punishment in Hereafter, because deliverance is either under the shade of correct belief, or because of the Divine forgiveness based upon repentance and righteous deeds, which are not available for them; or because of intercession which their idols .are not able to obtain. Thus, Hell is certain for them

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Section ٨:Allah is Forgiving and the Lord of Mercy

Point

Allah is Forgiving – The Lord of Mercy Who never hastens to requite for the evils of men – but defers punishment

٥٤- وَلَقَدْ صَرَّفْنَا فِى هَذَا الْقُرْءَانِ لِلنَّاسِ مِن كُلِّ مَثَلٍ وَكَانَ الإِنسَانُ أَكْثَرَ شَىْءٍ جَدَلاً

٥٥- وَمَا مَنَعَ النَّاسَ أَن يُؤْمِنُوا إِذْ جَآءَهُمُ الْهُدَى وَيَسْتَغْفِرُوا رَبَّهُمْ إِلاَّ أَن تَأْتِيَهُمْ سُنَّةُ الاَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلاً

٥۴. "And indeed We have explained in this Qur'ān every kind of similitude for mankind, but man, of most things, is contentious."

٥٥. "And naught prevented men from believing when the guidance came unto them, and seeking their Lord's forgiveness, except that the wont of the ancients should come upon them, or that the chastisement should come face to face with them."

Commentary: verses ٥۴–٥٥

The Qur'ānic term /ṣarrafnā/, in this verse, means that 'We have spoken to them in different statements and through any style and logic which may affect on them.'

The Arabic word /jidāl/ means 'dispute' in a form of conflict and demand of preference.

Beside the positive qualities the man has, like having a divine spirit, being superior to the angels with their prostration unto him, having the ability of penetration and subjecting the existence to himself, and the like of them, he has also many negative .epithets, such as disputation, which have been referred to in the verses of the Qur'ān

Then, in this holy verse: the Qur'ān deduces a kind of conclusion from the last :discussions, and it also hints to the coming discussions. At first, it says

"... ,And indeed We have explained in this Qur'ān every kind of similitude for mankind "

These explanations include the shaking history of the old nations and the painful events of their lives, and that what happened before. They were described for the .people whether they were sweet or bitter

The affairs were so much detailed that those hearts which were receptive and eager .to receive the truth, might grasp the truth, and there remained no room for obscurity

Yet, some rebellious arrogant people never believed, because man, more than :anything else, tends to dispute. The verse says

".but man, of most things, is contentious... "

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Then, in the next verse, it implies that with these many different examples and through some shaking statements and various logical reasoning, which must absorb any receptive person, again a great group of people did not believe. Of course, nothing restrained them that when the Divine guidance came to them they would believe and seek forgiveness from their Lord, save that they acted obstinately as if they wanted the fate of the ancient to come for them, too, or the divine

punishment should come in front of them and they see it by their own eyes. The verse :says

And naught prevented men from believing when the guidance came unto them, and " seeking their Lord's forgiveness, except that the wont of the ancients should come ".upon them, or that the chastisement should come face to face with them

In fact, the abovementioned verse points to this fact that this arrogant and obstinate group will never believe with their willing and decision. They may believe only in two circumstances. The first is at the time when the painful punishments, which seized the ancient nations, surround them. The second circumstance is that they do see the divine punishment with their own eyes. This constrained faith, of course, will be .worthless

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۵۶- وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلاَّ مُبَشِّرِينَ وَمُنذِرِينَ وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا ءَايَاتِى وَمَآ أُنذِرُوا هُزُواً

۵۶. "And We do not send the messengers save as bearers of good tidings and warners, but those who disbelieve dispute with falsehood in order to refute the Truth thereby; and they have taken My signs, and what they are warned of, in mockery."

Commentary: verse ۵۶

The prophets' mission is to give glad tidings to the believers and to warn the disobedient, but with no compulsion upon people to accept the Truth. It is by the prophets (a.s.) that Allah completes the argument to humankind. By the way, awareness of Allah's way of treatment and the prophets' messengership, the reaction of people, and the end of the arrogant nations, is a kind of consolation for the Prophet (p.b.u.h.).

Therefore, in order to comfort the Prophet (p.b.u.h.) against the arrogance and obstinacy of the opponents, the Qur'ān says that his duty is only to give good tidings and to warn. The verse says:

"And We do not send the messengers save as bearers of good tidings and warners, ..."

Then the verse implies that this is not a new matter that such people oppose the Truth and mock it, but disbelievers always dispute with falsehood. They imagine that they can refute the Truth with it and, therefore, they take Allah's revelations and His punishments, which they are promised to, in mockery. The verse says:

“ …but those who disbelieve dispute with falsehood in order to refute the Truth thereby; and they have taken My signs, and what they are warned of, in mockery.”

In fact, their dispute on the way of proving the falsehood was to force the Prophet (p.b.u.h.) to bring some verses and miracles alongside their desires, so that if he did not do as they wished, they would take it as a proof and introduce his Book, the Qur’ān, invalid. Thus, the disbelievers used to apply the Qur’ān, the Resurrection, and the Fire of Hell as a means of mockery.

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p: ۱۱۲

۵۷- وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِي ءَاذَانِهِمْ وَقْراً وَإِن تَدْعُهُمْ إِلَى الْهُدَى فَلَن يَهْتَدُوا إِذاً أَبَداً

۵۷. " And who is more unjust than he who is reminded of the sings of his Lord, then he turns away from them and forgets what his hands have forwarded? Verily We have laid veils on their hearts lest they understand it, and a heaviness in their ears: and if you call them unto guidance, even then will they never get guided in that case at all."

Commentary: verse ۵۷

Being heedless to the divine revelations, and having no contemplation on them, is the greatest injustice. So, in this holy verse, the Qur'ān says:

" And who is more unjust than he who is reminded of the sings of his Lord, then he turns away from them and forgets what his hands have forwarded? ..."

The application of the term /ðukkira/ (is reminded) in the verse, perhaps, is an indication to this meaning that the prophets' teachings are of the remembrance of the facts which have existed naturally in the depths of man's soul. The mission of prophets is to make these facts manifest. In this regard, Imam Ali-ibn-Abītālib (a.s.), qualifying the divine prophets, says: "...Allah sent His prophets toward them

people) to get them fulfill the pledges of His creation, to recall to them His bounties.) (...”(۱)

It is interesting that, in this verse, the Qur’ān teaches the lesson of awareness to .these inwardly blind persons in three ways

The first is that these facts are quietly acquainted with their nature and conscience. .The second is that they have come from the side of their Lord

And the third is that they should not forget that they have committed some faults in .their lives, and the mission of the divine prophets is to wash them out from them

But these arrogant people, with all these indications and implications, will never believe, because the veil of sin has been laid on their hearts, and the veil of heaviness of crime has been laid on their ears and, therefore, they do not hear the sound of the .Truth

Similar to this meaning, Sura Luqmān, No. ۳۱, through verse ۷ says: “And when Our revelations are recited to him, he turns back proudly, as if he had not heard them, ...” In other wards, it is like that the veils of lust, imitation from their fathers, and the temptations of Satans and men, have fallen on their hearts and, consequently, they have lost their wisdom so that they never understand and they never regret from their indecent actions and, therefore, never they renounce them. They show that, as a deaf person, they have not heard it. Such people have lost the eligibility of being .guided and have plunged in aberration

It is in this case that Allah informs His Messenger (p.b.u.h.) that if he invites them to the guidance and felicity, they will never be guided and they will never believe that this

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۱- Nahjul-Balaqah, Sermon One, Allah chooses His Prophets

information has been proved. So they finally passed away with infidelity. The verse :says

Verily We have laid veils on their hearts lest they understand it, and a heaviness in… “ their ears: and if you call them unto guidance, even then will they never get guided in ”.that case at all

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۵۸- وَرَبُّکَ الْغَفُورُ ذُو الرَّحْمَهِ لَوْ یُؤَاخِذُهُم بِمَا کَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ بَل لَّهُم مَّوْعِدٌ لَّن یَجِدُوا مِن دُونِهِ مَوْئِلاً

۵۹- وَتِلْکَ الْقُرَی أَهْلَکْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِکِهِم مَّوْعِداً

۵۸. " And your Lord is Forgiving, the Lord of Mercy. Were He to seize them (to task) for what they earn, surely He would hasten for them the chastisement; but for them is an appointed term, never shall they find, besides it, a refuge."

۵۹. "And (as for the people of) these towns,

We destroyed them when they did wrong and We appointed a time for their destruction.

Commentary: verses ۵۸-۵۹

The Qur'ānic term /mū'il/ means: 'a refuge, and a means of safety'. Allah (s.w.t.) is both just and All-Forgiving. His justice requires that the sinners must be punished, but, because of His Forgiveness, He respites man to repent. Then if he does not repent, He will treat him with His justice.

Thus; the manner of Allah (s.w.t.) in training men is that He respites them up to the last stage and, unlike to the arrogant people of the world, He never punishes them promptly, but His All-embracing Mercy always requires that He gives the evil-doers the maximum respite. In this verse, the Qur'ān says:

"And your Lord is Forgiving, the Lord of Mercy. Were He to seize them (to task) for what they earn, surely He would hasten for them the chastisement; ..."

Allah's remission necessitates that He forgives the repentant, and His Mercy requires that He does not hasten in

the punishment of other than them, maybe they may join the group of repentant ones, while His justice also requires that when their insolence and disobedience reached its last degree, He might clear their account. The verse continues saying:

"...but for them is an appointed term, never shall they find, besides it, a refuge."

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Then, finally, in the next verse, for the last admonition and warning in these series of verses, the Qur'ān has pointed to the bitter and painful fate of the former disobedient transgressors. It implies that these are cities the ruins of which are before their eyes, and when they committed cruelty and inequity, Allah destroyed them, while He did not make haste in their punishment but He (s.w.t.) fixed an appointed time for their destruction. The verse says:

"And (as for the people of) these towns, We destroyed them when they did wrong and We appointed a time for their destruction."

However, the objective meaning of the words 'these towns', mentioned in the verse, is the people of the towns of 'Ād and Thamūd, and the like of them, who were destroyed as the result of their rejecting the prophets and their denying the Divine revelations.

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Section ۹:Moses’ Search for Higher Knowledge

Point

Moses travels with his servants seeking higher knowledge – He meets the one who had been gifted with knowledge by Allah and seeks to follow him requesting him to teach him what Allah had taught him.

۶۰- وإِذْ قَالَ مُوسَى لِفَتَاهُ لآَ أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِىَ حُقُباً

۶۱- فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِى الْبَحْرِ سَرَباً

۶۰. “And (remember) when Moses said to his young companion: ‘I will not cease until I reach the Junction of the two Seas, though I go on for years.

۶۱. “Then when they reached the Junction, they forgot their fish, and it took its way into the sea, going away.”

Commentary: verses ۶۰-۶۱

Point

The appellation ‘Moses’ has been repeated in the Qur’ān for ۱۳۶ times all of which means the same prophet Moses, the possessor of determination /’ulul‘azm/.(۱)

The application of the word /fatā/ in this verse, which means ‘young’ and ‘gallant’, is used in the sense of ‘lad’ and

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۱- These ’Ulul‘azm prophets are Noah, Abraham, Moses, ‘Isā and Muhammad who had Book and whose religion was preached by the prophets after them until the next ’Ulul‘azm prophet came.

page', and it is a sign of courtesy, kindness and 'good name'. The purpose of the' Arabic word /fatāh/, hear in this verse, is Joshua-ibn-Nūn, who was the companion (and attendant of Moses (a.s.) in that journey.(١

The salted fish of Moses escaped into the sea

:The verse says

And (remember) when Moses said to his young companion: 'I will not cease until I " ".reach the Junction of the two Seas, though I go on for years

.The Arabic term /ḥuqb/ means years and years, seventy to eighty years

The story of Moses and Khiḍr (a.s.) has been recorded in commentary books and history sources. For instance, in some Saḥīḥ-i-Bukhārī, it has been narrated from Ibn-'Abbas, from 'Ubayy-ibn-Ka'b that once the Prophet (p.b.u.h.) said that one day, when Moses was orating, he was asked by one of the children of Israel that who the most learned person was. Moses (a.s.) said: 'I am'. Allah addressed Moses saying why he did not say that Allah knows best, and Khiḍr was more aware than Moses. Moses (a.s.) asked where Khiḍr was. Then he was addressed that Khiḍr was in the site of 'Junction of the Seas', and its sign and mystery was that he was to take a fish with him in a basket and he would go forth. The place where Moses was to meet Khiḍr would (be indicated by the fact that the fish would disappear when he got to that place.(٢

:The holy verse says

Then when they reached the Junction, they forgot their fish, and it took its way into " ".the sea, going away

Moses (a.s.) put the fish in the basket and told his attendant that wherever he did not find the fish in the basket he would

١- Nur-uth-thaqalayn, the commentary.

٢- ‘Allāmah Sha‘rānī, in Tafsīr-i-Futūḥ recites that the place of meeting was about Syria and Palestine.

inform the matter to Moses. Moses and his attendant started to go forward as far as they reached the sea, where they stayed beside a stone to rest. While Moses (a.s.) was sleeping, his attendant, who was awake, saw that the fish escaped into the sea. The attendant of Moses did not awaken him from his sleep to tell him the matter, and later, when Moses woke up, he forgot to inform him of the matter either, and they both continued their way. After one day and night that they walked, Moses said that they became tired from that travel and told his attendant to bring the food for them to eat. He informed Moses that the fish had become alive and jumped into the sea. Moses (a.s.) said that they had to return to the same place that the fish had jumped .into the water because their meeting-place was there

Imam Bāqir (a.s.) and Imam Sādiq (a.s) both said: "The attendant of Moses brought the salted fish by the sea to wash it. The fish moved in his hand and escaped into the (sea." (Nur-uth-Thaqalayn, the Commentary

Some commentators have rendered the 'Junction of the Seas' into the meeting of the two seas of prophethood, (Moses and Khiḍr). Moses, they believe, was the outward sea of knowledge, and Khiḍr was the inward sea of knowledge. In view of the fact that prophets have been inerrant and do not forget, the purpose of 'forgetting the fish', mentioned in the verse, is that they put the fish aside and left it. It is like the verses which attribute forgetfulness to Allah. For example, Sura Al-Jāthiyah, No.۴۵, verse ۳۴ says: " ...Today We forsake you ...", and Sura As-Sijdah, No.۳۲, verse ۱۴ says: " ...surely We forsake you ...". Moreover, those two did not absolutely forget the fish but they had taken it with themselves, and as it was said in the above, the attendant of

Moses did not want to awaken Moses and waited. Then, after his wakefulness, he .forgot to tell him the event, too

The Qur’ān has repeatedly pointed to the animals as a sign, and an inspiring factor, or an informer, such as the inspiration that the crow led how Abel to be buried, the hoopoe informed of the infidelity of he people of Sheba, the event of the fish in the explanation of the meeting of these two prophets, the function of spider in the protection of the holy Prophet (p.b.u.h.) in the Cave, and the function of the dog for .”“the Companions of the Cave

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۶۲- فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ ءَاتِنَا غَدَآءَنَا لَقَدْ لَقِينَا مِن سَفَرِنَا هَذَا نَصَباً

۶۳- قَالَ أَرَأَيْتَ إِذْ أَوَيْنَآ إِلَى الصَّخْرَهِ فإِنّ‍ِى نَسِيتُ الْحُوتَ

وَمَآ أَنْسَانِيهُ إِلَّا الشَّيْطَانُ أَن أَذْكُرَهُ

وَاتَّخَذَ سَبِيلَهُ فِى الْبَحْرِ عَجَباً

,(Then when they had passed (the seaside " .۶۲

Moses said unto his young companion: 'Bring us our morning meal. Indeed we have ".'met from this our journey weariness

He said: 'Did you see, when we took refuge on the rock? Then verily I forgot (to " .۶۳ tell you the jump of) the fish and nothing made me forget to mention of it but the "'!Satan; and it took its way into the sea in a marvelous manner

Commentary: verses ۶۲–۶۳

./'In Arabic, the morning meal is called /qaḍā'/, and the evening meal is called /'išā

When Moses (a.s.) and his attendant passed on that place, the length of their travel and the fatigue of the way caused hunger to overcome them. Moses (a.s.) .remembered that they had got a food with them

Then he told his attendant to bring their food because they had got tired from their :travel. The verse says

Then when they had passed (the seaside), Moses said unto his young companion: " ".'Bring us our morning meal. Indeed we have met from this our journey weariness

At this time, the attendant of Moses (a.s.) told him whether he remembered the time when they took refuge on the rock to rest there. In that place he forgot to inform him the event of the fish, and it was Satan that made him forget to mention it, and that the fish jumped into the sea and went away. The verse says:

"He said: 'Did you see, when we took refuge on the rock? Then verily I forgot (to tell you the jump of) the fish and nothing made me forget to mention of it but the Satan; and it took its way into the sea in a marvelous manner!'"

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۶۴- قَالَ ذَلِکَ مَا کُنَّا نَبْغِ فَارْتَدَّا عَلَی ءَاثَارِهِمَا قَصَصاً

۶۵- فَوَجَدَا عَبْداً مِنْ عِبَادِنَآ ءَاتَیْنَاهُ رَحْمَهً مِنْ عِندِنَا وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْماً

۶۴. " He (Moses) said: ' That was what we were seeking for!' So they returned, retracing their footsteps."

۶۵. " Then they found one of Our servants unto whom We had given mercy from Us, and We had taught him knowledge from Our presence."

Commentary: verses ۶۴-۶۵

Moses went to Khidr to learn more things

In view of the fact that the subject was as a sign for Moses (a.s.) in connection with finding that great-learned man, Moses said:

" He (Moses) said: ' That was what we were seeking for!' So they returned, retracing their footsteps."

When Moses and his attendant returned to the first place they had started their way, i.e. beside the rock and near 'the Junction of the Seas', suddenly they found one of Allah's servants to whom He had bestowed His mercy and whom He had taught a considerable amount of knowledge.

The verse says:

" Then they found one of Our servants unto whom We had given mercy from Us, and We had taught him knowledge from Our presence."

The application of the word /wajadā/, in the verse, shows that they had been seeking after the knowledgeable man, and finally they found him.

And the Qur’ānic phrase /‘abdan min ‘ibādinā/ (one of Our servants) indicates that the highest honour of a man is that he would be a true servant of Allah, and this very rank of servitude causes man to be bestowed the mercy of the Lord and the windows of .(the science to be opened to his heart, (mind

Again the Qur’ānic phrase /min ladunnā ‘ilmā/ (We had taught him knowledge from Our presence) also denotes that the knowledge of that learned man (Khiḍr) was not an ordinary knowledge, but he was aware of a part of the secrets of this world and of .the mysteries of the events which only Allah knows

Imam Ṣādiq (a.s.) said: “Moses was more learned than Khiḍr in religious prudence, but Khiḍr was more aware of a branch and a mission other than that.” (The Commentary (Al-Mīzān

However the objective meaning of /‘abd/ (servant), in this verse, is Khiḍr (a.s.) who :was a prophet reasoned by the following evidences

.He who becomes the teacher of a prophet, like Moses (a.s.), is surely a prophet .١

Some Arabic terms, such as: /‘abdinā/ (our servant), /‘abdahū/ (His servant), and .٢ /‘ibādanā/ (Our servants), mentioned in the Qur’ān, have often been used for divine .prophets

Khiḍr told Moses that all extra-ordinary actions that he saw from him and did not .٣ have patience with him were done by the command of Allah and he did not do any (thing of his own accord. Khiḍr (a.s.) said: “ …I did it not of my own accord …”(١

(Sura Al-Kahf, No.١٨, verse ٨٢) -١

۴. Moses promised Khiḍr that he would not do anything other than he taught him, and the person whom an ’Ulul-‘azm prophet absolutely obeys, is certainly inerrant and is surely a Divine prophet.

۵. Intuitive knowledge is particularized to Divine prophets. Allah said about Khiḍr “We had taught him knowledge from Our presence.”

۶. Some commentators say that the term ‘mercy’ here means ‘prophethood.’

۶۶- قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُکَ عَلَى أَن تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْداً

۶۷- قَالَ إِنَّکَ لَن تَسْتَطِیعَ مَعِیَ صَبْراً

۶۶. " Moses said to him (Khiḍr): 'Shall I follow you so that you teach me right conduct of what you have been taught?' "

۶۷. " He said: 'Verily you will not be able to bear with me patiently.' "

Commentary: verses ۶۶-۶۷

The holy Prophet of Islam (p.b.u.h.) said: "At the time when Moses met Khiḍr, in front of them a bird took a drop of water from the see by its beak and poured it on the ground. Khiḍr asked Moses whether he knew the secret of the deed of that bird. It teaches us that our knowledge comparing with Allah's knowledge is like a drop before an infinite sea."

Moses said to (Khiḍr) whether he might follow him so that he would teach Moses a knowledge which causes him to grow.(۱) (Conversance of metaphysical theology causes the growth and development of man.)

The verse says:

" Moses said to him (Khiḍr): 'shall I follow you so that you teach me right conduct of what you have been taught?' "

Bare knowledge is not the aim. It must be the source of growth and absorbs man to the righteous deeds and modesty, not to vanity and disputation.

۱- Growth here is the religious knowledge which guides man toward the Truth.

After his prayers, invoking Allah (s.w.t.), the holy Prophet (p.b.u.h.) used to recite: " I take refuge with you from the knowledge which is of no benefit." (Bihār-ul-'Anwār, (vol. ۸۶, p. ۱۸

In answer to Moses, the knowledgeable man (Khiḍr) said there was no ability in Moses to be patient with him in following him and bearing his teachings. He meant such patience was difficult for Moses to bear. The reason was that Moses looked the outward of the affairs, but Khiḍr noted to their inward case. Therefore, bearing .(.patience was hard for Moses (a.s

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p: ۱۲۸

۶۸- وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْراً

۶۹- قَالَ سَتَجِدُنِي إِن شَآءَ اللَّهُ صَابِراً وَلآ أَعْصِى لَكَ أَمْراً

۶۸. "And how can you be patient about what you have not got any comprehensive knowledge?"

۶۹. "He (Moses) said: 'Allah willing, you shall find me patient, and I shall not disobey you in any matter', "

Commentary: verses ۶۸-۶۹

Khiḍr continued answering Moses when he told him how he would be patient upon an action that seemed apparently wrong to him, and while he was not aware of its innate and its reality.

The verse says:

"And how can you be patient about what you have not got any comprehensive knowledge?"

It is understood from this holy phrase that the purpose is not to prove that Moses (a.s.) was absolutely impatient. But the purpose is that since Moses was unaware of the innate of the affairs that Khiḍr did, he could not be patient.

Thus, this holy verse indicates that the capacity of persons, concerning information, is different. Even Moses (a.s.) cannot bear the things Khiḍr does. Therefore, in giving the cultural responsibilities to individuals, competencies should be known and weaknesses must be notified of.

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Then, in the next verse, Moses (a.s.), in answer to Khiḍr (a.s.), said that he would find him truly patient if it be the will

:of Allah, and he should not disobey him in any thing. The verse says

He (Moses) said: 'Allah willing, you shall find me patient, and I shall not disobey you in "
" ,'any matter

Thus, it is possible that, with the help of Allah and by means of patience, the necessary growth and development can be obtained, and also we must not forget the will of Allah for what we are going to do in future, and we should say: 'If it be the will of .'Allah

However, some of the commentators have said that the effort of Moses (a.s.) for earning knowledge shows that no one should refrain from earning knowledge even if he were a prophet and had reached the high standard of knowledge. Another matter is that no one must refrain from humility before the one who is more learned than .him

Moses (a.s.) conditioned his patience to the Will of Allah, because he thought he might bear patience and in the meantime he did probable he could not be patient. Therefore, he conditioned his patience to the Will of Allah, so that if he had not been .able to be patient, he would not have said a falsehood

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۷۰- قَالَ فَإِنِ اتَّبَعْتَنِی فَلاَ تَسْأَلْنِی عَن شَیْءٍ حَتَّی أُحْدِثَ لَکَ مِنْهُ ذِکْراً

۷۰. " He (Khiḍr) said: 'If you follow me. Then do not question me of any thing until I myself speak to you about it.' "

Commentary: verse ۷۰

In view of the fact that patience upon the apparently indecent events, which a person is not aware of their secrets, is not so easy to bear, once more that the learned man (Khiḍr) made Moses undertake his promise. He warned him that if he wished to follow him, he had to be absolutely silent and would not ask him concerning any thing until, on its time, Khiḍr might tell him about it. The verse says:

" He (Khiḍr) said: 'If you follow me. Then do not question me of any thing until I myself speak to you about it.' "

Moses (a.s.) undertook this promise again and proceeded companying 'that great Teacher.'

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Section ١٠:Moses following the one gifted with knowledge of Allah

Point

.Moses travels and meets with wonder – striking events

٧١- فَانطَلَقَا حَتَّى إِذَا رَكِبَا فِى السَّفِينَهِ خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئاً إِمْراً

٧٢- قَالَ أَلَمْ أَقُلْ إِنَّکَ لَن تَسْتَطِيعَ مَعِىَ صَبْراً

٧١. " So they twain departed; until, when they embarked upon the ship, he made a hole in it.

He (Moses) said: 'Have you made a hole therein to drown its inmates? You have indeed done a grievous thing.' "

٧٢. " He said: 'Did I not say that you could never bear with me patiently?' "

Commentary: verses ٧١-٧٢

The Arabic term /xaraqa/ is used here, in this holy verse, with the meaning of 'tearing something mischievously and without consideration.'

The Qur'ānic word /'imr/ is applied for 'an important and strange work, or a very indecent one.'

Both of them (Moses and the godly learned man) proceeded and went on their way until when they embarked on a ship. Khiḍr made a hole in the ship. Since, on one side, Moses was

a great prophet of Allah and he had to protect the lives and properties of people, and he had to enjoin right and forbid wrong; and on the other side, his conscious did not let him keep silence for such a wrong action, therefore, he neglected the promise he :had with Khiḍr (a.s.) and protested him. The verse says

So they twain departed; until, when they embarked upon the ship, he made a hole in " it. He (Moses) said: 'Have you made a hole therein to drown its inmates? You have " .'indeed done a grievous thing

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At this time, that godly learned man (Khiḍr), with a special firmness, looked at Moses :and spoke

" '?He said: 'Did I not say that you could never bear with me patiently "

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۷۳- قَالَ لَا تُؤَاخِذْنِی بِمَا نَسِیتُ وَلَا تُرْهِقْنِی مِنْ أَمْرِی عُسْراً

۷۴- فَانطَلَقَا حَتَّى إِذَا لَقِيَا غُلَاماً فَقَتَلَهُ قَالَ أَقَتَلْتَ نَفْساً زَكِيَّةً بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْئاً نُّكْراً

۷۳. "He said: 'Do not take me to task that I forgot, and be not hard upon me for my affair.' "

۷۴. "So they twain departed; until, when they met a lad, he (Khiḍr) slew him. He (Moses) said: 'Slew you an innocent person who had slain none? You have indeed done a horrible thing.' "

Commentary: verses ۷۳-۷۴

The Arabic term /'irhāq/ from the root /rahiqa/ means both 'to encompass forcefully', and 'to impose a difficult task on any one'.

Moses (a.s.), who regretted for his haste, which was naturally for the importance of the event, remembered his promise and tried to excuse. He turned to the godly teacher and said:

"He said: 'Do not take me to task that I forgot, and be not hard upon me for my affair.' "

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The voyage of those two (Moses and Khiḍr) ended and they got out of the ship. They continued their way on the land. In their way, occasionally they met a young boy whom that learned man (Khiḍr) suddenly killed. The holy verse in this regard says:

.So they twain departed; until, when they met a lad, he (Khiḍr) slew him “

.Here, Moses (a.s.) became inconvenient again

He saw the horrible scene of killing an innocent young boy, which had no legal permission. As if a curtain of sorrow and discontentment had fallen upon his eyes. It was so hard for him that he forgot his promise again and began protesting against :that action. The verse says

He (Moses) said: ‘Slew you an innocent person who had slain none? You have… “ ” .’indeed done a horrible thing

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۷۵- قَالَ أَلَمْ أَقُل لَّکَ إِنَّکَ لَن تَسْتَطِیعَ مَعِیَ صَبْراً

۷۶- قَالَ إِن سَأَلْتُکَ عَن شَیْءٍ بَعْدَهَا فَلاَ تُصَاحِبْنِی قَدْ بَلَغْتَ مِن لَدُنّ-ِی عُذْراً

۷۵. " He (Khiḍr) said: 'Did I not say that you could never bear with me patiently?' "

۷۶. " He (Moses) said: 'If I question you on anything after this, then keep me company no more; you have received an excuse from me.' "

Commentary: verses ۷۵-۷۶

That great godly learned man repeated the former sentence with the same coolness particular to himself. The holy verse says:

" He (Khiḍr) said: 'Did I not say that you could never bear with me patiently?' "

Moses (a.s.) remembered his own promise to him. It was an attention accompanied with shame, because he had broken his promise twice, although forgetfully. Little by little, Moses (a.s.) felt the teacher might be right. Therefore, he began asking forgiveness again and told Khiḍr to renounce him his forgetfulness that time, too. But if thereafter he (Moses) wanted him (Khiḍr) any explanation concerning his affairs, and objected to him upon his deeds, he would keep him company no more, since Khiḍr had received an excuse from Moses (a.s.). The verse says:

He (Moses) said: 'If I question you on anything after this, then keep me company no "
" .'more; you have received an excuse from me

This holy phrase of the Qur'ān leads us to the utmost justice and far-sightedness of .Moses (a.s.), and it also shows that he accepted the reality even if it had been bitter

An Islamic tradition indicates that the holy Prophet of Islam (p.b.u.h.) recited this verse and said that Moses, the prophet of Allah, ashamed. If he had waited and bore patience, he would have seen thousand wonderful actions from Khiḍr. (Tafsīr-i-.(Tabary; and Tafsīr-i-Abul-Futūh

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۷۷- فَانطَلَقَا حتَّی إِذَآ أَتَيَآ أَهْلَ قَرْيَهٍ اسْـتَطْعَمَآ أَهْلَهَا فَأَبَوْا أَن يُضَـیّـِفُوهُمَا فَوَجَـدَا فِيهَا جِـدَاراً يُرِيدُ أَن يَنقَضَّ فَأَقَامَهُ قَالَ لَوْ شِـْئتَ لَتَّخَذْتَ عَلَيْهِ أَجْراً

۷۸- قَالَ هَذَا فِرَاقُ بَيْنِی وَبَيْنِکَ سَأُنَبـِّئُکَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِع عَّلَيْهِ صَبْراً

۷۷. "So they twain departed; until, when they reached the people of a town. They asked its people for food, but they refused to make them guests. Then they found in it a wall about to fall, and he (Khiḍr) set it up. He (Moses) said: 'If you had wished you could have taken a wage for it!' "

۷۸. "He (Khiḍr) said: 'This is the separation between me and you. Now I will inform you of the interpretation of what you could not bear patiently.' "

Commentary: verses ۷۷-۷۸

Allah's saints are not malicious and revengeful.

Khiḍr (a.s.) served the people of the town, although they did not make the twain guests. The verse says:

"So they twain departed; until, when they reached the people of a town. They asked its people for food, but they refused to make them guests. …"

The objective meaning of the Arabic term /qaryah/ here is Nāsirriyah, a city, or 'Īlah, a harbour.

However, what happened upon Moses and his Teacher in that town leads us to comprehend that the people of it were

niggardly and of inferior quality. The holy Prophet (p.b.u.h.) in a tradition concerning them said: "They had been some mean and of low quality."

Then, the Qur'ān continues speaking about the twain who mended a wall there in order not to fall. The verse says:

"…Then they found in it a wall about to fall, and he (Khiḍr) set it up…"

When Moses (a.s.) saw that, in spite of the disgrace of those people, Khiḍr mended the wall that was going to fall, as if Khiḍr wanted to give the recompense of their disgrace to them, Moses thought it had better the teacher did that work for a wage so that they could provide a food by it. Then Moses utterly forgot his promise once more, and began objecting to it, but this time with a protest milder than before. The verse, in this regard, says:

"…He (Moses) said: 'If you had wished you could have taken a wage for it!'"

In fact, Moses (a.s.) thought that the action of Khiḍr was far from justice that a person might sacrifice like that for a group of people who were so mean.

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It was at that time that the learned man said his last word to Moses, since, from the total events which happened, he was convinced that Moses could not patiently bear the deeds he accomplished.

Therefore, he announced their separation. The verse says:

"He (Khiḍr) said: 'This is the separation between me and you. Now I will inform you of the interpretation of what you could not bear patiently.'"

The announcement of that separation seemed as a sledge stricken over the heart of Moses (a.s.) – a separation from a teacher who had with him a great amount of secrets! Yes, it was very painful for Moses to separate from such a leader, but it was a bitter reality that Moses had to tolerate.

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۷۹- أَمَّا السَّفِينَهُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِی الْبَحْرِ فَأَرَدتُّ أَنْ أَعِيبَهَا وَكَانَ وَرَآءَهُم مَّلِکٌ يَأْخُذُ كُلَّ سَفِينَهٍ غَصْباً

As for the ship, it belonged to (some) poor people working on the sea, and I " .۷۹ intended to damage it, for there was after them a king who seized every (safe) ship ".by force

Commentary: verse ۷۹

The Arabic term /warā'/, used here, is called to any hidden or concealed place whether .that place is located in front of a person or behind him

What a person sees, is the apparent feature of the affairs while there may be some hidden features for them, too. The apparent view of Khiḍr's affairs seemed wrong to .Moses (a.s.), but there was a secret, mystery and reality hidden in those affairs

:The verse says

As for the ship, it belonged to (some) poor people working on the sea, and I intended " " .to damage it, for there was after them a king who seized every (safe) ship by force

Of course, Khiḍr did not make a hole in the ship in a way that water could arrive in it and caused it to be drowned, but he made it only defective. There are sometimes so many defects and faults wherein lie some common good. Khiḍr (a.s.) made the ship damaged in order that it could not be taken by that oppressive king and its miserable owners would not become more miserable. In fact, he repelled a worse state by a bad

one. This work is not the job of everyone, and the recognition of the difference between an important thing in religion and a more important one is the job of the .expert theologians

Ahlul-Bayt, (the Prophet's progeny) (p.b.u.t.), sometimes reprimanded some of their sincere friends in front of others in order that they might not be suspicioned by the tyrannical government of the time, and their lives could be saved. For instance, Imam Sadiq (a.s.) once openly criticized Zurārah, so that he would remain safe from the trouble of the Abbassides. After that, he (a.s.) sent a message for him saying that he did such to protect his life, and then the Imam (a.s.) recited the abovementioned verse, and said that Zurārah was the best ship of that sea whom the illegitimate ruler (was seeking for and watching after. (Tafsīr-i-Nūr-uth-Thqalayn

Only those can enter the world of mysteries, and may be aware of the innate of the things, who have passed the stage of the apparent of the things; like Moses who knew the laws of the religion and practised accordingly, but by accompanying Khiḍr in .a course, he learned the innate secrets, too

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٨٠- وَأَمَّا الْغُلاَمُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَآ أَن يُرْهِقَهُمَا طُغْيَاناً وَكُفْراً

٨١- فَأَرَدْنَآ أَن يُبْدِلَهُمَا رَبُّهُمَا خَيْراً مِّنْهُ زَكَاةً وَأَقْرَبَ رُحْماً

٨٠. “And as for the lad, his parents were believers, and we were afraid he would impose on them insolence and disbelief.”

٨١. “So we did intend that their Lord should change him for them for one better in purity and nearer in affection.”

Commentary: verses ٨٠-٨١

Point

In this verse, the Qur’ān refers to the secret of the second event, i.e., the murder of the lad. It says:

“And as for the lad, his parents were believers, and we were afraid he would impose on them insolence and disbelief.”

However, that learned man killed a young boy and reasoned his action that if that boy had been continuing his life, he would have created a disgrace event for his faithful parents.

Then the Qur’ān continues saying:

“So we did intend that their Lord should change him for them for one better in purity and nearer in affection.”

Explanations:

١. The Arabic term /’irhāq/ means: ‘to impose a difficult task to anyone’.

٢. An Islamic tradition indicates that, instead of that boy, Allah bestowed those couple of believers a daughter from

(whose progeny seventy prophets came into being. (Nūr-uth-Thaqalayn

Sometimes it happens that a child causes his parents to go astray and to pave the .۳ way of infidelity. On the contrary, sometimes the parents also drag the pure and godly .nature of their child towards infidelity and deviated notions

The holy Prophet (p.b.u.h.) said: " Every child naturally believes in One God, except that (his parents change him." (Biḥār-ul-'anwār, vol.۳, p.۲۸۲

A wise man does not do a vain, and his deed is based on wisdom and common good, .۴ .although it may seem apparently wrong

.The saints of Allah both have responsibility and think about the future of people .۵

The substitution of the pious child in the place of that impious boy, is a manifestation .۶ .of the Lordship of Allah

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۸۲- وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحاً فَأَرَادَ رَبُّكَ أَن يَبْلُغَآ أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنزَهُمَا رَحْمَةً مِن رَّبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِى ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِع عَّلَيْهِ صَبْراً

۸۲. "And as for the wall, it belonged to two orphan boys in the city, and beneath it there was a treasure belonging to them, and their father was a righteous man, so your Lord willed that they should attain their maturity and take out their treasure as a mercy from your Lord, and I did not do it of my own accord. This is the interpretation of what you could not bear patiently."

Commentary: verse ۸۲

Point

In this holy verse the learned man (Khiḍr) uncovers the secret of his third action, i.e., mending the wall, and said as follows:

"And as for the wall, it belonged to two orphan boys in the city, and beneath it there was a treasure belonging to them, and their father was a righteous man, so your Lord willed that they should attain their maturity and take out their treasure as a mercy from your Lord, …"

That is, Khiḍr was commissioned to mend that wall for the righteousness of the parents of these two orphan boys, otherwise it might fall and, appearing its treasure, it might be exposed to danger.

At the end of the verse, in order to remove any doubt from Moses (a.s.), and that he assuredly knew that all those deeds

were fulfilled upon a special plan and commandment, Khiḍr added that he did not perform them of his own accord, but it was the command of Allah that he followed. Yes, this was the mystery of the affairs that Moses (a.s.) could not bear patiently. The verse continues saying:

"...and I did not do it of my own accord. This is the interpretation of what you could not bear patiently."

The Story of Moses and Khid�r and Its Facts:

1. Finding a learned leader and taking benefits from his knowledge is of so importance that even a great prophet such as Moses paves a long way to find him. This is an example for all human beings in whatever condition and standard of knowledge and age they may be.

2. The essence of the divine knowledge (the metaphysical theology) can be obtain from the servitude and submission to Allah.

3. Knowledge should ever be learnt for practice, as Moses says to his learned teacher that he teaches him a knowledge that leads him to the aim, the right conduct. He means that he does not want the knowledge only for itself, but he wants it to use as a means to reach the aim.

4. We must not haste in some affairs because there are some things which need an appropriate opportunity.

5. The Apparent and the Innate Features of Affairs:

This is another important matter that this story teaches us. We ought not make haste in judging about the unpleasant happenings which come forth in our lives. There are many events in our lives that we are not pleased with them, but later we

.understand that they have been from the secret divine favours

.This is the same thing which the Qur'ān points out in Sura Al-Baqarah, No.۲, verse ۱۲۲

:Confessing the Reality .۶

When Moses (a.s.) unwillingly broke his promise against his learned friend (Khiḍr) for three times, he did not persist on this bitter reality and gave justly the right to that .learned man. Moses (a.s.) kindly separated from him and continued his own affairs

A person should not be always busy experimenting himself until his life-time ends, and must not turn his living into a laboratory for the future, which will never come. After he .examined a matter for several times, he must usually accept its result

:The Results of the Parents' Faith for their Children .۷

Khiḍr, for the sake of a righteous father, undertook the support of his children in that part that he could. That is, under the light of the faith and trust of the father, a child .can become prosperous, and its good consequence reaches his offspring, too

:Lifetime Shortens because of Hurting the Parents .۸

Where a child, for the sake that he may hurt his parents in future with his disobedience and ingratitude, or causes them to come out of the way of Allah, deserves death, how is the state of a child who is busy committing this sin now? What ?is the circumstance of such persons before Allah

:People May Become Enemy because of What They Do not Know .۹

Many times it happens that a person do good upon us but, since we are not aware of the innate of the affairs, we consider it enmity, and sometimes we may become disturbed in mind

and impatient, concerning what we do not know. But, the abovementioned story teaches us that we should not haste in judgment. We must verify every matter from .different points of view

:The Courtesy of a Student before a Teacher .۱۰

In conversation between Moses and that learned man (Khiḍr) some interesting points around the courtesy of a student before his teacher attract the attention; among :them are

A. Moses (a.s.) introduced himself as a follower of Khiḍr (a.s.) when he said: "Shall I (follow you ...?" (Verse ۶۶

B. In the rank of humility, Moses (a.s.) announced that the knowledge of Khiḍr was abundant, and he said that he desired to learn a part of his knowledge. Moses said: " " ?... So that you teach me right conduct of what you have been taught

The holy Prophet (p.b.u.h.) in a tradition said: " That treasure was the wise words .۱۱ which were written on a golden tablet. Its content was: 'It is surprising why a person who believes in Allah's decree becomes grievous'. 'It is amazing why a person who is sure of the death, is happy; who is certain of Reckoning, is neglectful; who is certain of sustenance, troubles himself more than the common; and who is assured of the (change of the world but he trusts in it'. " (Majma'-ul-Bayān

According to the Islamic literature, the grace of Allah is not limited to the direct .۱۲ children of a person, but it affects on the later generations, too; so that the righteousness of ancestors causes Allah to have favour upon their progenies. (The (Commentary of Nūr-uth-Thaqalayn

Imam Ṣadiq (a.s.) said: " Allah revealed Moses (that) He rewards Children for the .۱۳ righteousness of fathers. " Then, he (a.s.) added: " If you are treacherous to the honour

(of people, others will be treacherous to your honour, too." (Nūr-uth-Thaqalayn

In one occasion, in the story, the child is slain for the protection of the Faith of the .۱۴ parents, and in another one, a prophet works, as a labourer, for the sake of a .righteous father, in order that the capital under the wall reaches the child

When some people protested Imam Hassan (a.s.) for making peace with . ۱۵ Mu'āwiyah, he (a.s.) said: "Do you not know that Khiḍr made a hole in the ship, and killed a lad and his actions caused the anger of Moses? O people! If I did not accept (peace, all the Shi'ite on the earth would be vanished." (Nūr-uth-Thaqalayn

By the way, in Arabic, the terms /qaryah/ and /madīnah/ have been used with the same meaning but, as one of the scholars said, if we work with the Qur'ān we will see that 'Madīnah' is used wherein the light of guidance is found, and wherever the light ./of guidance is not found it is called /qaryah

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Point

Zulqarnayn’s March – The Barrier raised by Zulqarnayn against the mischief of the .Ya‘jooj and the Ma‘jooj

٨٣- وَيَسْأَلُونَكَ عَن ذِى الْقَرْنَيْنِ قُلْ سَاَتْلُوا عَلَيْكُم مِنْهُ ذِكْراً

٨٣. “ And they ask you about Zulqarnayn. Say: ‘I will recite unto you a remembrance of him’. ”

Commentary: verse ٨٣

The Arabic term /qarn/ has two meanings: ‘a long time’ and ‘the animal horn’. Zulqarnayn was called by this appellation because: either he ruled for a very long time, or two handles of his hair were braided like two horns on his head, or there were .two horns on his hat

The objective meaning of the term /qarnayn/ may also be the east and the west of the world, (as the Arabs often say ‘qarnī-ash-Shams’ which means ‘two horns of the sun’ intending the east and the west of the world). Then, since he had occupied the lands .’of the east and the west of the world of his time, he was called ‘Zul-qarnayn

Imam Bāqir (a.s.) said: “ Zul-qarnayn was not a prophet, but he was a righteous man whom Allah loved. He enjoined his people to piety. It happened that people knocked on one side of his head. After that, he disappeared for a length of time. Then he returned and repeated his

invitation again. People struck another knock on the other side of his head. Therefore, because of those two knocks, he had been known as Zul-qarnayn." (Nūr-uth-Thqalayn, the commentary, and Kamāl-ud-Dīn-i-Ṣadūq)

Regarding the statements of two Greek historians, and some points from the Turah (Book of Isaiah, Chapter ۴۶, No.۱۱ and so on), and the discovery of the statue of Cyrus in the nineteenth century A.D. which had a crown with two horns on its head, Tafsīr-i-Nemūnah adapts Zul-qarnayn with Cyrus. But, the late Sha'rānī has said that Zul-qarnayn and Eskandar Maqdūnī had been the same, and he had been the student of Aristotle from the time when he was thirteen years old. The author of Al-mīzān believes that he was Cyrus.

However, it is not definitely known that how long Zul-qarnayn ruled, what his real name was, how long he lived, whether he was a human or an angel, a prophet or a righteous servant, whether he was Alexander or Cyrus, why his name was Zul-qarnayn, how much possibilities and forces he had, what part of the land he ruled, how long was the length and the width of the dam he built, what age it was, whether this dam is the Wall in China or not. Concerning these ideas, opinions are divided, and there have been cited many statements and discussions upon these matters which are not of avail to be mentioned here. The aim should be looked for, not the insignificant matters which produce no guidance. Therefore, this verse says:

"And they ask you about Zulqarnayn. Say: 'I will recite unto you a remembrance of him.' "

The beginning phrase of this verse shows that the story of Zul-qarnyn had been being discussed among people before they came to the Prophet (p.b.u.h.) and asked their differences and ambiguities from him.

۸۴- إِنَّا مَكَّنَّا لَهُ فِى الأَرْضِ وءَاتَيْنَاهُ مِن كُلِّ شَىْءٍ سَبَباً

۸۵- فَاَتْبَعَ سَبَباً

Verily We did make him mighty in the earth, and We granted him the means (of " .۸۴ .access) to every thing

".So he followed a course " .۸۵

Commentary: verses ۸۴–۸۵

Zul–qarnayn was not a prophet but Allah loved him

Ali-ibn-Abīṭālib (a.s.) taught a young man from Balkh a supplication, the Mashlūl Supplication, wherein he says: "O He Who helped Zul-qarnayn against the tyrannical "!(kings (to overcome them

Again, a tradition from him (a.s.) denotes that Zul-qarnayn is the one who has the sign of kingdom and prophecy, and who is aware of every thing so that he recognizes the right from wrong; and Allah caused the cities and hearts to be submitted to him. (The (Commentary of Nūr-uth-Thaqalayn

Zul-qarnayn and Solaymān (Solomon) were two believers who governed the earth, and Nebuchadnezzar (Bukht-un-Naṣr) and Namrood were two disbelievers who (governed the earth, too. (The Commentary of Nūr-uth-Thaqalayn

The power which Allah (s.w.t.) gives to His saints, (such as Solayman, Yusuf, and some believers) is for using it in Allah's way. Concerning the good servants of Allah, the Qur'ān says: "(They are) those who if We establish them in the land, keep up prayer and pay the poor-rate and enjoin right and forbid wrong ..." (Sura Al-Hajj, No.۲۲, verse ۴۱(. The holy Qur'ān also criticizes those who use their power alongside the way of evil, where it says: "Have they not considered how

many a generation We destroyed before them, whom We had established in the earth …?” They used to misuse their power and governnment. (Sura Al-’An‘ām, No. ۶, verse ۶).

The verse itself says:

“Verily We did make him mighty in the earth, and We granted him the means (of access) to every thing.

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Upon the commentary of the second verse mentioned in the above, it has been cited that Allah gave Zul-qarnayn both power and government in the earth, and he tried to improve the earth. It has been narrated from Haḍrat Ali (a.s.) who said: “Allah made clouds timid for him in a manner that he could ride on it; and He granted him the means of everything; and He made everywhere bright for him so that the night and the day became the same for him. This is the meaning of making him mighty in the earth.”(۱)

Thus, the verse means that Allah also gave him a knowledge to perform any affair by means of its course in order to obtain his aim. And, he followed the courses that Allah had taught him to reach the aim, including that he took the way of West to pave. The verse says:

“So he followed a course.”

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۱- (Majma‘-ul-Bayān, vol. ۱۵, P. ۱۱۹)

۸۶- حَتَّى إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِندَهَا قَوْماً قُلْنَا يَا ذَا الْقَرْنَيْنِ إِمَّآ أَن تُعَذِّبَ وإِمَّآ أَن تَتَّخِذَ فِيهِمْ حُسْناً

Until when he reached the setting-place of the sun, he found it setting in a muddy " .۸۶ spring and he found by it a people. We said: 'O' Zul-qarnayn! Either you chastise them " ?or you take a way of kindness among them

Commentary: verse ۸۶

In this holy verse, the Qur'ān implies that Zul-qarnayn went on his journey as far as the end of the habitable places where there was not any more flourished land after that. This does not mean that he reached the site of setting the sun, because none reaches there. In that place, he felt that the sun was setting in a muddy and dark spring, although, in fact, it was hiding behind that spring, since the sun does not set in water, it is in the sky. If a person is in the seashore or on the sea when the sun is setting, he feels that the sun is setting in the water of the sea, but neither of them is .true

The purpose of the Arabic phrase /'aynin ḥami'ah/ is 'a muddy spring' while the purpose of the Qur'ānic phrase /'aynin hāmiyah/ is 'a spring of hot water'. However, .'the Qur'ānic term /hami'ah/ is used for 'some bad smelling mud' and 'Some hot mud

Ka'b has said that he recited in the Turah that the sun was setting in the mud and .water

:The verse says

Until when he reached the setting-place of the sun, he found it setting in a muddy “ spring and he found by it a people. We said: ‘O’ Zul-qarnayn! Either you chastise them ” ?or you take a way of kindness among them

This part of the holy verse indicates that the people whom Zul-qarnayn saw by that spring were heathens, therefore the Lord orders him to kill them, or to take them .captives and train them

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۸۷- قَالَ أَمَّا مَن ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَى رَبِّـهِ فَيُعَذِّبُهُ عَذَاباً نُّكْراً

۸۸- وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحاً فَلَهُ جَزَآءً الْحُسْنَى وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْراً

.۸۷ " He said: 'As for him who is unjust we will chastise him, then he shall be returned to his Lord and He will chastise him with a grievous chastisement.' "

.۸۸ " But as for him who believes and does righteousness, for him shall be a goodly reward, and we will assign easiness for him by our command."

Commentary: verses ۸۷-۸۸

The duty of a godly leader and governor is execution of justice, and struggling against injustice, and making the social regulations easy. That was why Zul-qarnayn warned people in such a manner that the verse says:

" He said: 'As for him who is unjust we will chastise him, then he shall be returned to his Lord and He will chastise him with a grievous chastisement.' "

Such cruel and tyrannical people taste both the punishment of this world and the chastisement of the next world.

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The person who believes and does righteous deeds, will be given a good reward. He will be faced with kindness and pleasant words, then his duties will not be hard and heavy, and he will not be forced to give heavy taxes.

It seems that the purpose of Zul-qarnayn from this statement is a hint to this meaning that people, regarding his invitation to Unity and Faith, which is standing against injustice and corruption, will be divided into two groups. Those who accept that godly and constructive program will surely be rewarded a good recompense, and will live in .a state of security and ease

But, those who reject that invitation with enmity, and continue their faithlessness, :injustice, and corruption, will be punished. The verse says

But as for him who believes and does righteousness, for him shall be a goodly “ ”.reward, and we will assign easiness for him by our command

However, the Qur’ānic term /man ẓalama/ (he who is unjust), which has occurred in contrast with the holy phrase /man ’āmana wa ‘amila ṣāliḥan/ (he who believes and does righteousness), indicates that the word /ẓulm/ in this verse means ‘infidelity’ and also means ‘impious deed’, which is amongst the bitter fruits of the evil tree of .’‘disbelief

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p: ۱۵۷

۸۹- ثُمَّ أَتْبَعَ سَبَباً

۹۰- حَتَّى إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَى قَوْمٍ لَّمْ نَجْعَل لَّهُم مِن دُونِهَا سِتْراً

۹۱- كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْراً

".Then he followed (another) course " .۸۹

Until when he reached the rising-place of the sun, he found it rising upon a people " .۹۰
.for whom We had appointed no shelter therefrom

".So (it was), and We encompassed in knowledge whatever was with him " .۹۱

Commentary: verses ۸۹-۹۱

After his journey to the West and establishing a just religious system there among the inhabitants of the seaside, Zul-qarnayn made a journey toward the East, too. The holy :verse says

".Then he followed (another) course "

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Zul-qarnayn continued his journey until when he reached the last flourishing point of that land, where there was no mountain, no tree, and no building. When the sun rose there, the existing people of that place did refuge into depths of water and places of refuge, and when the sun set, they came out and began working. The purpose of the sentence saying 'they had not any canopy save the sun', is that they lived with passing their lives primitively and without facilities. As Imam Baqir

a.s.) and Imam Ṣadiq (a.s.) said, they did not know how to build a house, nor did they) how to sew. The sun was shining upon them directly and without any barrier, in a (manner that their faces had become black. (Commentary of Nūr-uth-Thaqalayn

:The verse says

Until when he reached the rising-place of the sun, he found it rising upon a people " .for whom We had appointed no shelter therefrom

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Yes, it was such the affair of Zul-qarnayn, and Allah was well aware of the means he had for the progression of his aims, and the forces, the arms and the troops Zul-qarnayn possessed. The verse says:

".So (it was), and We encompassed in knowledge whatever was with him "

In other words, Allah (s.w.t.) was aware of the works of Zul-qarnayn, and, before he could do anything and reach any place, Allah knew his fate and taught him and lead him what to do. Thus, Allah admires the actions of Zul-qarnayn and He shows that He .is pleased with his deeds

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٩٢- ثُمَّ أَتْبَعَ سَبَباً

٩٣- حَتَّى إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِن دُونِهِمَا قَوْماً لَّا يَكَادُونَ يَفْقَهُونَ قَوْلاً

٩٢. " Then he followed (another) course."

٩٣. " Until when he reached between the two barriers (of mountains) he found on the hither side of the two (mountains) a people scarcely able to understand a saying."

Commentary: verses ٩٢-٩٣

Point

The leader of people should inspect every place and be aware of the circumstances of the affairs of those people under his leadership.

The needs and the facts will not be recognized for a person unless there is struggle and research.

And, fundamentally, serving the deprived is a value with Allah, whether they are civilized or not.

In this verse, the Qur'ān points to another journey of the journeys of Zul-qarnayn and implies that after that event, he utilized the important mean he had in his possession. The verse says:

" Then he followed (another) course."

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Zul-qarnayn found people who knew no language

Zul-qarnayn continued his way until he reached between two mountains. In that place he found a group of people who were different from those formerly couple of groups. These

:very people could not speak and understand any word. The verse says

Until when he reached between the two barriers (of mountains) he found on the "
".hither side of the two (mountains) a people scarcely able to understand a saying

This meaning denotes that he reached a hilly region where he met a group of people who were in a very low level from the point of civilization, because one of the clearest .signs of civilization is language

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p: ۱۶۱

۹۴- قَالُوا يَا ذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِی الْاَرْضِ فَهَلْ نَجْعَلُ لَکَ خَرْجاً عَلَی أَن تَجْعَلَ بَيْنَنَا

وَبَيْنَهُمْ سَدّاً

۹۴. " They said: 'O' Zul-qarnayn! Verily Gog and Magog make mischief in the earth, so may we assign to you a tribute so that you set up a barrier between us

and between them?' "

Commentary: verse ۹۴

Some points about Gog and Magog

The Arabic word /xirāj/ means ' the thing which come out of the earth', and /xarj/ is applied for 'what comes out of the wealth'.

The commentators and historians, attaching to the existing relationships, say that the objective meaning of Gog and Magog is the very tribes of Mogul and TāTār (Tatary).

An Islamic tradition, narrated from Amir-ul-Mu'Mineen Ali (a.s.), denotes that he said Zul-qarnayn found a people who told him: "The Gog and Magog tribe are behind this mountain. They attack at the season of harvest and plunder all the corns and fruits or destroy them. Shall we assign a yearly tribute in order that you might erect a barrier?" (Tafsir-i-Nūr-uth-Thaqalayn)

This communication of theirs with Zul-qarnayn might be done through some signs, nods, winks or any other mute sign, because, at least, they did not understand the language of Zul-qarnayn.

:The verse says

They said: ‘O’ Zul-qarnayn! Verily Gog and Magog make mischief in the earth, so may “ we assign to you a tribute so that you set up a barrier between us and between ” ’?them

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p: ۱۶۳

۹۵- قَالَ مَا مَكّنّ-ى فِيهِ رَبّ-ى خَيْرٌ فَاَعِينُونى بِقُوَّهٍ أَجْعَلْ بَيْنَكَمْ

وَبَيْنَهُمْ رَدْماً

۹۶- ءاَتُونِى زُبَرَ الْحَدِيدِ حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَفَيْنِ

قَالَ انفُخُوا حَتَّى إِذَا جَعَلَهُ نَاراً قَالَ

ءَاتُونِى اُفْرِغْ عَلَيْهِ قِطْراً

۹۷- فَمَا اسْطَاعُوا أَن يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْباً

He said: '(the power) in which my Lord has established me is better (than your " .۹۵ tribute), so help me with strength (of men). I will make a barrier between you and " .'between them

Bring me pieces of iron'. Until, when he had leveled up (the gap) between the two' " .۹۶ cliffs, he said: 'Blow!' Until, when he had made it (as) fire, he said: 'Bring me molten " .'copper to pour thereon

So they (Gog and Magog) were not able to scale it " .۹۷

" .nor could they make a hole in it

Commentary: verses ۹۵-۹۷

The Arabic word /radm/ is used for 'closing a gap'; the term /ṣadaf/ means: 'side, edge'; the molten copper in Arabic is called /qiṭr/; and the Qur'ānic term /zubur/ .'means: 'some large pieces of iron

Imam Ṣādiq (a.s.) in a tradition said: "Precautionary dissimulation can be a barrier between you and your

(opponents which is not climbable, or penetrable." (Tafsīr-i-Nūr-uth-Thaqalayn

:But, in answer to them, Zul-qarnayn said such like

He said: '(the power) in which my Lord has established me is better (than your " tribute), so help me with strength (of men). I will make a barrier between you and " .'between them

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:Then, Zul-qarnayn ordered them as follows

"... .'Bring me pieces of iron' "

When the pieces of iron were made ready, he issued the order of arranging them :over each other. The verse continues saying

"... ,Until, when he had leveled up (the gap) between the two cliffs... "

The third order Zul-qarnayn issued was that they should bring some material from wood and the like of it to be burnt, and put them in both sides of the barrier, and by means of what they had with them, they would blow in the fire, so that the pieces of :iron became red and rather melted. The verse, concerning Zul-qarnayn's order, says

(he said: 'Blow!' Until, when he had made it (as ... "

"... ,fire

By that way, in fact, Zul-qarnayn wanted to join the pieces of iron into each other in order to make a solid barrier. By that amazing design, he did the same thing that is .practically done today by welding

:Finally, he issued the last order as follows

" .'he said: 'Bring me molten copper to pour thereon... "

Thus, he overlaid that iron collection, the barrier, with a cover of copper in order to

protect it from penetration of weather and decay. He made such a barrier, at last, that the

p: ۱۶۵

Gog and Magog could not climb and they were not able to make a hole in it either. The :verse says

So they (Gog and Magog) were not able to scale it "

" .nor could they make a hole in it

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۹۸- قَالَ هَذَا رَحْمَةٌ مِن رَّبِّـِى فَإِذَا جَآءَ وَعْدُ رَبِّـِى جَعَلَهُ دَكَّآءَ وَكَانَ وَعْدُ رَبِّـِى حَقّاً

۹۸. " He said: 'This is mercy from my Lord. But when the promise of my Lord comes to pass, He will make it level (with the ground), and the promise of my Lord is ever true.' "

Commentary: verse ۹۸

Point

Godly men believe that their successes are because of the Mercy of Allah, and they never become proud. Of course, the Mercy and Lordship of Allah are connected to each other. Saintliness of work and effort, stability of the action, people's cooperation, administratorship and industry, and high goals are all a collection of Divine Favours.

Thus, here, Zul-qarnayn, who was a godly man and had fulfilled a very important accomplishment, did not boast of his action nor did he hold those people under obligation in the same way that the tyrant usually do, but with the utmost courtesy he treated, and:

" He said: 'This is mercy from my Lord. ..."

Zul-qarnayn implied that if he had such a knowledge by which he could perform an important action like that, it was from the side of Allah, and his power as well as effectiveness of his word, were from Him, too.

Then he added this meaning that they should not think that their barrier was eternal, but when the promise of Allah comes, it will be made level with the ground and He will change it

:into an even land, because the promise of Allah is always true. The verse say

But when the promise of my Lord comes to pass, He will make it level (with the ... "
" .'ground), and the promise of my Lord is ever true

In this statement, Zul-qarnayn points to the distraction of the world and its .disturbance at the threshold of Resurrection

Some of the lessons that this story teaches us

There are many instructive points in this story, the which, in fact, form the essential :aim of the Qur'ān. Some of them are as follows

The first lesson that this story teaches us is that no work is possible to be fully done .۱ .in this world without its means

.Therefore, Allah gave the means of success to Zul-qarnayn

No government can embrace the victory but with encouraging the helpful people .۲ and punishing the evildoers. This is the very principal which Zul-qarnayn utilized. Ali-ibn-Abitalib (a.s.) , in his famous command to Mālik-i-Ashtar, which is a consistent instruction for action in governing a country, says: "... The virtuous and the vicious should not be in equal position before you, because this means dissuasion of the (virtuous from virtue and persuasion of the vicious to vice."(۱

A difficult duty is never fit for a godly just government, and it was for this very .۳ reason that Zul-qarnayn, after declaring that he would punish the unjust and reward the righteous a good recompense, he added: " ...we will assign easiness for him by our .command", so that the righteous could be able to do it willingly and eagerly

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Nahjul-Balaqah, letter No. ۵۳ -۱

A vast just government cannot be heedless unto the differences and varieties of the .۴ .life of people and their different conditions

Zul-qarnayn did not leave out even the group of people who, as the Qur'ān says, .۵ could not understand a saying, and by any possible means, he listened to them and .removed their difficulty

Security is the first and the most important condition of a safe social life. It was for .۶ the same reason that Zul-qarnayn undertook the most labourous works to provide it .with them

Another lesson which can be learnt from this historical event, is that the main .۷ owners of social pain must take part in performing their own affairs, because their .effort will surely be affective

Principally, an action which proceeds with the participation of the essential owners of the pain both helps the innate talents to be appeared and they value the resulting consequence and try to protect it, for they have tolerated much trouble in its .construction

However, it makes clear that even a nation in the state of being retarded can practically prove such an important and marvelous development when they apply a .right design and administratorship

A godly leader must be disrespectful to wealth and material things and be content .۸ with what Allah has bestowed upon him. One of the concepts which is found frequently in the Qur'ān is that one of most basic statements of the divine prophets is .that they demand no wage or wealth from people for their invitation to truth

.To secure the affairs from any point of view is another lesson of this Qur'ānic story .۹

Howsoever powerful, vigorous, clever, wealthy and authoritative a person may be, .۱۰ and can afford great works, he

must never boast and become proud. This is also another lesson that Zul-qarnayn .taught

Every thing will be vanished, and the firmest and strongest buildings of this world .١١ will finally be destroyed even though they are built from some massive iron and steel. This is the last lesson of this event, a lesson for all those who imagine that this world is eternal, and practically try to amass wealth and earn ranks so unconditioned and .greedily that as if there is no death and destruction

?Who were Gog and Magog

Gog and Magog are mentioned in two suras of the Qur'ān. One of them is in the Sura under discussion, and the second is in sura Al-'Anbiyā', No. ٢١, verse ٩۶. The verse of the Qur'ān clearly shows that these two appellations had belonged to two wild, cruel tribes, who were very troublesome for the people who lived around the center of their .living place

For more explanation about them, please refer to: commentary books of Aṭyab-ul-Bayān, Tafsīr-i-Nemūnah, Tafsīr-i-Kabīr, Qarā'ib-ul-Qur'ān, and Tafsīr-i-Rūh-ul-.Bayān

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۹۹-وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِى بَعْضٍ وَنُفِخَ فِى الصُّورِ فَجَمَعْنَاهُمْ جَمْعاً

۱۰۰- وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضاً

۱۰۱- الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِى غِطَآءٍ عَن ذِكْرِى وَكَانُوا لاَ يَسْتَطِيعُونَ سَمْعاً

۹۹. " And on that day, We shall leave some of them (people) surge against others, and the Trumpet will be blown, then We shall gather them (all) together."

۱۰۰. " And on that day, We shall present Hell to the disbelievers exposed (to their view)."

۱۰۱. " Those whose eyes were under a cover from My remembrance, and they could not bear to hear (the Truth)."

Commentary: verses ۹۹-۱۰۱

Adapting to the discussion of the perfect destruction of Zul-qarnayn's barrier at the threshold of Resurrection which was mentioned before, here, the Qur'ān continues explaining the Day of Hereafter and says:

" And on that day, We shall leave some of them (people) surge against others, ..."

The usage of the term /yamūj/ (surge) in the verse is either because of the abundance of people in that scene, or for the anxiety and horror that invade the entity of human beings on

.that day. It seems that their bodies surge like the waves of water

:Then the Qur'ān continues saying

".and the Trumpet will be blown, then We shall gather them (all) together... "

From the totality of the verses of the holy Qur'ān it is understood that at the end of this world and at the beginning of the coming world, there will happen two great revolutionary events. The first event is the destruction of all human beings and the living creatures in a sudden happening. The second event is the resurrection of the dead in another sudden occurrence. This event is not known how long after the first happening will occur. These two happenings are referred to in the Qur'ān as /nafx-i-ṣūr/ (blown of Trumpet).

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After that, the holy Qur'ān states the situation of the disbelievers, both the fate of their deeds and the qualities which cause that fate. It says as follows:

".(And on that day, We shall present Hell to the disbelievers exposed (to their view"

The Hell, with its various chastisements and different painful punishments, appears before them completely clear. This very manifestation of Hell before them and their observation itself is a dreadful punishment for them, still less that they be involved in it.

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?Who Are Disbelievers Why Do They Have Such a Fate

:The holy Qur'ān introduces the disbelieves in a very short sentence as follows

" Those whose eyes were under a cover from My remembrance, and they could not bear to hear

".(the Truth)

In fact, they had made unserviceable the most important means of truth-seeking, recognition of facts, and whatever causes the factor of happiness and wretchedness .of man

Yes, the feature of Truth is manifest and all the things of this world speak with man through mute tongue, but only there should exist a hearing ear and a seeing eye in .him

Upon the commentary of the holy phrase: " ...whose eyes were under a cover from My remembrance ...", it has been narrated that Imam Riḍa (a.s.) told Ma'mūn: "The objective meaning of the word /ðikr/ in this verse is Ali-ibn-Abītālib (a.s.)" (Tafsīr-i-(Lāhījī

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Section ۱۲:The Words of Allah Inexhaustible

Point

Hell the recompense for associating any body with Allah and for mocking at the signs and the Messenger of Allah – The words (of the wisdom) of Allah are inexhaustible – .The Messenger (p.b.u.h.) is only a Man but in communication with Allah

۱۰۲- أَفَحَسِبَ الَّذِينَ كَفَرُوا أَن يَتَّخِذُوا عِبَادِى مِن دُونِى أَوْلِيَآءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلاً

Do then those who disbelieve think that they can take My servants as guardians " .۱۰۲ ?besides Me

" .(Verily We have prepared Hell for the infidels to be entertained (therein

Commentary: verse ۱۰۲

This holy verse has pointed to a mental deviation of those people. It had been the :main origin of their other aberrations. It says

Do then those who disbelieve think that they can take My servants as guardians " "... ?besides Me

Have these servants, such as Messiah (a.s.) and the angels, who were worshipped, howsoever much their ranks may be high, any thing from themselves that can support others? Or, on the contrary, whatever they had were given them from the side of Allah. They themselves needed to be guided by the guidance of Allah, too. This .is a fact that those people forgot and, therefore, sunk into disbelief

:For a further emphasis, at the end of the verse, the Qur’ān says

” .(Verily We have prepared Hell for the infidels to be entertained (therein… “

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p: ١٧٥

۱۰۳- قُلْ هَلْ نُنَبِّئُكُم بِالْأَخْسَرِينَ أَعْمَالاً

۱۰۴- الَّذِينَ ضَلَّ سَعْيُهُمْ فِى الْحَيَاهِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعاً

۱۰۳. " Say: 'Shall We inform you of the greatest losers in (their) deeds? "

۱۰۴. " Those whose effort is lost in this world's life, while they think that they are working good deeds. "

Commentary: verses ۱۰۳-۱۰۴

The greates losers in their deed

This verse, as well as the other verses up to the end of sura Al-Kahf, not only is an explanation upon the qualities of the faithless persons, but also is a kind of summary for all the subjects which were discussed in this Sura. They are especially the matters concerning the story of the Companions of the Cave, Moses, Khiḍr, Zul-qarnayn and their efforts and struggles against their opponents.

At first, it refers to the greatest losers, the most wretched persons among all mankind. But, in order to move the sense of curiosity of the hearers upon such an important subject, the Qur'ān propounds it in the form of a question, and commands the Prophet of Islam (p.b.u.h.) as follows:

" Say: 'Shall We inform you of the greatest losers in (their) deeds? "

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Then, immediately after this question, the Qur'ān itself answers it, so that the hearer does not spend a long time wandered, and it implies that the greatest losers are:

Those whose effort is lost in this world's life, while they think that they are working "
" .good deeds

Certainly the meaning of 'to lose' in this text is not only that a person loses some profits, but the real loss is that he loses the main capital, too. What a capital can be higher and worthier than intellect, talent, God-given-powers, lifetime, youth, and health. These very things, which produce our deeds and our actions, are the fruit of our powers and abilities. When these powers turn into some destructive and vain .deeds, it seems all of them have lost and vanished

The true and double loss is where a man loses his own material and spiritual capitals on a wrong and deviated way, and he imagines that he has done a good action. Such a person has neither obtained any useful result from these efforts, nor has he learnt a .lesson from that loss, nor is he secured from the repetition of that event

However, the Islamic traditions denote that this verse has been rendered into the denier of the leadership of Amir-ul-Mu'mineen Ali (a.s.) and those who postpone the fulfillment of Hajj from today to tomorrow. (Tafsīr-i-Nūr-uth-Thaqalayn, and Abul-(Futūḥ

Ali-ibn-Abīṭālib (a.s.) said the referent of a concept of this verse were the people of the Book, who were legitimate at first, then they brought some innovations in religion while they were working good deeds. Then he (a.s.) added the people of Nahrawān (were not less than them. (Majma'-ul-Bayān, and Nūr-uth-Thaqalayn

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۱۰۵- أُوْلَئِکَ الَّذِینَ کَفَرُوا بَآیَاتِ رَبِّـهِمْ وَلِقَآئِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلا نُقِیمُ لَهُمْ یَوْمَ الْقِیَامَهِ وَزْناً

۱۰۶- ذَلِکَ جَزَآؤُهُمْ جَهَنَّمُ بِمَا کَفَرُوا وَاتَّخَذُوا ءَایَاتِی وَرُسُلِی هُزُواً

۱۰۵. " They are those who disbelieved in the signs of their Lord and meeting Him (in Hereafter) so their deeds became null, and on the Day of Resurrection We assign no weight for them. "

۱۰۶. " Thus Hell is their recompense for what they disbelieved and took My Signs and My messengers in mockery. "

Commentary: verses ۱۰۵-۱۰۶

Those whose good deed become null

The Arabic term /ḥabṭ/ philologically means: the belly of an animal swallowed because of eating some poisonous plants and the animal exposes to death. Whoever sees such an animal thinks that it is safe and sound with plenty of meat, while its belly is full of wind and the flesh of its body is poisonous.

Some deeds of men which are considered vain are called /ḥabṭ/ because those deeds have been poisoned by committing sins, and, therefore, they are empty and have been exposed to destruction.

Thus, the Qur’ān in this verse implies that the disbelievers denied the divine revelations and His reasons, as well as the reward and retribution of Allah, and they spoiled their deeds thereby. They performed those actions in a way that Allah had not enjoined.

Therefore, such people will not be worthy and

respectable with Allah on the Day of Resurrection. He will not heed them, and by .punishing them, He will despise them and abase them

In Arabic language, when it is said that a thing has not weight, it means that the thing is worthless. In other words, since they have not any action which can be worthy and measurable, then there will not be set a scale for them on the Day of Hereafter to weigh their deeds. Yes, they will not have anything to be weighed and, therefore, .there will be no need of preparing a scale

A well-known tradition narrated from the Prophet (p.b.u.h.) denotes: " On the Day of Reckoning, the fat and heavy men of this life will bring a body in the court of Allah the weight of which is not as heavy as the wing of a fly. " The reason of it is that their .deeds, thoughts, and personalities have utterly been empty and vain in this world

:The verse says

They are those who disbelieved in the signs of their Lord and meeting Him (in " Hereafter) so their deeds became null, and on the Day of Resurrection We assign no " .weight for them

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In the next verse, the Qur'ān implies that the disbelievers denied three basic principles of the religious belief: (Origin and End and the prophethood of the :prophets), or farther than denial, they took them in mockery. The verse says

Thus Hell is their recompense for what they disbelieved and took My Signs and My " " .messengers in mockery

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۱۰۷- إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلاً

۱۰۸- خَالِدِينَ فِيهَا لا يَبْغُونَ عَنْهَا حِوَلاً

۱۰۷. " Verily those who believe and do righteous deeds there is for them Gardens of Paradise for their entertainment. "

۱۰۸. " Abiding therein forever, they desire no removal therefrom. "

Commentary: verses ۱۰۷-۱۰۸

The qualities of disbelievers, the greatest losers among people, and their fate was rather widely defined. Now, the Qur'ān, as a frame of reference before the disbelievers, refers to believers and their fate, so that the situation of both parties becomes quietly clear and distinguished.

In this regard, the holy Qur'ān says:

" Verily those who believe and do righteous deeds there is for them Gardens of Paradise for their entertainment. "

The Qur'ānic term /firdaus/ is a garden which contains all the bounties and the whole necessary merits. Thus, it is the best and the most privileged gardens of Paradise.

The holy Prophet of Islam (p.b.u.h.) said: "Paradise has one hundred degrees, the best of which is 'Firdaus'. Whenever you supplicate, ask 'Firdaus' from Allah." (Tafsir-i-Majma'-ul-Bayān)

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In view of the fact that the perfection of a bounty is that it does not face with :extinction, immediately after that, the Qur'ān adds

"... ,Abiding therein forever "

The fastidious and desirous nature of man constantly asks for variety and changing, yet the inhabitants of 'Firdaus' will never demand removal from it, for whatever they :wish they find there, even variety and perfection. The verse continues saying

" .they desire no removal therefrom... "

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۱۰۹- قُل لَّوْ كَانَ الْبَحْرُ مِدَاداً لِكَلِمَاتِ رَبِّـی لَنَفِدَ الْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَاتُ رَبِّـی وَلَوْ جِئْنَا بِمِثْلِهِ مَدَداً

۱۰۹. " Say: 'If the sea became ink for (writing) the Words of my Lord, the sea would certainly be exhausted before the Words of my Lord were exhausted, even though We brought the like of it to help'. "

Commentary: verse ۱۰۹

The occasion of revelation upon Allah's infinite knowledge

The Arabic term /midād/ is applied for the ink which is poured into an inkpot and is used as a means of drawing the pen on the paper.

The objective meaning of the Qur'ānic phrase /kalimāt-i-rabb/ is either the divine promises and the created things, or the godly philosophies and conceptions, or Divine revelations and whatever has a sign from Allah. Thus, every particle, every atom, and every cell is one of the Words of Allah.

However, in the occasions of revelation of this verse it is said that when the Jews heard this sentence from the Prophet of Islam (p.b.u.h.) saying: " ...and you are not given aught of knowledge but a little."(۱) They said how such a matter could be right while the Jews were given the Turah, and whoever has been given the Turah indeed has been given abundant good. Then the abovementioned verse was revealed and illustrated the infinite knowledge of Allah and that man's little knowledge is aught before it.

۱- Sura Al-'Isrā, No. ۱۷, verse ۸۵

Some other commentators believe that the Jews told the Prophet (p.b.u.h.) that Allah had given him wisdom and "...whoever has been given wisdom, indeed has been given abundant good "(۱), but when they asked him (p.b.u.h.) about the spirit, he replied them an ambiguous answer. Then the abovementioned verse was revealed and declared that however much a man may be learned his knowledge is aught (before the knowledge of Allah.(۲

Therefore, this verse and the verse after it are concerned to the whole subjects of this sura. As if the Qur'ān intends to say that the information of the events of the Companions of the Cave, Moses, Khiḍr, and Zul-qarnayn are not so important when .the infinite knowledge of Allah is considered

:The holy Qur'ān, addressing the holy Prophet of Islam (p.b.u.h.), says

Say: 'If the sea became ink for (writing) the Words of my Lord, the sea would " certainly be exhausted before the Words of my Lord were exhausted, even though " .'We brought the like of it to help

In this verse, indeed, the Qur'ān attracts the attentions to this fact that you should not think that the world of existence is confined to what you see, or to what you know, or to what you feel. But it is so great and vast that if the water of the seas became ink for writing the names, qualities, specialties, secrets and mysteries of it, the seas would be .used up before the whole of the creatures of the existing world could be counted

It is noteworthy that the abovementioned verse, not only illustrates the infinite vastness of the world of existence in the past, present, and future, but also it is an illustration of the

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sura Al-Baqarah, No.۲, verse ۲۶۹ -۱

Tafsīr Qurtubī, pp. ۴۱۰۷ and ۴۱۰۸, and Tafsīr-us- Ṣāfī, Sura Al-'Isrā, No. ۱۷, verse ۸۵ -۲

infinite knowledge of Allah, because we know that Allah has encompassed in His knowledge whatever exists, and whatever will come into being, in the expanse of existence. Even more, His knowledge is not separate from the existence of these .creatures

Then, in other words, it can be said that if all the oceans throughout of the world became ink and all the trees became pens they are never sufficiently able to record .the number of whatever exists in the knowledge of Allah

At the end, there is a tradition cited in the commentary book of Ali-ibn-Ibrāhīm Qummī, and in the commentary book of Al-Burhān, narrated from Abī-Baṣīr, from Imam Ṣādiq (a.s.) who, concerning the commentary of this verse, said: "I inform you that the Word of Allah has neither an end, nor has it finite, nor does it cause to (eternity."(١

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Tafsīr-i-Ali-ibn 'Ibrāhīm, vol. ٢, p.۴۶, and Tafsīr-ul-Burhān, vol. ٢, p. ۴٩۶ -١

۱۱۰- قُلْ إِنَّمَآ أَنَاْ بَشَرٌ مِّثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَآ إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَآءَ رَبِّهِ فَلْيَعْمَلْ عَمَلاً صَالِحاً وَلا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَداً

۱۱۰. "Say: 'I am only a mortal like you. It is revealed unto me that your God is (only) One God. Therefore, whoever hopes to meet his Lord (in Hereafter) let him do righteousness, and make none sharer of the worship due unto his Lord."

Commentary: verse ۱۱۰

This holy verse, which is the last verse of Sura Al-Kahf, contains a collection of fundamental principles of the religious beliefs, such as, Unity, Resurrection, and the prophethood of the holy Prophet (p.b.u.h.). This is, in fact, the same as what the beginning of the Sura Al-Kahf has begun with.

Since the subject of prophethood among common people has always been accompanied with kinds of exaggeration and extravagance in the length of its history, the Qur'ān states it as follows:

"Say: 'I am only a mortal like you. …"

Thus, by this meaning, he nullified all the imaginary polytheistic privileges which promoted the divine prophets from the rank of human to the rank of divinity, and said that the only his privilege was that it was revealed unto him.

Then, among all the subjects which are revealed, he emphasizes on the subject of Unity and says:

"… It is revealed unto me that your God

is (only) One God. …"

In this part of the verse, only the subject of Unity has been pointed out, because Unity is not merely a principle out of the fundamentals of belief, but it is the essence of all .fundamental principles and the positive laws of Islam

If, through a simple example, we similarize the Islamic teachings, containing the fundamental principles and positive laws of the religion to the jewelly beads of a jewelry, Unity should be similarized to the string that has joined these beads to each other and has formed, from all of them, a worthy beautiful necklace. That is why that some Islamic traditions indicate that the holy phrase /lā'ilāha 'illallah/ (There is not god save Allah) is a firm fortress, and whoever enters it will be safe from the punishment .of Allah

The third sentence of this verse points to the subject of Resurrection, which is :connected to the subject of Unity with the Arabic conjunction /f/, where it says

Therefore, whoever hopes to meet his Lord (in Here-after) let him do... " "... ,righteousness

Meeting the Lord, which is the innate observation of His Pure Essence by the eye of the heart and the inside spiritual insight, is also possible for the true believers in this world, too. But in Hereafter, because of observing more effects with more clear .manifestation of Him, it will become general for the common

The reality of the righteous deed is referred to through a short statement in the last :sentence of the verse. It says

".and make none sharer of the worship due unto his Lord... "

In another more clear statement, an action will not be counted 'a righteous deed' unless the reality of purity and sincerity accompanies it. In fact, the righteous deed which has

originated from a godly motive and sincerity, and has mixed with it, is the passport unto the meeting of Allah.

The righteous deed is so important in Islam that the Prophet (p.b.u.h.) in a tradition says: "The person who performs his deeds with sincerity for forty days, Allah will flow the springs of wisdom and knowledge from his heart to his tongue."

It can be concluded that this holy verse has referred to both Unity (only One God), and prophethood (It is revealed unto me), and Resurrection (to meet his Lord in Hereafter), and hope to the mercy of Allah (whoever hopes), and effort and endeavour to reach it (let him do righteousness), and purity in action (and make none sharer). That was why the Prophet (p.b.u.h.) said: "If only the last verse of sura Al-Kahf were revealed to my community, it would be sufficient for them." (Tafsīr-i-Dur-ul-Mamthūr)

Finally, upon the content of this verse, there have been narrated many traditions concerning the importance of sincerity and the danger of hypocrisy and hidden polytheism. Some of them are as follows:

١. The Prophet (p.b.u.h.) said: "Verily Allah, the Exalted, will not accept any action in which there is a tiny amount of hypocrisy." (١)

٢. The Messenger of Allah (p.b.u.h.) in a tradition said: "Verily Allah has forbidden the Paradise for every hypocrite, man and woman; and piety is not (found) in beauty of face and clothing, but piety is (found) in serenity and solemnity." (٢)

١- (Jāmi'-i-'Ahādīth-ush-Shī'ah, vol.١, p. ٣۶٨)

٢- (Jāmi'-i-'Ahādīth-ush-Shī'ah, vol. ١, p. ٣٧٠)

۳. The Messenger of Allah (p.b.u.h.) said: " The Fire (of Hell) and its people will cry because of the punishment of hypocrites". Then he (p.b.u.h.) was asked: "O Prophet! How (and why) does the Fire (of Hell) cry?" He answered: "Because of (the intense of) the heat of the Fire by which they (the hypocrites) will be punished." (Safīnat-ul-Bihār, vol. ۱, p.۵۰۰, and Jāmi'-i-'Ahādīth-ush-Shī'ah, vol.۱, p. ۳۶۹)

۴. It is narrated by 'Abī-Baṣīr who said: "I heard 'Abā-'Abdillah (Imam Ṣādiq) (a.s.) said: 'On the Day of Hereafter, the servant, who had established prayer, will be brought and he says: 'O Lord! I have prayed for your pleasure'. He will be answered: 'But you prayed in order to be said what a good prayer so and so has established. Take him unto the Fire.' Then, he said: 'The same manner will be treated with the one who has struggled, has recited the Qur'ān, and has given alms'." (Jāmi'-i-'Ahādīth-ush-Shī'ah, vol. ۱, p. ۳۶۸)

۵. The Messenger of Allah (p.b.u.h.) said: "Verily, more than anything else, I fear about you for the minor polytheism'. He was asked: 'O' Messenger of Allah! What is the minor polytheism?' He answered: 'Hypocrisy'. Then he said: 'On the Day of Hereafter, when Allah, Almighty and Glorious, recompenses the deeds of the servants, He will tell the hypocrites: 'Go unto those for whom you used to act hypocritically in the world, and see whether you find the recompense of your actions with them'." (Safīnat-ul-Bihār, vol. ۱, p. ۴۹۹). There are also some more traditions upon this subject found in the Islamic books of traditions to which you can refer.

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(Sura Maryam (Mary

Point

(Revealed in Mecca)

(No. ۱۹ (۹۸ verses in ۶ sections

In the Name of Allah, The Beneficent, The Merciful

:Introduction to the Sura

Sura Maryam, as arranged in the Book, is the nineteenth Sura of the holy Qurān. It .contains ۹۸ verses which have been revealed in Mecca

Similar to other Meccan Suras, the content of this Sura is mostly about matters concerning the Hereafter, the end of the evil-doers, the rewards of the good-doers, and part of the account of the lives of Zakariyya (Zechariah), Mary, Jesus, Yahyā .((John), Abraham, Ishmael and Idrīs (Enoch

It is recorded in Tafsīr-i-Al-Mīzān that, in the last few verses of Sura Maryam, Allah says that the purpose of revealing this Sura is to give 'glad tidings and warnings', and .this aim has been followed in the beautiful form of the story of the prophets' lives

Allah has mentioned no woman in the Qur'ān directly by her proper name except Mary, and the name 'Mary' occurs ۳۴ times in the Qur'ān. The only Sura, which has .been entitled by the name of a woman in the Qur'ān, is this very Sura, Sura Mary

For the virtue of studying this Sura, it has been cited that whoever continues reciting this Sura (whenever he can), he will not die save that Allah will suffice him in life, .wealth and children

(Majma'-ul-Bayān)

There is no doubt, of course, that the one will make himself free from want from .others by means of practicing the contents of this Sura

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(Sura Maryam (Mary

(Revealed in Mecca)

(No. ١٩ (٩٨ verses in ۶ sections

Section ١:Zechariah and John

Point

Apostle Zechariah’s prayer for an issue – Allah’s granting him a son, though Zechariah was old and his wife was barren and very old – Yahya (John) commissioned as an .Apostle of Allah in his childhood itself

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١- كهيعص

٢- ذِكْرُ رَحْمَتِ رَبِّـِكَ عَبْدَهُ زَكَرِيَّآ

٣- إِذْ نَادَى رَبَّهُ نِدَآءً خَفِيّاً

In The Name of Allah, The Beneficent, The Merciful

١. “ Kāf‘k’,Hā‘h’,Yā‘y’,‘Ain “A’,Ṣād‘ṣ’.”

٢. (This is) a mention of the mercy of your Lord unto His servant Zechariah.”

٣. “ When he called upon his Lord in secret.”

Commentary: verses ١–٣

The abbreviated letters of the Quran

The mentioned letters are among the ‘Abbreviated Letters’ of the Qur’ān in which some mysteries and secrets are hidden. Some Islamic traditions indicate that each of these letters is a

sign of one of the great names of Allah (The Names Most Beautiful). Kāf 'K' refers to /kāfī/ (The Sufficient); Hā 'H' refers to /hādī/ (The Guide); Yā 'Y' refers to /waliyy/ (The Friend, The Protector, The Surety, The Patron); 'Ain 'A' refers to /'ālim/ (The Knower); and Ṣād 'Ṣ' refers to /ṣadiq-ul-wa'd/ (The One Who is Truthful in His promises). Sometimes, in some supplications, Allah (s.w.t.) is invoked through these abbreviated letters, in this manner: "O Lord! by Kā, Hā, Yā, 'Ain, Ṣād." In a supplication, for instance, Haḍrat Alī-ibn-Abītālib (a.s.) said: "O Allah! We ask you, O'Kāf, Hā, Yā, 'Ain, Ṣād!"(1)

Some Islamic traditions state that these abbreviated letters indicate the event of the uprising of Imam Hussayn in Karbalā, as follows: Kāf refers to 'Karbalā', Hā refers to 'Halāk' (the slaughter of the Prophet's progeny), Yā refers to 'Yazīd', 'Ain refers to the subject of 'Aṭash (thirst), and Ṣād refers to 'Ṣabr' (the patience and steadfastness of Imam Hussayn and his self-sacrificing supporters).

It should be noted, of course, that the verses of the Qur'ān have the capacity to have different meanings but despite the variety of meanings, they do not conflict with each other.

After the abbreviated letters at the beginning of Sura Maryam, the first verse concerning the story of Zechariah begins. It says:

"(This is) a mention of the mercy of your Lord unto His servant Zechariah."

This event occurred at the time when Zachariah was very worried and sad because he did not have a child, and he,

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١- Majma'-ul-Bayān, the Commentary

:worshipping Him, called upon his Lord secretly. The verse says

".When he called upon his Lord in secret "

The Arabic term /nidā/ means 'to call with a loud voice', and the Qur'ānic word /xafiyyā/ means 'in secret' not in a low voice, since such a call cannot be performed .'silently', but it can be done secretly

Perhaps, the invocation of Zechariah, done in secret, was for the reason that his .people would not scoff at him by saying why that old man wished Allah for a son

Some Islamic literature indicates that the best supplication is that which is asked in (secret, and the best provision is that which is sufficient. (Tafsīr-i-Majma'-ul-Bayān

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۴- قَالَ رَبِّ إِنِّی وَهَنَ الْعَظْمُ مِنِّی وَاشْتَعَلَ الرَّأْسُ شَیْباً وَلَمْ أَکُن بِدُعَآئِکَ رَبِّ شَقِیّاً

۵- وَإِنِّی خِفْتُ الْمَوَالِیَ مِن وَرَآءِی وَکَانَتِ امْرَأَتِی عَاقِراً فَهَبْ لِی مِن لَّدُنکَ وَلِیّاً

۴. "He said: 'My Lord! verily my bones are weakened and my head is all aflame with hoariness, and, my Lord! I have never been unblessed in prayer to You."

۵. "And verily I fear my kindred after I am gone, and my wife is barren. So grant me from your presence

(a child) a successor."

Commentary: verses ۴-۵

Point

Zechariah invoked Allah saying that his bones, the pillars of his body and its most solid parts, were weakened and his head was all aflame with hoariness. By this statement, Zechariah might have wanted to say that the harbinger of death had been placed on his head and he had to get ready for death. Here is the verse:

"He said: 'My Lord! verily my bones are weakened and my head is all aflame with hoariness, …"

Then, immediately after that statement, he adds that he had been accustomed to the acceptance of his supplications by his Lord and that He had never withheld His blessings from him. Now that he was old and feeble, he was more in need of answers to his prayers, and that he would not be unblessed. The verse continues saying:

".and, my Lord! I have never been unblessed in prayer to You… "

:After that, he explained his supplication to Allah, as follows

And verily I fear my kindred after I am gone, and my wife is barren. So grant me " from your presence

".(a successor (a child

:Explanations

.The Arabic word /'āqir/ is applied for a man or a woman that cannot produce offspring

The term /'išti'āl/ means: 'the blaze of a fire when it flames and spreads'. Thus, the holy phrase 'and my head is all aflame with hoariness' means that the whiteness of the hair on my head blazed like fire and has spread.

Some of the commentators have said that the objective meaning of the Qur'ānic word /waliyy/, mentioned in this holy verse, is 'a righteous son who succeeds the father'. Imam Ṣādiq (a.s.) said that Zechariah's anxiety was about his uncle and his cousins.(١)

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١- Nūr-uth-Thaqalayn, the Commentary

۶- يَرِثُنِي وَيَرِثُ مِنْ ءَالِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيّاً

۷- يَا زَكَرِيَّآ إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَل لَّهُ مِن قَبْلُ سَمِيّاً

۸- قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِراً وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيّاً

۶. " (One that) shall be my inheritor and the inheritor of the posterity of Jacob; and make him, my Lord,

well-pleasing."

۷. (His prayer was answered:) O' Zakariyyā! verily We give you good tidings of a son (whose name is Yahyā (John). We have given the same name to none before (him)."

۸. " He said: 'My Lord! How shall there be for me a son while my wife is barren and I have reached

infirm old age?' "

Commentary: verses ۶-۸

Point

Zechariah, the prophet, in his prayer, invoked Allah to grant him a successor to be the inheritor of him and the posterity of Jacob, and He would make him well-pleasing. The verse says:

" (One that) shall be my inheritor and the inheritor of the posterity of Jacob; and make him, my Lord,

well-pleasing."

The purpose of the phrase 'to inherit', here, has been rendered differently by the Islamic commentators.

Some of them believe that 'heritage' in this verse is heritage in

.properties, while some others have said that it refers to the rank of prophethood

A group of the commentators have also thought that the objective meaning of it is an .inclusive concept which probably envelops both of them

Many of the Shi'ite scholars have taken the first interpretation, while some Sunnite scholars have seized the second meaning, and some others, among Islamic scholars, such as: Sayyid-i-Quṭb in Fī-Zilāl and 'Ālūsī in Rouh-ul-Ma'ānī, have chosen the third .idea

Those who have taken it, confined to the inheritance of property, have reasoned to the existence of the word /yariθu/ (inheritor) in this sense. For, when this word is used apart from other evidences, it means 'the inheritance of the wealth'. But when it is used in the sense of spiritual affairs, it is usually for the sake of the existence of some evidence in that verse; like Sura Fāṭir, No ۹۵, verse ۳۲ which says: "Then We gave the "... ,Book for an inheritance to those whom We chose from among Our servants

Moreover, the wife of Zechariah, who was from the progeny of Solayman-ibn-Dāwood, regarding the very good condition of Solayman and Dāwood's wealth, had .inherited some considerable properties

Zechariah was afraid that those properties would be obtained by some impious persons who might amass them, or use them in a false way, which itself could be the .source of a corruption in the society

Fatimah (a.s) reasoned to this verse for claiming Fadak

That was why he asked his Lord to grant him a righteous child so that this offspring .might protect those properties and spend them in the best way

It is narrated in a tradition that Fatimat-uz-Zahrā (a.s.), the pure daughter of the Prophet of Islam (p.b.u.h.), reasoned to

.defend her claim to Fadak. This incident is another evidence upon the above idea

The Late Tabarsī, in his book 'Ihtijāj, has said regarding this issue concerning the Lady :of Islam (a.s.), as follows

When some people had decided to withhold Fadak from Fatimah (a.s.), and she was informed of it, she said: "Is there in the Book of Allah that you inherit from your father and I do not inherit from my father? Verily you have done a very indecent thing.(١) Did you deliberately leave out from the Book of Allah where, in the story of Yaḥya-ibn-Zakariyyā, it says: 'O Lord! Grant me from Your presence a successor (a child); (One " '?that) shall be my inheritor and the inheritor of the posterity of Jacob

For more information on the idea of 'inheritance' as something spiritual, or both spiritual and material you may refer to Tafsīr-i-Aṭyab-ul-Bayān, as well as other great .commentaries of Islamic scholars

However, the Arabic word /raḍiyy/ means both: 'being well-pleased with Allah' and 'being loved by people'. The rank of Allah being well-pleased with a person, and vice .versa, is the best rank, a great salvation

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The subsequent verse states that the prayer of Zechariah was accepted in the presence of Allah, an acceptance with full grace and particular favour. The words of :Allah in the verse are recited as follows

His prayer was answered:) O' Zakariyyā! Verily We give you good tidings of a son)" ".(whose name is Yahyā (John). We have given the same name to none before (him

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Sura Maryam, No. ١٩, verse ٢٧ -١

The Qur’ānic phrase ‘the same name to none before (him)’ means either that the name ‘Yaḥyā’ had not been used before him, or that such personal qualities were not found in any one before him.

Zechariah, who did not see the relevant preconditions to assist in gaining what he desired, asked Allah to explain the circumstance for him. The verse says:

“ He said: ‘My Lord! How shall there be for me a son while my wife is barren and I have reached infirm old age?’ ”

Zechariah, saying: “How shall there be for me a son…?” means whether he and his wife would become young again, or they would have a child in the same state of old age. (Tafsīr-i-Kabīr by Fakhr-i-Rāzī)

Yes, even the prophets’ knowledge is limited, and their surprise about something does not contrast with the rank of their prophethood.

However, the Qur’ānic word /‘itiyyā/ means ‘to go beyond the limit’ which is usually said upon a person whose body has lost its elasticity as a result of old age.

Imam Bāqir (a.s.) said that five years elapsed between the time when the glad tidings was given and when the birth of Yahyā occurred. (Majma‘-ul-Bayān, and Bihār-ul-’Anwār, vol. ۱۴, p. ۱۷۶)

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۹- قَالَ کَذَلِکَ قَالَ رَبُّکَ هُوَ عَلَیَّ هَیِّنٌ وَقَدْ خَلَقْتُکَ مِن قَبْلُ وَلَمْ تَکُ شَیْئاً

۱۰- قَالَ رَبِّ اجْعَل لِّی ءَایَةً قَالَ ءَایَتُکَ أَلاَّ تُکَلِّمَ النَّاسَ ثَلاَثَ لَیَالٍ سَوِیّاً

۹. " He said: 'So (it will be)'. Your Lord says: 'It is easy for Me, for indeed I created you aforetime when you were nothing.' ".

۱۰. " He (Zechariah) said: 'My Lord! appoint for me a sign.' Said He: 'Your sign is that you shall not be able to speak to the people for three nights, though sound (in health).' ".

Commentary: verses ۹–۱۰

Allah (s.w.t.) is able to do every thing and every work is easy for Him, as in this verse, He says: "It is easy for Me".

In Sura Al-Hadīd, No. ۵۷, verse ۲۲ and in Sura At-Taġābun, No. ۶۴, verse ۷, the words are recited: " ...that is easy to Allah"; and in Sura Al-Baqarah, No.۲, verses ۲۰ and ۱۰۶, it is recited: "...Allah is All-powerful over everything"; and in Sura Al-Kahf, No. ۱۸, verse ۴۵ the Qur'ān says: "...Allah is omnipotent over everything". Therefore, Zechariah asked Allah how that matter could happen, and He said: "So (it will be)" and Allah (s.w.t.) can strengthen his power in old age to give him offspring.

In other words, Allah is the One Who is able to create all things from aught, and then it is not surprising that He bestows

:a child upon Zachariah in his old age and in those conditions. The verse says

He said: ‘So (it will be)’. Your Lord says: ‘It is easy for Me, for indeed I created you “ ”.’aforetime when you were nothing

By hearing the abovementioned hope-inspiring statement, Zechariah became very happy and encouraged and the light of hopefulness illuminated his entire being, however, since that message was very magnificent and constructive for him, he :asked Allah for a sign, as follows

He (Zechariah) said: ‘My Lord! appoint for me “

”... ’.a sign

No doubt Zechariah believed in Allah’s promise, but, in order to be more assured, he asked Him for such a sign. This was similar to Abraham’s, way who was certain of the Resurrection, yet he asked to see an aspect of the resurrection in this world in order :that his heart would become more certain. Then Zechariah (a.s.) received this answer

Said He: ‘Your sign is that you shall not be able to speak to the people for three... “ ”.(nights, though sound (in health

During those three days and nights Zachariah’s tongue (a.s.) could move only for .prayers to Allah (s.w.t.) as well as in supplicating unto Him

This was a clear sign, of course, in that a person would not able to speak with people while his tongue and his body were utterly sound and he could pray and worship to .Allah fluently

In the books of commentaries of Majma‘-ul-Bayān, of At-Ṭabarī, and Al-Mīzān, it has been said that, at the time of recitation of the Divine communications and the remembrance of Allah (s.w.t.), Zachariah’s tongue could utter words fluently and correctly, but when he wanted to use his tongue to speak

.with people, his tongue remained silent

Of course, Zechariah (a.s.) asked Allah (s.w.t.) for a sign to recognize between right and wrong, and between the divine revelations and satanic delusions. (Tafsīr-i-Al-Mīzān)

This itself is an evidence to the fact that all our actions are under the Will and device of Allah, so that if He let not we are not able to speak even when we are in a complete health.

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۱۱- فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَن سَبِّحُوا بُكْرَةً وَعَشِيّاً

Then he went out (of the sanctuary) unto his people and made signs unto them " .۱۱
".that they should glorify (Allah) morning and evening

Commentary: verse ۱۱

Point

The Qur'ānic word /bukrah/ is used for the length of time between the dawn until the .sunrise

The term /miḥrāb/ (sanctuary) is called such since it is a fighting-place against Satan and the temptations which hinder man's concentration of thought. Perhaps, the sanctuaries of the Children of Israel had been the same places of prayer which people .had chosen for their Divine service and they worshipped therein

According to what Ṭabarsī and Fakhr-i-Rāzi have said, the purpose of /tasbīḥ/ (to glorify), used in this verse, is 'prayer', because 'prayer' contains 'glorification'. After this glad tidings and that clear Sign, Zechariah came out of his prayer niche and went .unto his people

Then he signed to them that they should glorify Allah every morning and evening. For, the result of the great bounty, which Allah had bestowed Zechariah, would .encompass all those people and could be effective in their fate totally

:The verse says

Then he went out (of the sanctuary) unto his people and made signs unto them that "
".they should glorify (Allah) morning and evening

Moreover, this bounty, which was counted a miracle, could firm the foundations of .belief in their hearts

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:Some Traditions

Point

The Messenger of Allah (p.b.u.h.) said: "The most beloved sayings with Allah, the .١ Glorious, is that the servant says: 'Glory be to my Lord and praise be to Him'." (Kanz-(ul-'Ummal, vol. ١, p. ۴۶۶

Imam Ṣādiq (a.s.) said: "Whoever glorifies Allah thirty times every day, Allah, the .٢ Blessed, the Exalted, may remove seventy afflictions from him, the least of which is (poverty." (Amālī by Ṣadūgh, p. ۵۵

Theimportance of the hymns of Fatimah (a.s) after every prayer

Imam Ṣādiq (a.s.) said: "The hymns of Fātimatuz-Zahrā, after every prayer, is more .٣ beloved with me than one thousand units (rak'ah) of prayer in a day." (Muhajjat-ul-(Bayḍā', vol. ٢, p. ٣۴٨

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۱۲- يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ وءَاتَيْنَاهُ الْحُكْمَ صَبِيّاً

۱۳- وَحَنَاناً مِن لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيّاً

۱۲. " 'O' Yaḥyā! Take hold of the Book with might.' And We gave him wisdom (apostleship) while yet a child."

۱۳. " And (also) compassion from Us and piety; and he was God-fearing."

Commentary: verses ۱۲-۱۳

The Qur'ānic term /ḥukm/ means: 'knowledge and understanding.'(۱) It has also been applied in the sense of 'ability and judgment'(۲), while it is cited in Tafsīr-i-Al-Mīzān that the objective meaning of /hukm/, in this verse, is: 'knowledge unto the Divine sciences and the removal of the curtain of Unseen.'

Three persons became prophets in childhood. They were Solomon, Jesus, and John (a.s.). There were also three persons who became Imam in their childhood: Imam Jawād (the ninth Imam), Imam Hādī (the tenth Imam) and Imam Mahdī (the twelfth Imam), peace be upon them all, because the rank of prophethood and Imamate is granted by Allah.

Moreover, Divine prophets and the Immaculate Imams were bestowed upon all virtues and sciences in the same World of Light. Therefore they could speak and solve the problems even when they were in the wombs of their mothers, in their cradles, and

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۱- Lisān-ul-'Arab

۲- Qāmūs-ul-Qur'ān

at the moment of their birth. There are recorded many Islamic traditions in this regard in which it is also said that even Ṣiddīghah-Tāhirah, who was neither a prophet nor an Imam, had this quality, too.(1)

However, former verses denoted that Allah bestowed on Zechariah a son named Yaḥyā (John) when he was in old age. Following that matter, in this verse, the great commandment of Allah unto John is recited, as follows:

"'O' Yaḥyā!

Take hold of the Book with might.' ..."

The objective meaning of 'the Book' here is Turah, and the purpose of 'taking hold of the Book with might' is that he should carry through its content with an intensive sharp conclusiveness, and should act accordingly, so that he could enjoy any material and spiritual power, whether personal and social, in the way of its expansion and generalization.

Next to this commandment, the Qur'ān points to the merits that Allah had granted to John, or he had obtained them with the grace of Allah, where it says:

"... And We gave him wisdom (apostleship) while yet a child."

1. Allah gave him the command of prophethood, wisdom, talent and perspicacity in childhood.

2. And he was also given mercy and compassion in respect to people from the side of Allah:

"And also compassion from Us ..."

3. And Allah gave him piety and purity of soul, spirit, and action:

"... piety; ..."

4. And he avoided whatever was other than the command of Allah:

".and he was God-fearing... "

p: ۲۰۶

Tafsīr-i-Aṭyab-ul-Bayān, and Reyḥānatun-Nabiyy, p. ۶۰ -۱

By the way, the Qur’ānic term /ḥanān/ means ‘compassion, kindness’. Thus, it was the compassion of Allah to John and John’s love to Allah, which caused the kindness of people to John and John’s affection unto people, all of which were from the Grace of Allah and His Mercy.

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۱۴- وَبَرًا بِوَالِدَيْهِ وَلَمْ يَكُن جَبَّاراً عَصِيّاً

۱۵- وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيّاً

۱۴. " And kindness to his parents, and (unto the people) he was neither insolent (nor) disobedient."

۱۵. " And peace on him the day he was born, and the day he dies, and the day he shall be raised alive!"

Commentary: verse ۱۴-۱۵

Obeying parents is obligatory

Haḍrat Yaḥya (John) was very kind to his parents and obeyed them. He tried to make them happy, because obeying parents is obligatory, and opposing them is forbidden. He also did not commit any sin, transgression, and was never proud. He hurt no one. The verse says:

" And kindness

to his parents, and (unto the people) he was neither insolent (nor) disobedient."

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Therefore, since Yaḥya (a.s.) was qualified with all prominent epithets and great honours, then peace upon him, as the verse says:

" And peace on him the day he was born, and the day he dies, and the day he shall be raised alive!"

Some commentators have said that the most horrible states of a person may appear in three circumstances: ۱) The day when he comes out from the mother's womb and enters into the world. ۲) The day he dies and finds himself among the people whom he has not seen. ۳) The day when he will be raised alive and finds himself in a great place of gathering.

Allah favoured John by His Grace and endowed security on

him in these three circumstances. Thus, Yahya (John) passed all the narrow passages successfully with the safety of religion and belief in Allah.

To hold dear the annual birthday, and remembrance of the annual day of death of the saints of Allah, of course, is a Qur'ānic matter.

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Some Points upon John's Martyrdom:

Not only was the birth of John marvelous, but so was his death from some points of view. Most Muslim historians, as well as some famous Christian sources, have recorded the event of this martyrdom, (with slight differences), as follows:

Yahya (John) was sacrificed because of the liaison one of the tyrants of his age had with a woman related to him within the forbidden degrees. Herod, the sensual king of Palestine, was in love with Herodias, his niece, whose beauty had captured his heart in the fire of love.

Therefore, he decided to marry her.

When Yahya (John), the great prophet of Allah (a.s.), was informed of this he promptly announced there and then that their marriage was unlawful and it was contrary to the laws of the Torah and that Yahya (John) would struggle against it.

This news was spread throughout the city and the woman, Herodias, became aware of it. She, considered Yahya (John) the greatest barrier on her way, and decided to take revenge upon him at the most suitable opportunity, and remove this obstruction in her way.

She intensified her relation with her uncle and made her beauty as a trap for him. She had such a deep influence that

one day Herod told her to ask him whatever desire she had and she could be certain .that her demand would assuredly be performed

Horodias said that she wanted nothing but the head of Yahya, because Yahya had defamed both of them, and all people found fault concerning them. She replied if Herod wanted to comfort her heart and make her happy, he should do that .accomplishment

Herod, who was madly in love of that lady, inattentive to the end of that action, submitted and very soon the head of John was presented to that wicked woman. But, (finally, the painful results of that hideous action encompassed her.(۱

Some Islamic traditions indicate that Imam Hussayn (a.s.) the Great Martyr, said; "From among the mean aspects of this world is that the head of Yahya-ibn-Zechariah ".was brought as a present to a wicked woman from the Children of Israel

This statement means that, from this point of view, the conditions of Yahya and those of Imam Hussayn (a.s.) were alike, because one of the aims of his rising was standing .against the evil deeds of the tyrant of his time, Yazīd

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۱ - Some Evangels and some religious literatures denote that Herod married his brother's wife, which was forbidden in the laws of the Turah. Yahya scorned him for that action. Them that woman, by misusing the beauty of her daughter, caused Herod to kill Yahya (John). (The Gospel according to ST. Matthew, Chapter ۱۴; and accrding to (ST. Mark, Chapter ۶, No. ۱۷ on

Section ۲:Mary and Jesus

Point

The Angel informs Mary about her giving birth to Jesus–The Miraculous Birth of Jesus as a sign of Allah–Jesus announces his Apostleship from the cradle itself

۱۶– وَاذْكُرْ فِی الْكِتَابِ مَرْيَمَ إِذِ انتَبَذَتْ مِنْ أَهْلِهَا مَكَاناً شَرْقِيّاً

۱۷– فَاتَّخَذَتْ مِن دُونِهِمْ حِجَاباً فَأَرْسَلْنَآ إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَراً سَوِيّاً

۱۶. " And mention in the Book about Mary when she withdrew from her family to an eastern place."

۱۷. " So she took a veil (to screen herself) apart from them. Then We sent unto her Our Spirit (Holy Spirit) that presented himself to her a perfect man."

Commentary: verses ۱۶–۱۷

Point

The Messenger of Allah (p.b.u.h.) said that Mary was one of the four typical godly women.

The Arabic term /nabaǒa/ means: 'to throw away something inattentively', while the Qur'ānic word /'intibāǒ/ is used for 'seeking retirement from people'. Since Mary was dedicated to 'The Remote Mosque', she had chosen a corner in the east of the mosque for herself.

After the statement of the explanation about Yahyā (John), through these holy verses, the Qur'ān refers to the story of

Jesus (a.s.) and his mother's fate, because there is a close connection between these .two occurrence

The birth of Yahyā (John) to an aged father and a barren mother, was a wonderful thing, but the birth of Jesus, from a mother without a father, was something even .more marvelous

It is surprising, of course, for a person be given wisdom and prophethood in childhood, but it is more surprising than that that he, as a baby, speaks in cradle .concerning the Book and prophecy

However, both of them are signs of the Power of Allah, the Exalted, and, they both concerned people who had a very close blood relationship with each other, because John's mother was Mary's maternal aunt both of whom were barren and longed for a :righteous child. The verse says

And mention in the Book about Mary when she withdrew from her family to an " ".eastern place

In fact she humbly and anonymously withdrew from her family and went to a place in .the temple free from any disturbance in order to pray and to tell her secrets to Allah

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At this time, Mary put a veil between herself and those people to screen herself away from them so that her private place could be suitable for worship and away from the :prying eyes of people. The verse says

"... .So she took a veil (to screen herself) apart from them "

Then one of the great angels (Holy Spirit), in the form of a perfect handsome man, without any defect, presented himself to Mary and, by the might of Allah, fulfilled his .mission

:It was just as Allah, the Most High, in the Qur’ān says

p: ٢١٢

“Blessed be He in Whose hand is Domination; and He is All-Powerful over everything.”(1)

The verse under discussion continues saying:

“ …Then We sent unto her Our Spirit (Holy Spirit) that presented himself to her a perfect man.”

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1- Sura Al-Mulk, No. ۶۷, verse ۱

۱۸- قَالَتْ إِنِّی أَعُوذُ بِالرَّحْمَنِ مِنکَ إِن کُنتَ تَقِیّاً

۱۹- قَالَ إِنَّمَآ أَنَاْ رَسُولُ رَبِّکِ لأَهَبَ لَکِ غُلاَماً زَکِیّاً

۲۰- قَالَتْ أَنَّی یَکُونُ لِی غُلامٌ وَلَمْ یَمْسَسْنِی بَشَرٌ وَلَمْ أَکُ بَغِیّاً

۱۸. " She said: 'Verily I take refuge in the Beneficent (Allah) from you! if you are God-fearing."

۱۹. " He (the angel) said: 'Verily I am only a messenger of your Lord that I bestow on you a pure son'."

۲۰. " She said: 'How shall there be for me a son while no man has touched me, neither have I been unchaste."

Commentary: verses ۱۸-۲۰

One of the recommendations of Allah to His Messengers is that they should take refuge in Allah. Therefore, this state has been the moral life of the prophets and the saints of Allah, and that is why when the pious persons feel the probability of committing sin, they tremble in fear and take refuge in Allah, The Beneficent.

It is evident that, at that time, a great fear overcame her when this pious woman saw that a handsome foreigner had entered her sanctuary, therefore, she immediately said:

" 'Verily I take refuge in the Beneficent (Allah) from you! if you are God-fearing."

Her Mentioning the Name of Allah, the Beneficent, and qualifying Him by His general mercy, on the one hand and encouraging the man to piety and being God-fearing, on the other, were all intended to deter that unfamiliar man if he had intended something evil.

By saying these words, Mary was expecting a reaction from the stranger, an expectation laden with fear and abundant anxiety. But this situation did not last very :long, and the stranger spoke and stated his great mission

"... He (the angel) said: 'Verily I am only a messenger of your Lord "

.This statement comforted Mary's pure heart, as if water was poured over a fire

But this relief did not last long, because immediately after that he added that he had come to bestow on her a son who would be pure from the point of temper, manner, :body, and spirit. The verse continues saying

".'that I bestow on you a pure son..."

However, the term /zakiyy/, used in the verse, is derived from /zakāt/ in the sense of: .''purity, growth, and blessing', while the word /baqyan/, here, means 'a prostitute

In this Sura the subject of being granted a child from Allah has been mentioned several times: the bestowal of Jesus to Mary in verse ۱۹; that of Isaac and Jacob to Abraham in verse ۴۹. Moreover the remittal of Aaron to Moses in verse ۵۳; and the .glad tidings of a child to Zechariah in verse ۷ are among them

Having a child is something of great value, but greater than this is the purity of the .child

By hearing these word, Mary was seized with a severe trembling and again she became very worried. In that situation, and only thinking about the natural means of :having a child, she wondered and

She said: 'How shall there be for me a son while no man has touched me, neither " ".have I been unchaste

۲۱- قَالَ كَذَلِكِ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّ-نٌ وَلِنَجْعَلَهُ ءَايَةً لِّ-لنَّاسِ وَرَحْمَةً مِّ-نَّا وَكَانَ أَمْراً مقْضِيّاً

۲۲- فَحَمَلَتْهُ فَانتَبَذَتْ بِهِ مَكَاناً قَصِيّاً

۲۳- فَأَجَآءَهَا الْمَ-خَاضُ إِلَى جِذْعِ النَّخْلَهِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنتُ نَسْياً مَنْسِيّاً

۲۱. " He said: 'So (it will be)'. Your Lord says: 'It is easy for Me, and that We will make him a Sign (miracle) unto the people and a Mercy from Us, and it is a matter decreed.

۲۲. " So she conceived him (Jesus) and withdrew with him to a distance place."

۲۳. " And the pains of childbirth drove her to the trunk of a palm-tree. She said: 'Would I had died ere this, and had been a thing forgotten'."

Commentary: verses ۲۱-۲۳

Point

The Divine angel, in the guise of a man, appeared before Mary and blew on her so that she became pregnant. Then, Mary went to a distant place for she was worried about the accusation of people who did not know of the matter, or because a pregnant woman needs comfort and a quiet environment.

The opinions recorded in most commentaries are divided and abundant about the place and that how Mary became pregnant, or who was the first person that was informed of the matter, but since the Qur'ān has not stated anything in this

regard, we, too, do not offer any discussion concerning these subjects, because they .are not so functional in the development of our understanding

Some of the hardships that Mary tolerated

:Some of the difficulties and hardships that Mary tolerated are as follows

.A. The accusation and suspicion of people

.B. Pregnancy and childbirth in solitude and isolation

.C. The lack of a resting place and taking refuge beside a palm tree

D. Maintaining a child with no father and being among some people who looked at her .with revulsion

However, when the angel saw Mary's surprise at hearing that glad tidings, he told her that Allah's command was exactly what he had said to her, and that her Lord announced that creating a child out of a virgin was not difficult for Him. Allah intended for that extraordinary occurrence to be evidence of the child's prophethood and a proof of the immunity of his mother, and that it might also be a bounty from Him upon :mankind for their guidance by means of this prophet. The verse says

He said: 'So (it will be)'. Your Lord says: 'It is easy for Me, and that We will make him a " .Sign (miracle) unto the people and a Mercy from Us, and it is a matter decreed

The creation of Jesus with no father, of course, is a special event that occurred by the Will of Allah. Finally, at the higest spiritual point Mary experienced the most intense experience of the divine in her life, to receive the spirit of a prophet in her womb. Mary conceived and that promised child was settled in her pure womb. Most of the commentators have said that Gabriel blew into her collar and at the same moment .she felt the stirrings of pregnancy

It has also been narrated from Imam Muhammad Baqir (a.s.) that Gabriel blew into (Mary's collar and at the same moment Jesus existed in mother's womb,(١

while, in the wombs of other women, the creation and growth of a child usually .extends to about nine months

Mary came out with her abdomen grown big and heavy, and when her maternal aunt saw her, she became quite upset, seeing her niece in that status. Mary was always bashful and deferential with her maternal aunt, so because of this, and the fear of being accused of immoral conduct, she chose not to stay among the people and went .to a far off place

She spent in seclusion relying on hope in her Lord, with a state of anxiety, mixed with happiness. It was her Lord Who had wrought this great miracle upon her, and only He could silence the accusing fingers and voices that could not accept that a woman ?could conceive without a man. What could she do with that accusation

But, in the other hand, she felt that this child was the promised Divine prophet, a great heavenly gift. She thought how the Lord, Who had given her the glad tidings of that ?child, and had created him with that miraculous quality, would leave her alone

Accounts vary concerning the length of Mary's pregnancy. Some have said that it lasted one hour, while some others believe that it took a longer time. Ibn 'Abbās says that one hour after that she went to that distant place, the child was born, because Allah has not mentioned any length of time for between Mary's departure for that .place and the birth of the child

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Majma'-ul-Bayān, Al-Burhān, Aṣ-Ṣāfī, and some other commentaries -١

It is said that when Mary was ten years old, she became pregnant in one hour, and the body of the child was formed in that very hour, and in that very hour the child was born. The birth of the child occurred when the sun was setting in the horizon.

It has also been narrated from Imam Ṣādiq (a.s.) that Mary's pregnancy lasted nine hours.(1)

Whatever the duration of her pregnancy was, the time come for the birth of the child. Women, in such a state, usually seek the help and refuge of their kindred that they might help them in the birth of their child. But Mary's situation was an exceptional one, she did not want anyone to witness her delivery, and as soon as the pain began, she set out toward the desert. The verse says:

"So she conceived him (Jesus) and withdrew with him to a distance place."

In this regard the Qur'ān implies that the pain of childbirth drove her to the stump of a withered palm-tree from which only that trunk had remained; i.e. it was a dry tree. The verse says:

"And the pains of childbirth drove her to the trunk of a palm-tree. ..."

In that condition, a storm of sadness and grief came over her pure being. This storm was so turbulent, and the burden on her shoulder was so heavy, that, as the verse says:

"...She said: 'Would I had died ere this, and had been a thing forgotten.'"

It is evident that it was not only the fear of future accusations that was pressing upon Mary's heart, there were also other problems such as delivering a child alone in the

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1- The Commentary of Majma'-ul-Bayān, as well as Al-Burhān and As-Ṣāfī

desert with no midwife or friend as a helper. There was no place to rest, nor water to drink, there was no food to eat, nor any means to take care of the child with what was available in the environment. These were all the discomforts that Mary had to .tolerate

Imam Amir-ul-Mu'mineen Ali (a.s.) said: "The best clothing of the religion is modesty." .((Qurar-ul-Hikam, vol. ٢, p. ٣٩٨

Ali-ibn-Abīṭālib (a.s.) said: "Verily modesty and chastity are among the specialties of Faith, and both of them are the epithets of the noble and the method of the (righteous." (Muntakhab-ul-Qurar, p. ١٥٩

Amir-ul-Mu'mineen Ali (a.s.) said: "The modesty of a man with himself is the fruit of (Faith." (Qurar-ul-Hikam, vol. ١, p. ٣٨۶

Haḍrat Ali (a.s.) said: "Modesty is from Allah, the Pure, it protects (one) from the (punishment of Hell Fire." (Qurar-ul-Hikam, vol. ٢, p. ١۴٣

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۲۴- فَنَادَاهَا مِن تَحْتِهَآ اَلاَّ تَحزَنِی قَدْ جَعَلَ رَبُّکِ تَحْتَکِ سَرِیّاً

۲۵- وَهُزّ ِی إِلَیْکِ بِجِذْعِ النَّخْلَهِ تُسَاقِطْ عَلَیْکِ رُطَباً جَنِیّاً

۲۴. " Then (a voice) called out unto her from beneath her: 'Grieve not! Verily your Lord has made a stream to flow beneath you.'"

۲۵. " And shake the trunk of the palm-tree towards yourself. It will drop on you fresh ripe dates."

Commentary: verses ۲۴-۲۵

The Qur'ānic word /sariyyā/ means 'a small stream'; and the term /janiyyā/ is applied for 'a fruit which is ripe and ready to be picked off.'

Some commentators have said that the caller unto Mary has been Gabriel; but the context of the verses shows that the caller has been Jesus, in a manner that the mother hears his words and believes what he says, and, later with a calm mind, she tells people to ask about her chastity from the child in the cradle.

At the time of delivery and after it, women usually need tranquility, water and appropriate food, the things which have been mentioned in these verses.

The food which has been recommended in the Qur'ān and by some Islamic tradition for the woman who has already delivered, is fresh ripe dates. Also, the Prophet (p.b.u.h.) said:

"The first food for the women who have already delivered, should be fresh dates".(۱)

۱- Al-Kāfī, vol. ۶, p. ۲۲

Haḍrat Ali (a.s.) says: "The best food for the pregnant woman is fresh dates, and there is no medical treatment for her better than dates".(۱)

This is a Divine trial. The day when Mary was sound, a heavenly food was sent down for her, but today, when she is pregnant and has no assistant, she must shake the palm-tree to get some food. However, the verse says:

"Then (a voice) called out unto her from beneath her: 'Grieve not! Verily your Lord has made a stream to flow beneath you.'"

Some commentators have said that the caller has been Jesus Himself (a.s.), who, from beneath her, called out that she should not be grieved (Grieve not!), and she should not ask for death. She ought to be sure that Allah would protect her from accusation and, by the miracles of Jesus (a.s.), He removes all accusations from her. One of those miracles was that very spring which was found by one step of Gabriel or that of Jesus, from which she both drunk and expurgated herself. Another miracle of Jesus (a.s.) was that he called unto her to shake the trunk of the palm-tree, which had been dead for years, in order to become green alive again and give her fresh dates.

Mary started at once and found that tree. She shook it when some fresh dates fell down for her. The verse says:

"And shake the trunk of the palm-tree towards yourself. It will drop on you fresh ripe dates."

It seemed that Allah intended to show her that the similitude of her and Jesus was the similitude of that palm-tree and the dates; meaning that Allah is powerful to cause the fresh dates to fall from a dry dead palm-tree, to gash water

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۱- Tafsīr-i-Nūr-uth-Thaqalayn, Khiṣāl by Ṣadūq, p. ۶۳۷

from a plain land, and He is powerful to bring a complete human out of the womb of a husbandless woman during a few hours. This fact was made quietly manifest to Mary that that child was the great sign of Allah and also His condescension unto her, but she was amazed what to say to people so that it could remove the accusation from her. Then, the command of Allah came to her that 'she should eat and drink.'

It is narrated from Imam Ṣādiq (a.s.) that the best things which must be given to the ladies who have already conceived is dates and the dates produced in Medina in particular, but if it is not available, the fresh dates from other places might be given to them, or at least, some ordinary dates.(١)

Mary was also commanded to drink the wholesome water of that spring, and to refresh her eyes by looking at that newborn child. What a refreshment of the eye can be better than this that Allah grants her a child with the rank of prophethood. A child who spoke at the beginning time of his birthday, and who had great miracles such as restoring to life the dead, healing the blind, and the like of them. (Nūr-uth-Thaqalayn, the Commentary)

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١- Tafsīr-i-'Atyab-ul-Bayān, and Majma'-ul-Bayān

۲۶- فَكُلِى وَاشْرَبِى وَقَرّ ِى عَيْناً فَإِمَّا تَرَيِنَّ مِنَ الْبَشَرِ أَحَداً فَقُولِى

إِنّ ِى نَذَرْتُ لِلرَّحْمَانِ صَوْماً فَلَنْ أُكَلّ ِمَ الْيَوْمَ إِنسِيّاً

۲۶. "So eat and drink and refresh your eye; and if you meet any mortal, say: 'Verily I have vowed a fast to the Beneficent (God), so never shall I speak today with any human being.'"

Commentary: verse ۲۶

Point

Mary's keeping silence fasting before people was either for that they had not the capacity of her answer, or speaking with them would result a negative consequence, or in continuation of their questions and that Mary gave them their answers, they might suggest some other questions and new pretexts.

Imam Ṣādiq (a.s.) said that fasting was not only an abstinence from eating and drinking, and then he recited the verse under discussion.

In this holy verse, Allah, the Pure, commands Mary to eat from that delicious and nutritive food and to drink from that wholesome water. The verse says:

"So eat and drink …"

She was also commanded to refresh her eye by that newly born child and not to be worried about the future; and if anybody asked her regarding it, she would say by sign that she had kept fasting (a silence fasting) for Allah, the Beneficent, and that was why she could speak with no one. The verse continues saying:

and refresh your eye; and if you meet any mortal, say: ‘Verily I have vowed a fast... “ ”.’to the Beneficent (God), so never shall I speak today with any human being

Therefore, she should have peace of mind from any points of view and should not let .herself be grievous and sad

From the text of the verse, it is understood that the fast of silence was something familiar to that community, so they did not object to it however this kind of fasting is .not sanctioned in the religion of Islam

It is narrated from Imam Ali-ibn-il-Hussayn (a.s.) who said: “A fast of Silence is ”.prohibited

Ali-ibn-Abītālib (a.s.) has narrated from the Prophet of Islam (p.b.u.h.) who said: “The ”.first thing that a woman may eat after her delivery must be fresh dates

Some Islamic traditions denote that the best food for a pregnant woman, and her .drug, is fresh dates

:Some points

Point

۱. The hardships and inconveniences that Mary experienced during that short time, and the wonderful things that occurred to her, by the grace of Allah, trained her and made her prepared for fostering one of the Arch-prophets of Allah, so that she could .afford her maternal duty in performing this great task very well

The process of events led her up to the last stage of difficulties, which was so exacting that she did not see the distance between life and death to be more than one step. But suddenly the state of affairs changed. Everyone hastened to help her, and she was assured a calm atmosphere. The command to shake the palm-tree to enjoy its fruit, teaches her, as well as all other human beings, this lesson that effort and

.endeavour should not be abandoned even in the most difficult moments of life

Why Mary asked for death

This statement is an answer to those who think there should not have been any necessity for Mary, who had just given birth, to stand up and shake the palm-tree. This view states that it would have been better if the same Lord, by Whose command the spring had gushed forth in front of her, and by Whose order the dry tree had yielded fruit, had sent a breeze to shake the branch of the tree so that the dates would fall. They say that when Mary was healthy, heavenly fruits were sent to her sanctuary, and now when she was in dire physical and emotional difficulties, she had to shake the tree and pick up the fruit herself. The commandment is far from without wisdom, to recapitulate, it shows that there is no bounty unless we use effort. In other words, when the difficulties come forth, everybody must apply his utmost effort, and .that which is beyond his ability, he ought to seek it from Allah

Why Mary hoped for Death .۲

There is no doubt that hoping for death is not a proper thing to do, but sometimes calamities and terrible events occur in the course of a person's life when the taste of life becomes utterly bitter for him, especially when his own honour and sacred aims are in danger and he does not have the ability to defend them. In such circumstances .he hopes for death in order to free himself of his spiritual tortures

What was on Mary's mind from the beginning was that the birth of this child could make her lose all her respect and honour in the eyes of those mindless people, so she hoped for death and that she would be forgotten. This itself is a proof of the fact that she valued chastity and piety more than her very life, and would rather die that live .without honour

These kinds of thoughts, however, bothered her only for a short time. When she contemplated these couple of miracles of Allah, (gashing water and fructification of the dry palm-tree), all her fears and anxieties, disappeared and the light of certainty .and tranquility filled her whole heart

:An Answer to a Question

:An Answer to a Question .٣

Some sceptics say if miracles are only particular to prophets and Immaculate Imams, ?how could have those miracles appeared for Mary

To solve this problem, some commentators count these miracles as those wrought by Jesus, and say that they were done as miracles preliminary to prophethood, which in .’/Arabic are called: /’irhāḍāt

But such questions need not be answered with answers such as these, because it is possible for supernatural events to occur in connection with people other than prophets and the Immaculate Imams. This is exactly what we call /kirāmat/ ‘extraordinary act’, whereas a miracle is accompanied with /taḥaddī/ ‘a challenge’ for .it serves a proof for a prophet or an Imam

The Silence Fasting

:The Fast of Silence .۴

The verses under discussion show that Mary was held to a vow of silence and, by the command of Allah, she refrained from speaking to the people for a particular duration until her child, Jesus, began speaking and defended her chastity. This state was more .appropriate and effective from all respects

The verse indicates that the vow of silence was a familiar habit for those people and .as such they did not object to it from her

.This kind of fasting, however, is not lawful in the religion of Islam

It is narrated from Imam Ali-ibn-il-Hussayn (a.s.) that he said: "The fast of silence is prohibited".(1) And this prohibition reflects the difference between the conditions prevailing at that time and those at the time of the advent of Islam.

Nevertheless, one of the etiquettes of a perfect fast in Islam, of course, is that, when fasting the believer should protect his tongue from committing sins and doing what is disapproved and restrain his eyes from looking at any corruption.

Imam Ṣādiq (a.s.) in a tradition has said: "Verily fasting is not merely to restrain oneself from eating and drinking alone. Surely Mary said: 'Verily I have vowed a fast to the Beneficent (God)', i.e. the silence. Therefore (when you are in fasting) protect your tongue, restrain your eyes from whatever is sin, be not envious of each other, and do not get into conflict."(2)

A nutritive food

5. A Nutritive Food

The verses under discussion clearly say that Allah sent fresh dates for Mary's food at the time of childbirth. With this in mind, commentators have said that the best food for women after their childbirth is fresh dates.

This idea has been explicitly indicated as such in the Islamic literature as well. Imam Amir-ul-Mu'mineen Ali (a.s.) has narrated from the holy Prophet of Islam (p.b.u.h.) who said: "The first thing a woman is to eat after childbirth should be fresh dates, since Allah told Mary: 'And shake the trunk of the palm-tree towards yourself. It will drop on you fresh ripe dates'."(3)

1- Wasā'il-ush-Shī'ah, vol. ٧, p. ٣٩٠

2- Man-lāyahḍuruhul-Faghīh, adapted from Nūr-uth-Thaqalayn, vol. ٣, p. ٣٣٢

3- Nūr-uth-Thaqalayn, vol. ٣, p. ٣٣٠

The explanation in some commentaries that cite this tradition, implies that eating this food is not only useful for the mother, but will also affect her milk.

Again, it is understood from some Islamic traditions that the best food for a pregnant woman, as well as her medicine, is fresh dates,(۱) and, if it is not available, ordinary dates can be used. But, moderation must be observed in everything, even in this matter.

Some scientists and food specialists say that dates are abundant in nutrition and have one of the healthiest sugars which can be used even by some diabetic patients.

The same scientists say that there are ۱۳ vital substances and five kinds of vitamins found in dates, all of which make it a rich source of food.(۲)

It is also well known that in such a state, women are intensely in need of some nutritive food which are full of vitamins.

With the progress of medical science, the importance of dates as a medicine has been proved.

Calcium is found in dates which is an important substance in strengthening bones and teeth. There is also phosphorus which is one of the main elements that make up man's brain. It hinders neurasthenia and fatigue. Dates contain potassium, the lack of which causes ulcers in the stomach.

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۱- Ibid

۲- The First University and the Last Prophet, vol. ۷, p. ۶۵

۲۷– فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَامَرْيَمُ لَقَدْ جِئْتِ شَيْئاً فَرِيّاً

۲۸– يَاأُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيّاً

۲۷. "Then she brought the child to her people, carrying him (in her arms). They said: 'Verily you have done a very indecent thing.'"

۲۸. "O sister of Aaron! Your father was not a bad man, nor was your mother an unchaste woman."

Commentary: verses ۲۷–۲۸

Point

The Arabic term /fariyyā/ means 'an indecency, a great sin'.

Jesus Speaks in Cradle!

At last, Mary brought her child to her people, carrying him in her arms. When those people saw a new-born- child in her bosom, they wondered so that their mouths remained half open. The verse says:

"Then she brought the child to her people, carrying him (in her arms). They said: 'Verily you have done a very indecent thing.'"

Some of them, who were hasty in judgment, said about Mary that it was a pity with that glorious background and this pollution! And a thousand pities her pure family who became so disgraced like that. Then, as the verse says, they encountered her as follows:

"… They said: 'Verily you have done a very indecent thing.'"

Some others, addressing Mary, told her:

"O sister of Aaron! Your father was not a bad man, nor was your mother an unchaste woman."

They addressed Mary by the phrase ‘O sister of Aaron’, because Aaron was a pure and pious man, and he was so well known among the Children of Israel for his piety that whenever they wanted to show how pious and righteous a person was, they would address the one as a brother or sister of Aaron.

Some Verses and Traditions about Calumny:

Allah, the Almighty, says: “ And whoever commits a fault or a sin, then accuses an innocent person of it, he has burdened (himself) with a calumny and a manifest sin.”(1)

Imam Ṣādiq (a.s.) said: “ When a believer accuses his brethren, faith will dissolve way from his heart like salt is dissolved in water.”(2)

Imam Ali (a.s.) said: “(The sin of) calumny charged against the pious is heavier than the skies.”(3)

Imam Ṣādiq (a.s.) said: “Calumny against the pious is heavier than firm, (steady) mountains.”(4)

Amir-ul-Mu’mineen Ali (a.s.) said: “A (true) believer does not deceive his brethren, is not treacherous to him, does not abase him, does not denigrate him, and does not tell him he hates him.”(5)

Imam Riḍā (a.s.) narrated from the Prophet (p.b.u.h.) who said: “He who belies a believing man or a believing woman, or says something about him which is not in him, on the Day of Judgment Allah will make him stand on a heap of Fire until he comes out of what he had said against him.”(6)

۱- Sura-An-Nisā’, No.۴ verse ۱۱۲

۲- Al-Kāfī, vol. ۴, p. ۳۰۵۸

۳- Kanz-ul-‘Ummāl, vol. ۳, p. ۱۰۲

۴- Biḥār-ul-’Anwār, vol. ۷۲, p.۱۹۴

۵- Ibid

۶- Ibid

۲۹- فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّـمُ مَن كَانَ فِى الْمَهْدِ صَبِيّاً

۳۰- قَالَ إِنِّـى عَبْدُ اللَّهِ ءَاتَانِىَ الْكِتَابَ وَجَعَلَنِى نَبِيّاً

۲۹. " Then Mary pointed to him. They said: 'How shall we speak to one who is (yet) a child in the cradle?' "

۳۰. " He (miraculously) said: 'Verily I am a servant of Allah; He has given me the Book and made me a prophet.' "

Commentary: verses ۲۹-۳۰

Since Mary had observed a silence fasting, in order to fulfill her vow, she signed instead of speaking. The verse says:

" Then Mary pointed to him. They said: 'How shall we speak to one who is (yet) a child in the cradle?' "

The first word of Jesus (a.s.) was about servitude unto Allah, but his followers exaggerated and considered Jesus as God or God's son.

Once Imam Baqir (a.s.) was asked whether Haḍrat Jesus (a.s.) was also the witness of Allah when Jesus was in cradle. Imam (a.s.) said Jesus (a.s.) was a prophet then, but he was not a Messenger until when he was seven years old. It was in that year that the rank of Messengership was bestowed on him. (Tafsīr-i-Kanz-ud-Daghāyegh)

By a short sentence, Jesus (a.s.) both banished the accusation from his mother, and spoke about his own future, and pointed to the future duty of people. The verse in this regard says:

He (miraculously) said: ‘Verily I am a servant of Allah; He has given me the Book and “ ”.’made me a prophet

However, the Qur’ān in the first verse says that Mary was silent to obey the command of Allah. The only thing she did was that she pointed to her new-born-child, Jesus, when her action caused the people’s astonishment more than before. They told her: ”?“How shall we speak to one who is (yet) a child in the cradle

According to some other commentary books, they said to each other that the mockery and ridicule of Mary was harder and heavier to them than her deviation from .the path of chastity

But this situation did not last so long, because that new-born-child started speaking, and said: “Verily I am a servant of Allah; He has given me the Book and made me a ”.prophet

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۳۱- وَجَعَلَنِی مُبَارَکاً أَیْنَ مَا کُنتُ وَأَوْصَانِی بِالصَّلاَهِ وَالزَّکَاهِ

مَادُمْتُ حَیّاً

۳۲- وَبَرّاً بِوَالِدَتِی وَلَمْ یَجْعَلْنِی جَبَّاراً شَقِیّاً

۳۱. "And He has made me blessed wherever I may be and He has enjoined on me prayer and almsgiving so long as I live."

۳۲. "And (He has made me) kind to my mother, and He has not made me arrogant unblessed."

Commentary: verses ۳۱-۳۲

Point

The existence of Jesus (a.s.) was a blessed thing in which there were a lot of interests, education of others, and its continuation. Haḍrat Jesus (a.s.) both lives a long blessed life which lasts until after the reappearance of Imam Mahdī (a.s.), and his followers are abundant and are victorious against the infidels.

The origin of good things and blessings are mainly intentions, aims, and innate modes and virtues. Therefore, some people are blessed wherever they may be, as the verse, concerning Jesus, says:

"And He has made me blessed wherever I may be..."

But, some others, because of their spiritual difficulties and their separation from spirituality, are faced with their own evil qualities, and usually they are not useful for others wherever they may be.

By mentioning the word 'mother', Jesus (a.s.) has pointed to the chastity of his :mother, Mary, and his lack of father, when he says

"... ,And (He has made me) kind to my mother "

Also, the Qur'ān, from the tongue of Jesus, in this verse implies that Allah has made him a blessed being, or a useful being for people, wherever he may be, and He has enjoined him to prayer and almsgiving so long as he is alive. The verse, in this regard, :continues saying

".and He has enjoined on me prayer and almsgiving so long as I live... "

And, by the next verse, Jesus after implaying that Allah made him kind, benevolent, and appreciative unto his mother, adds that He did not make him arrogant and ;damned. The verse continues saying

".and He has not made me arrogant unblessed... "

An Islamic tradition indicates that Jesus (a.s.) has said: "My heart is mild and I humble myself to my self." This statement is an indication to this fact that the opposite state of .'being arrogant and unblessed' is these two epithets

:A few traditions about Prayer, Almsgiving, and kindness to Parents

:A. Prayer

Imam Bāqir (a.s.) said: "Islam has been founded on five things: prayer, almsgiving, .١ (Hajj, fasting and the mastership (of Ahl-ul-Bayt)." (Biḥār, vol. ٨٢, p. ٢٣۴

The Prophet of Islam (p.b.u.h.) said: "The most beloved things with Allah are prayer .٢ ".at its time, then kindness to parents, then Holy Struggle in the way of Allah

(Kanz-ul-'Ummal, vol.٧, tradition No.١٨٨٩٧)

The Messenger of Allah (p.b.u.h.) said: “The one who takes his prayer lightly is not of .۳ me. No, by Allah, such a person will not reach me by the Houḍ, the pool of abundance.” ((Biḥār-ul-’Anwār, vol.۸۲, p. ۲۲۴

:B. Almsgiving

It is narrated from Ali-ibn-Abīṭālib (a.s.) who said: “The pillars of Islam are three, .۱ none of which is useful without the other two. They are: Prayer, almsgiving, and the (guardianship (of the Ahl-ul-Bayt).” (Biḥār-ul-’Anwār, vol. ۶۸, p.۳۸۶

The Messenger of Allah (p.b.u.h.) said: “Cure your patients by means of charity .۲ ”.((sadaghah), and protect your property by the alms tax (Zakāt

Imam Ṣādiq (a.s.) said: “One who restrains paying as much as a Qīrat (about ۲ .۳ grams) of the (obligatory) alms tax (Zakāt), will die as a Jew or a Christian.” (Wasā’il-(ush-Shī‘ah, p. ۱۸۶

Imam Mūsa-ibn-Ja‘far (a.s.) said: “Verily the Alms tax has been assigned as a .۴ provision for the poor and as a means for the increase of their wealth.” (Wasā’il-ush-(Shī‘ah, vol. ۶ p. ۴

However, communication with Allah (prayer) is not separate from communication with .(the deprived (almsgiving

:C. Kindness to the Parents

Imam Ṣādiq (a.s.) said: “The best deeds are: prayer in its time, kindness to parents, .۱ (and Holy Struggle in the way of Allah.” (Biḥār-ul-’Anwār, vol. ۷۴, p. ۸۵

The Messenger of Allah (p.b.u.h.) said: “One who obeys the command of Allah .۲ regarding parents, two doors of the Paradise will be opened for him; and if he obeys (the command of Allah regarding) one of them, then one

(door will be opened (to him)." (Kanz-ul-'Ummāl, vol. ۱۶, p. ۴۶۷

The holy Prophet (p.b.u.h.) in a tradition has said: "He who obeys his parents and His .۳ Lord, will be in the highest position (of Heaven in Hereafter)." (Kanz-ul-'Ummāl, vol. ۶, (p. ۴۶۸

The Messenger of Allah (p.b.u.h.) said: "The person who pleases his parents, has .۴ pleased Allah; and the one who discontents his parents, has discontented Allah." ((Kanz-ul-'Ummāl, vol. ۱۶, p. ۴۷۰

The Prophet of Islam (p.b.u.h.) said: "The person who likes his lifetime to be .۵ prolonged and his sustenance to be increased, then he should be kind to his parents (and visit his kin." (Kanz-ul-'Ummāl, vol. ۱۶, p. ۴۷۵

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۳۳- وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيّاً

And peace be on me the day I was born, and the day I die, and the day I shall be " .۳۳ raised alive."

Commentary: verse ۳۳

The most horrible days of a man are three days

Then, finally, from the tongue of this newborn Child (Haḍrat Messiah) the verse says:

"And peace be on me the day I was born, and the day I die, and the day I shall be raised alive."

This statement has occurred both about Yahya (John)(۱) (a.s.) and about Jesus Christ (a.s.).

Haḍrat Imam Riḍā (a.s.) said: "The most horrible days of a man are three days: the birth day, the day of death, and the Day of Hereafter." ('Uyūn 'Akhbār-ir-Riḍā, vol. ۱, p. ۲۵۷)

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۱- Sura Maryam, No. ۱۹, verse ۱۵

۳۴- ذَلِکَ عِیسَی ابْنُ مَرْیَمَ قَوْلَ الْحَقِّ الَّذِی فِیهِ یَمْتَرُونَ

۳۵- مَا کَانَ لِلَّهِ أَن یَتَّخِذَ مِن وَلَدٍ سُبْحَانَهُ إِذَا قَضَی أَمْراً فَإِنَّمَا یَقُولُ لَهُ کُن فَیَکُونُ

۳۴. " This is Jesus, son of Mary, a statement of truth, concerning which they doubt."

۳۵. " It is not befitting to Allah that He should beget a son. Glory be to Him! When He decrees a thing, He only says unto it: 'Be', and it is."

Commentary: verses ۳۴-۳۵

Point

Formerly the Qur'ān illustrated clearly the event of the birth of Jesus through previous verses. Now, it refers to the negation of the superstitions and the polytheistic words that they have said about Jesus (a.s.). It says:

" This is Jesus, son of Mary, ..."

The Qur'ān emphasizes on the fact that Jesus is the son of Mary, in order to negate his being as the son of God, and then, it adds:

"... a statement of truth, concerning which they doubt."

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Then, in the next verse, it explicitly says:

" It is not befitting to Allah that He should beget a son. Glory be to Him! ..."

But, if He intends something and commands, He says to it 'Be' and it will come into being, too. The verse continues saying:

".When He decrees a thing, He only says unto it: 'Be', and it is … "

This statement indicates that having son for Allah, in the form that the Christians imagine it unto Him, does not fit the sanctity of the Rank of Allah. On one side, its requisite is the existence of body, and on the other side, there should be considered a limitation for Him, and on the third side, Allah does not need anything.

The expression saying "'Be' and it is" is a very lively illustration unto the vast power of Allah and His domination and sovereignty over the subject of creation.

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:Explanations

Jesus Christ (a.s.) has been introduced through the afore mentioned verses by seven outstanding epithets and two accomplishments.

:A. The epithets of Jesus Christ

١. To be a servant of Allah: "Verily am a servant of Allah."

٢. To bring a heavenly Book: "…He has given me the Book."

٣. To be a prophet: "…and made me a prophet."

۴. To be blessed: "And He has made me blessed."

۵. To be kind unto the mother: "And (He has made me) kind to my mother."

۶. Not to be arrogant and unblessed: "He not made me arrogant and unblessed."

٧. To be humble, gratitude, and prosperous: "And peace be on me."

:B. Two accomplishments

One of them is prayer and the other is almsgiving (zakāt). The above mentioned verse says that the truth about Jesus is just what Allah said: "This is Jesus, son of Mary."

In the holy Qur'ān, the Christians have been repeatedly mentioned as deviated whose belief about Christ, as the son of God, is wrong. For example, in Sura Al-Mā'idah, No. ۵, verse ۷۳, it says: "certainly they disbelieve who say: 'Verily Allah is the third of the three', ..." And, in Sura At-Taubah, No. ۹, verse ۳۰, it says: " ...and the Christians say: 'The Messiah is the son of God' ...". But, this verse, shows the correct argument in response to these erroneous claims regarding the characteristics of Jesus.

There is no need to say that the Will of Allah comes into being, even without the expression of 'Be', but Allah has described His Will for us in this manner so that we could understand it.

Allah is Omnipotent, and He is not in need of anything or any means in creating, His infinite Power is a reason why He is far exalted from powerlessness and from begetting a son.

The Qur'ān and the Christ:

As a result of the stiff pressure that the pagans of Mecca put upon the followers of the Prophet of Islam (p.b.u.h.), a group of Muslims, accompanied by Ja'far-ibn-Abīṭālib, by the order of the Prophet (p.b.u.h.), migrated to Ethiopia (Abyssinia). The pagans of the Quraysh thought that if the Muslims could become powerful there and form a government, they would be able to root out the idolatry that the polytheists practiced. They sent 'Amru'āṣ and with a delegation to Ethiopia bearing presents for the ministers of Najāshī, the king of Abyssinia.

Those ministers took the presents from them to put Najāshī to motion against the emigrant Muslims. But Najāshī decided to personally summon the Muslims and hearken to their sayings. Ja‘far, who was the representative of the Muslims, began speaking at the presence of the king of Ethiopia. He said his words about the wrongdoings of idolatry, superstitions and transgressions of the Age of Ignorance. He informed Najāshī of the advent of Islam and luminosity of the religion of Haḍrat Muhammad (p.b.u.h.). Ja‘far spoke so influentially that Najāshī wept and sent the pagans' presents back to them. He said: "The Lord, Who gave me power, did not take "?bribery from me. Why should I take bribery from you

That meeting ended with the benefit of Muslims and the loss of infidels. After this defeat, ‘Amru‘āṣ contemplated and, on the following day, offered the king a new suggestion. In order to excite the religious zeal of Najāshī, he told him that Muslims had some notions which were against his belief. Najāshī summoned Muslims once more and asked them their belief about Messiah (a.s.). In answer to him, Ja‘far Ṭayyar recited some verses of the Qur'ān from Sura Maryam up to the verse which says: " .".This is Jesus, son of Mary, a statement of truth, concerning which they doubt

By hearing the verses of the Qur'ān, Najāshī shed tears and said: "This is the truth". After this second defeat, when ‘Amru‘āṣ wanted to start another new effort, Najāshī (raised his hand and gave him a sharp slap in his face.(١

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p: ۲۴۲

Furūgh-i-'Abadiyyat, vil.١, p.۲۵۳ narrated from Kāmil-i-Ibn-i-'Athīr, vol.۲, p.۵۴ Bihār- -١ ul-'Anwār, vol.١٨, p. ۴١۵

۳۶- وَإِنَّ اللَّهَ رَبِّـی وَرَبُّکُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُّسْتَقِیمٌ

And verily Allah is my Lord and your Lord, so worship (only) Him. This is a straight “ .۳۶
”.path

Commentary: verse ۳۶

The persistence of Messiah (a.s.) on Monotheism, and his emphasis that the straight path is only this one, is an answer to the adherents of trinity as well as others. (A similar text to the abovementioned holy verse has also occurred in Sura ’Āl-i-‘Imrān, .(No. ۳, verse ۵۱, and Sura Az-Zukhruf, No. ۴۳, verse ۶۴

Through introducing himself, Jesus (a.s.) said he was a servant of Allah: “…Verily I am .(servant of Allah …”(۱

Then, the first command he received was about prayer and worship: ۱“…and He has enjoined on me prayer…” (۲), and the first program he announced was worshipping Allah: “… So worship (only) Him…”. Thus taking Jesus as a Son of God is an alteration in .religion which causes blasphemy

However, this verse implies that the last word of Jesus, after introducing himself with the qualities which were previously referred to, is the subject of Monotheism, specially on the field of worship, on which he emphasized more. By this verse, Jesus :(a.s.) says

And verily Allah is my Lord and your Lord, so worship (only) Him. This is a straight “
”.path

Sura Maryam, No.۱۹, verse ۳۰ -۱

Sura Maryam, No. ۱۹, verse ۳۱ -۲

Thus, from very beginning of his life, Messiah (a.s.) struggled against any blasphemy, and worshipping gods of dualism and polytheism, because monotheism, and worshipping Allah, is the straight path, while the rest paths are some deviated paths. (In the Qur'ān, the path of Allah and His Messenger, accompanied with worshipping Him, has been introduced as the 'straight path'.)

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۳۷- فَاخْتَلَفَ الْأَحْزَابُ مِن بَيْنِهِمْ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا مِن مَّشْهَدِ يَوْمٍ عَظِيمٍ

۳۸- أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ

فِي ضَلَالٍ مُّبِينٍ

۳۷. "Then the sects did differ among themselves; and woe to those who disbelieved because of presence on the great day."

۳۸. "How well they will hear and see on the day they come to Us! But the unjust (even) this day are in manifest straying."

Commentary: verses ۳۷-۳۸

The Christians differed about the Christ

'A party' is a group of people working with together and who have some particular goals and position which are usually united.

The Arabic word /mašhad/ means either the site of the attendance of people, or the place of bearing witness, because, on the Day of Judgment both people attend there, and a lot of witnesses from angels and prophets will testify upon the deeds of man.

Some people believed in Jesus as God, like the group of Ya'qhūbiyyah; some others said that he was son of God, like the group of Nasṭūriyyah, while some other people believed in trinity, like Israīlliyyah.

But, on the Day of Resurrection, all of these groups will testify to the falsehood of their beliefs. (Tafsīr-i-'Aṭyāb-ul-Bayān)

Despite all the emphasis Jesus placed upon the subject of monotheism and the ,worship of the One God, yet, after him

some groups among his followers differed and expressed different ideas about the :Messiah. Referring to this the verse says

Then the sects did differ among themselves; and woe to those who disbelieved " ".because of presence on the great day

The history of Christianity is also good evidence proving that after the Christ, they differed greatly about him and about the subject of monotheism. Some of them said: "He is God who has come down on earth and has brought a group of people to life and ".has caused others to die, then He ascended to heaven

Others said: "He is the son of God", while others said: "He is one of the three persons: ".the Father, the Son, and the Holy Ghost

Yet others said: "He is the third of the three. God is the object of worship, Jesus is also ".an object of worship, and his mother also is an object of worship

.Finally, some his followers said that he was the servant of Allah and His Messenger

Since deviation from the principle of Monotheism is counted as the greatest deviation .of the Christians, at the end of the verse they are severely warned

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In the next verse, the Qur'ān describes their state when they are present at the :gathering-place of resurrection. It says

"... !How well they will hear and see on the day they come to Us "

But, now that they are in this life, these cruel people are in a manifest aberration busy :with their transgression. The verse continues saying

".But the unjust (even) this day are in manifest straying…"

In principal, the observation of that court in Hereafter and the effects of the deeds, remove the sleep of negligence from the eyes and the ears so that the blind-hearted ones will become aware and wise. But, what a pity! This awareness will be of no avail .to them

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۳۹- وَأَنذِرْهُمْ يَوْمَ الْحَسْرَهِ إِذْ قُضِیَ الاَمْرُ وَهُمْ فِی غَفْلَهٍ وَهُمْ لاَ يُؤْمِنُونَ

۴۰- إِنَّا نَحْنُ نَرِثُ الاَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ

۳۹. " And ware them of the Day of Regret, when the matter shall have been decreed while they are (now) in negligence and they do not believe."

۴۰. " Verily We inherit the earth and all that are upon it and unto Us they shall be returned."

Commentary: verses ۳۹-۴۰

The gate of all misfortunes is negligence: negligence from the Lord, negligence from Hereafter, negligence from sins, negligence from plots, negligence from the poor and the deprived, negligence from the history and its courses, and negligence from adolescence, abilities, talents and preparednesses of development.

One of the names of Hereafter is 'the Day of Regret', regret for the missed opportunities and for the lost capitals. Death of a man in the state of negligence and faithlessness, is a source of regret.

Therefore, this verse addresses the Prophet (p.b.u.h.) and commands him to warn the pagans of Mecca from the Day when the sinners will regret why they had not done some more good deeds. This Day is the Day of Resurrection. Some commentators say that in that Day only those who deserve punishment will regret.

In Ṣaḥīh-i-Muslim there has been narrated by Abū-Sa'īd-i-Khidrī that the Prophet of Islam said: “When the people of Heaven will enter Paradise and the people of Hell will enter the Hell Fire, all of them will be called and, thus, their attentions will be attracted. Then, the death will be shown to them and they will be told: ‘Do you know death?’ They will say: ‘This is the death’, while they all know it. Then, the death will be perished and the people of Paradise will be said to that there will be no death and they are eternal; and the people of Hell will also be said to that there will be no death and ”.’they are eternal. This is the meaning of ‘And warn them of the Day of Regret

The believers in Imamate have narrated this tradition from Imam Baqir (a.s.) and Imam Ṣādiq (a.s.) who had added at its end that: “The people of Paradise will become so happy that if there were death there, all of them would die because of (inconvenience.” (The commentary of Aṣ-Sāfī, Majma‘-ul-Bayān, and Al-Burhān

:The verse continues saying

”... when the matter shall have been decreed... “

On that Day, the affairs will become one-sided. A group of people go into Paradise .while another group will be sent into Hell

Some commentators say that it means that the life of this world has ended and no one will come back to this world to recompense the events of the last; and on that .Day all people will be treated justly

”.while they are (now) in negligence and they do not believe ...“

.In this world, people are busy with some vain affairs and often forget the Hereafter

****

In the next verse, Allah says that He will take up the inhabitants of the earth from the earth and He will inherit the earth and those who are on it, because there will remain no one on the earth to claim ownership or to be able interfere in it. The return of them all, after death, shall be to Him and none will govern them but Allah. The verse says:

"Verily We inherit the earth and all that are upon it and unto Us they shall be returned."

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Section ۳:Abraham Preaches Unity of Allah

Point

Abraham preaches Unity of Allah and exhorts his people to abstain from idol-worship

۴۱- وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقاً

نَبِيّاً

".And mention Abraham in the Book; verily he was a truthful man, a prophet " .۴۱

Commentary: verse ۴۱

The Arabic term /ṣiddīq/ is applied for both the person who verifies the truth very much, and the person whose all words and deeds are based upon truthfulness. Such a .person acts according to what he says, and speaks according to what he acts

This holy verse uncovers a part of the life of the hero of Monotheism, Abraham the Friend of God, and emphasizes that the invitation of this great prophet, as that of .other Divine prophets, has begun from the point of Monotheism

The verse implies that Abraham should be mentioned in this Book, the Qur'ān, because he was a man of truth and an attester of the Divine teachings and :commandments. He was a prophet of Allah, too. The verse says

".And mention Abraham in the Book; verily he was a truthful man, a prophet "

In fact, this meaning is the most evident epithet of the godly prophets and the bringers of the Divine revelations that they do convey the command of Allah to the .servants of God completely

۴۲- إِذْ قَالَ لأَبِيهِ يَآ أَبَتِ لِمَ تَعْبُدُ مَا لاَ يَسْمَعُ وَلاَ يُبْصِرُ وَلاَ يُغْنِى عَنكَ شَيْئاً

۴۲. "When he said to his father: 'O my father! Why do you worship that which neither hears nor sees, nor does avail you in aught?"

Commentary: verse ۴۲

Point

When Abraham was preaching as a prophet, his father had died, and the man whom has been introduced in the Qur'ān as his father was his guardian, his uncle 'Āzar, or his mother's husband. (Al-Mīzān, the Commentary).

Some Islamic traditions also denote that Abraham's father was a monotheist, and the objective meaning of the Qur'ānic word /'ab/, here, is his uncle. In Arabic language the term /'ab/ has a vast meaning. It is also applied for the teacher, the trainee, and even for the father-in-law.

There is also a tradition narrated from the Prophet of Islam (p.b.u.h.) who said: " I and Ali are the fathers of this Ummah (Muslim community).

Then, the verse points to the debate of Abraham and his father, 'Āzar. (Father here is referred to the uncle). It says:

"When he said to his father: 'O my father! Why do you worship that which neither hears nor sees, nor does avail you in aught?"

This short and expressive statement is one of the best evidences of the negation of polytheism and idolatry. One of the man's motives alongside knowing Allah is the motive of benefit and loss. Abraham says to 'Āzar why he relies on a

.deity which neither removes a difficulty from him, nor it is able to hear and see

:Explanations

The disputations of Abraham and his uncle are worthy of mentioning and . ۱ ”...magnifying. “When he said

(...In ‘forbidding of wrong’, you should begin from your own kin. (...O my father .۲

There is no age limitation for forbidding of wrong. (A son can forbid the grand .۳ members of the family from doing evils, but he must observe their respect and (.protect it

Perfection of persons does not always relate to their age. Sometimes it happens .۴ .that the child of a family understand the facts better than the elders of that family

In forbidding of wrong, it is better to begin from the creedal indecencies.. ۵ .((Unfortunately we are often busy in the ethical and social vices

The path of truth should not be sacrificed for affections. Relationship ought not to .۶ .hinder the act of forbidding of wrong

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۴۳- یَآ أَبَتِ إِنّ-ِی قَدْ جَآءَنِی مِنَ الْعِلْمِ مَا لَمْ یَأْتِکَ فَاتَّبِعْنِی أَهْدِکَ صِرَاطاً سَوِیّاً

۴۴- یَآ أَبَتِ لاَ تَعْبُدِ الشَّیْطَانَ إِنَّ الشَّیْطَانَ کَانَ لِلرَّحْمنِ عَصِیّاً

۴۳. " O' my father! There has come unto me of knowledge which has not come unto you, so follow me, I will guide you on a right path."

۴۴. " O' my father! Serve not Satan. Verily Satan is disobedient unto the Beneficent (Allah)."

Commentary: verses ۴۳-۴۴

After that, Abraham (a.s.) invites 'Āzar, with a clear logic in order that he follows him (a.s.) in that matter. He (a.s.) says:

" O my father!

There has come unto me of knowledge which has not come unto you, so follow me, I will guide you on a right path."

That is, I have got a lot of knowledge by means of revelation, and I can say with certainty that I will not go on a wrong way, so I will never invite you unto a wrong way. I desire your felicity and your happiness, then accept my invitation to become prosperous, and, by paving this straight path, to reach the ideal destination.

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Then, in the next verse, Abraham combines this positive aspect with the negative aspect, and the consequences that the opposition with this invitation produces, and says:

!O' my father "

".(Serve not Satan. Verily Satan is disobedient unto the Beneficent (Allah

The objective meaning of "Serve not Satan" is the same as obeying and following .Satan which causes man to become its servant and slave

Of course, it is evident that the purpose of service, here, is not a service in the sense of prostration, prayer, and fasting performed for Satan, but it is in the sense of .obeying and following the command of Satan which itself is counted a kind of service

The meaning of 'worship, or service' is so vast that it encompasses even the listening to the sayings of a person with the intention of acting accordingly, and also putting the .rule of a person to order, is counted a kind of worshipping him

:It has been narrated from the Prophet of Islam (p.b.u.h.) who said

He who listens to a speaker (willingly), he has worshipped him. Then, if the speaker" speaks from the side of Allah, the one has worshipped Allah, and if the speaker (speaks from the side of Iblis, the one has worshipped Iblis."(١

However, Abraham wants to teach this fact to his father (uncle) that no one can live without having a path, a policy. It may be either the path of Allah and the straight way, or the path of Satan, the disobedient, the astray. In this course, man should think correctly, take a decision for himself, and, far from bigotries and blindly followings, .choose his good and benefit

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Safīnat-ul-Bihār, vol. ٢, p. ١١٥ -١

۴۵- يَآ أَبَتِ إِنّـِى أَخَافُ أَن يَمَسَّکَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَکَونَ لِلشَّيْطَانِ وَلِيّاً

O my father! I fear lest a chastisement afflict you from the Beneficent (Allah) so " .۴۵
".that you become a friend to Satan

Commentary: verse ۴۵

Through this holy verses once more Abraham attracts the attention of 'Āzar to the evil :sequels of polytheism and idolatry, when he says

O my father! I fear lest a chastisement afflict you from the Beneficent (Allah) so that "
".you become a friend to Satan

The statement of Abraham, here, before his uncle, 'Āzar, is very attractive. On one side, he frequently addresses him with the phrase: 'O my father' which is a sign of respect and courtesy. On the other side, the holy phrase 'I fear lest a chastisement afflict you ...' indicates that Abraham is worried that any disquiet reaches 'Āzar. And on the third side, the phrase 'a chastisement afflict you from the Beneficent (Allah)' points to this matter that due to his polytheism and idolatry, 'Āzar's state has reached a point that Allah, whose general compassion has encompassed everybody, becomes angry with him and punishes him. 'Āzar has to note what a horrible thing he does! And, on the fourth said, his deed is an action of which is to go under the shade of the .friendship of Satan

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:Note

Allah (s.w.t.) says: “And as for those who belie Our Signs, chastisement shall afflict .۱ (them for what they were transgressing.” (Sura Al-’An‘ām, No. ۶, verse ۴۹

Allah, the Exalted, says: “…and We seized those who were unjust with a dreadful .۲ punishment for the transgressions they used to commit.” (Sura Al-’A‘rāf, No. ۷, verse (۱۶۵

The Messenger of Allah (p.b.u.h.) said: “Whoever causes the most grievous torture .۳ for people in this life, he will have the most grievous punishment with Allah on the Day (of Hereafter.” (Naḥj-ul-Faṣāḥah, p. ۵۹; Kanz-ul-’Ummāl, vol.۳, p. ۵۰۰

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۴۶- قَالَ أَرَاغِبٌ أَنتَ عَنْ ءَالِهَتِی یَآ إِبْرَاهِیمُ لَئِن لَّمْ تَنتَهِ لَأَرْجُمَنَّکَ وَاهْجُرْنِی مَلِیّاً

He said: 'Do you dislike my gods O' Abraham? If you do not desist, I will certainly " .۴۶
" .'stone you. Be gone from me for a long time

Commentary: verse ۴۶

In the former verses, the logical words of Abraham (a.s.) alongside the guidance of 'Āzar which were mixed with a particular compassion and kindness, were referred to. Now, the turn is for the answers of 'Āzar to those words, so that, by comparing them .both, the fact may become manifest

The Qur'ān implies that, not only the sympathetic and helpful statements of Abraham did not affect on 'Āzar's heart, but also, by hearing them, he became very angry and .said to Abraham whether he hated his gods

He said: 'Do you dislike my gods O Abraham? If you do not desist, I will certainly "
" .'stone you. Be gone from me for a long time

It is interesting that, firstly, 'Āzar was not even willing to hear the denial upon the idols, or to utter any opposition and ill-speaking against them, but he only said: "Do you dislike my gods?" lest the idols be aspersed. Secondly, when 'Āzar wanted to threaten Abraham, he threatened him to stoning, and he emphasized on his action by the word 'certainly'; and we know that stoning is one of the worst kind of slaying. Thirdly, he did not suffice to this conditioned threat, but, at the same time, he considered Abraham as an unbearable being when he

told him ‘Be gone from me for a long time’. This is a very aspersive meaning that sometimes some angry persons use against their opponents.

The Arabic term /maliyyā/ is derived from /’imlā’/ in the sense of ‘to respite a long time’.

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p: ٢٥٩

۴۷- قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّـى إِنَّهُ كَانَ بِى حَفِيّاً

He said: 'Peace be upon you: I will ask my Lord to forgive you: for verily He is ever " .۴۷
".'affectionate to me

Commentary: verse ۴۷

The word /ḥaqq/ is applied for the person who regards the complete goodness and benevolence unto another person;(۱) and sometimes it is used in the sense of 'a .'scholar

In these verses, the spiritual conditions of a believer and those of a disbeliever are .clearly seen in their disputes

Abraham speaks affectionately, while his uncle speaks roughly. Abraham addresses .۱ his uncle four times with the phrase "O my father!" but his idolatrous uncle, even once, .'did not call him 'O my son

Abraham (a.s.) speaks reasonably, while 'Āzar speaks without reasonless. Abraham .۲ says: "Why do you worship that which neither hears nor sees…?",(۲) but 'Āzar says ("my gods"(۳

.Abraham (a.s.) speaks sympathetically, but 'Āzar answers with threat .۳

Abraham (a.s.) greets his uncle, but 'Āzar orders him to get distance with him by .۴ (saying: "Be gone from me for a long time."(۴

Lesān-ul-'Arab, an Arabic Dictionary -۱
The current Sura, verse ۴۲ -۲
The current Sura, verse ۴۶ -۳
Ibid -۴

But, like all other divine prophets and leaders, Abraham controlled his nervousness and, in spite of ’Āzar’s intensive harshness, he, with utmost magnanimity, said:

“ He said: ‘Peace be upon you: ...”

This salutation may be for farewell, by which and together with some other words, Abraham left ’Āzar; or it may be a salutation which is said for the end of disputation.

Then Abraham added:

“... I will ask my Lord to forgive you: for verily He is ever affectionate to me.’ ”

Abraham (a.s.) asked forgiveness for his idolatrous uncle for the sake that he probabled that ’Āzar would be guided, but, as soon as he became disappointed from his uncle’s guidance, he repudiated him.

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۴۸- وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِن دُونِ اللَّهِ وَأَدْعُوا رَبِّـِى عَسَى اَلاّ أَكُونَ بِدُعَآءِ رَبِّـِى شَقِيّاً

۴۸. "And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord: may be I shall not remain unblessed in calling upon my Lord."

Commentary: verse ۴۸

Point

In this holy verse, Allah, the Exalted, states the words of Abraham (a.s.) as follows:

"And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord: may be I shall not remain unblessed in calling upon my Lord."

This verse, in one side, indicates the courtesy of Abraham unto his uncle, 'Āzar, that when he said: "Be gone from me", Abraham accepted; and, on the other side, it defines his conclusiveness in his belief. Abraham impliedly says that his separation from him ('Āzar) is not for the reason that he has renounced his firm belief in Monotheism, but it is for the lack of preparation in 'Āzar unto accepting the truth.

However, Abraham announces that if he calls upon his Lord, He answers him, but how miserable they are that they call upon some more miserable ones than themselves who never answer their prayer, nor they even hear them.

Explanations:

Those young people who live among some deluded families, should follow the line of Abraham:

".Invitation together with courtesy: “O my father .۱

.”Sympathy accompanied with logic: “Why do you worship .۲

Warning followed by prayer: “I fear... I will seek forgiveness for you”. Greeting .۳ together with seeking forgiveness: “Peace be upon you. I will ask my Lord to forgive .”...you ...”. And, at the end, separation: “I will withdraw from you

Among the last stages of ‘forbidding from doing evils’ there is breaking a . ۴ .”... communication: “And I will withdraw from you

.If we are not able to change the defective environment, at least, we must leave it

One of the fundamental principals of the godly schools is repudiation from infidels, .۵ since repudiation is before mastership. At first, we must separate from infidelity, false .deity, and corruption, then we may join the truth

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۴۹- فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِن دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلاًّ جَعَلْنَا نَبِيّاً

۴۹. "So when he withdrew from them and what they worshipped besides Allah, We bestowed on him Isaac and Jacob and each (of them) We made a prophet."

Commentary: verse ۴۹

Point

A godly action performed by a grandfather may bring the bounty of Allah for a generation.

Abraham (a.s.) kept his word and persisted fully on his own promise with resistance. He was always the caller of Monotheism even though all the members of the heretic society of that time raised against him, but, finally, he did not remain alone. A great many people became his followers during all centuries so that all the theists of the world are proud of him. The Qur'ān implies when he withdrew from all the things they worshipped other than Allah, the Lord bestowed on him Isaac and after Isaac his son Jacob, each of whom were made a great prophet by Allah. The verse says:

"So when he withdrew from them and what they worshipped besides Allah, We bestowed on him Isaac and Jacob and each (of them) We made a prophet."

This great bounty was the fruit of that resistance which Abraham showed from himself in the way of struggling against idols and withdrawing from that false creed.

:The Feature of Abraham

Abraham desisted from stars, moon, and sun, and won Allah's favour. He said: "...I do not like the setting ones."(۱) He (a.s.) left his deviated uncle and, consequently, (became the father of all people: "...the faith of your father Abraham;..."(۲

His uncle was in ill terms with him by saying: "Be gone from me for a long time"(۳), but Allah favoured him because Abraham said: "... for verily He is ever affectionate to (me."(۴

Abraham withdrew from them for the sake of Allah and said: "I will withdraw from you"(۵), then he became famous in the world: "...and assigned unto them a high and (true renown".(۶

He run away from the temple of idols and he became the builder of the House of Monotheism: "And (remember) when Abraham and Ishmael raised up the foundations of the House; ..."(۷). He sacrificed his life in the path of Allah, and, as a result of it, the fire became safe and sound for him: "We said: 'O fire be a comfort and peace to Abraham"(۸). He prepared his son to be devouted as a sacrifice: "...he threw him down upon his forehead"(۹), and Allah ransomed him with a great sacrifice which later .became obligatory in that place

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Sura Al-'An'ām, No.۶, verse ۷۶ -۱
Sura Al-Hajj, No. ۲۲, verse ۷۸ -۲
Sura Maryam, No. ۱۹, verse ۴۶ -۳
Sura Maryam, No. ۱۹, verse ۴۷ -۴
Sura Maryam, No. ۱۹, verse ۴۸ -۵
Sura Maryam, No. ۱۹, verse ۵۰ -۶
Sura Al-Baqarah, No.۲, verse ۱۲۷ -۷
Sura Al-'Anbiyā, No. ۲۱, verse ۶۹ -۸
Sura As-Ṣāffat, No.۳۷, verse ۱۰۳ -۹

Abraham lived childless until nearly the end of his life but he was content with it, so .prophethood was assigned in his progeny

He built the Ka‘bah in the most deserted place, but it became the most attractive .places all over the earth

He was all alone in the desert when he called out, then there arrived answers from throughout the world: “And proclaim among men the Pilgrimage.”(۱)

He left out his thirsty little child there by the command of Allah, then the water of .Zamzam gushed and flowed for ever

He greeted before the threat of his idolatrous uncle: “He said: ‘Peace be upon you, …”.(۲)

Then Allah sent greeting to him when He said: “Peace be on Abraham”(۳)

Abraham was a single person, but today all the heavenly schools relate themselves to Abraham, in a manner that some pagans, the Jews, and the Christians say that .Abraham belongs to them

The people of his time were his enemy, while Allah chose him as His friend. The Qur’ān says: “And Allah took Abraham as a Friend.”(۴)

p: ۲۶۶

۱- Sura Al-Hajj

۲- Sura Maryam, No. ۱۹, verse ۴۷

۳- Sura Aṣ-Ṣāffat, No. ۳۷, verse ۱۰۹

۴- Sura An-Nisā’, No. ۴, verse ۱۲۵

۵۰- وَوَهَبْنَا لَهُمْ مِن رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيّاً

And We bestowed of Our Mercy on them, and assigned unto them a high and true " .۵۰ ".renown

Commentary: verse ۵۰

A righteous child is the reward of the godly efforts of the parents, and more important .than that is the child's spiritual rank

When Abraham (a.s.) withdrew from those arrogant idol worshippers and went toward the Holy Land, Allah bestowed on him Isaac as his son, and Jacoob as his grandson, and He comforted him from the pain and of separation of his relatives by .bestowing children on him and ornamenting them with the rank of prophethood

Besides children and prophethood, Allah also bestowed on him some other bounties and caused them to be honoured among people so that their good names were mentioned respectfully by all people. The adherents of all religions love Abraham and his progeny so that they pray for them and consider them the followers of their own .religion

Some commentators say that the meaning of 'high renown' about them is that Muhammad (p.b.u.h.) and his community continue mentioning their good name until (the Day of Resurrection. (Majma'-ul-Bayān

The application of /lisān/ in such contexts means a remembrance of a person mentioned among people; and when it is added with the term /ṣidq/ it means 'a good remembrance and fame among people'; and when it is added with the term /'aliyan/, which means 'high, outstanding', their concept is that

a very good thought and remembrance of a person remains among people. The verse :says

And We bestowed of Our Mercy on them, and assigned unto them a high and true “ ”.renown

Amir-ul-Mu’mineen Ali (a.s.) in a tradition says: “A good renown for a person which Allah assigns for him among people is better than the (abundant) wealth which he (consumes and devises”(١

In principle, apart from the spiritual aspects, sometimes, good fame among people can work as a great capital for a person and his children, the examples of which have .been seen frequently in the society

Amir-ul-Mu’mineen Ali (a.s.) said: “When Allah loves a servant, He may inspire (uprightness in him.”(٢

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Usul-i-Kāfī, acoording to the record of Nūr-uth-Thaqalayn, the commentary, vol. ٣, -١ .p.٣٣٩

Qurar-ul-Hikam, vol. ٣, p. ١۶١ -٢

Point

Moses, Aaron, Ishmael and Idrīs referred to as truthful selected apostles, praised for .their faithful services

۵۱- وَاذْكُرْ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصاً وَكَانَ رَسُولاً نَّبِيّاً

۵۱. "And mention Moses in the Book; for verily he was one purified, and he was an apostle, a prophet."

Commentary: verse ۵۱

Point

This verse and the next couple of verses have a short explanation about Moses (a.s.), a progeny from the descent of Abraham. At first, the Qur'ān addresses the Prophet of :Islam (p.b.u.h.) and says

"And mention Moses in the Book; ..."

Then the Qur'ān continues numerating five Divine merits given to this great prophet, :Moses, in these holy verses. The abovementioned verse says

"...for verily he was one purified, and he was an apostle, a prophet."

:Explanations

The Arabic term /muxliṣ/ is applied for the person who works sincerely for Allah only, but it is possible that Satan influences in him and drags him toward polytheism. There are many persons who are sincere at the time of agony, but after

relief they tend to infidelity. But the Qur'ānic word /muxlaṣ/ refers to those chosen persons in whom Satan cannot penetrate: "Except Your chosen servants among them."(۱)

As Kashshāf Commentary cites, /muxliṣ/ is a person who works for Allah, and /muxlaṣ/ is a person whom Allah has made sincere and has chosen him for Himself, and nothing may affect him but Allah.

Moses being chosen is recited in some other verses of the Qur'ān. For example, Allah (s.w.t.) says: "and I have chosen you, ..."(۲); and somewhere else He says: "And I have chosen you for Myself."(۳)

Moses (a.s.) was both a Messenger and a prophet: "...he was an apostle, a prophet". A prophet hears the sound of the angel but he does not see the angel, while a Messenger, besides hearing the sound of the angel, sees him.(۴)

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۱- Sura Al-Ḥijr, No. ۱۵, verse ۴۰

۲- Sura Tāhā, No.۲۰, verse ۱۳

۳- Sura Tāhā, No.۲۰, verse ۴۱

۴- Tafsīr-i-Al-Mīzān, and Nūr-uth -Thaqalayn

۵۲- وَنَادَيْنَاهُ مِن جَانِبِ الطُّورِ الاَيْمَنِ وَقَرَّبْنَاهُ نَجِيّاً

۵۳- وَوَهَبْنَا لَهُ مِن رَّحْمَتِنَآ أَخَاهُ هَارُونَ نَبِيّاً

۵۲. "And We called him from the right side of (the Mount) Sinai and made him draw nigh (unto Us) for a converse in secret."

۵۳. "And We granted unto him, out of Our Mercy, his brother Aaron a prophet."

Commentary: verses ۵۲-۵۳

Point

There is a mountain by the name of 'Ṭūr' in Syria. Some ones have said it is located between Egypt and Madyan.(۱) Allah called Moses from the right side of the mountain. That is, when he was coming from Madyan and saw a fire in the tree, Allah called him and said: "...O Moses! Verily I am Allah, the Lord of the worlds."(۲) Then Allah made him nigh to Himself and spoke with him.

Ibn-i-'Abbās says: "Allah made him a near-stationed one and spoke with him." The purpose of this 'nearness' is that He caused His word to reach him. In other words, Allah promoted his rank and gave him glory. It is like a servant who approaches his master and sits with him. Thus, the objective meaning of nearness, here, is respect and glorification, not in the sense that he has become nigh to Allah from the point of distance and place, because Allah has no place so that a person

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۱- Kashef-ul-'Asrār, the commentary.

۲- Sura Al-Qaṣaṣ, No. ۲۸, verse ۳۰

approaches that place or gets distance from it, or another person becomes nearer to :that place. The verse says

And We called him from the right side of (the Mount) Sinai and made him draw nigh " ".(unto Us) for a converse in secret

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However, Moses (a.s.) prayed to Allah, saying: "And give me an aider from my (family."(١

Then Allah accepted his prayer and bestowed on him gracefully his brother Aaron and :gave him the rank of prophethood to be an aid for his brother. The verse says

".And We granted unto him, out of Our Mercy, his brother Aaron a prophet "

:Explanations

١. The debate and communication of Moses with Allah has been referred to in the Qur'ān both by the sense of 'speaking', where it says: "…and Allah spoke directly unto Moses a (peculiar) speech."(٢), and by the sense of 'calling', used in the abovementioned verse: "And We called him…", and by the sense of 'a secret 'converse

٢. Step by step, Allah makes prophets nigh to Himself by His Grace and affection.

٣. Allah has whispered some matters secretly with the prophets. Therefore, the rank of nearness of 'a secret converse' is the highest rank. That is why Amir-ul-Mu'mineen Ali (a.s.) says: "When the people of Heaven are enjoying the (bounties of) the Heaven, the people of Allah are

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١- Sura Tāhā, No.٢٠, verse ٢٩

٢- Sura An-Nisā', No. ۴, verse ١۶۴

(busy with Allah (and are prattling to Him)." (Aṭyab-ul-Bayān, the commentary

The Arabic word /najiyy/ is used in the sense of its subjective case which means ‘the .۴ person who whispers secretly with another one’. Here, at first Allah called Moses from a long distance, and when he came near, He began whispering with him. (It is evident that Allah has neither, tongue nor a place, but He creates waves in the atmosphere and speaks with a mortal such as Moses). However, the call of Allah was an endowment unto Moses (a.s.), and His speaking with him was another bounty, which .was counted the greatest honour for Moses and the sweetest moment in his life

The difference between a Messenger and a prophet

:The Difference between a Messenger and a Prophet .۵

A ‘Messenger’ originally means a person on whom has been given a mission and a message to convey; while a ‘prophet’ is a person who is aware of Divine revelation .and informs of it

But, in view of the Qur’ānic meanings, and according to what the Islamic traditions indicate, some commentators believe that ‘a Messenger’ is the person who has been given a religion and is commissioned to convey it; i.e., he receives the revelation of Allah and conveys it to people; while a prophet receives the divine revelation but his duty is not to convey it. That revelation is only for performing his own duty, or if he is .asked of it, he answers it

In other words a prophet is like a skilful physician who is waiting in his office for the patients to receive them. He does not go after the patients, but if a patient refers to .him, he does treat him

But, a Messenger is like an itinerant physician who travels here and there. Amir-ul-Mu'mineen Ali (a.s.) said about the Prophet of Islam (p.b.u.h.) that he was a roaming (physician(۱

That is, he used to go to every place (to cities, villages, mountains, plains, and deserts) in order to find the sick and treat them. The Prophet (p.b.u.h.) was as a spring who .sought for the thirsty ones

At the end, for more research, please refer to Usūl-i-Kāfī, by the Late Kulaynī, .((section: the difference between the prophets and Messengers

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Nahjul-Balāqah, sermon ۱۰۸ -۱

۵۴- وَاذْكُرْ فِي الْكِتَابِ إِسْماعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولاً نَّبِيّاً

۵۵- وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاهِ وَالزَّكَاهِ وَكَانَ عِندَ رَبِّهِ مَرْضِيّاً

۵۴. " And mention 'Ismā'īl in the Book, verily he was (ever) true to (his) promise, and he was an apostle, a prophet."

۵۵. " And he used to enjoin on his family prayer and almsgiving, and he was well pleased in the sight of his Lord."

Commentary: verses ۵۴-۵۵

The appellation Ism'īl, mentioned in this holy verse, refers either to Abraham's son, or another prophet from the prophets of the Children of Israel, by the name of Isma'īl-ibn-Hizqīl (Ishmael the son of Ezekiel). The verse says:

" And mention Ismail in the Book, verily he was (ever) true to (his) promise, and he was an apostle, a prophet."

It has been narrated from Imam Ṣādiq (a.s.) who says: "He (Isma'il) used to invite people to Monotheism. His people stood against him so hard that they scalped him out of his head and face. Allah made him optional for their punishment or forgiveness. Isma'il also left their affair to Allah whether He would punish them or forgive them.

(Majma'-ul-Bayān, the Commentary)

All prophets were loyal in promise, but the appearance of this quality had been more manifest in Isma'īl.

Being true to promise is a Divine attribute. The Qur'ān says: "Verily Allah

.never fails (His) promise"(١), because breach of promise is a sign of hypocrisy

Some Islamic traditions indicate that there are three signs for hypocrite: abuse of confidence, falsehood in speech, and breach in promise.(٢)

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The second verse implies that, at last, Ismail enjoined his family, or his people, to perform prayer, almsgiving, night prayer, charity and fast, so that Allah was well pleased of his manner, because he did nothing but obeying Allah and never committed any vice. The verse says:

"And he used to enjoin on his family prayer and almsgiving, and he was well pleased in the sight of his Lord."

Some commentators have said that the term /marḍiyy/, used in this verse, means: 'righteous, pious, and worthy'. It was for the sake of these very qualities that he gained a great honour with Allah, since the rank of Divine pleasure had been the greatest desire and goal of the prophets.

Some Islamic traditions denote that when the people of Paradise settle in Paradise, there comes a call saying: "Do you want anything else?" They will say: "Our Lord, we wish Your pleasure!' (The commentary of 'Aṭyab-ul-Bayān)

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١- Sura 'Al-i-'Imrān, No. ٣, verse ٩

٢- Tafsir-i-Nūr-uth-Thaqalayn

۵۶- وَاذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقاً نَّبِيّاً

۵۷- وَرَفَعْنَاهُ مَكَاناً عَلِيّاً

۵۶. " And mention Idrīs in the Book; verily he was a truthful one, a prophet."

۵۷. " And We raised him to a lofty station."

Commentary: verses ۵۶-۵۷

In the first holy verse of the abovementioned couple of verses, the holy Prophet (p.b.u.h.) is addressed, saying:

" And mention Idrīs in the Book; verily he was a truthful one, a prophet."

The Qur'ānic term /ṣiddīq/ is used in the sense of 'a very truthful person who verifies the revelations of Allah and who is submitted to the truth'.

Then, in the second verse, Allah, referring to Idrīs' high rank, says:

" And We raised him to a lofty station."

The purpose of the Qur'ānic phrase: 'a lofty station' is either a high spiritual rank, or the process of ascent to the heavens, because Allah took four prophets to the heavens: Idrīs, Jesus, Khiḍr, and Elias (Elija). (The Commentary of Aṭyab-ul-Bayān)

However, the Qur'ānic arrangement of the words 'a truthful one, a prophet' in the verse, where the term 'a truthful one' has been preceeded to 'a prophet', denotes that 'truthfulness' is a sign of 'prophethood'.

:(.The Feature of Idrīs (a.s

Haḍrat Idrīs (a.s.) is one of the ancestors of Haḍrat Noah (a.s.). He was named Idrīs, in Arabic, for the reason that he had been very busy with study(١), or for the sake that he had been the first person who wrote with pen.(٢) His holy appellation, Idrīs, has been mentioned in the Qur'ān twice, and he has been glorified by the qualities of: /siddīq/ .((truthful), /ṣābir/ (patient), and /nabiyy/ (prophet

An Islamic tradition indicates that the house of 'Idrīs was in Sahlah Mosque, around (Najaf in Iraq.(٣

The first person who knew astronomy and arithmetic was Idrīs,(۴) and he was the first (one who taught tailoring to men.(۵

Idrīs lived for ٣۶۵ years, and then he was taken to heavens. He is alive now, and will (appear at the time of the reappearance of Haḍrat Mahdī (a.s.).(۶

By the way, upon the descent of Jesus (a.s.) to the earth at the time of the reappearance of Haḍrat Mahdī (a.s.) and Messiah's keeping up prayer behind Haḍrat Mahdī, there are recorded many traditions in the books of traditions by written the Sunnite and the Shi'ite, including: Yanābī'-ul-Mawaddah, p. ۴٢٢, Tathkirat-ul-Khawāṣ, p.٣٧٧, Saḥīb-i-Muslim, vol. ١, p. ۶٣, published in Egypt, ١٣۴٨Ah, the book: Miftāh-i-Kunūz-us-Sunnah, by Bukhārī, Muslim; Nisā'ī; Ahmad; Ibn-i-Mājeh; Abī-Dāwood; Altiyālisī; and the book: Al-Mahdī 'Inda-Ahlis-Sunnah; and Mutakhab-ul-Athar Fī-Imam-uth-.Thānī-'Ashar

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Al-Mīzān, the Commentary -١

The commentary of Nemūnah, vol.١٣, p.١٠٢ -٢

Al-Mīzān, the Commentary -٣

Atyab-ul-Bayān, the Commentary -۴

۵- the Commentaryof Nemūnah, vol. ۱۳, p.۱۰۳
۶- Atyab-ul-Bayān, the Commentary

۵۸- أُوْلَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِنَ النَّبِيِّينَ مِن ذُرِّيَّةِ ءَادَمَ

وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِن ذُرِّيَّةِ إِبْرَاهِيمَ وإِسْرَآئِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَى عَلَيْهِمْ ءَايَاتُ الرَّحْمَنِ خَرُّوا سُجَّداً وَبُكِيّاً

۵۸. "Those were some of the prophets on whom Allah showed favour of the seed of Adam, and of those We carried (in the Ark) with Noah, and of the seed of Abraham and Israel, and of those We guided and chose. When the revelations of the Beneficent (Allah) were recited unto them, they fell down prostrating and weeping."

Commentary: verses ۵۸

Through the previous verse, the names of ten prophets were pointed out: Zakariyyā (Zechariah), Yahyā (John); ‘Īsā (Jesus); ’Ibrāhīm (Abraham); Ishāq (Isaac); Jacob; Moses; Aaron; Ishmael; ’Idrīs (Enoch). Now, in this holy verse, the Qur’ān, referring to them, says:

"Those were some of the prophets on whom Allah showed favour of the seed of Adam ..."

This group of prophets are the same ones whose way we ask in our prayers ten times everyday from Allah to pave, not the way of those inflicted with the wrath of Allah and astray, when we say: “Guide us (O’ Lord) on the Straight Path”, “The path of those upon whom You have bestowed Your bounties, nor (the path) of those inflicted with Your wrath, nor (of those) gone astray."

The purpose of the phrase 'the seed of Adam' is Idrīs (Enoch); and the purpose of the phrase: 'of those We carried (in the Ark) with Noah' is Haḍrat 'Ibrāhīm (Abraham) (a.s.) who is Noah's grandson, and the purpose of the phrase 'of the seed of Abraham' is Isaac, Ishmael and Jacob; and the purpose of the progeny of 'Israel' is Moses, Aaron, Zechariah, John, and Jesus (a.s.).(١) The verse continues saying:

"…Adam, and of those We carried (in the Ark) with Noah, and of the seed of Abraham and Israel, and of those We guided and chose. …"

Some Islamic traditions indicate that, at the time of the recitation of the Qur'ān, believers ought to be in the state of grief and cry, or treat as if they are crying.(٢)

The holy verse continues saying:

"… When the revelations of the Beneficent (Allah) were recited unto them, they fell down prostrating and weeping."

This part of the verse means that from among those Allah guided and chose, there are some ones that when they hear the recitation of the revelations of Allah they fell down prostrating and weeping. Of course, the best referent of a concept of the divine chosen ones, who had long prostrations accompanied with tears, were the Prophet of Islam (p.b.u.h.) and his Immaculate Ahl-ul-Bayt (a.s.). There are some evidences for their abundant weeping in prostrations at the time of supplications in the month of Ramaḍān and in 'Arafah. It has been narrated from Haḍrat Ali-ibn-il-Hussayn who said: "We are the objective-meaning of this verse."(٣)

١- Majma'-ul-Bayān

٢- Tafsīr-us-Sāfī

٣- The commentary of As-Ṣāfī, and Burhān

Yes, with all greatness and glory they had, they used to prostrate and weep for the remembrance of Allah, but the negligent and haughty people, with all pollutions they .have, refrain from weeping

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۵۹- فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلاَهَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غَيّاً

۶۰- إِلاَّ مَن تَابَ وءَامَنَ وَعَمِلَ صَالِحاً فَأُوْلَئِكَ يَدْخُلُونَ الْجَنَّهَ

وَلاَ يُظْلَمُونَ شَيْئاً

۵۹. "Then there succeeded them a later generation who ruined prayers and followed lusts. Soon, then, they shall meet perdition."

۶۰. "Except him who repents, and believes, and does a righteous deed, then these shall enter Paradise, and they shall not be dealt with unjustly in any way."

Commentary: verses ۵۹–۶۰

It sometimes happens that the offsprings and descendants of a person waste the efforts and endeavours of their ancestors and, thus, there may appear a wicked generation from some people who themselves had been good doers.

The Arabic term /xalaf/ is used for a righteous child, while the term /xalf/ is applied for an impious child.

The Qur'ānic word /qayy/, used at the end of the first abovementioned verse, means 'destruction, perdition and error' and it is an antonym to the Arabic word /rušd/ which means: 'rectitude, growth, and development'. The verse says:

"Then there succeeded them a later generation who ruined prayers and followed lusts. Soon, then, they shall meet perdition."

This sentence, in this holy verse, may refer to a group of the Children of Israel who paved the path of aberration. They forsook the Lord, preferred lusts to the remembrance of God and prayer, made mischief in the world, and, finally, they faced the fruit of their evil deeds in this life and they will be punished in the coming world, .too

However, wasting prayer is different from not establishing it or forsaking it. He who keeps up prayer, but without observing its conditions, or with delay, has wasted the (prayer and has belittled it.(١

Why the Qur'ān, among all Divine services, emphasizes on prayer here? Its reason may be the fact that prayer is a barrier between man and sins. When this barrier is removed, it certainly results to man's being drowned in the lusts. In other words, as the divine prophets began their ranks to be promoted by the remembrance of Allah, and when the Divine revelations were recited to them they fell down prostrating and weeping, the aberration of these impious people began by forsaking the .remembrance of Allah

By the way, there is a tradition also recorded in many books of the scholars of the Sunnite which denotes: when the Prophet (p.b.u.h.) recited the first verse of the abovementioned couple of verses, he said: "After sixty years, there will come on the scene some people who recite the Qur'ān pompously but it (their recitation) will not ascend higher than their shoulders." (Since it is done neither sincerely nor for contemplation and reflection in action, but it is done hypocritically and affectedly, or there are satisfied with its

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Biḥār-ul-'Anwār, vol. ١١, p. ٧٢ -١

mere verbal utterances and, therefore, their deeds do not ascend to the rank of (proximity of Allah.)(١)

It is worthy of attention that if we count sixty years from the migration of the Prophet (p.b.u.h.), it will exactly adapt to the time when Yazīd took the rein of government and Imam Hussayn (a.s.) and his companions drank the drink of martyrdom. After that, the rest of the course of Ummayyads and the course of Abbasides came forth who had been contented with Islam by a bare name and with the Qur'ān by a mere verbal .utterance

.We refuge to Allah (s.w.t.) that we may be among such an impious group

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However, since the manner of the Qur'ān, everywhere is that it let the path of return to Faith and the truth be open, here, too, after the statement of the fate of the :impious generations, through verse ۶۰, it says

Except him who repents, and believes, and does a righteous deed, then these shall " ".enter Paradise, and they shall not be dealt with unjustly in any way

Thus, it is not such that if a person goes astray in the lusts for a day, he must be disappointed forever from the mercy of Allah, but, until the last moments of the life in .this world, he may return and repent

:Repentance and the Qur'ān

Next to the verses of punishment the Qur'ān often mentions the phrase: "Except :those who repent" or the phrase

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(Commentary of Al-Mīzān, vol. ۱۴, p. ۸۰ (Arabic version -۱

Except him who repents" in order to say that the gate of penitence and reform is not" .closed to any one

Repentance is a necessary duty, because it is a divine commandment. Sura At- .۱ ."Taḥrīm, No. ۶۶, verse ۸ says: "...Turn to Allah

The acceptance of repentance is really certain, because it cannot be believed that .۲ we repent by His commandment, but He does not accept it. Sura Ash-Shurā, No. ۴۲, "...verse ۲۵ says: "And He it is Who accepts repentance from His servants

Allah (s.w.t.) not only accepts repentance but also likes those who repent very much. .۳ The Qur'ān in Sura Al-Baqarah, No. ۲, verse ۲۲۲ says: "...Verily Allah loves those who ."... ,(turn much (to Him

Repentance should be followed with good actions and amends of sins. Sura Al- .۴ "... Furqān, No. ۲۵, verse ۷۱ says: "And whoever repents and does righteously

Repentance is the secret of felicity. Sura An-Nūr, No. ۲۴, verse ۳۱ says: "...and turn to .۵ ."Allah all of you, O' believers! so that you may be successful

Repentance causes the rain to fall. Sura Hūd, No. ۱۱, verse ۵۲ says: "...turn to Him, .۶ "... He will send on you clouds pouring down abundance of rain

Repentance causes a good sustenance. Sura Hūd, No. ۱۱, verse ۳ says: "...Then turn .۷ "...to Him; He will provide you with a goodly provision

Delaying repentance until seeing the signs of death, is not accepted. Besides .۸ accepting repentance, Allah has also a special grace. In these verses, close to the subject of repentance, the Qur'ān has referred to the grace, mercy and love of Allah, too. Sura Hūd, No. ۱۱, verse ۹۰ says: "...Turn to Him; surely my Lord is Merciful, Loving- ".kind

9. The Qur'ān has counted the absence of repentance an injustice. Sura Al-Hujurāt, No. ۴۹, verse ۱۱ says: "...and whoever does not repent, these it is that are the unjust."

10. However, the condition of felicity, and entering into heaven, is repentance, Faith, and righteous deeds.

The abovementioned verse says: "...him who repents, and believes, and does a righteous deed, then these shall enter Paradise, and they shall not be dealt with unjustly in any way."

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۶۱- جَنَّاتِ عَدْنٍ الَّتِی وَعَدَ الرَّحْمنُ عِبَادَهُ بِالْغَیْبِ إِنَّهُ کَانَ وَعْدُهُ مَأْتِیّاً

۶۲- لاَّ یَسْمَعُونَ فِیهَا لَغْواً إِلاَّ سَلاَماً وَلَهُمْ رِزْقُهُمْ فِیهَا بُکْرَهً وَعَشِیّاً

۶۳- تِلْکَ الْجَنَّهُ الَّتِی نُورِثُ مِنْ عِبَادِنَا مَن کَانَ تَقِیّاً

۶۱. " Gardens of Eternity that the Beneficent (Allah) has promised to His servants in the Unseen; verily His promise shall come to pass."

۶۲. " There they shall hear no idle talk, but only 'Peace'. Therein they shall have their sustenance (every) morning and evening."

۶۳. " This is the Garden (Paradise) which We shall cause those of Our servants to inherit who are pious."

Commentary: verses ۶۱-۶۳

Through the preceding verse the word /jannat/ (garden, Paradise) was used in its singular form: "…These shall enter Paradise…", while in this verse the plural form of the term, /jannāt/, is used: "Gardens of Eternity…". This shows that the garden of the people of Heaven is a collection of numerous gardens. This sense may be for the sake that every one of the people of Heaven has four gardens. This matter has been pointed out in Sura Ar-Raḥmān, No. ۵۵, verses ۴۶ and ۶۲, where the Qur'ān says: "And for him who fears (to stand before) his Lord are two gardens", "And besides these two are two (other) gardens". These gardens, with together, are four gardens, the latter couple of which are either nearer, or have a lower level than the former couple; or because of the

(different ranks of the people of Heaven the kind of gardens are different.(1)

The Qur'ān has repeatedly referred to the fulfillment of Allah's promise, and among them, it has said: "…And who is more faithful to his promise than Allah?"(2)

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The phrase upon Paradise, saying that there is no idle talk therein, refers both to our life today that we should avoid idle talks, and to the fact that there will be therein nothing of the idle talks of disbelievers and the vain speech by which they used to hurt the believers in the world.

In the Qur'ānic phrase which says: "…which We shall cause those of Our servants to inherit who are pious", the Qur'ān points to both piety, which is the key of Paradise, and contains the sense of 'inheritance' which hints to a wealth and bounty gained with no pain and trouble. It is true that piety is the key of Paradise, but those plenty of rewards are the inheritance of Allah unto us for our deeds. In fact, our rewards are some heritage which we gain from the side of Allah without any pain.

There is an Islamic tradition which says: every person has a proper place both in Paradise and Hell. If the person enters Paradise, his place in Hell will be inherited by same Hellish people. And if he enters Hell, his place in Paradise will be inherited by the people of Paradise.(3)

In this holy verse, the Qur'ān describes Heaven and its bounties. At first, it qualifies the promised Paradise where there are some eternal gardens which Allah has promised to

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۱- Tafsīr-i-Kashf-ul-'Asrār

۲- Sura At-Taubah, No. ۹, verse ۱۱۱

۳- Nūr-uth-thaqalayn, vol. ۲, p. ۳۱

His servants. They have not seen them, but they believe in them. In other words, the purpose of ‘in the Unseen’ is that neither any eyes have seen that Paradise nor any .ears have heard of its description

:The verse says

Gardens of Eternity that the Beneficent (Allah) has promised to His servants in the “ ”.Unseen; verily His promise shall come to pass

:After that, the Qur’ān has pointed to one of the greatest bounties in Heaven. It says

”… ,There they shall hear no idle talk “

In Heaven, they hear neither any falsehood, nor any abuse, slander, sarcasm, and any ridicule, nor even a vain word; and there is no statement there, but “peace”, a greeting which is the sign of a secure place. It is a gathering place full of sincerity, :purity, piety, peace and calmness. The holy verse continues saying

”… .’but only ‘Peace…“

And, next to mentioning this bounty, the Qur’ān points to another bounty, when it :says

”.Therein they shall have their sustenance (every) morning and evening…“

An Islamic tradition indicates that a person went to Imam Ṣādiq (a.s.) and complained of his stomachache. The Imam (a.s.) advised him to eat food two times a day: morning and evening, and to avoid eating food between them, which might cause the body to become rotten. Then he (a.s.) recited this verse: “They shall have their sustenance ((every) morning and evening.”(١)

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١- The commentary of Nūr-uth-Thaqalayn

After a description about Paradise and its material and spiritual bounties, the Qur’ān, :in a short sentence, introduce the people of Paradise. It says

This is the Garden (Paradise) which We shall cause those of Our servants to inherit “ ”.who are pious

.’Thus, the key of the door of Paradise, with all those bounties, is nothing but ‘piety

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۶۴- وَمَا نَتَنَزَّلُ إِلاَّ بِأَمْرِ رَبِّ-كَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيّاً

And we (angels) do not descend but by the command of your Lord; to Him belongs " .۶۴ whatever is before us and whatever is behind us and whatever is between these ".(two)! And your Lord is not forgetful

:Occasions of Revelation

Upon the preceding verse, a group of commentators have said that the descent of the revelations of Allah was discontinued for a few days, Gabriel, the harbinger of divine revelation, did not come to the Prophet (p.b.u.h.). After this period, when Gabriel came to the Prophet (p.b.u.h.) he asked him why he delayed and he (the Prophet) was anxious to see him. Gabriel said: "I am more anxious (to see you), but I am a commissioned servant. When I am commanded to come, I come; and when I am not (commanded, I restrain (to come)."(۱)

Commentary: verse ۶۴

For these verses, of course, there is a particular occasion of revelation, which was referred to in the above, but this matter does not hinder that there be a logical connection and relation between them and the former verses. This is an emphasis on

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The Commentary of Qurṭabī, vol. ۶, p.۴۱۶۸, and Majma'-ul-Bayān -۱

the fact that whatever verses Gabriel has brought are utterly from the side of Allah .and nothing is said from himself

:The first verse, from the tongue of the harbinger of revelation, says

"... ;And we (angels) do not descend but by the command of your Lord "

:Every thing belongs to Him and we (angels) are some servants all submitted, because

to Him belongs whatever is before us and whatever is behind us and whatever is ... " "... !(between these (two

In short, the future and the past and present, here and there and everywhere, this world and Hereafter and the intermediate world all belong to the Pure Essence of .Allah

And, you should also do know that your Lord has not been, and is not, forgetful. The :verse says

".And your Lord is not forgetful..."

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۶۵- رَبُّ السَّمَاوَاتِ وَالأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ

هَلْ تَعْلَمُ لَهُ سَمِيّاً

۶۵. "The Lord of the heavens and the earth and whatever is between them; so worship Him (alone), and be steadfast in His worship! Do you know any one equal to Him?"

Commentary: verse ۶۵

This Qur'ānic phrase which says whether you know any one equal to Him, means whether you know any god, except Allah, who can be the Lord, the creator, the sustainer, the life giver, the one who causes to die, and is able to give retribution and reward, so that you worship him. If you do not know any one except Him, then worship Him, and do not abandon His adoration.

This interrogation is in the sense of negation, i.e., you do not know any one who can be called Allah.

The verse says:

"The Lord of the heavens and the earth and whatever is between them; so worship Him (alone), and be steadfast in His worship! Do you know any one equal to Him?"

Amir-ul-Mu'mineen Ali (a.s.), in a tradition Upon the meaning of this phrase, said: "None has been named by the appellation of Allah". (۱)

However, there have been recorded several meanings for the Arabic term /samiyy/, including: 'partner', 'similar', 'namesake', and 'offspring'.

۱- Tauhīd, by Ṣadūgh, p. ۲۶۳

The existence of the term /rabbika/ (your Lord) in the previous verse, and the term /rabb-us-samāwāt-i-wal-'arḍ/ (the Lord of the heavens and the earth) in this verse is an indication to the Unity of administrationship in running the life of man with the .whole universal being

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Section ۵:The Resurrection Certain

Point

Every one will be resurrected for the Day of Judgment – To raise the dead again to life, not difficult for Allah Who created every thing from nothing – The reward for the Faithful

۶۶- وَيَقُولُ الإِنسَانُ أَءِذَا مَا مِتُّ لَسَوْفَ اُخْرَجُ حَيّاً

۶۷- أَوَلاَ يَذْكُرُ الإِنسَانُ أَنَّا خَلَقْنَاهُ مِن قَبْلُ وَلَمْ يَكُ شَيْئاً

۶۶. " And man says: 'When I am dead shall I be raised up alive?' "

۶۷. " Does not man remember that We created him before, when he was nothing?"

Occasions of Revelation: verse ۶۶

According to the attitude of a group of commentators, the first holy verse mentioned in the above has been revealed concerning 'Ubay-ibn-i-Khalaf, or Walīd-ibn-i-Muqayrah, who had taken a piece of a rotten bone in the hand, crashing it with the hand, they scattered it in the wind so that every particle of it spread in a corner, and they said: "Look at Muhammad! He thinks that, after dying and decaying our bones, like this bone, Allah will restore us to life again. Never such thing is possible!"

Then, these verses were revealed and gave them a sever answer, an answer which is helpful and instructive for all human beings in all centuries and ages.

Through former holy verses, a considerable discussion was mentioned upon Resurrection, Paradise, and Hell. The verses under discussion refer to the same .matter, too

:In the first holy verse, the words of the hostile rejectors are restated as follows

" ?And man says: 'When I am dead shall I be raised up alive' "

This interrogation, of course, is a positive interrogation with a negative sense, which .'means: 'such thing will never be possible

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Immediately after that, the Qur'ān, with the same tone and meaning, answers this question, saying that whether man does not remember this fact that Allah created .him before, and he was nothing at all

:The verse says

"?Does not man remember that We created him before, when he was nothing "

The application of the word 'man', here, may point to this meaning that a person, with natural talent and intellect, should not remain silent in front of such a question. He himself ought to answer it by remembering the first creation, otherwise he has not .utilized the reality of his own humanness

These holy verses, similar to many other verses related to Resurrection, emphasize on resurrection of the body. Else, if it were assigned that only spirit to remain and the return of body to new life were not propounded, neither that question would have any .room, nor this answer

Once Imam Ṣādiq (a.s.) was asked about the meaning of "... We created him before, when he was nothing", and he

answered: “It means that neither in the stage of predestination nor in the stage of creation he was anything.” Then he (a.s.) was asked about the meaning of /lamyakun šay’an maǒkūrā/ (when he was a thing not worth mentioning),(1) and Imam (a.s.) said: “That is, it was predestinated, but there was not any name of it in the course.”(2)

Thus, these two verses speak about a couple of stages before the creation of man.

Another tradition narrated from Imam Bāqir (a.s.) indicates that upon the commentary of ‘before’, he said: “There was no word about him either in the book or in the knowledge.”(3)

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1- Sura Insān, No. ۷۶, verse ۱

2- Usūl-i-Kāfī, vol. ۱, p. ۱۴۷

3- Biḥār-ul-Anwār, vol. ۵, p. ۸۴

۶۸- فَوَرَبِّـِكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيّاً

۶۹- ثُمَّ لَنَنزِعَنَّ مِن كُلِّ ِ شِيعَهٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيّاً

۷۰- ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَى بِهَا صِلِيّاً

So by your Lord, We shall surely muster them, and the Satans (with them), then " .۶۸
".We shall cause them to be present round Hell on their knees

Then shall We pick out from every group whichever of them was more intensely " .۶۹
".(rebellious against the Beneficent (Allah

".Again We do know best those who deserve most to be burnt therein " .۷۰

Commentary: verses ۶۸-۷۰

In the first holy verse, the Qur'ān, with a very sharp tone, threatens the deniers of :Resurrection and faithless sinners, when it says

"... ,(So by your Lord, We shall surely muster them, and the Satans (with them "

In many occurrences of the Qur'ān, Allah has sworn to His creatures, but, for the .Resurrection, He has sworn to His Holy Essence

:Then, in this very verse the Qur'ān continues saying

".then We shall cause them to be present round Hell on their knees ..."

This verse denotes that the court of faithless persons and that of the sinners are nigh .to Hell

The Arabic term /jiθiyyā/ (regarding the fact that /jiθiyy/ is the plural form of /jāθī/ which means a person who has sat on his knees) may refer to their weakness, disability, disgrace, and despicableness. As if they have not ability to stand on their feet. This term, of course, has some other meanings, too. Among them is that some commentators have rendered the term /jiθiyy/ into people 'in crowds', and some others have meant it into 'masses', and to be 'heaped up', like some soil and stones. .But the first meaning is more fitting and more famous

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Since in that court of justice priorities are regarded, by the next verse the Qur'ān :implies that the most rebellious ones will be picked out first. The verse says

Then shall We pick out from every group whichever of them was more intensely " ".(rebellious against the Beneficent (Allah

The same impudent ones, that even forgot the merits of the Beneficent Allah, began rebelling and acting rudely before their Benefactor. Yes, such people are the most .deserved ones to the Fire of Hell

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:This meaning has been emphasize on again in the next holy verse, where it says

".Again We do know best those who deserve most to be burnt therein "

The Qur'ān indicates that Allah (s.w.t.) will pick out them properly and no mistake may .happen in this picking out

The Qur'ānic word /ṣiliyy/ means both 'to lighten a fire', and 'the thing which is burnt .'by means of fire

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٧١- وَإِن مِّنكُمْ إِلاَّ وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْماً مَّقْضِيّاً

٧٢- ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيّاً

٧١. "And (there is) not one of you but shall come to it (Hell). This is, with your Lord, a fixed decree."

٧٢. "Then We shall rescue those who kept from evil, and leave the unjust therein on their knees."

Commentary: verses ٧١-٧٢

Point

The couple of verses mentioned in the above, also continue the discussion about the specialties of Resurrection and the people's rewards and retributions.

At first, it has pointed to a matter about which most people may surprise to hear. It says:

"And (there is) not one of you but shall come to

it (Hell). …"

This is a certain matter and a decisive command with your Lord Who has decreed it. The verse says:

"…This is, with your Lord, a fixed decree."

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"Then We shall rescue those who kept from evil, and leave the unjust therein on their knees."

Commenting on these two verses, it must be remarked that all human beings, with no exception, will enter Hell, whether they are good doers or evildoers, but Hell will be

cold and safe for the good-doers, in the same manner that the fire of Numrūd was for .Abraham

The reason of it is that Fire of Hell does not have any general resemblance to them. It seems the Fire gets away from them and runs away, and wherever they are, it dies

out. But, the people of Hell, who correlate to Hell-fire, like an inflammable material .when reaches a fire, will immediately inflame

In fact, seeing Hell and its chastisements will be a preparation for believers that they enjoy the utmost pleasure from the bounties of Heaven, and on the contrary, the people of Hell, by seeing the safety of the people of Heaven, feel their punishment .more painful

:Some Islamic Traditions

١. It has been narrated that some one asked Jābir-ibn-'Abdillah 'Ansārī about the meaning of this verse. He pointed with his two fingers to his two ears and said: "I heard a matter from the Prophet (p.b.u.h.) by these ears of mine both of which may become deaf if I tell a lie. He (p.b.u.h.) said: '/wāriduhā/ (come to it (Hell)) means 'enter into it'. There will be no good doer and no evildoer but he will enter into it (Hell). Then it (Fire) will be cold and safe for the believers, the same as it was for Abraham; so that 'Fire' or 'Hell' (Jābir was doubtful) will cry because of its coldness. Then Allah will rescue those who kept from evil, and leave the unjust therein on their knees'."(١)

But, the compiler of the commentary of Aṭyab-ul-Bayān, upon the commentary of this :verse, says

It seems, and there are many Islamic tradition on it, and is among the self-evident knowledge of the religion that the question of 'Ṣirāṭ' (path, way) is the 'bridge' of Hell, through which the people of Heaven must pass. Coming to this path is the same as .entering into Hell and passing from it is a rescue

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١- Nūr-uth-Thaqalayn, vol. ٣, p. ٣٥٣

Thus, the meaning of “And (there is) not one of you but shall come to it (Hell)” is .”‘entering on the Path

There is an expressive saying upon the bridge of the Path (Ṣirāt) in Islamic traditions which denotes there is a bridge over Hell leading to Paradise which is thinner than a hair, sharper than the blade of a sword. This meaning is another evidence for this commentary, and it has been verified and supported by a lot of the commentators of (two great sects of Islam.(١

Another tradition narrated from the Prophet (p.b.u.h.) indicates that he said: “On the .٢ Day of Judgment, Hell-Fire will tell the believer ‘Pass quickly, O’ believer! Verily your (light has extinguished my flame’.”(٢

It has been cited in Tafsīr-i-Ṭabarī: “One day, when ‘Abdullah-ibn-Rawaḥah was .٣ sick, he was crying and his wife, seeing him, began weeping. ‘Abdullah asked her why she was weeping. She answered it was because of his weeping. ‘Abdullah said that he was crying for this word of Allah Who said: ‘And (there is) not one of you but shall come to it (Hell)’. Our arrival is certain, but ‘Abdullah does not know whether he will (rescue or not.”(٣

The Messenger of Allah (p.b.u.h.) said: “On the Day of Hereafter, all human being .۴ (good and evil) will enter Hell, but Fire will not harm the believers, like Abraham for ”.whom the fire became cold

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۱- At-Tafsīr-ul-Munīr, p. ۱۴۵; Zād-ul-Masīr, Commentary, vol. ۵, p. ۲۵۶; Rauh-ul-Ma‘ānī by ’Ālūsī, vol. ۱۶, p. ۱۳۳; Tafsīr-i-Sāfī, p. ۲۹۰, Tafsīr-i-Jāmi‘-ul-Bayān, p. ۱۱۰, Tafsīr-i-Maẓharī, vol. ۶, p. ۱۱۲; Tafsīr-i-Jawāmi‘-ul-Jāmi‘, narrated by Ibn-Mas‘ūd, Hassan ;Baṣrī, and Ibn-Abbas, Tafsīr-i-Tha‘ālibī, vol. ۳, p. ۱۷

۲- Nūr-uth-Thaqalayn, vol. ۳, p. ۳۵۳ and vol. ۵, p.۵۷۲

۳- Recorded in the most commentary books of the Sunnite

Therefore, the verse under discussion, which announces that the arrival of all into Hell is certain, does not contrast the verses which indicate believers are far from Hell, because, on one side they enter Hell, and, on another side, by the grace of Allah, no harm reaches them.

Moreover, Allamah Tabātabāie cites in Al-Mīzān: there will be none of the righteous and the unjust but soon will be on the edge and precipice of Fire, then Allah will rescue the pious ones and will let the unjust remain in it.

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O' Allah! By Your Grace and Mercy, and by the grandeur of the rank of the Prophet (p.b.u.h.) and Ahl-ul-Bayt (a.s.) with You, count us not among the people of Hell, and assign no Fire upon us, but by Your beneficence and Your forgiveness count us among the people of Paradise!

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۷۳- وَإِذَا تُتْلَى عَلَيْهِمْ ءَايَاتُنَا بَيِّ-نَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَاماً وَأَحْسَنُ نَدِيّاً

۷۴- وَكَمْ أَهْلَكْنَا قَبْلَهُم مِن قَرْنٍ هُمْ أَحْسَنُ أَثَاثاً وَرِءْياً

۷۳. " And when Our clear revelations are recited unto them, those who disbelieve say to those who believe: 'Which of the two parties is better in station

and fairer in assembly?'"

۷۴. " And how many a generation have We destroyed before them, who were better in equipment and outward appearance!"

Commentary: verses ۷۳-۷۴

Point

The Arabic term /nadiyy/ is applied for any assembly, or for the assembly of consultation, derived from which is /dār-un-nudwah/ with the meaning of 'a deliberative assembly'.

Following the discussion about the faithless unjust people, mentioned in the former verses, here the verse refers to a part of their logic and their fate.

It is known that the first group who believed in the Prophet of Islam (p.b.u.h.) were the pure-hearted oppressed people who were poor.

Since the criterion of value in the ignorant society of that time, like any other ignorant society, was wealth and force, money and rank, and the outside appearance, the cruel rich persons prided themselves to the poor believers. They told them that the sign of their own personality was with them, and

the sign of the believers, which was their poverty and deprivation, was with them, too. That itself, they said, was the evidence to their rightfulness and the lack of rightfulness of the poor ones. The Qur'ān in this regard says:

"And when Our clear revelations are recited unto them, those who disbelieve say to those who believe: 'Which of the two parties is better in station and fairer in assembly?'"

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But the Qur'ān, with a complete reasonable statement, and in the meantime, with a decisive and mighty tone, answers them as follows that as if they have forgotten the past history of human. It says:

"And how many a generation have We destroyed before them, who were better in equipment and outward appearance!"

Could their money, their plenty of wealth, their glorious assemblies, their costly clothing, and their fine appearances hinder the divine punishment?

Explanations:

١. The Arabic word /'aθāθ/ means 'furniture' and the possibilities and comforts of life. The word /ri'yā/ is used for 'that which pleases the eye'. The Qur'ānic term /qarn/ is applied for 'a group of people who live for a long time with together'.

٢. The historical changes have been based on the ordinances that Allah has assigned.

٣. The material possibilities are neither the sign of happiness nor hinder the wrath of Allah.

٤. Wealth and possibilities are often the factor of pride, negligence, inordinacy, and, finally, perdition.

۷۵- قُلْ مَن كَانَ فِی الضَّلَالَهِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدّاً حَتَّی إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وإِمَّا السَّاعَهَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَاناً وَأَضْعَفُ جُنْداً

Say: 'Whoever goes astray, the Beneficent (Allah) will prolong his span of life until, " .۷۵ when they see what they were promised, whether it be the chastisement (in this world), or the Hour (of Doom), then they will know who is worse in position and ".'weaker in hosts

Commentary: verse ۷۵

The Arabic terms /madd/ and /'imdād/ are used with the same sense, but, as Rāqib says, the term /'imdād/ is usually used for some praiseworthy and pleasing actions, .and the term /madd/ is usually used for some disagreeable and indecent deeds

Allah respites all those who choose a vice and go astray. This respite is for the sake that they may repent, or some righteous offspring from them come into being. But some misguided people misuse this respite and commit some more vice by which they .increase their own punishment

.However, Allah respites them and prolongs their lifetime

The structure of this sentence in Arabic in imperative form denotes to the certainty of the performance of the affair. The sentence has been stated in an imperative form in order that there remains no pretext for the misguided one, since he has been given a length of lifetime during which he might think of a way. The imperative verb may be ,taken in the sense of invocation in which he has asked Allah to give him a respite

or He may let him live in the world as long as he desires, because his lifetime is of no :avail for him. The verse says

"… Say: 'Whoever goes astray, the Beneficent (Allah) will prolong his span of life "

Allah will prolong the life of such people in order that they see with their own eyes what they have been promised. His promise may either be the chastisement of this world: that the Muslims overcome them and, by killing them or capturing them, punish them, or that they be involved with the chastisements of Hereafter. At that time, they will realize that they have considered wrongly, i.e. their position is worse and their troop is weaker than that they thought, and they used to say that they would have a :higher position and a better assembly. The verse continues saying

until, when they see what they were promised, whether it be the chastisement (in… " this world), or the Hour (of Doom), then they will know who is worse in position and ".'weaker in hosts

Abū-Basīr narrates a tradition upon the phrase: "…until when they see what they were promised, …" from Imam Ṣādiq (a.s.) who said: "It is the promise of the advent of Haḍrat Ghā'im (a.s.), and 'worse in position' means that on the day of the raise of Ghā'im it will be known who in an indecent and weak position is."(۱)

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۱- At-Tafsīr-ul-Burhān, vol. ۳, p. ۲۰; Tafsīr-us-Sāfī, vol.۳ p. ۲۹۱; Al-Kāfī, vol. ۱, p. ۴۳۱

۷۶- وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدى وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِندَ رَبِّـ ـكَ ثَوَاباً وَخَيْرٌ مَّرَدّاً

۷۶. " And Allah increases in guidance those who are guided aright, and the everlasting good deeds are better with your Lord in reward, and better in return."

Commentary: verse ۷۶

The Arabic word /θawāb/ means the recompense of man's deed which returns to him, whether it is good or evil, but it is often used for a good deed.(۱)

The previous verse referred to the fate of the oppressors and those who were deluded by the dazzling glare and lusts of the world, while this verse refers to situation of the believers and those who are guided. It says:

" And Allah increases in guidance those who are guided aright, … "

It is evident that guidance has some degrees. When the beginning degrees of guidance are practiced by a person, Allah may help him to gain some higher and higher degrees of it. Similar to a fruitful tree, which develops to a new stage of growth and perfection every day, these guided ones, too, in the light of their Faith and good deeds, promote to some higher stages every day.

At the end of the verse, the Qur'ān gives an answer to those who have relied on their fleeting ornaments in this life and have taken it as a means of boasting to others. It implies

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۱- Al-Mīzān, the Commentary

(that the end and the value of the righteous deeds is better with the Lord.(1)

:The verse says

and the everlasting good deeds are better with your Lord in reward, and better in...“ ”.return

However, some Islamic traditions indicate that the purpose of the phrase ‘the everlasting good deeds’ is the invocation saying: “Glory be to Allah; Praise belongs to Allah; and there is no god save Allah. Allah is the greatest.” (Tafsīr-i-Nūr-uth-(Thaqalatn; and Tafsīr-i-Burhān

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p: ٣٠٩

١- The Arabic word ‘marad’ is either ‘an infinitive’ with the sense of ‘to pass, to return’, or it is a ‘noun of place’ with the sense of ‘the site of return’, which here means .Paradise

۷۷- أَفَرَأَيْتَ الَّذِى كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتَيَنَّ مَالاً وَوَلَداً

۷۸- أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِندَ الرَّحْمَنِ عَهْداً

۷۹- كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدّاً

۸۰- وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْداً

۷۷. " Have you seen him who disbelieves in Our revelations and says: 'I shall surely be given wealth and children (abundantly)?"

۷۸. " Has he got the (knowledge of) Unseen, or has taken from the Beneficent (Allah) a promise?"

۷۹. " No, We will write down what he says and We will prolong for him the chastisement."

۸۰. " And We will inherit what he talks of, and he shall come unto Us all alone."

Commentary: verses ۷۷-۸۰

Leaving hold of Allah and refuging to wealth and children is a false and superstitious cogitation.

Some people think that faith, sincerity, and piety are not favourable to them and they cause the world to set them a side, and when they live without Faith and piety the world will look upon them with favor so that their wealth will increase.

This imagination, whether it can be as a result of simple-mindedness and following superstitions, or as a cover for fleeing from religious responsibilities and promises, whatever it may be, is a dangerous consideration.

Sometimes it happens that these superstitious persons have based the wealth of some faithless people and the poverty of a group of believers as an evidence to prove this superstition. But, we know that neither the properties gained by means of transgression, disbelief, and abandoning the foundations of piety are the source of honour, nor is the Faith, piety, and virtuousness a hinder on the way of legitimate and lawful activities.

However, at the time of the Prophet (p.b.u.h.), like our time, there were some ignorant people who had such a consideration or, at least, they pretended to have that sort of consideration.

In connection with the former discussion, stated about the fate of the disbelievers and transgressors, in these verses the Qur'ān points to this kind of imagination and its end. In the first verse, it says:

"Have you seen him who disbelieves in Our revelations and says: 'I shall surely be given wealth and children (abundantly)?"

Then, the Qur'ān answers them as follows:

"Has he got the (knowledge of) Unseen, or has taken from the Beneficent (Allah) a promise?"

Only the one who has the knowledge of Unseen can predict such a thing and may introduce a relation between infidelity and having property and children, because we do not see any relation between these two.

Or, that the one would have taken a promise from Allah in this regard. Such a statement is also meaningless.

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Then, with a serious and decisive tone, the Qur'ān implies that it is not such, and never disbelief and infidelity causes the

:wealth and children of a person to be increased. The verse says

"... No, We will write down what he says "

Yes, these baseless sayings, which may cause some simple-minded persons to go astray, will all be recorded in their file of deeds. The verse continues saying:

".and We will prolong for him the chastisement..."

This part of the verse may be a hint to the continuous eternal chastisement of Hereafter. It may also be a hint to the punishments which encompass them in this world as a result of infidelity and faithlessness. This probability is also notable that the wealth and children, which are the source of their pride and aberration, may themselves be a continual punishment for them. The verse says:

".And We will inherit what he talks of, and he shall come unto Us all alone "

Yes, at last, he will leave all these material facilities and pass away, and he will attend in that Divine court of Justice without any righteous work with him, while his book of deeds is recorded with sins wholly. It is in that place that he will see the fruit of his baseless sayings in the world.

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۸۱- وَاتَّخَذُوا مِن دُونِ اللَّهِ ءَالِهَةً لِّـيَكُونُوا لَهُمْ عِزّاً

۸۲- كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدّاً

۸۱. " And they have taken gods besides Allah that they might be for them a glory."

۸۲. " No, soon they (gods) shall deny their worship, and become adversaries against them."

Commentary: verses ۸۱-۸۲

This verse points to another motive of the idolaters in worshipping idols when it says:

" And they have taken gods besides Allah that they might be for them a glory."

They worship idols in order that they intercede for them with Allah and help them in their difficulties; but what a vain and wrong imagination! Never it is such that they imagined. The idols not only do not create honour for them but also cause their disgrace and painful punishment, and soon, i.e. in Hereafter, these idols will deny their worship and repudiate them, and they will be some enemies against them. The holy verse says:

" No, soon they (gods) shall deny their worship, and become adversaries against them."

It is narrated from Imam Ṣādiq (a.s.) who has said: "On Hereafter Day the gods, which they had taken besides Allah, will be against them and will repudiate them and their worships." That is, these idols, by the command of Allah, will be able to speak on the Day of Judgment and will repudiate from pagans and the worshippers of them. It is

interesting that there has been cited a short and expressive sentence below this tradition about the reality of worship. It says: "Worship is not (only) prostration and bowing, but the reality of worship is to obey men.

Whoever obeys a mortal in disobedience to Allah, he has obeyed him." (And, therefore, his fate will be the same as the fate of pagans and idolaters.)(۱)

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۱- Nūr-uth-Thaqalayn, vol. ۳, p. ۳۵۷, and Tafsīr-ul-Burhān, Tafsīr-us-Sāfī

Section ۶:Intercession

Point

None shall intercede save those who have taken the Promise from Allah – Gravity of the abhorrence of the sin of assigning any issues to Allah

۸۳- أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤُزُّهُمْ أَزّاً

۸۴- فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدّاً

۸۳. "Have you not seen (how) We sent the Satans unto the disbelievers to incite them with an incitement?"

۸۴. "So make no haste against them, for We but count out to them a number (of days)."

Commentary: verses ۸۳-۸۴

Here, this fact is referred to that idols not only did not cause their honour but also disgraced them. The Qur'ān by this holy verse says:

"Have you not seen (how) We sent the Satans unto the disbelievers to incite them with an incitement?"

The incitement of Satans upon men is not an obligatory and unknown incitement, but it is the men themselves who let Satans arrive inside their hearts and souls.

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In this holy verse, the Prophet (p.b.u.h.) is addressed being told that he should not haste against them, because Allah will minutely count their deeds and record them for the Day when

.the Divine court of Justice will be held in Hereafter

:The verse says

".(So make no haste against them, for We but count out to them a number (of days "

Upon the commentary of the verse there is also this probability that the purpose of the phrase: "count out to them a number (of days)" is the counting the days of lifetime, or the number of their breaths, which means that the length of their life is very short .so that the number the breaths of it can be counted

.'However, the Arabic term /'azz/, used in the verse, means 'to incite severely

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۸۵- يَوْمَ نحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْداً

۸۶- وَنَسُوقُ الْ-مُجْرِمِينَ إِلَى جَهَنَّمَ وِرْداً

On the day We muster the pious " .۸۵

".unto the Beneficent (Allah) (like the guest) of honour

".And We shall drive the sinners unto Hell thirsty " .۸۶

Commentary: verses ۸۵-۸۶

The Arabic term /wafd/ is used for 'a group of people who have just arrived mounted .'for a pilgrimage or seeking something

.'The Arabic word /wird/ means 'thirst

In this verse, the course of 'the pious' and 'the sinners' is stated through some short :and expressive sentences. The Holy Qur'ān says

On the day We muster the pious unto the Beneficent (Allah) (like the guest) of " ".honour

Again, the Arabic word /wafd/ originally is used in the sense of 'a mission' or 'a group' who go to some nobles in order to solve their problems where they will be respected and honoured. Thus, this word implicitly contains the meaning of 'esteem', and, perhaps, it is for the same reason that some Islamic traditions denote that the pious .will ride on some easy-paced mounts and enter into Paradise with much respect

Imam Ṣādiq (a.s.) said: "Ali (a.s.) asked the commentary of this verse from the Prophet (p.b.u.h.), and he answered: 'O' Ali! 'Al-wafd' is surely said about those who ride on a .mount

These are they who are in awe of Allah, Almighty and Glorious. He loved them and specialized them for

".'Himself, and was pleased with their deeds and named them 'the pious

It is cited in Tafsīr-i-Ali-ibn-Ebrāhīm Qummī that Haḍrat Imam Ṣādiq (a.s.) said that Ali (a.s.) asked the Prophet (p.b.u.h.) who they were, (the pious), and he (p.b.u.h.) (answered: " O' Ali! They are your sincere followers, and you are their Imam."(١)

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:Then in the next verse, the Qur'ān says

".And We shall drive the sinners unto Hell thirsty "

The sinners will be driven toward Hell in the same manner that some thirsty camels .are driven unto the drinking place, but, here, there is no water, there is Fire

It should be noted that the Qur'ānic term /wird/ means a 'group of people or animals who enter a drinking place', and since such a group are certainly thirsty, some of the .'commentators have taken the word, hare, in the sense of 'those parched with thirst

How long is the distance between those whom are lead to the Beneficent Allah respectfully and with esteem in a circumstance that the angels come to receive them and greet them, and the group whom are driven unto Hell Fire like some thirsty animals, while they are bend there heads because of shame, disgrace and ?worthlessness

:Some traditions upon Paradise and Hell, and their People

١. The Prophet (p.b.u.h.) said: "Never will enter Paradise, but the one is a Muslim." ((Kanz-ul-'Ummal, vol. ١, p. ٧٩

p: ٣١٨

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١ - Nūr-uth-Thaqalayn, the Commentary, vol. ٣, p. ٢٥٩, and Tafsīr-i-Ali-ibn-Ebrahīn, .under the verse

The Messenger of Allah (p.b.u.h.) said: “Verily, in Heaven, (there are some things .۲ that), no eye has seen, no ear has heard, and no heart has received.” (Kanz-(ul-‘Ummal, vol. ۱۴, p. ۶۴۵

Amir-ul-Mu’mineen Ali (a.s.) said: “The Messenger of Allah (p.b.u.h.) told me ‘You are .۳ the first person who enters Paradise’. Then I said: ‘O’ Messenger of Allah! Do I enter it even before you?’ He said: ‘Yes, For you are my standard in Hereafter, the same as you are my standard in the world, and the standard is always placed before’.” (Bihār-(ul-Anwār, vol.۸, p. ۶

Ali-ibn-Abīṭālib (a.s.) said: “There is no price for your selves save Paradise, then, do .۴ (not sell your self but for it.” (Tauhīd-i-Ṣadūg, p.۲۹

Amir-ul-Mu’mineen Ali (a.s.) said: “He who sells his self for other than Paradise, he .۵ (has made his affliction grievous” (Qurar-ul-Ḥikam, vol. ۱

The Messenger of Allah (p.b.u.h.) said: “Promise upon six things for me, then I will .۶ promise (and guarantee) Paradise for you: Whenever one of you speaks, he should not tell a lie; and when he is trusted, he should not be treacherous; and when he promises, he should not breach; and lower your eyes (from forbidden things); and hold your hands (from wrong); and guard your modesty.” (Kanz-ul-Ummāl, vol. ۱۴, p. (۸۹۴

The Messenger of Allah (p.b.u.h.) said: “Paradise is enclosed by pains and difficulties, .۷ (and (falling in) Hell is enclosed by lusts.” (Ṣaḥiḥ-i-Muslim, vol. ۴, p. ۲۱۷۴

Amir-ul-Mu’mineen Ali (a.s.) was speaking and he said: “Verily the people of Heaven .۸ look unto the houses (and places) of our followers, as a person looks at the stars.” ((Bihār-ul-Anwār, vol. ۸, p. ۱۴۸

۹. The Messenger of Allah (p.b.u.h.) said: “A span from Paradise (in comparison) is better than the world and whatever is in it.” (Bihār-ul-Anwār, vol. ۸, p. ۱۴۸ Kanz-ul-Ummāl, vol. ۱۴, p. ۴۵۶)

۱۰. ‘Abdillah-ibn-Zayd-Māzinī has narrated from the Messenger of Allah (p.b.u.h.) who said: “There is a garden from the gardens of Paradise between my house and my pulpit.” (Ṣaḥiḥ-i-Bukharī, vol. ۲, p. ۷۷)

۱۱. ‘Abū-Hurayrah narrated from the Prophet (p.b.u.h.) who said: “There is a garden from the gardens of Paradise between my house and my pulpit, and my pulpit is upon my Houḍ.” These two traditions may indicate to the place of Haḍrat Fatimah’s grave. ((Sahih-i-Bukhārī, vol. ۲, p. ۷۷)

۱۲. Allah, the Almighty, the Glorious, said: “Surely Hell lies in ambush”, “For the transgressors a destination”. (Sura An-Naba’, No. ۷۸, verses ۲۱ and ۲۲)

۱۳. Ali-ibn-Abītālib (a.s.) said: “Hell is a Fire whose flame does not subside, whose capture does not release and whose break does not close. Its heat is terrible, its depth is far, and its water is pus.” (Kanz-ul-‘Ummal, No. ۴۴۲۲۵)

۱۴. Again, Ali-ibn-Abīṭālib (a.s.) said: “Avoid the Fire whose heat is terrible, whose depth is far, and whose ornament is iron.” (Qurar-ul-Hikam, No. ۲۶۱۹)

۱۵. Amir-ul-Mu’mineen Ali (a.s.) said: “Avoid the Fire whose roar is forthcoming, whose flame is terrible, and whose chastisement is fresh.” (Qurar-ul-Hikam, No. ۲۶۲۰)

۱۶. Ali-ibn-Abīṭālib (a.s.) said: “How may I be patient of (Hell) Fire that if it casts a parcel unto the earth, it will burn all its plants, and if a person refuges to a mountain its heat will cook him thereon? Which is better for Ali: that he becomes nigh stationed with Allah, or, because of his sins, he, entangled

in Fire, becomes far from the Mercy of Allah, driven away and inflicted with His (Wrath?" ('Amālī-us-Ṣadūg, vol. ٧, p. ۴٩۶

It is cited in Majma'-ul-Bayān that one of the Immaculate ones (a.s.) upon the ١٧ commentary of the Qur'ānic phrase: "And when they are cast into a narrow place in it, ..." said: "By the One in Whose hand is my life, the people of Hell will be so pressed in (Fire as a nail is pressed in the wall."(١) (Nūr-uth-Thaqalayn, vol. ۴, p. ٨ tradition ٢٧

The Messenger of Allah (p.b.u.h.) said: "The first person who will enter Hell-Fire is a .١٨ dominant ruler who does not administer justice, and the rich person who does not give the due of his wealth, and the poor who is proud." ('Uyūn 'Akhbār-ir-Riḍā, vol. ٢, p. (٢٨, tradition ٢٠

Thus, the key of Paradise is piety to Allah (s.w.t.) , and the key of Hell is sin, vice, and .opposition against Allah and His Messenger

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Sura Al-Furgān, No. ٢۵, verse ١٣ -١

۸۷- لاّ يَمْلِكُونَ الشَّفَاعَهَ إِلاّ مَنِ اتَّخَذَ عِندَ الرَّحْمَنِ عَهْداً

۸۷. "They shall not own any intercession, save he who has taken a promise with the (Allah) Beneficent".

Commentary: verse ۸۷

On the Day of Resurrection, the wicked people are not able to intercede any one, and also none my intercede them. On the contrary, the believers will intercede each other and their intercession will be accepted. The verse says:

"They shall not own any intercession, save he who has taken a promise with the (Allah) Beneficent".

The Qur'ān introduces some conditions for intercession and it is not so that every body can take everything or everybody he desires as his intercessor. In Hereafter, the infidels will try their best and ask refuge from everybody, but they will be refused and they will receive negative responds from them.

The objective meaning of the Arabic term /'ahd/ (promise), mentioned in the verse, may be the same promise of servitude unto Allah and separation from Satan which the Qur'ān refers to, where it says: "Did I not charge you, O children of Adam! that you should not worship the Satan? Surely he is your open enemy", "And that you should worship Me, this is the Straight Path."(۱)

And in another occasion it says: "...shall no intercession avail except of him whom the

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۱- Sura Yāsīn, No. ۳۶, verses ۶۰ and ۶۱

(Beneficent (Allah) allows and whose word He is pleased with.”(1)

The Qur’ānic term /‘ahd/ has been rendered into several meanings in the Islamic literatures, including the following:

1. Promise to the mastership of Amir-ul-Mu’mineen Ali-ibn-Abiṭālib (a.s.) and the immaculate Imams after him.(2)

2. Making testament at the time of death, that a mortal gathers others around him and says that he is charged to believe that ‘there is no god but Allah’, ‘Muhammad is the Messenger of Allah’, and the rightfulness of Paradise and Hell.(3)

3. Engagement and protection to the statutory prayers.(4)

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1- Sura Tāhā, No. 20, verse 109

2- The Commentary of Al-Mīzān, Ṣāfī, Burhān, Nūr-uth-Thaqalayn

3- Majma‘-ul-Bayān

4- The Commentary of Al-Mīzān

۸۸- وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَداً

۸۹- لَّقَدْ جِئْتُمْ شَيْئاً إِدّاً

And they say: 'The Beneficent (Allah) has taken " .۸۸

".'unto Himself) a son)

"!Indeed you have put forth something hideous " .۸۹

Commentary: verses ۸۸-۸۹

This verse refers to many groups of people in relation to their belief, including the :followings

A. Polytheists: those who believed in angels as God's daughters. The Qur'ān says: "... (and (for Himself) taken daughters from among the angels..."(۱)

B. The Jews: those who imagined Ezra ('Uzayr) as God's son. The Qur'ān says: "And (the Jews say: 'Ezra is the son of God'..."(۲)

C. The Christians: those who considered Messiah as God's Child. The Qur'ān says: "... (and the Christians say: 'The Messiah is the son of God'. ..."(۳)

Therefore, at the end of this discussion, the Qur'ān points to one the subdivisions of polytheism, i.e., the belief in the existence of offspring for Allah, and emphasizes on :this statement with the utmost emphasis. It says

".'And they say: 'The Beneficent (Allah) has taken (unto Himself) a son "

۱- Sura Al-'Isrā', No. ۱۷, verse ۴۰

۲- Sura At-Taubah, No. ۹, verse ۳۰

۳- Ibid

Not only the Christians believed that Jesus (a.s.) was the real child of Allah, but also the Jews believed like that about Ezra, and polytheists had such an idea about the angels and believed in angels as Allah's daughters.

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Then, the Qur'ān, with a beating tone, says:

"Indeed you have put forth something hideous!"

However, the Arabic term /'idd/ originally means an ugly noise which is usually heard from a camel as a result of the sharp turning sound in its throat. Then it has been applied for the ugly and horrible deeds.

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۹۰- تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ الاَرْضُ وَتَخِرُّ الْجِبَالُ هَدّاً

۹۱- أَن دَعَوْا لِلرَّحْمَنِ وَلَداً

۹۲- وَمَا يَنبَغِى لِلرَّحْمنِ أَن يَتَّخِذَ وَلَداً

۹۰. "At it the skies are about to burst, and the earth to split asunder, and the mountains to fall down crashing."

۹۱. "That they attributed a son to the Beneficent (Allah)."

۹۲. "When it is not worthy of the Beneficent (Allah) that He should take (to Himself) a son."

Commentary: verses ۹۰–۹۲

The Arabic term /hadd/ means 'to fall down'.

Since the attribution of polytheism is a disagreeable attribution which contrasts to the principle of theism, it seems that the whole world of existence, which has been founded on the basis of theism, sinks into a horror and anxiety because of this undue attribution.

Therefore, the Qur'ān announces:

"At it the skies are about to burst, and the earth to split asunder, and the mountains to fall down crashing."

The horrible effect of this statement, that Allah has a child, is so great that it causes the mountains to fall down.

Again, for a more emphasis, and stating the importance of the matter, the Qur'ān says:

"That they attributed a son to the Beneficent (Allah)."

In fact, they have never known Allah; else they would have known that it is not

consonant with the majesty of the Most Gracious that He should beget a son. The :verse says

p: ۳۲۶

When it is not worthy of the Beneficent (Allah) that He should take (to Himself) a "
".son

:A person may desire to have one or some children for one of the following things

It is either for the sake that the one needs to have reproduction for the duration of his seed; or he seeks for an assistant; or he is afraid of loneliness. But none of these concepts is meaningful about Allah. Neither His Power is limited; nor His life ends; nor .any weakness or feebleness befalls Him, nor He feels loneliness and need

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۹۳- إِن كُلُّ مَن فِى السَّمَاوَاتِ وَالأَرْضِ إِلاَّ ءَاتِى الرَّحْمَنِ عَبْداً

There is none in the heavens and the earth but comes unto the Beneficent (Allah) " .۹۳
".as a servant

Commentary: verse ۹۳

All the world of existence and its creatures are wholly under the command of Allah, ?and they are His servants. Why do you consider the servant of Allah as His child

:It is for this reason that the Qur'ān, concerning the matter, in this holy verse, says

There is none in the heavens and the earth but comes unto the Beneficent (Allah) as " ".a servant

These servants obey Him, but in the meantime He does not need their obedience. It is .those creatures who are totally in need of Him

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۹۴- لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدّاً

۹۵- وَكُلُّهُمْ ءَاتِيهِ يَوْمَ الْقِيَامَهِ فَرْداً

".Certainly He has counted them, and He has numbered them exactly " .۹۴

".And every one of them shall come to Him on the Day of Resurrection, all alone " .۹۵

Commentary: verses ۹۴-۹۵

.He knows the exact number of all parts of the world of existence entirely

The knowledge of Allah (s.w.t.) encompasses not only the universals, but He also :knows the details of the matters. The verse says

".Certainly He has counted them, and He has numbered them exactly "

That is, never think that with the existence of all these servants, how He may know .the account of them wholly

:Therefore, in the second holy verse, mentioned in the above, the Qur'ān says

".And every one of them shall come to Him on the Day of Resurrection, all alone "

Thus, both Jesus, and Ezra, and angels, and all human beings are involved in this general commandment. Yet, how disgrace is the consideration of belief of a child for Him, and how low do we bring His Pure Essence from the climax of Dignity and !Grandeur

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۹۶- إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدّاً

Verily those who believe and do righteous deeds, soon the Beneficent (Allah) will " .۹۶
".appoint love for them

Commentary: verse ۹۶

The words in this verse, as well as the next couple of verses, are about the faithful believers and also about the faithless cruel unjust. The contents of these verses are :also upon the Qur'ān and its glad tidings and warnings. At first, it says

Verily those who believe and do righteous deeds, soon the Beneficent (Allah) will " ".appoint love for them

Faith and righteous deed has a reflection as vast as the world of existence, and the ray of love emerged from it can cover the whole expansion of creation. Allah, the Pure .Essence, loves such believing people

They are beloved with all those who are in the skies. This affection will brighten the .hearts of men who are on the earth

To be beloved is a divine bounty which may be given to the believers and the righteous, as the Qur'ān says: "…soon the Beneficent (Allah) will appoint love for them." Yes, the one who loves only Allah will be loved heartily by all people with the help of Allah. In general, he who remembers Allah, He will have His favor upon him. The Qur'ān says: "Therefore, remember Me, and I will remember you; …" (Sura Al-.(Baqarah, No. ۲, verse ۱۵۲

It is interesting that the Prophet (p.b.u.h.) in a traditions says: "When the Lord loves one of His servants, He says to His great angel, Gabriel, that He loves so and so, then do

love him. Gabriel will love him and, then, he calls in the skies that Allah loves so and so, then do love him; and thereafter, all those who are in the skies will love him, and then the acceptance of this affection will reflect in the earth.

And when the Lord hates a person, He tells Gabriel to hate him, and Gabriel hates him. After that he calls out among those who are in the skies that Allah hates him, then do hate him. Thus, all those who are in the skies will hate him, and afterward, the reflection of this hatred will be found in the earth."

This tradition has been recorded in many Islamic traditional sources as well as in many commentary books, but this is a tradition of the text recorded in the Commentary of Fī-Zalāl, vol. ۵, p. ۴۵۴ which is adopted from Ahmad, Muslim, and Bukhārī.

Verily, what a pleasure is better than this that a person feels that he is beloved by all the pure and the righteous of the world of existence? And how painful is that a person feels that the earth, the skies, the angels and the believing people all hate him?

However, besides the books of Shī'ah, there are numerous traditions recorded in the books of tradition and commentary compiled by the scholars of the Sunnite upon the occasion of revelation of the verse under discussion, narrated from the Prophet of Islam (p.b.u.h.), which denote that this verse has been revealed mostly in regard to Ali-ibn-Abīṭālib (a.s.). Among them are: Zamakhsharī in Kashshāf; Sebṭayn-ul-Jauzī in Tathkirah; Ganjī Shāfi'ī; Qurṭabī his famous Commentary book; Mu'jab-ud-Dīn Tabarī in Zakhā'ir-ul-'Ughbā; Neyshābūrī in his well-known commentary book; 'Ibn-i-Ṣabbāq Mālikī in Fusūl-ul-Muhimmah, Suyūṭi in

Durr-ul-Manthūr; Heythamī in Ṣawā‘igh-ul-Muhraghah; and ’Ālūsī in Rouh-ul-Ma‘ānī. :Some of these traditions are as follows

Tha‘labī, in his commentary book, narrates from Barā’-ibn-‘Āzib: “The Messenger of .١ Allah (p.b.u.h.) told Ali (a.s.): ‘Say: O’ Allah! Appoint a covenant for me with yourself, and set my love in the hearts of the believers’. Then this verse was reveled.” (Ihghāgh-ul-Haghgh, vol. ٣, p.p.٨٣-٨۶)

This very statement exactly, or with a little difference, has been cited in many other .Islamic books

In a lot of Islamic sources it has been narrated from ’Ibn-‘Abbas who said: “The .٢ verse ‘Verily those who believe and do righteous deeds, soon the Beneficent (Allah) will appoint love for them.’ Has been revealed in regard to Ali-ibn-Abīṭālib (a.s.), which means that Allah appoints his love in the hearts of the believers.” (According to ’Ihghāgh-ul-Haghgh, vol. ٣, pp.٨٣-٨۶)

Upon the commentary of this verse, it is cited in the book entitled ‘Ṣawā’igh’ that .٣ Muhammad-ibn-Hanafiyyah said: “There is no faithful believer but there is love of Ali and his Ahl-ul-Bayt in his heart.” (Ihghagh-ul-Haghgh, vol. ٣, pp. ٨٣-٨۶)

Maybe, for the same reason it has been cited in a correct and authentic tradition .۴ narrated from Amir-ul-Mu’mineen Ali (a.s.) who said: “Even if I strike the nose of a believer with this, my sword, for hating me, he will not hate me, and even if I pile all the wealth of the world before a hypocrite in order that he loves me, he will not love me. This is because it is a verdict pronounced by the tongue of the unschooled Prophet (p.b.u.h.) as he said: ‘O’ Ali! a believer will never hate you and a hypocrite will ”.’never love you

(Rauh-ul-Ma‘ānī, vol. ١۶, p. ١٣٠; Majma‘-ul-Bayān, vol. ۶, p. ۵٣٣; and Nahaj-ul-Balāqah, saying No. ۴۵)

Imam Ṣādiq (a.s.) in a tradition said: “The Prophet (p.b.u.h.) in his last prayer . ۵ invocated in regard to Amir-ul-Mu’mineen Ali (a.s.) so loudly that people could hear, saying: ‘O Allah! Bestow the love of Ali upon the hearts of the believers, and appoint his awe and greatness in the hearts of the hypocrites’. Then this verse and the verse (next to it were revealed.” (Nūr-uth-Thaqalayn, vol. ۳, p. ۳۶۳

It has also been narrated from Imam Ṣādiq (a.s.) who said: “The love of Amir-ul-Mu’mineen Ali (a.s.) is a reward that Allah gives to the believers who have righteous deed.” A similar meaning to this tradition has been narrated from the holy Prophet (p.b.u.h.) in regard to the love and affection of the believers unto Ali (a.s.). (Al-Kāfīvol. ۱, (p. ۴۳۱, Tafsīr-i-Furāt, p. ۲۴۷

However, as it was said in the commentary explanations of the abovementioned verses, the revelation of this verse upon Ali, as a complete example, does not contrast the generality of the meaning upon the believers wholly, with a hierarchical order, of .course

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۹۷- فإِنَّما يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْماً لُّدّاً

So We have made it (The Qur'ān) easy in your tongue that you may give glad " .۹۷ ".tidings thereby to the pious ones, and warn thereby stubborn people

Commentary: verse ۹۷

Here, the verse has referred to the Qur'ān, which is a source of training, Faith, and :righteous deed. Allah (s.w.t.) in this verse says

So We have made it (The Qur'ān) easy in your tongue that you may give glad tidings " ".thereby to the pious ones, and warn thereby stubborn people

The term /yassarnāh/, mentioned in the verse, is derived from the Arabic infinitive /taysīr/ in the sense of facilitation. This facilitation may be from the different points of :view

It may be in this point of view that the Qur'ān has been revealed in Arabic, eloquent .۱ and perspicuous, whose tone is pleasant in the ears, and whose recitation is easy for .the tongues

It may be from this view that Allah had given such a domination over the verses of .۲ the Qur'ān to His Prophet (p.b.u.h.) that he could apply it easily everywhere and for .removing any difficulty, and he used to recite them to the believers munificently

It may be from the point of the content of the Qur'ān which, with its deep meanings, .۳ is easy to understand. Basically, those many great and outstanding facts which have been arranged in the frame of limited mere verbal utterances whose meanings can be understood easily, itself is an evidence

for what is recited in the abovementioned verse and the act of which has been .performed by the help of Allah

In several verses of Sura Al-Qamar, No. ۵۴, including verse ۱۷, this phrase has been repeated: "And certainly We have made the Qur'ān easy for remembrance, but is "?there anyone who will mind

The Arabic word /ludd/ is the plural form of /'alad/ which means 'an enemy with intensive hostility', and it is used for those who are fanatic, obstinate, and irrational in .enmity

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۹۸- وَكَمْ أَهْلَكْنَا قَبْلَهُم مِن قَرْنٍ هَلْ تُحِسُّ مِنْهُم مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزاً

۹۸. "And how many a generation before have We destroyed! Do you find any one of them or hear a sound of them?"

Commentary: verse ۹۸

This is the last verse of Sura Maryam. This Sura was revealed in Mecca at the time when Muslims were in a hard pressure.

Keeping this matter in mind, the verse was both as a comfort for the Prophet (p.b.u.h.) and the believers, and as a threat and warning against all hostile and obstinate enemies of Islam. It says:

"And how many a generation before have We destroyed! Do you find any one of them or hear a sound of them?"

The Arabic term /rikz/ means 'a faint sound, a whisper', and, therefore, the things which are hidden under the ground, (as ore), in Arabic are called /rikāz/. Thus, the verse means that these cruel nations and the hard enemies of the truth were so destroyed that even no faint sound is heard from them now.

Imam Ṣādiq (a.s.), in answer to Jābir concerning this verse, said: "The destroyed generation is Umayyads. You may find none of them in the state of being hopeful or free from fear and horror." Jābir has said that he asked whether that state could take place, and the Imam replied: "It will happen very soon." (Bihar-ul-Anwār, vol. ۴۶, p.۳۰)

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:Supplication

O' Lord! Brighten our hearts with the light of Faith, and fill the entire of our entity with .light of righteous deeds

Appoint us, please, among the lovers of the believers and the righteous, specially the prior of the pious, Amir-ul-Mu'mineen Ali-ibn-Abīṭālīb (a.s.), and cast the love of us into .the hearts of all believers

O' Allah! Our large Islamic society, with those abundant people and plenty of material and spiritual abilities, is captured in the grips of enemies and, because of disunity and separation of their rows, has become feeble. Please gather them all around the torch !of Faith and righteous deed

O' Lord! As You destroyed and annihilated the former tyrannical generations so that no faint sound is heard from them, annihilate the most powerful unjust forces of our time, too. Remove their vice from the oppressed communities and make the raise of !believers against the oppressors victorious! Amen. O' Lord of the Worlds

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The End of Sura Maryam

Sura TĀHĀ

:Introduction to the Sura

Point

(Revealed in Macca)

(No. ۲۰ (۱۳۵ verses in ۸ sections

In the Name of Allah, The Beneficent, The Merciful

Sura Tāhā, which is one of the Meccan suras, contains ۱۳۵ verses and its content, like other Meccan suras, is mostly about 'Origin and End'.

This holy Sura is the first Sura of the Qur'ān which has explained the Story of Moses (a.s.) in details, and about ۸۰ verses of it have been stated in this regard. A part of the Sura is upon the greatness of the Qur'ān and the attributes of Allah, while another part of it relates to the story of Adam and Eve and the temptations of Satan. And, finally, there have been stated some awakening advices in this holy Sura.

A tradition from Imam Sadiq upon reciation of Taha

Imam Ṣādiq (a.s.) says: "He who continues reciting Sura 'TāHā' will be loved by Allah (s.w.t.) and, on the Day of Resurrection, his book of deeds will be given to his right hand..."(۱)

۱- Nūr-uth-Thaqalayn, vol. ۳, p. ۳۶۷

Sura TĀHĀ

(Revealed in Macca)

(No. ۲۰ (۱۳۵ verses in ۸ sections

Section ۱ :Moses commissioned with Apostleship

Point

(verses ۱– ۴)

Apostle Muhammad told not to distress himself – The Qur’ān, Reminder to the pious persons – Allah knows every thing, be it open or hidden and hears every word spoken aloud or secretly; Moses commissioned with apostleship and commanded to proceed towards Pharaoh who had transgressed

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

۱- طه

۲- مَآ أَنزَلْنَا عَلَيْكَ الْقُرْءَانَ لِتَشْقَى

۳- إِلاَّ تَذْكِرَةً لِمَن يَخْشَى

۴- تَنزِيلاً مِمَّنْ خَلَقَ الاَرْضَ وَالسَّمَاوَاتِ الْعُلَى

p: ۳۳۹

In the Name of Allah, The Beneficent, The Merciful

"TāHā " .۱

".We did not send down the Qur'ān to you that you distress yourself " .۲

".(But only as an admonition to him who fears (Allah " .۳

".It has been sent down from Him Who created the earth and the high heavens " .۴

Commentary: verses ۱-۴

Some meanings upon Taha

At the beginning of this Sura, again we are confronted the abbreviated letters of the "Qur'ān, which excite the reader's sense of curiosity. It says: "TāHā

A tradition narrated from Imam Ṣādiq (a.s.) indicates that 'TāHā' is one of the names .'of holy Prophet (p.b.u.h.), and it means: 'O seeker of the truth and the leader unto it

TāHā' consists of two mystic letters, so that 'Tā' refers to the sense of 'seeker of' Truth' and 'Hā' indicates the meaning of 'the leader unto it'. It is well known that the usage of mystic letters, and abbreviations has been very common since the old times, .and they are abundantly used nowadays in particular

The term "TāHā", similar to 'Yāsīn', in the course of time, has gradually been applied as a proper name for the Prophet of Islam (p.b.u.h.), so far that the family of the Prophet (p.b.u.h.) is called "Āl-i-Tā-Hā' (the family of TāHā). Also, in 'Supplication of Nudbah', Haḍrat Mahdī (May Allah hasten his glad advent) has been rendered into .'Yabna-Tā-Hā

From the time of the descent of the Qur'ān and its Divine revelation on, the Prophet (p.b.u.h.) used to worship very much. He specially accomplished his worshipping in a

standing state'. He stood so much so that his feet often were inflated. Then the verse' was revealed, telling the Prophet (p.b.u.h.) that he should not impose upon himself so :much trouble. The verse says

".We did not send down the Qur'ān to you that you distress yourself "

It is true that worship is the best actions, but every thing must have a limit. The Prophet (p.b.u.h.) must not bear the task so much that his feet inflate, and his power .decreases too much for preaching and Holy Struggle

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:In the next verse, the goal of the descent of the Qur'ān is explained, as follows

".(But only as an admonition to him who fears (Allah "

The expression /man yaxšā/ (to him who fears Allah), denotes that a person does not .(accept the facts unless there is a kind of feeling of responsibility in him (that he fears

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Then the verse pays to introduce the Lord, the One Who has sent down the Qur'ān, so that, by means of knowing Him, the greatness of the Qur'ān would be made manifest :more. Concerning the Qur'ān, it says

".It has been sent down from Him Who created the earth and the high heavens "

In fact, this explanation is an indication to both the beginning and the end of the .descent of the Qur'ān, whose end is the earth and its beginning is heavens

However, the Arabic word /tanzīl/ means 'a gradual descent'. That is, the Qur'ān was revealed during ۲۳ years, in different occasions and for various incidents. This meaning does not contrast to the revelation of the Qur'ān upon the holy heart of the .Prophet (p.b.u.h.) at once on the Night of Qadr

۵- الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

۶- لَهُ مَا فِی السَّمَاوَاتِ وَمَا فِی الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى

۷- وإِن تَجْهَرْ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى

۵. "The Beneficent (Allah Who) dominates on the 'Arsh (the Throne of existence)."

۶. "To Him belongs whatever is in the heavens and whatever is in the earth, and whatever is between them, and whatever is beneath the ground."

۷. "And if you utter aloud (or whisper, it is no matter): for verily He knows the secret (of yours) and (that which is yet) more hidden."

Commentary: verses ۵-۷

Four attributes of Allah

In these few verses, four main attributes of Allah are referred to. They are as follows:

۱. His Creative Power (Divinity), where it says: "...Who created the earth and the high heavens."

۲. His Sovereignty, where it says: "... dominates on 'Arsh (the Throne of existence)."

۳. His Ownership, where it says: "To Him belongs whatever is in the heavens and whatever is in the earth...".

۴. His Omniscience, where it says: "...He knows the secret (of yours) and (that which is yet) more hidden."

The Sovereignty of Allah over 'Arsh, which has been mentioned in some other occurrences of the Qur'ān with the phrase recited: "...He mounted the Throne (of authority)", denotes to Allah's authority over the world of existence. As

an instance, when it is said that so and so set on the throne, or so and so was taken down from the throne, it means that he gained an authority, or his authority was .taken from him

The Qur’ānic phrase: “…He mounted the throne (of authority)” and the like of it, is usually followed with sentence which interprets it. For example, in Sura ’A‘rāf, No. ۷, verse ۵۴, it says: “…Then He mounted the Throne (of authority). He covers the day with the night…”. Or like Sura Yūnus, No. ۱۰, verse ۳ which says: “…Then He established Himself on the Throne regulating all things,…”. Or like Sura Al-Ḥadīd, No. ۵۷, verse ۴, which says: “…Then He established Himself on the Throne. He knows what enters within the earth and what comes forth out of it…”. And like Sura As-Sajdah, No. ۳۲, verse ۴, where it says: “…Then He established Himself on the Throne. You have none besides Him to protect or intercede (for you)…”. And in the verse under discussion, the Qur’ān implies: the same Beneficent Who dominates on the ‘Arsh (the :Throne of existence). The verse says

”.(The Beneficent (Allah Who) dominates on the ‘Arsh (the Throne of existence “

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The Arabic term /θarā/ originally means ‘wet soil’, and since the low level of the ground is often wet in Arabic it is called /θarā/. Thus the meaning of the phrase: /mātaḥtaθθarā/ (whatever is beneath the ground) envelops all dead bodies, .treasures, and whatever thing is hidden in the depth of the ground

Then, next to the Sovereignty of Allah over the world of existence, the Qur’ān refers :to His Ownership. It says

To Him belongs whatever is in the heavens and whatever is in the earth, and “ whatever is between them, and

".whatever is beneath the ground

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Up to here, three main attributes of Allah have been explained: the first epithet is His Creative Power, the second epithet, is His Sovereignty, and the third epithet is His .Ownership

In the next verse, the fourth epithet, His Omniscience, has been pointed out. It implies that His knowledge is so vast that it encompasses every thing you say manifestly or whatever you keep hidden, and He also knows even the more secret than the secret. :The verse says

And if you utter aloud (or whisper, it is no matter): for verily He knows the secret (of " ".yours) and (that which is yet) more hidden

Imam Ṣādiq (a.s.) said: "The secret (thing) is what you hide in your heart, and more secret than that is that which has passed from your mouth but you have forgotten it. ".That is, not only it is hidden for others but you yourself have neglected it

Allah knows everything: "He knows the secret (of yours) and (that which is yet) more hidden."(۱)He knows the things which are not seen in the heavens and in the earth: "... (I know the unseen things of the heavens and the earth,...".(۲

He knows what is in the womb of every female: "Allah knows what every female (bears, ...".(۳

He knows the aim and meaning of glances: "He knows the stealthy looks..".(۴) He knows what passes in the hearts: "...Allah knows what is in

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Tafsīr Ṣāfī -۱

Sura Al-Baqarah, No. ۲, verse ۳۳ -۲

Sura Ar-Ra'd, No. ۱۳, verse ۸ -۳

Sura Al-Mu’min, No. ۴۰, verse ۱۹ -۴

(your hearts;…”.(١

And there falls no leaf of a tree but He knows it: “…and no leaf (of a tree) drops down (but He knows it,…”. (Sura Al-’An’ām, No. ۶, verse ۵۹

However, the domination of Allah over the world of existence is accomplished mercifully, not mightily. And the revelation of the Qur’ān has been a sign of His Beneficence and His Authority upon the existence. So, His Sovereignty over the whole existence is alike. He is both the Creator of the world of existence and the Protector and Ruler of it. He has also knowledge about whatever is visible and invisible and has .absolute ownership over all things

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Sura Al-’Ahzāb, No. ۳۳, verse ۵۱ -١

۸- اللَّهُ لآ إِلَهَ إِلاّ هُوَ لَهُ الاَسْمَاءُ الْحُسْنَى

۸. " Allah, there is no god but He. To Him belong the Most Beautiful Names".

Commentary: verse ۸

Through the contents of the abovementioned verses an epitome of knowledge about the Sender of the Qur'ān was delivered by referring to Allah's four attributes. They are: His Creative Power, His Sovereignty, His Ownership, and His Omniscience.

And, perhaps, it is for the same reason that the Qur'ān in this holy verse says:

" Allah, there is no god but He. To Him belong the Most Beautiful Names".

The objective meaning of 'the Most beautiful Names' is the different attributes of Allah (s.w.t.) all of which are good and are beautiful.

We know that Allah is: The Knower, The Powerful, The Sustainer, The Just, The Benevolent, The Generous, and The Merciful. Besides them, He has also many more good epithets similar to them.

The purpose of calling Allah by these Names is not only that we utter them simply by the tongue, and we say, for example, O The knower, O The Powerful, O The Most Merciful of all merciful, but, in fact, we must settle these epithets in our selves as much as we can.

We must try to obtain a ray from His Knowledge, a reflection from His Power, and a piece of His All-Embracing Mercy and practice them in ourselves and our society. In other words, we ought to be endowed with His Attributes and be characterized by His

character, so that, under the light of this knowledge and power, and this justice and mercy, we can drive out ourselves and the society wherein we live from the row of .infernal people

However, there are some details about ‘the Most Beautiful Names’ recorded in the books of tradition and commentary, compiled by both Sunnites and Shi‘ites, a :substance of which will be offered here, as follows

No doubt the phrase ‘the Most Beautiful Names’ means ‘good names’, and we know that all the names of Allah contain some good meanings, therefore all His Names are the Most Beautiful Names. They are irrespective of those which are the affirmed qualities of His Pure Essence, like: The Knower, The Powerful; or those which are negative qualities of His Holy Essence, like: The Most Holy; and those which are the attributes of acts each of which denotes to one of His acts, like: The Creator, The All-Forgiving, The Beneficent, and The Merciful.

On the other hand, no doubt the attributes of Allah are not countable, because His accomplishments are infinite. For each of His accomplishments a Name and an .Attribute can be chosen

But, as it is understood from Some Islamic traditions, some of His attributes are more significant than the others, and, perhaps, the phrase ‘the Most Beautiful Names’ is an indication to this particular group. Among the traditions we have received from the Prophet (p.b.u.h.) and the Immaculate Imams (Ahlul-Bayt) (a.s.) this meaning has repeatedly been said that there are ۹۹ Names for Allah and whoever calls Him by these Names his prayer will be answered, and whoever counts them will enter .Paradise

An example of the abovementioned traditions is the one that Sadūgh has narrated in his book, entitled Tauhīd, from

Imam Ṣādiq (a.s.) from Ali-ibn-Abīṭālib (a.s.) from the Prophet (p.b.u.h.) who said: “Verily there are ninety nine Names for Allah, the Blessed and Exalted. He who counts them will enter Paradise”. (The Commentary of Al-Mīzān, Majma‘-ul-Bayān, Nūr-uth-(Thaqalayn

Again, in the book of Tauḥīd, it is narrated from Imam Ali-ibn-Mūsa-r-Riḍā (a.s.), from his fathers, from Ali-ibn-Abīṭālib (a.s.) who said: “Verily there are ninety nine Names for Allah, Almighty and Glorious. He who invocates by them it will be answered from him, and he who counts them will enter Paradise”. (The Commentary of Al-Mīzān, (Majma‘-ul-Bayān, Nūr-uth-Thaqalayn

In the books of Bukhārī, Muslim, Tarmathī, and some other sources of traditions compiled by the Sunnite scholars, this very meaning has also been cited about the Names of Allah, saying that whoever calls Allah by these ninety-nine Names his prayer will be answered, and whoever counts them will enter Paradise. (Al-Mīzān, (Majma‘-ul-Bayān, Nūr-uth-Thaqalayn

Some Islamic traditions denote that these ninety-nine Names are found in the Qur’ān. For example, a tradition narrated by Ibn-Abbas indicates that the Prophet (p.b.u.h.) said: “There are ninety nine Names for Allah. Whoever counts them will enter (Paradise, and they are in the Qur’ān.” (Majma‘-ul-Bayān, Nūr-uth-Thaqalayn

Therefore, some of the Islamic scholars have tried to extract these Names and Attributes from the Qur’ān, but the Names of Allah mentioned in the Qur’ān are more than ninety nine Names. So, the Most Beautiful Names may be among them, and thus, .there are more than ninety nine Names in the Qur’ān concerning Allah

Whatever is more important here, and we must be specially careful of it, is that the purpose of calling Allah by these Names, or counting the most Beautiful Names of Allah, is not that whoever utters these Names by the tongue, and with no attention to their contents and concepts, he merely pronounces them will be successful and prosperous, or his invocation will be answered. But the aim is that the person believes in these Names and Attributes, and then he tries to reflect a ray of their meanings in his self; i.e., he should settle in himself some parts of the concepts of the Attributes: The Knower, the Powerful, the Beneficent, the Merciful, the Clement, All-Forgiving, the Strong, the Everlasting, the Self-Sufficient, The Sustainer, and the like of them. It is sure that such a person both will enter Paradise and his invocation will be answered .and will gain any goodness

However, whatever was said makes it manifest that if, besides these Names, some more Names are mentioned for Allah in some traditions or in supplications, and even in some supplications(١) the number of His Names has reached to one thousand, it does not contrast to what was explained in the above, because the Names of Allah are infinite and, like the unending accomplishments of His Essence, they are unlimited, although a number of these Names and Attributes have a kind of .preference

And, also, when we recite in some traditions, like the one recorded in Usūl-i-Kāfī, Imam Ṣādiq (a.s.), commenting on the verse under discussion, has said: " By Allah, we are the Most Beautiful Names (of Allah)",(٢) it shows that a strong ray of

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Such as the supplication of Joushan-Kabīr -١

Nūr-uth-Thaqalayn, vol. ٢, p. ١٠٣ -٢

these divine epithets has reflected in their selves, and their knowledge helps them to the knowing of His Pure Essence.

Also, some Islamic literatures indicate that all the Most Beautiful Names are summarized in 'pure monotheism'. This is because all His attributes return to His Pure Essence, The One.

Fakhr-i-Rāzī, in his commentary book, points to a matter which, in one respect, is important. He says that all the Attributes of Allah return to two facts: either to His Omniscience, or the need of others to His Pure Essence.

۹- وَهَلْ أَتَاکَ حَدِیثُ مُوسَی

۱۰- إِذْ رَأَی نَاراً فَقَالَ لِأَهْلِهِ امْکُثُوا إِنِّـِی ءَانَسْتُ نَاراً لَّعَلّـِی ءَاتِیکُم مّـِنْهَا بِقَبَسٍ أَوْ أَجِدُ عَلَی النَّارِ هُدًی

۱۱- فَلَمَّآ أَتَاهَا نُودِیَ یَامُوسَی

۱۲- إِنّـِی أَنَاْ رَبُّکَ فَاخْلَعْ نَعْلَیْکَ إِنَّکَ بِالْوَادِ الْمُقَدَّسِ طُوًی

۹. " And has the story of Moses reached you?"

۱۰. " When he saw a fire, then he said to his family: 'Wait (a little)! Verily I perceive a fire; perhaps I can bring you a brand from it, or may find some guidance at the fire'."

۱۱. " Then when he came to the fire, he was called:

'O Moses! "

۱۲. " Verily I am your Lord! Therefore take off your shoes! Verily you are in the holy valley of Tuwā'."

Commentary: verses ۹-۱۲

Point

The Arabic term /qabas/ means: a piece of fire apart from another.

Somewhere in the current Sura, a few points of the story of Moses (a.s.) have been stated in details. Among them are the followings:

۱. The choice of Moses (a.s.) for Messengership.

۲. The invitation of Moses (a.s.) from Pharaoh to accepting the Truth.

۳. Moses' coming out from Egypt and Pharaoh's being drowned.

۴. Calf worshipping of the Children of Israel.

Moses (a.s.), accompanied with his pregnant wife, went on a trip, and they lost their way in the desert. In the rainy, dark and cold desert, they needed a fire for both its .heat and light to find the way

Then suddenly a fire was seen from the distance. In order to get the fire to comfort his family, Moses (a.s.) went toward the fire, where there came a voice by which Allah (elected Moses (a.s.) as an apostle. (Majma'-ul-Bayān, the commentary

Yes, in order to save himself and his family, Moses (a.s.) went toward the fire, but Allah opened the path of saving others to him. Moses was seeking for the road on the ground, while Allah showed him the spiritual way and the path of happiness. He was looking for his personal way, where Allah endowed him the way of guidance of the .community

:In relation to this matter, the Qur'ān, addressing the holy Prophet (p.b.u.h.), says

"?And has the story of Moses reached you "

When he saw a fire, then he said to his family: 'Wait (a little)! Verily I perceive a fire; " ".'perhaps I can bring you a brand from it, or may find some guidance at the fire

" !Then when he came to the fire, he was called: 'O Moses"

Verily I am your Lord! Therefore take off your shoes! Verily you are in the holy valley " ".'of Tuwā

By hearing that enlivening sound, addressing him: " Verily I am your Lord!" Moses (a.s.) .got very excited and an indescribable pleaure encompassed him thoroughly

He was commissioned to take off his shoes, because he had entered into a holy land: a land wherein the light of Allah was seen, the Message of Allah was heard, and he was to accept the responsibility of Apostleship. He ought to step on this land with .utmost humility and modesty

.That was why he should take off his shoes

:Explanations

The appellation of Moses has been mentioned in ۲۰ suras of the Qur'ān for ۱۳۶ times. .۱ The story of Moses is the longest stories of the Qur'ān, because around nine hundred .verses of the Qur'ān concern to it

The term /rabb/ (the Lord), which is one of 'the Most Beautiful Names' of Allah, has .۲ occurred more than ۹۷۰ times in the Qur'ān, and in His first manifestation to Moses (a.s.), Allah introduced Himself by this Name, saying: " Verily I am your Lord!". And, since Moses' prophethood began with the word of Allah,(۱) he was entitled /kalimullah/ .((the Interlocutor of Allah

The phrase /wād-il-muqaddas/ (the holy valley) is used fore a place far from defect .۳ .and vice; and the word /ṭuwā/ means something or somewhere which is blessed

An Islamic tradition denotes that the purpose of 'taking the shoes' is detaching the .۴ heart from two anxieties: one of his anxieties was about the situation of his wife in that cold desert; and his second anxiety was about the evil of Pharaoh. (Nūr-uth-.(Thaqalaym

Some commentators also believe that this holy Qur'ānic phrase points to the wife and .child, or to the love of the world and Hereafter

The phrase under discussion has also occurred in the present Turah with the same .form of meaning

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Sura An-Nisā', No. ۴, verse ۱۶۴ says: "...and Allah spoke directly unto Moses a - ۱ ."(peculiar) speech

۱۳- وَأَنَا اخْتَرْتُکَ فَاسْتَمِعْ لِمَا یُوحَی

۱۴- إِنَّنِی أَنَا اللَّهُ لاَ إِلَهَ إِلاَّ أَنَاْ فَاعْبُدْنِی وَأَقِمِ الصَّلاَهَ لِذِکْرِی

۱۳. " And I myself have chosen you; therefore hearken unto what is revealed."

۱۴. " Verily I, I(alone), am Allah. There is no god save Me. So worship (only) Me, and establish prayer for My remembrance."

Commentary: verses ۱۳-۱۴

Divine prophets have been appointed to prophethood by Allah, not by people. Therefore, the words of revelation, sent to them, should be heard and followed with whole the entity and heartily.

In this holy verse, Allah says that He Himself has chosen him to Messengership, then he should hear His word and be steadfast on it. This is the Divine revelation that he was commanded to hear. The verse says:

" And I myself have chosen you; therefore hearken unto what is revealed."

Regarding Unity and sincere religion, Allah commanded him in this verse as follows:

" Verily I, I(alone), am Allah. There is no god save Me. So worship (only) Me, and establish prayer for My remembrance."

In this verse Allah enjoins him to worship Him and to associate none in worshipping unto Him and to establish prayer in order that in His remembrance he glorifies and praises Him since prayer exists not save for the remembrance of Allah.

Or the purpose of the content meaning in this holy verse is that he should establish .prayer so that He (s.w.t.) also remembers him in praising

In other words, in this holy verse, next to the statement of the most importart principle of the prophets' invitation, which is Unity, the subject of worshipping the One God, as a fruit for the tree of Faith and Unity, has been referred to. And, immediately after it, He has enjoined prayer; i.e., the greatest worship and the most important link between the servants and the Creator, as well as the most effective means for that .His Pure Essence might not be forgotten

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p: ۳۵۵

۱۵- إِنَّ السَّاعَهَ ءَاتِیَهٌ أَکَادُ أُخْفِیهَا لِتُجْزَی کُلُّ نَفْسٍ

بِمَا تَسْعَی

۱۶- فَلَا یَصُدَّنَّکَ عَنْهَا مَن لَّا یُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَی

۱۵. " Verily the Hour (of Doom) is coming, (but) I will to keep it hidden so that every soul may be rewarded for its endeavour."

۱۶. " Therefore let him who believes not in it and follows his own vain desires turn you away from it, lest you perish."

Commentary: verses ۱۵-۱۶

Monotheism and Resurrection are at the top of Allah's Messages for humankind. None is aware of the time of the event of Hereafter, save Allah.

The occurrence of Resurrection is certain, but its time is hidden. In Hereafter, the execution of Divine Law, and the accomplishment of rewards and retributions, is the same for all.

After mentioning Unity and its explanation in the previous verse, here, in this verse, the second basic principle, which is resurrection, is referred to. It says:

" Verily the Hour (of Doom) is coming, (but) I will to keep it hidden so that every soul may be rewarded for its endeavour."

According to this verse, the reason of keeping the exact time of Resurrection hidden is cited that Allah wishes 'to reward every person for his effort and endeavour', so that a freedom of action comes into being for all human beings.

The next verse has pointed to a fundamental principle, which is a surety of execution :of all religious and training programs, where it says

Therefore let him who believes not in it and follows his own vain desires turn you “ ”.away from it, lest you perish

The prophet must stand firm before the faithless people and their evil temptations. He must afraid neither of the large number of the opponents nor be worried of their plots, nor be doubtful about the rightfulness of his invitation and mobility of this Divine .school

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۱۷- وَمَا تِلْکَ بِيَمِينِکَ يَامُوسَى

۱۸- قَالَ هِيَ عَصَایَ أَتَوَکَّؤُا عَلَيْهَا وَأَهُشُّ بِهَا عَلَى غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَى

۱۷. "And (Allah said) what is that in your right hand

O Moses?"

۱۸. "He (Moses)said: 'It is my rod: I lean on it, and I beat down leaves with it for my sheep, and there are (also) other uses therein for me.'"

Commentary: verses ۱۷-۱۸

Point

To show His power, Allah makes use of even the nearest and simplest means of ordinary life.

Moses' Rod and White Hand!

No doubt the divine prophets need miracles to prove their communication with Allah (s.w.t.), else everybody may claim prophethood.

Moses (a.s.), after getting the command of prophethood, should receive its divine proof, too. Therefore, in the same adventurous night, he received two great miracles from the side of Allah (s.w.t.).

The Qur'ān explains this event as follows:

"And (Allah said) what is that in your right hand

O Moses?"

In answer to this question, Moses (a.s.) said:

"… 'It is my rod: …"

And, since Moses wished to continue his speech with his beloved Lord, Who for the first time had opened that door to him, and also since maybe he thought saying merely ‘It is my rod’ was not enough and the purpose was to explain its usage, he added:

“…I lean on it, and I beat down leaves with it for my sheep, and there are (also) other uses therein for me.’”

Moses (a.s.) had gone in a deep astonishment that what a question it was and what sort of reply he was answering!

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p: ۳۵۹

۱۹- قَالَ أَلْقِهَا يَا مُوسَى

۲۰- فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى

۲۱- قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا الْأُولَى

۱۹. "Said He: 'Cast it down O Moses!"

۲۰. "Then he cast it down, and lo! it was a serpent gliding."

۲۱. "Said He: 'Take it, and fear not, We will restore it to its first state.'"

Commentary: verses ۱۹-۲۱

Point

In the first couple of holy verses, mentioned in the above, Moses is commanded to throw down his rod and he immediately, and without wasting any moment, threw his rod down, when suddenly it became a great snake and began moving. Here are the verses:

"Said He: 'Cast it down O Moses!"

"Then he cast it down, and lo! it was a serpent gliding."

The Arabic term /tas'ā/ is derived from /sa'y/ in the sense of 'to walk swiftly', so that it does not reach to the state of running.

In the next holy verse, He told Moses to take the rod. Here is the verse:

"Said He: 'Take it, and fear not, We will restore it to its first state.'"

Then, as soon as Allah, the Glorified, told him to take it and fear not, his fear went away so that Moses (a.s.) put his hand into the mouth of the serpent and seized its neck; so the

(‘serpent changed into its first state, i.e., a rod. (The Commentary of Jawāmi‘-ul-Jāmi

It is cited in Majma‘-ul-Bayān that this rod was made of a heavenly piece of wood which the former prophets had inherited from Adam, and Shu‘ayb (Jethro) had given .(.it to Moses (a.s

:Explanations

Human beings naturally are afraid of dangers and the causes of vice and harm, and .١ they avoid them. It is evident that Moses (a.s.), who is a man, also fears. What is criticized, and even disgraceful, here, is heartily fear and anxiety from other than Allah, which is against bravery and it is one of the evil qualities for the true believers, .and Moses (a.s.), of course, had been far from it

The fear of Moses (a.s.), perhaps, was for the reason that he had considered the .٢ command of ‘cast it down’, respectful, like the command of ‘take off your shoes’, but .when it changed into a serpent, he surprised

Intrinsically, this very fear is itself an evidence that that happening was a miracle, otherwise, a sorcerer who himself knows that his sorcery is not a fact, naturally is not .afraid of his own magic

In any moment, Allah gives life to millions of lifeless things, or He takes the life of .٣ millions of living creatures. Here, He also gave life to the lifeless rod and then He took it back from it when it became a rod again. Keeping this event in mind, the question is: can He not cause a living person to die, and then He restores him to his first state? ((The Commentary of Fī Ẓilāl-il-Qur’ān

Verily, when Allah's view changes a rod into a serpent, then what happens if He puts a graceful view upon us? And, when the favoured thing of Allah can swallow all the magic of the sorcerers, will His favour toward our hearts not swallow all the evil ?temptations

At the first onset of the adventure of Moses, there happened two miracles for him. .۴ The first was that his rod turned to be a serpent; and the second was that the serpent .was restored to its first state

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۲۲- وَاضْمُمْ یَدَکَ إِلَی جَنَاحِکَ تَخْرُجْ بَیْضَآءَ مِنْ غَیْرِ سُوءٍ ءَایَةً أُخْرَی

۲۳- لِنُرِیَکَ مِنْ ءَایَاتِنَا الْکُبْرَی

۲۲. "And place your hand under your armpit, it will come forth white (shining) without harm, (and this also is) another sign (miracle),"

۲۳. "That We may show you of Our greater signs."

Commentary: verse ۲۲

White Hand as His Power and His Sign

Another miracle of Moses (a.s.) was the 'White Hand', which has been mentioned in three occurrences of the Qur'ān. One of them is where it says: "Enter your hand into the opening of your bosom, ..."(۱) Another one is the verse which says: "And enter your hand into the opening of your bosom,..."(۲) And the third one is the abovementioned verse which says:

"And place your hand under your armpit, ..."

The meaning of these three verses can be gathered in a statement, saying: 'Enter your hand into the opening of your bosom as far as under your armpit', so that it comes out white and in perfect condition. This is another Sign of Allah. The verse continues saying

"...it will come forth white (shining) without harm, (and this also is) another sign (miracle),"

However, Allah is All-Mighty and whenever and by any means that He intends He can manifest His Power. The

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۱- Sura Al-Qṣaṣ, No. ۲۸, verse ۳۲

Sura An-Naml, No. ٢٧, verse ١٢ -٢

.miracles of the prophets can also be counted as a part of His Signs and His Power

Therefore, in the next verse, as a conclusion of the contents of the previous verses, it implies that Allah gave these things to Moses in order to show him His great signs. In :this regard, the verse says

".That We may show you of Our greater signs "

The objective meaning of the phrase: 'greater signs, is those very important miracles .which were mentioned in the above

:Explanations

In order to improve a society, the sources and the origins of sedition and mischief .۱ .should be rooted out

.The first struggle of prophets is standing against the illegitimate rulers of their time .۲

Religion is not separate from policy. Moses (a.s.) started improving the government. .۳ "... "Go to Pharaoh

.Struggling against the illegitimate rulers is a Divine duty, not a demonstration .۴

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۲۴- اذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى

۲۵- قَالَ رَبِّ اشْرَحْ لِي صَدْرِي

۲۶- وَيَسِّرْ لِي أَمْرِي

۲۷- وَاحْلُلْ عُقْدَةً مِن لِسَانِي

۲۸- يَفْقَهُوا قَوْلِي

۲۴. " Go to Pharaoh! Verily he has transgressed

(the bounds)."

Section ۲:The Ministry of Moses

Point

Moses' prayer to help him with Aaron as his assistant – and to make the task of his ministry towards Pharaoh easy for him – Reference to Allah's plan to save Moses in his infancy, from the hands of Pharaoh – Moses ordained to proceed towards Pharaoh – Moses demands from Pharaoh the delivery of the Children of Israel – Moses preaches Unity of Allah to Pharaoh

۲۵. " (Moses) said: 'My Lord! Expand me my breast!"

۲۶. " And make easy for me my task,"

۲۷. " And loose a knot from my tongue,"

۲۸. " (That) they may understand my saying."

Commentary: verses ۲۴–۲۸

The command of Moses' Messengership

From this verse on, the content of the verses indicate that the command of

Messengership of Moses is issued, a great and

p: ۳۶۵

heavy messengership, a messengership which begins with conveying the command of Allah to the most powerful, and the most dangerous person of the people of the :society of his time, Pharaoh. It says

".(Go to Pharaoh! Verily he has transgressed (the bounds "

Transgression (ṭuqyān) means: 'violating the bounds of all dimensions of life'; ./therefore, such a person in Arabic is called /ṭāqūt

Yes, for improving a corrupt environment and creating a perfect revelation, we must begin with the most mischievous ones and the leaders of disbelievers, those who .have control over the functions of all essential elements of the society

Moses not only did not fear such heavy commission, and did not ask Allah for the least alleviation, but also he embraced it eagerly to follow; and he wished Allah (s.w.t.) to .give him the necessary means of succession in this commission

And in view of the fact that the first means of victory is a great spirit, a high thought, :and an effective intellect, or, in other words, the 'expansion of breast', the verse says

"!Moses) said: 'My Lord! Expand me my breast) "

And since there are some difficulties along this way, which cannot be removed save by the grace of Allah, in the second stage he asked Allah to make the affairs easy for :him and to remove all the barriers from his way. He said

",And make easy for me my task "

Then, Moses (a.s.) requested Allah to give him a better ability of speech. He also :expressed specially the reason of this request. He said

",And loose a knot from my tongue "

".That) they may understand my saying) "

This phrase, in fact, is an interpretation unto the previous verse. It means that he

,asked to be able to speak so clear

p: ۳۶۶

.elegant, and expressive that every hearer could understand him

He demanded ۴ things from Allah

In other words, as soon as Moses (a.s.) was commissioned to the Divine :Messengership, he demanded four things from Allah

"!The expansion of breast: "My Lord! Expand me my breast .۱

",A preparation for the conditions: "And make easy for me my task .۲

",A fluent speech: "And loose a knot from my tongue .۳

"...Having an assistant: "And appoint for me an assistant .۴

And since Moses (a.s.) had been commissioned to different subjects, such as: worshipping, political, revolutionary, social, ethical, personal, and congregational affairs, and paying to every one of them naturally causes man to neglect some .others, therefore, the expansion of breast is utterly necessary for obtaining them all

The expansion of breast is necessary both for the person himself and for fulfilling the .responsibility, and Moses asked them all from Allah

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۲۹- وَاجْعَل لِی وَزِیراً مِنْ أَهْلِی

۳۰- هَارُونَ أَخِی

۳۱- اشْدُدْ بِهِ أَزْرِی

۳۲- وَأَشْرِكْهُ فِی أَمْرِی

۲۹. " And appoint for me an assistant from my family,"

۳۰. " Aaron, my brother;"

۳۱. " Strengthen my back by him,"

۳۲. " And associate him (with me) in my affair."

Commentary: verses ۲۹-۳۲

Point

Since carrying on the heavy responsibility of prophethood toward the final point needs someone to aid so that it is impossible to afford it alone, then the fourth request of Moses (a.s.) from Allah was that he said:

" And appoint for me an assistant from my family,"

Then he mentioned his brother in particular, and said:

" Aaron, my brother;"

Aaron was the elder brother of Moses. He was three years older than Moses, with a tall stature and a well-proportioned body, and with a very eloquent tongue and an excellent apprehension. He passed away three years before the death of Moses.

Aaron was one of the appointed messengers whom Allah bestowed on Moses (a.s.) in a way of His Mercy.

Then Moses stated his purpose why he asked Allah to appoint Aaron as his minister :and assistant. He said

".Strengthen my back by him "

:And, in order to complete this meaning, he continued saying

".And associate him (with me) in my affair "

Moses asked Allah that Aaron associated him both in the rank of Messengership and in accomplishing that great mission. Thus, Moses did not ask Allah, only for the ministry of Aaron, but he also requested for his prophethood. Yet, in all respects, .Aaron was a follower of Moses in all affairs, and Moses was his leader

The reason why it is said in the verse 'minister' is that a minister carries out the heavy affairs and duties of the guardian of the affairs. The Arabic word /wazīr/ (minister) is derived from the word /wizr/ in the sense of 'a heavy load', and it is called to a person who carries the burden of other's responsibility on his back; and the Arabic term /'azrī/ .'also means 'back

The prophet asked Allah that Ali(a.s) to be his assistant

However, it has been cited in many commentary books that the Prophet of Islam (p.b.u.h.) repeatedly recited these verses and said: "My Lord! Like Moses, I also ask for (an assistant from my family"(١

Allamah Tabātabā'ī in the Commentary of Al-Mīzān says: "In the tradition of Rank, the holy Prophet (p.b.u.h.) told Ali-ibn-Abīṭālib: 'O Ali! You are to me as Aaron was to Moses, save that there is no prophet after me'. This tradition has been narrated in ".one hundred ways by the Sunnites and in seventy ways by the Shi'ite

Again, some of the traditions recorded in the books compiled by the scholars of the Sunnite and the Shi'ite denote that the Prophet of Islam (p.b.u.h.) asked Allah the same things

۱- The Commentary books of Durr-ul-Manthūr and Nūr-uth-Thaqalayn.

that Moses had asked for the succession in his mission, with a difference that instead :of Aaron he (p.b.u.h.) mentioned the name of Ali (a.s.) and said as follows

O Allah! I ask You the same thing that my brother Moses asked You that You expand " my breast, and make easy for me my task, and loose a knot from my tongue that they may understand my saying, and appoint for me an assistant from my family, Ali, my brother. My Lord! Strengthen my back by him, and associate him (with me) in my affair, so that we glorify You much, and remember You abundantly; verily You are ".ever seeing of us

This tradition has been recorded in the Commentary of Durr-ul-Manthūr, by Suyūṭī; in Majma'-ul-Bayān by the Late Ṭabarsī; and a great deal of the great scholars of the .Sunnite and the Shi'ite have also narrated it with some differences, of curse

Similar to this tradition is the tradition of Rank; wherein the Prophet (p.b.u.h.) has said to Ali (a.s.): "Are you not content with (this fact) that you are to me as Aaron was to "?Moses, save that there is no prophet after me

This tradition, which has been cited in the first level books of the Sunnites, and as Moḥaddith Bahrānī has said in his book entitled 'Qāyat-ul-Marām', it has been narrated in one hundred ways by the Sunnites and in seventy ways by the Shi'ite, is so .authentic and valid that there is no room for any denial or rejection against it

However, another tradition in respect of the rank and position of Amir-ul-Mu'mineen Ali-ibn-Abītālib (a.s.) may be considered, too, wherein the Messenger of Allah (p.b.u.h.) has said: "Verily Ali is from me and I am from him; and he is the master of every believer after me." (This statement is an indication to the rank of mastership and (.(.Imamate of Ali (a.s

This tradition has been authorized by many Islamic scholars, such as: Ibn-abī-‘Āṣim, ;No. ۱۱۸۷; Al-Baqawī in Mu‘jam-us-Saḥābah, No. ۲۰-q; Ibn-‘Asākir, vol. ۱۲, p. ۱۰۸

Al-Juweynī, in Farā’id-us-Samṭayn, vol. ۱, p. ۱۵; Faḍā’il-ul-Khamsah, vol. ۱, p. ۳۴۲; ‘Abdu-r-Razzāq, in ‘Amālī, q-۱۲: ۱; At-Tayālisī, p. ۸۲۹; Ahmad, vol. ۴, p.p. ۴۳۷-۴۳۸; Al-Faḍā’il, p. ۱۰۳۵; Al-Quti‘ī in Ziyādātih, N. ۱۱۰۴; Ibn-ul-Maqāzilī, in Manāqib-i-Ali (a.s.), pp. ۲۲۱, ۲۳, ۲۲۴, and ۲۳۰. This very tradition in which the Prophet (p.b.u.h.) says: “Verily Ali is from me and I am from him, and he is the master of every believer after me” is also recorded in Jāmi‘ah, vol. ۱۳, p. ۱۶۴ and vol. ۵, p.۲۹۶, No. ۳۷۹۶, published in Al-Madinah by Tarmathī; Hilyat-ul-’Auliyā’, vol. ۶, p. ۲۹۴; Manāqib-ul-Khārazmī, p. ۹۲; Jāmi‘-ul-’Usūl, vol. ۹, p. ۴۷۰; Asad-ul-Qāyah, vol. ۴, p. ۲۷; Zakhā’ir-ul-‘Ughbā, p. ۶۸; Al-’Iṣābah, vol. ۲, p. ۵۰۳; Ash-Shajarī-Fil-’Amālī, vol. ۱, p. ۱۳۴; ’Iḥghagh-ul-Haghgh, vol. ۴, pp. ۳۷ and ۲۱۰, and in some other volumes of it. Al-Qadīr, by ‘Allamah ’Amīnī, vol. ۱, p.۳۷۶ and some other volumes of it; Tarā’if, p. ۶۵, by Sayyid-ibn-Ṭāwūs; Bihār-ul-’Anwār, vol. ۳۸, p. ۲۹۶

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۳۳- کَیْ نُسَبِّـِحَکَ کَثِیراً

۳۴- وَنَذْکُرَکَ کَثِیراً

۳۵- إِنَّکَ کُنتَ بِنَا بَصِیراً

۳۳. "So that we glorify You much",

۳۴. "And remember You abundantly"

۳۵. "Verily You are ever seeing of us."

Commentary: verses ۳۳-۳۵

At first, we mention that Allah is Pure from any blemish and imperfection, then we glorify Him and thank Him in the same manner that the great prophets did as a duty. They purified Allah from any polytheistic matters, fancies, and superstitions.

The philosophy of government and power in a society is establishing spirituality in that society and promoting it there.

Therefore, the true glorification of Allah is our struggling against the mischievous rulers. Of course, that struggle is worthy that continues and is usually accompanied with much glorification and remembrance of Allah in all the times; else every one remembers the Lord at the time of danger and hardships.

Thus, Moses (a.s.) states his words as follows:

"So that we glorify You much",

"And remember You abundantly"

"Verily You are ever seeing of us."

Prophets always saw themselves at the presence of Allah, and they were content with His Will and His Expediency.

۳۶- قَالَ قَدْ اُوتِیتَ سُؤْلَکَ یَامُوسَی

۳۷- وَلَقَدْ مَنَنَّا عَلَیْکَ مَرَّةً اُخْرَی

۳۶. " Said He: 'You are granted your request, O Moses."

۳۷. " And indeed We have conferred a favour on you another time."

Commentary: verses ۳۶-۳۷

The request o Moses is granted

Since in his sincere demands Moses (a.s.) did not intend anything but to deliver a better and more complete service, Allah answered his requests promptly at the same time, and, as the verse remarks:

" Said He: 'You are granted your request, O Moses."

When Allah informed Moses that He had granted him his requests, then following to it, in the next verse, He mentions the Divine bounties given to Moses. It implies that this is not the first time that Allah has bestowed His fovours on him, but he has always been under the attentiveness and providence of Allah, and another time, in his childhood, he was conferred a favour, too.

The verse says:

" And indeed We have conferred a favour on you another time."

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۳۸- إِذْ أَوْحَيْنَآ إِلَى أُمِّ ـِكَ مَا يُوحَى

۳۹- أَنِ اقْذِفِيهِ فِى التَّابُوتِ فَاقْذِفِيهِ فِى الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّ ـِى وَعَدُوٌّ لَهُ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّ ـِى وَلِتُصْ ـِنَعَ عَلَى عَيْنِى

".When We inspired in your mother what must be inspired " .۳۸

Saying) that: 'Cast him into a chest, then cast it into the sea, then the sea shall) " .۳۹ cast him up on the bank; there shall take him one (who is an) enemy to Me and an enemy to him.' And I cast down upon you love from Me (that every one may love you), ".in order that you might be brought up (and trained) in My sight

Commentary: verses ۳۸–۳۹

Moses' mother cast him in a chest into the sea

In this verse, the revelation attracts the attention of Moses to the following facts. It :says

".When We inspired in your mother what must be inspired "

This holy verse indicates that all the ways, which were ended to the deliverance of .Moses (a.s.) from the rips of Pharaohs in that age, were wholly taught to his mother

Upon the meaning of this verse, in Jawāmi'-ul-Jāmi', the commentary, it is cited that: at the time when We inspired your mother whatever was inspirable; that inspiration caused your deliverance from being killed; or that We sent an angel to her, in the .same manner as We sent it to Mary

The purpose of ‘inspiration’ here is to inspire something to the heart, not the idiomatic term of revelation which is specially adapted for Divine prophets, since Messengership is particular to men, as Sura Yusuf, No. ١٢, verse ١٠٩ says: “And We have not sent before you but men from (among) the people of the towns, to whom ”... .We sent revelations

There was predicted for the people of Pharaoh that a child from the Children of Israel would come into existence who could destroy the kingdom of Pharaoh. In order to prevent that happening, Pharaoh had ordered his men to kill the sons of the Children of Israel and to keep their daughters alive to work as slave-maids and serving .wenches for them

However, Moses’ mother felt that the life of her newborn child was in danger. At that moment the Lord, Who had appointed that child for a great raise, inspired in her heart :as follows

”... ,Saying) that: ‘Cast him into a chest, then cast it into the sea) “

The Arabic term /tābūt/ means a wooden chest. It does not always mean, as some .people think, the coffin wherein the dead bodies are put

Next to it, the Qur’ān adds implying that the sea is commissioned to cast it up over the bank so that, at last, the one who is the enemy of Allah and the enemy of him takes :him and fosters him in his lap. The verse continues saying

then the sea shall cast him up on the bank; there shall take him one (who is an)...“ ”... ’.enemy to Me and an enemy to him

And, in view of the fact that Moses (a.s.) should be kept in a protective circle to be safe for the way he had in front of him full of ascent and descent, Allah cast a ray of His affection on Moses so that whoever saw him loved him in a manner that

not only the one would not be willing to Kill him but also he might not accept that any harm should hurt him. The Qur'ān in this regard says:

"... ,(And I cast down upon you love from Me (that every one may love you..."

It has been said that the midwife of Moses (a.s.) was one of the people of Pharaoh. She wanted to report his birth to the cruel men of the government. But, for the first time, as soon as her eyes cast on the eyes of the newly born child, it seemed a light glittered from the baby's eyes which brightened the depth of the heart of the midwife so that she loved him in a way that all kinds of evil thought departed from her mind.

At the end of this holy verse, the Qur'ān refers to the aim of the event. It says:

"...in order that you might be brought up (and trained) in My sight."

By the way, this verse leads us to the concept that whenever Allah intends an action to be done, He also provides its necessary means. Here, in order to protect Moses (a.s.), He inspires in his mother that she casts her child into the sea. Then He commands to the sea that it takes the chest carrying the child on the bank. He casts into the enemy's heart that he keeps him and He puts affection of the child in his heart.

Imam Bāqir (a.s.) said: "Allah put such a love of Moses in people's hearts that whoever saw him (a.s.) was interested in him."(۱)

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۱- Nūr-uth-Thaqalayn, vol. ۳, p. ۷۷

۴۰- إِذْ تَمْشِی أُخْتُکَ فَتَقُولُ هَلْ أَدُلُّکُمْ عَلَی مَن یَکْفُلُهُ فَرَجَعْنَاکَ إِلَی أُمِّکَ کَیْ تَقَرَّ عَیْنُهَا وَلاَ تَحْزَنَ وَقَتَلْتَ نَفْساً فَنَجَّیْنَاکَ مِنَ الْغَمِّ وَفَتَنَّاکَ فُتُوناً فَلَبِثْتَ سِنِینَ فِی أَهْلِ مَدْیَنَ ثُمَّ جِئْتَ عَلَی قَدَرٍ یَا مُوسَی

When your sister goes forth to say: 'Shall I direct you to one who will nurse him?' " .۴۰ So We returned you to your mother that her eye be refreshed and she should not grieve. And you did slay a man (of Pharaohic ones) but We delivered you from grief, and We tried you with various trials; then you did tarry a number of years among the people of Midian, then you came hither

"!as ordained, O Moses

Commentary: verse ۴۰

Pharaoh and his wife found Moses in the chest

There were a few women who had a fundamental function in the history of the life and struggles of Moses (a.s.). They were: Moses' mother, the sister of Moses, his wife, .and the wife of Pharaoh

.Pharaoh's castle had been built by the Nile River

While Pharaoh and his wife were beside the water watching the waves, suddenly a mysterious chest attracted their attention to itself. He ordered his men to take the chest from the water. When they opened the door of the chest, surprisingly, found a .beautiful newly born child in it, something that, perhaps, they would not think of

Pharaoh realized that the child must be from the Israelites who, being afraid of his .officials, had chosen that fate for him

Therefore, he ordered his men to kill him. But his wife, who

was barren, loved him very much, and the mysterious ray, which glittered from the baby's eyes, penetrated into the whole parts of the lady's heart, and attracted her to .himself

She appealed to Pharaoh for help and mercy and, calling the baby the delight of eyes, asked him to dispense with killing him; and, at last, she succeeded to make him .agreeable with her request

.But, on the other hand, the child had become hungry

He was crying and shedding tears, while he suck milk from the nipple of none of the .nurses that they brought for him

.Now the rest of the story is said by the Qur'ān

After mentioning that Moses might be formed and trained in Allah's sight, it implies that: at the time when Moses' sister, with the command of the mother, was walking near by the Pharaoh's castle, and watching the circumstances thereabout, and the .baby's fate in particular, she approached them to give them a suggestion

:The verse says

"... :When your sister goes forth to say "

She told the men of Pharaoh whether she introduced a woman to them who was able :to nurse the baby. The verse continues saying

"... '?Shall I direct you to one who will nurse him'..."

Maybe, she added that this woman had a pure milk so that she was sure that the child .would accept it

The agents of Pharaoh became happy by that statement and began going with her .toward that lady

Moses' sister, who showed herself as an unacquainted person and a stranger,

.informed the mother of the matter

.The mother also, without losing her coolness, went into the court of Pharaoh

As soon as the child was put inside the lap of mother and smelt the smell of his mother, an acquainted smell, he took

the nipple of the mother eagerly and sucking milk with a great love and interest. The sound of joy and happiness was heard from the audience, and the signs of pleasure .and delight appeared in the eyes of Pharaoh’s wife

Pharaoh trusted the child with her, and his wife emphasized very much on the care and protection from the child, and she ordered her that the child should be brought to .her in short distances of time to see him

:It is in this condition that Qur’ān says

So We returned you to your mother that her eye be refreshed and she should not …“ ”… .grieve

Several years passed and Moses (a.s.) fostered in a circle of Divine Mercy and love .and inside a secure and safe Place, until he gradually became a lad

One day, he was walking along a road where he saw two men who were quarrelling with each other. One of them was from among the Children of Israel and the other was a Coptic (one of the Egyptians who were the adherents of Pharaoh). Moses (a.s.) went to help the oppressed one who was from the Children of Israel, and, in order to defy him, bruised a sharp knock on the body of the Coptic man. This defense from the .oppressed, with that very single knock, caused the Coptic man to die

As some friends of Moses recommended him, he came out privately from Egypt and went unto Madyan and found a safe and sound shelter with Shu‘ayb (Jethro), the prophet, explanation of which will be detailed in the commentary of Sura Al-QaṣaṣNo. .۲۸, Allah Willing

:It is in this point that, addressing Moses (a.s.), the Qur’ān says

"… ,And you did slay a man (of Pharaohic ones) but We delivered you from grief …"

"… ;and We tried you with various trials…"

And, after paving this long path and being bodily and spiritually prepared, because of those events and trials that he passed successfully and with eminence, Moses (a.s.) :was addressed as follows

then you did tarry a number of years among the people of Midian, then you came…" "!hither as ordained, O Moses

However, passing the hard stages of trials was a preparation for reaching the rank of .Messengership from the side of Allah and the spiritual state

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۴۱- وَاصْطَنَعْتُکَ لِنَفْسِی

۴۲- اذْهَبْ أَنتَ وَأَخُوکَ بِآیَاتِی وَلَا تَنِیَا فِی ذِکْرِی

۴۳- اذْهَبَآ إِلَی فِرْعَوْنَ إِنَّهُ طَغَی

۴۴- فَقُولاَ لَهُ قَوْلاً لَّیِّ-ناً لَّعَلَّهُ یَتَذَکَّرُ أَوْ یَخْشَی

".And I have (prepared and) chosen you for Myself " .۴۱

Go you and your brother, with My signs (miracles), and be not remiss in " .۴۲
".remembrance of Me

".(Go, you both, unto Pharaoh! verily he has transgressed (the bounds " .۴۳

".(Yet speak gently to him, perhaps he may get admonished or fear (Allah " .۴۴

Commentary: verses ۴۱-۴۴

Allah trained Moses for Messengership

Allah, in this holy verse, informs Moses that He has chosen him for His revelation and Messengership and that he should be a medium between Him and people. He has chosen him for the heavy duty of receiving Divine revelation, for achieving the Messengership, and for guiding and leading His servants. He trained Moses and tried him in the currents of difficult events and gave him power and ability in order that he became apt from any point of view so that he could afford that great mission :successfully. The verse says

".And I have (prepared and) chosen you for Myself "

The Arabic term /'iṣṭinā'/ is derived from /ṣana'a/ in the sense of 'emphasizing and insisting on taking necessary action for improving something.' As Rāqib has cited in his Arabic

dictionary by the name of Mufradāt, the Qur’ānic phrase means: ‘We have improved you from any point of view as if I want you for Myself’; and this is the most .affectionate statement that Allah has said upon this great prophet

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Then, in the next verse, it implies: now that everything has been prepared, and all necessary means have been provided with Moses, addressing both him and his :brother, Allah (s.w.t.) says

”... ,(Go you and your brother, with My signs (miracles “

These Divine signs, which encompass both the two great miracles of Moses, and other signs of Allah, and the Divine teachings and programs themselves are also .denotations to the rightfulness and legitimacy of his invitation

So, in order to strengthen their spirits and that they increase in their effort and :endeavour, He adds

”.and be not remiss in remembrance of Me...“

Since remission and abandoning sharp conclusiveness may destroy the result of all efforts, therefore, they must stand firmly and fear of no adventure. They must not .relax their efforts before any power, either

****

After that, the main aim of this task and the point toward which they should direct :their struggle has been defined. It says

”.(Go, you both, unto Pharaoh! verily he has transgressed (the bounds “

The factor of all afflictions of that vast country was, Pharaoh, because the cause of progression or retardation, happiness or wretchedness, of a nation, before anything .else, is the leaders and authorities of that nation

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p: ۳۸۲

Then, at the beginning, the style of confronting Pharaoh which can be effective, and :that they might influence fruitfully in him, is stated as follows

".(Yet speak gently to him, perhaps he may get admonished or fear (Allah "

:Explanations

.The secret of a person's success has lied in a full and permanent attention to Allah .١

The first stage is self-improvement, and then the improvement of the society .٢ .comes forth

A preacher or an emissary should be brave, decided, and impenetrable so that the .٣ palace, power, and dignity of the cruel ruler do not make him terrified in accomplishing his mission, or that, in negligence from the remembrance of Allah, he .leaves out the necessary explicitness

The first step in enjoining right and forbidding wrong, and guiding the society, is a .۴ gentle speech. Even in facing with the most tyrannical ones, at first, the words should .be clement and kind. Never must we be despair of the guidance of others

If a person is sent for an action as a manager, it must be tried that his spirit be filled .۵ .with love and feeling of pride and encouragement

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۴۵– قَالاَ رَبَّنَآ إِنَّنَا نَخَافُ أَن يَفْرُطَ عَلَيْنَآ أَوْ أَن يَطْغَی

۴۶– قَالَ لَا تَخَافَا إِنَّنِی مَعَکُمَآ أَسْمَعُ وَأَرَی

۴۵. " They (Moses and Aaron) said: 'Our Lord! Verily we fear that he may exceed against us, or that he may wax insolent."

۴۶. " Said He: 'Fear not. Verily I am with you both, hearing and seeing.'"

Commentary: verses ۴۵–۴۶

Point

The Arabic word /faruṭa/ means: 'to precede, to be extravagantly reproachful or insolent'. Therefore the phrase mentioned in the verse means: 'we are afraid that Pharaoh, before our reasoning and bringing miracles, precedes us and increases his insolence against the Children of Israel'. The verse says:

" They (Moses and Aaron) said: 'Our Lord! Verily we fear that he may exceed against us, or that he may wax insolent."

The thing, which is blameworthy for the prophets, is heartily fear from other than Allah; else, natural fear is necessary for nature of those nobles and for all human beings. Every person, of course has this fear before dangers.

****

Then, in the next verse, the Qur'ān implies that they should not fear, because not only Allah is with them, but also He helps them and guards them. The verse says:

" Said He: 'Fear not. Verily I am with you both, hearing and seeing.'"

Allah revealed Moses to answer Pharaoh's questions

Whatever Pharaoh asked them, He hears and reveals its answer to them; and whatever he decides against them, He sees and defends them. Similar to this meaning is mentioned in Sura Al-Qaṣaṣ, No. ۲۸, verse ۳۵, where it says: "...and We will give you both an authority, so that they shall not reach you, ...".

At the end, it is necessary to note that although all humankind are under the grace and mercy of Allah, yet His grace is more for the prophets. Thus, having faith for the believers that they are at the presence of Allah, and being certain that the Divine helps are the factors of their bravery and spirits, as the current verse says: "...verily I am with you both, ..."

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۴۷- فَأْتِيَاهُ فَقُولاَ إِنَّا رَسُولاَ رَبِّكَ فَأَرْسِل مَعَنَا بَنِى إِسْرآئِيلَ وَلاَ تُعَذِّبْهُمْ قَدْ جِئْناكَ بِآيَةٍ مِّن رَّبِّكَ وَالسَّلاَمُ عَلَى مَنِ اتَّبَعَ الْهُدَى

۴۸- إِنَّا قَدْ اُوحِىَ إِلَيْنَآ أَنَّ الْعَذَابَ عَلَى مَن كَذَّبَ وَتَوَلَّى

۴۷. “ So go you both unto him and say: ‘(O Pharaoh!) Verily we are Messengers from your Lord.

Send forth, therefore, the Children of Israel with us and do not chastise them. We have brought you a sign (a miracle) from your Lord, And peace will be upon him who follows the guidance!”

۴۸. “ Verily it has been revealed unto us that the chastisement will be upon him who rejects (the Divine Signs) and turns away.”

Commentary: verses ۴۷-۴۸

Since teaching and guidance of cruel leaders to the right way had been an important and very hard task, Allah has repeated the command of going toward Pharaoh.

Allah has stated for them the method of their invitation at the presence of Pharaoh in five short, conclusive, and expressive sentences. One of them concerns the main mission; the second states the content of the mission; the third mentions the reason and the evidence of their mission; the fourth is the encouragement of those who accept the invitation; and the fifth is a threat against the opponents of it.

At first it says:

“ So go you both unto him and say: ‘(O Pharaoh!) Verily we are Messengers from your Lord. …”

:Then it continues saying

"... .Send forth, therefore, the Children of Israel with us and do not chastise them ..."

:After that, the revelation points to their evidence by saying

"... ,We have brought you a sign (a miracle) from your Lord ..."

Therefore, as intellect directs, it is necessary that you ponder over our words and if they are right, you ought to accept them.

:Then, as an encouragement of the believers, it adds

"!And peace will be upon him who follows the guidance ..."

This phrase may point to another meaning, too. It may say that safety and prosperity both in this world and the Hereafter belongs to those who follow the godly guidance. They will be free from disquiets, offences, Divine painful punishments, and social and personal difficulties of life. This is, in fact, the result of Moses' invitation.

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At last, in the next verse, Moses and Aaron are told to say to Pharaoh the evil end of his disobedience from this invitation, by saying:

" Verily it has been revealed unto us that the chastisement will be upon him who rejects (the Divine Signs) and turns away."

.This is a fact that ought to be said to Pharaoh manifestly

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۴۹- قَالَ فَمَن رَبُّكُمَا يَا مُوسَى

۵۰- قَالَ رَبُّنَا الَّذِى أَعْطَى كُلَّ شَىْءٍ خَلْقَهُ ثُمَّ هَدَى

۵۱- قَالَ فَمَا بَالُ الْقُرُونِ الأُولَى

۵۲- قَالَ عِلْمُهَا عِندَ رَبِّـى فِى كِتَابٍ لاَّ يَضِلُّ رَبِّـى وَلاَ يَنسَى

۴۹. " He (Pharaoh) said: 'Who then is the Lord of you two, O Moses?' "

۵۰. " He said: 'Our Lord is He Who gave everything its creation. Then guided (it) aright.' "

۵۱. " (Pharaoh) said: 'What then is the state of the former generations?' "

۵۲. " He said: 'The knowledge of them is with my Lord in a Book. My Lord neither errs, nor does He forget.' "

Commentary: verses ۴۹–۵۲

Here, the Holy Qur'ān directly refers to the sayings of Moses and Aaron to Pharaoh. When Moses was faced with Pharaoh, he repeated the proper and effective sentences that Allah (s.w.t.) had taught him at the time of the command of Messengership. These verses have been explained formerly.

When Pharaoh heard these words, his first reaction was that:

" He (Pharaoh) said: 'Who then is the Lord of you two, O Moses?' "

It is wonderful that Pharaoh, who was proud and conceited, did not agree even to say 'Who is my Lord that you claim?', but he said: 'Who then is the Lord of you...?'

Moses (a.s.) at once offered a very inclusive but short introduction about the Lord, as :follows

".'He said: 'Our Lord is He Who gave everything its creation. Then guided (it) aright "

In this short saying, Moses (a.s.) pointed to two fundamental principals of creation and existence, each of which is some independent and clear evidence unto the recognition .of Allah

Moses (a.s.) intends to make Pharaoh understand that this world of existence is limited neither to him, nor to the land of Egypt; neither is it restricted to the present nor to the past. This vast world has an old and future age when neither he nor .Pharaoh had been or will be living

Then, two main problems are outstanding in this world: providing the necessities, and applying the powers and possibilities alongside the path of progression of the beings. .These can make Pharaoh acquainted with the Lord very well

When Pharaoh heard this interesting inclusive answer, he asked another question, and said if the situation was like that what about the former people of them? The :verse says

" '?Pharaoh) said: 'What then is the state of the former generations) "

In answer to this question of Pharaoh concerning the whole specifications of the :former generations, Moses' reply was as follows

He said: 'The knowledge of them is with my Lord in a Book. My Lord neither errs, nor " ".'does He forget

Thus, their account is preserved and, finally, they will receive the fruit of their deeds, .whether they are good rewards or dreadful retributions

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۵۳- الَّذِی جَعَلَ لَکُمُ الاَرْضَ مَهْداً وَسَلَکَ لَکُمْ فِیهَا سُبُلاً وَأنزَلَ مِنَ السَّمَآءِ مَآءً فَاَخْرَجْنَا بِهِ أَزْوَاجاً مِن نَبَاتٍ شَتَّی

He Who made the earth for you a cradle, and made for you therein paths, and' " .۵۳ sent down water from the sky'. Then, thereby, We brought forth kinds of diverse pairs ".of plants

Commentary: verse ۵۳

The Qur'ānic phrase which says: /salaka lakum/ can be rendered into two forms: ۱) Those roads and ways that Allah has arranged on the ground for men along which .they may pass. ۲) The ways of gaining incomes

In introducing Allah (s.w.t.) to Pharaoh, Moses (a.s.) said that his Lord is He Who gave every thing its creation, and then guided it aright. Now, through these verses, he points to some species of the Divine guidance in the nature. The abovementioned holy :verse says

He Who made the earth for you a cradle, and made for you therein paths, and sent' " down water from the sky'. Then, thereby, We brought forth kinds of diverse pairs of ".plants

However, the statement of Moses (a.s.) was around the subject of Monotheism and knowing Allah. Therefore, in this verse, the revelation has pointed to four parts of the great bounties of Allah which form the precedence of man's life. Before anything else, the place of residence and having peace is necessary. Then, next to it, communication paths come forth. After that water and different agricultural products are

important. So, the creation of the earth and its conditions are not aimless; they are for .human kind

By the way, mentioning the law of conjugality in plants is one of the scientific miracles .of the Qur'ān, which has been remarked in this verse

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p: ٣٩١

۵۴- كُلُوا وَارْعَوْا أَنْعَامَكُمْ إِنَّ فِى ذَلِكَ لَآيَاتٍ لأُولِى النُّهَى

۵۴. " Eat (for yourselves) and pasture your cattle; verily in this there are signs for men of thought."

Section ۳:Moses' encounter with Pharaoh

Point

Moses challenged to meet the magicians – The magicians were utterly defeated, surrendered themselves to the true faith preached by Moses and Aaron

۵۵- مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

۵۵. " From it (the earth) We created you, and into it will We return you, and from it will We bring you forth

a second time."

Commentary: verses ۵۴-۵۵

Some divine bounties

This verse has referred to the fifth and the last bounty of this group of Divine bounties where, implying the vegetables, it says:

" Eat (for yourselves) and pasture your cattle; ..."

And, at the end of the verse, the Qur'ān, pointing to all these bounties, says:

"...verily in this there are signs for men of thought."

That is, the responsible intellects and dutiful minds can comprehend this fact.

The Arabic term /nuhā/ is the plural form of /nahiyah/ derived from /nahy/ which means 'to prohibit'; and /'ulinnuhā/ means: 'the people endued with understanding and intellect'. The wisdom in Arabic is called /nuhiyah/ because it prohibits man from (following low desires. (adopted from Al-Mīzān, the Commentary

Once the holy Prophet (p.b.u.h.) was asked: "Who are /'ulinnuhā/?" The Messenger of Allah (p.b.u.h.) said: "They have a good character, and they are kind unto the mothers and fathers; they help the poor, the (needy) neighbours, and the orphans; they feed (the hungry ones with) food. They spread peace and comfort in the world; and they establish prayer while people are sleeping and unaware." (The Commentary of Nūr-(uth-Thaqalayn

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Then, in the next verse, concerning the statement of Unity in these verses, and the :creation of the earth and its bounties, Resurrection has also been pointed out. It says

From it (the earth) We created you, and into it will We return you, and from it will We " ".bring you forth a second time

Amir-ul-Mu'mineen Ali (a.s.) has considered the secret of the couple of prostrations in each unit (rak'at) of prayer and said: "The first prostration means: 'O Allah! At first I was from this soil'. When you raise your head from the ground, it means that: 'You have brought me out from this soil'. The second prostration means that: 'You will return me unto this soil'; and when you raise your head from the second prostration, (it means that: 'You will raise me up again from the soil in Hereafter'."(۱

Biḥar-ul-'Anwār, vol. ۸۵, p. ۱۳۲ -۱

۵۶- وَلَقَدْ أَرَيْنَاهُ ءَايَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَى

۵۷- قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَا مُوسَى

۵۶. "And indeed We showed him (Pharaoh) Our signs, all of them, but he rejected and refused."

۵۷. "Said he: 'Have you come to us to drive us out of our land with your magic, O Moses?' "

Commentary: verses ۵۶-۵۷

The miracles of Rod and White Hand

In this holy verse, another stage of the dispute of Moses (a.s.) and Pharaoh has been reflected. The Holy Qur'ān begins this part of the incident with the following statement implying that all the Divine signs were shown to Pharaoh but none of them affected in his dark heart. The verse says:

"And indeed We showed him (Pharaoh) Our signs, all of them, but he rejected and refused."

This meaning refers to the miracles that, at the beginning of his invitation, Moses (a.s.) showed Pharaoh. They were the miracles of the Rod and the White Hand and the inclusive content of his heavenly invitation.

****

Now we may note to what Pharaoh, the tyrant, the proud, and the obstinate, answered in front of Moses and his miracles, and, as it is the custom of all unreasonable rulers, how he accused that Messenger.

The verse says:

"Said he: 'Have you come to us to drive us out of our land with your magic, O Moses?' "

This statement, as Pharaoh declared, is an indication to this meaning that they know that the subject of prophethood and

p: ۳۹۴

invitation to Monotheism, accompanied with these miracles, are all some plots to overcome their government and that Moses wanted to expel them and the captains .from the habitable land of their ancestors

This accusation is just the same weapon that all the unreasonable rulers and colonialists have had and applied throughout the history. Wherever they found themselves in a danger, in order to defy people alongside their own benefits, they propounded the subject of the danger which threatened the country. Country, in that circumstance, meant the government of those tyrannical rulers, and its existence .meant the existence of theirs

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p: ۳۹۵

۵۸- فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِداً لَّا نُخْلِفُهُ نَحْنُ وَلَآ أَنتَ مَكَاناً سُوًى

۵۹- قَالَ مَوْعِدُكُمْ يَوْمُ الزِّينَهِ وَأَن يُحْشَرَ النَّاسُ ضُحًى

۶۰- فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى

۵۸. " (Pharaoh continued,) 'Then we too will surely bring you sorcery the like of it; therefore appoint a tryst between us and you which neither we nor you shall fail to keep, in a place alike for both.' "

۵۹. " (Moses) said: 'Your tryst shall be the day of festival, and let the people gather together at the high noon.' "

۶۰. " So Pharaoh turned his back and gathered his plan (fully), then (on the appointed tryst) he came again."

Commentary: verses ۵۸-۶۰

Moses defined a day to challenge

As this holy verse implies, Pharaoh added that Moses should not suppose that they were not able to bring some magic similar to those of his, but certainly he would bring it soon. The verse says:

" (Pharaoh continued,) 'Then we too will surely bring you sorcery the like of it; ..."

And in order to show a sharper conclusiveness, Pharaoh wanted Moses to appoint its date. The verse says:

"... therefore appoint a tryst between us and you which neither we nor you shall fail to keep, in a place alike for both.' "

****

But Moses, without losing his coolness, nor feeling any terror in himself, clearly and decisively responded him that he was ready, too, to define the day and the hour of the :meeting just then. The verse says

Moses) said: 'Your tryst shall be the day of festival, and let the people gather) " ".'together at the high noon

****

However, after observing the wonderful miracles of Moses and the psychological effect of those astonishing miracles on his companions, Pharaoh decided, by the help .of his sorcerers, to challenge

Therefore, he appointed a proper tryst with Moses (a.s.) and left that meeting. He gathered all his plots and plans then and brought them wholly available on the :appointed day. The verse says

So Pharaoh turned his back and gathered his plan (fully), then (on the appointed " ".tryst) he came again

The logical and free discussions, of course, should be performed at the presence of people, while the factors of 'time' and 'place' must not be neglected, either. Thus, one of the best arrangements that Moses (a.s.) made was that he utilized the national day. He gathered, on that day, an assembly which became fruitful and supreme. On that day, he behaved with such a manner that, when the sorcerers saw his miracles, they .all changed their mind and their belief

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۶۱- قَالَ لَهُمْ مُّوسَى وَيْلَكُمْ لاَ تَفْتَرُوا عَلَى اللَّهِ كَذِباً فَيُسْحِتَكُم بِعَذَابٍ وَقَدْ خَابَ مَنِ افْتَرَى

۶۲- فَتَنَازَعُوا أَمْرَهُم بَيْنَهُمْ وَأَسَرُّوا النَّجْوَى

۶۱. " Moses said to them: 'Woe to you! Do not forge a lie against Allah, lest He destroy you with a chastisement, and indeed he who forges (a lie) fails."

۶۲. " Then they disputed upon their affair among themselves and kept the discourse secret."

Commentary: verses ۶۱-۶۲

At last, the appointed day came. Moses (a.s.) was standing in front of the crowd of people. A crowd among which there were some sorcerers, the number of them, as some commentators have said, was seventy two men. Some other commentators have said that they were four hundred magicians, or more than that.

Another group of that crowd were companions of Pharaoh and Pharaoh himself. And, finally, the third group of them, which formed the majority of the crowd, was the ordinary people who had come to watch the event.

At this time, Moses turned his face toward the sorcerers, or the companions of Pharaoh and sorcerers, and, as the verse says:

" Moses said to them: 'Woe to you! Do not forge a lie against Allah, lest He destroy you with a chastisement, and indeed he who forges (a lie) fails."

The purpose of Moses (a.s.) from saying "Do not forge a lie against Allah" was something or someone that was considered as a partner of Allah; or that they attributed sorcery to the Miracles of the Messenger of Allah and accepted Pharaoh as .their god

This very decisive word of Moses, whose tone was the tone of the invitation of all true prophets and had no similarity to the word of the sorcerers, affected on the minds of some people and produced a kind of divergence between the beliefs of the crowd. Some of them demanded the gravity of action, while some others fell in doubt and uncertainty, and probabled that Moses was a great prophet of Allah and his warnings might be actual; in particular that his plain clothes and the clothing of his brother, Aaron, were the same simple clothing of a shepherd. In spite of their loneliness, there was not seen any faint or weakness in their decided faces. This was counted as another evidence for the nobility of their sayings and programs. Therefore, the :Qur'ān says

Then they disputed upon their affair among themselves and kept the discourse " ".secret

Thus, you ought to enjoin good and forbid evil, then if it does not affect on some .people at least, in some others may create doubt

However, considering the divine miracles as sorcery, is a forging against Allah; and a calumniator against Allah both fails in this world and will be punished in the next world. .Before bringing a miracle, of course, teaching people and warning them is necessary

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۶۳- قَالُوا إِنْ هَذَانِ لَسَاحِرَانِ يُرِيدَانِ أَن

يُخْرِجَاكُم مِنْ أَرْضِكُم بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ

الْمُثْلَى

۶۴- فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ ائْتُوا صَفّاً وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَى

۶۳. "They said: 'These two are certainly two sorcerers who intend to drive you out from your land by their sorcery and wipe out your superior way".

۶۴. "Therefore gather your plan (fully); then come in (an orderly) line, and whoever today is uppermost will be indeed successful".

Commentary: verses ۶۳-۶۴

Authorities and rulers have an important function in the convictions of people. In the same manner that Pharaoh told Moses that he had come to them to drive them out of their land with his magic,(۱)his adherents, too, declared the same thing in this verse about Aaron and Moses. The verse says:

"They said: 'These two are certainly two sorcerers ..."

Therefore, the sorcerers were told that they should not fear to combat with those two, because these were the most outstanding and the greatest magicians of that large country.

Another matter that the sorcerers were told was that the two wanted to drive them out from their land by their sorcery, the land which was very dear for them as their souls, to which they belonged and it belonged to them. The verse says:

۱- The current Sura, verse ۵۷

"… who intend to drive you out from your land by their sorcery …"

Moreover, they added that those two did not suffice to drive them out from their country, but they wanted to play with their sacred things and to vanish their superior school and rightful religion. The verse continues saying:

"…and wipe out your superior way."

****

Then, the sorcerers were recommended that they would never doubt in coming united into the scene of struggle and in one row, and:

" Therefore gather your plan (fully); then come in (an orderly) line, …"

The reason and secret of the victory in that significant combat was stated for them that it was in their unity.

And, finally, the success and prosperity would be of that group on that day that could prove its superiority over the opposite group. The verse continues saying:

"…and whoever today is uppermost will be indeed successful."

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۶۵- قَالُوا يَامُوسَى إِمَّآ أَن تُلْقِىَ وإِمَّآ أَن نَّكونَ أَوَّلَ مَنْ أَلْقَى

۶۶- قَالَ بَلْ أَلْقُوا فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّها تَسْعَى

۶۷- فَأَوْجَسَ فِى نَفْسِهِ خِيفَةً مُّوسَى

۶۵. "They (the sorcerers) said: 'O' Moses! Will you throw, or shall we be the first who throw?' "

۶۶. "He (Moses) said: 'Nay, do you throw (yours)!'

Then behold, their ropes and their rods seemed to him, by their sorcery, as if they were sliding."

۶۷. "Then Moses felt in himself a fear."

Commentary: verses ۶۵-۶۷

The Arabic word /ḥibāl/ is the plural form of /ḥabl/ which means 'rope, string', and the Arabic term /'iṣiyy/ is the plural form of /'aṣā/ (rod, stick).

The Qur'ānic term /'aujasa/ is derived from /wajasa/ in the sense of 'a hidden sound' and thus the word /'ījās/ is applied for the things which are hidden in inward.

Amir-ul-mu'mineen Ali (a.s.) in Nahjulbalaqah, concerning the Commentary of the last verse of the verses mentioned in the above, says: "The fear of Moses (a.s.) was for the effect of sorcery on the ignorant people."(۱)

۱- Nahjul-Balāqah, sermon ۶

However, the sorcerers untied and made decision to stand against Moses and challenge with him. When they entered into the concerning arena, they began saying :as follows

They (the sorcerers) said: ‘O’ Moses! Will you throw, or shall we be the first who “ ” ’?throw

But Moses (a.s.), who was completely assured of his final victory, did not make any haste; and apart from it, in such circumstances winner is usually he who does not take :the lead. Therefore, he responded them like this

”... ’!(He (Moses) said: ‘Nay, do you throw (yours “

The sorcerers accepted it and whatever means, such as ropes and rods, they had brought with them they cast wholly on the land of arena. And, if we accept the narration which indicates they were one thousand sorcerers, that means that, in a moment, thousands of ropes and rods, in which some special material had been .stored, were thrown in the middle of arena in front of the crowd

Then, suddenly, as a result of their sorcery, their ropes and rods seemed to the .people and Moses (a.s.) as if they were moving

:The verse continues saying

Then behold, their ropes and their rods seemed to him, by their sorcery, as if they...“ ”.were sliding

Yes, those ropes ands rods, in the form of some small and big snakes, in different .colours and kinds, began sliding on the ground

It was a wonderful scene. The sorcerers, who not only were numerous but also knew well the style of using the mysterious physical and chemical peculiarities of the materials and the like of them. It could penetrate in the thoughts of the audience so .amazingly that they imagined that those lifeless various things were animated

The people of Pharaoh made a happy clamor. Some of them, because of horror, cried .and withdrew themselves

It was at this moment that Moses (a.s.) was nearly frightened at the situation, thinking that people might be so seriously charmed by that event that it was not easy for him .to return them and their thoughts back to the reality

:The verse says

".Then Moses felt in himself a fear "

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۶۸- قُلْنَا لاَ تَخَفْ إِنَّکَ أَنتَ الأَعْلَی

۶۹- وَأَلْقِ مَا فِی یَمِینِکَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا کَیْدُ سَاحِرٍ وَلاَ یُفْلِحُ السَّاحِرُ حَیْثُ أَتَی

۷۰- فَأُلْقِیَ السَّحَرَهُ سُجَّداً قَالُوا ءَامَنَّا بِرَبّ ِ هَارُونَ وَمُوسَی

۶۸. "Said We: 'Fear not! Verily you are the uppermost."

۶۹. "And throw down what is in your right hand! It will swallow up, what they have made.

Verily what they have made is but a plan of a sorcerer, and the sorcerer will not be successful wherever he goes.'"

۷۰. "Then the sorcerers fell down in prostration, saying: 'We believed in the Lord of Aaron and Moses!' "

Commentary: verses ۶۸–۷۰

With no condition Allah (s.w.t.) promises His Messenger to promote him. But He promises the believers to promote them upon the condition that they believe and keep their loyalty to Faith.(۱)

The reason of it is that prophets are loyal, but the believers may leave out their loyalty. Therefore, Allah says that they are the uppermost if they are faithful.

However, at this time, the divine help and assistance came to Moses and the revealed command of Allah defined his duty, as the Qur'ān says:

"Said We: 'Fear not! Verily you are the uppermost."

۱- Verse ۷۶ from the current Sura

.Thus, Moses (a.s.), who had lost his courage for a short moment, took heart again

:For the second time Moses (a.s.) was addressed and he was commanded

And throw down what is in your right hand! It will swallow up, what they have made. “ ”... ,Verily what they have made is but a plan of a sorcerer

Since the act of a sorcerer depends on the man’s limited ability while a Divine miracle originates from the infinite power of Allah, therefore a sorcerer can perform only the :things which he has practiced formerly. That is why the verse continues saying

”.’and the sorcerer will not be successful wherever he goes ...“

It is interesting that the revelation does not say: ‘Throw down your rod’, but it says: “Throw down what is in your right hand!” This meaning may be as a heedlessness to the rod and an indication to the fact that ‘rod’ itself is not an important thing, but the thing, which is important, is the Will and command of Allah wherewith the less .significant thing than the rod can work as it did

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When Moses (a.s.) was ordered to throw down his Rod and he threw it down, the Rod changed into a huge snake and swallowed all the means and tools of sorcerers’ .magic. A great uproar and tumult appeared among those people

Pharaoh was very terrified, and his companions attending there were also terribly .surprised

The sorcerers, who recognized sorcery from other than sorcery, convinced themselves that it was nothing save the Divine miracle and that Moses (a.s.) was .certainly a messenger from the side of Allah

:Therefore, as the verse says

Then the sorcerers fell down in prostration, saying: 'We believed in the Lord of Aaron " and Moses!' "

However, as soon as the sorcerers understood that the act of Moses (a.s.) was not a sorcery, they involuntarily fell down in prostration and, those who were infidels in the morning, joined the group of witnesses of the way of Allah in that very evening, and by saying: "We believed in the Lord of Aaron and Moses", they confessed that their .action they performed had been wrong

They applied the word of 'Lord' in their sentence: 'The Lord of Aaron and Moses' since Pharaoh had considered himself the Lord of those people. If they had used only the name of Moses in their statement and said simply 'the Lord of Moses', Pharaoh might have said: that he had trained Aaron. That was why the sorcerers, next to the word 'Lord', at first mentioned Aaron and then added the appellation of Moses (a.s.). (The (commentary of Marāqī

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۷۱- قَالَ ءَامَنتُمْ لَهُ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِى عَلَّمَكُمُ السِّحْرَ فَلأقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِنْ خِلَافٍ وَلأُصَلِّبَنَّكُمْ فِى جُذُوعِ النَّخْلِ وَلَتَعْلَمُنَّ أَيُّنَآ أَشَدُّ عَذَاباً وَأَبْقَى

Said (Pharaoh): 'Did you believe in him before I should give you permission? Verily " .۷۱ he is the chief of you who has taught you sorcery, so I will certainly cut off your hands and your feet on opposite sides, and I will certainly crucify you upon the trunks of palm-trees, and you shall certainly know which of us is more severe and more lasting ".'in punishment

Commentary: verse ۷۱

Pharaoh had gathered all the skilful and expert persons in order to annihilate the .(.truth, but they entirely were guided to uprightness by Moses (a.s

It is evident that that deed of the sorcerers was a sharp stroke over the entity of Pharaoh and his arrogant, egoistic, and tyrannical government, so that it quivered all the pillars of it. Therefore, he had no way save shouting angrily, threatening violently, and showing his might and honour apparently. Then he addressed the sorcerers and :behaved as follows

"... ?Said (Pharaoh): 'Did you believe in him before I should give you permission "

This arrogant tyrant, not only claimed that he governed over the lives and bodies of people, but also he desired to say

that their hearts were at his disposal and belonged to him; so that they should decide .with his permission

Pharaoh did not suffice even to that, and at once he accused the sorcerers with an :accusation, claming that they had plotted that plan from before, he said

Verily he is the chief of you who has taught you ...“

”... ,sorcery

Undoubtedly Pharaoh knew and was certain that his saying was a lie, but it is known that the arrogant and unreasonable rulers usually do not care any false or accusation .when they feel their illegitimate position is in danger

Moreover, he did not suffice only to that vice, either. He threatened the sorcerers to :death with the most violent tone, when he said

so I will certainly cut off your hands and your feet on opposite sides, and I will...“ certainly crucify you upon the trunks of palm-trees, and you shall certainly know ”.’which of us is more severe and more lasting in punishment

However, prophets work on the spirits of men, but the tyrannical rulers take vengeance by hurting on their bodies. They are neglectful that conventions and .beliefs of people cannot be changed by torturing and killing them

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۷۲- قَالُوا لَن نُؤْثِرَكَ عَلَى مَا جَآءَنَا مِنَ الْبَیِّنَاتِ وَالَّذِی فَطَرَنَا فَاقْضِ مَآ أَنتَ قَاضٍ إِنَّمَا تَقْضِی هَذِهِ الْحَیَاةَ الدُّنْیَآ

۷۳- إِنَّآ ءَامَنَّا بِرَبِّنَا لِیَغْفِرَ لَنَا خَطَایَانَا وَمَآ أَکْرَهْتَنَا عَلَیْهِ مِنَ السِّحْرِ وَاللَّهُ خَیْرٌ وَأَبْقَی

۷۲. “They said: ‘Never will we prefer you (O Pharaoh) to the clear proofs (miracles) that have come to us, and to Him Who created us! Decree then whatever you desire to decree, for you may decree only about the life of this world.”

۷۳. “Verily we have believed in our Lord that He may forgive us our faults, and the sorcery to which

you did compel us.

Allah is better and more lasting.”

Commentary: verses ۷۲-۷۳

Sorcerers believed in the Lord

Faith gives man both power and daring. Now, it is worthy to see what the reaction of the sorcerers was before the intensive threats of Pharaoh. They not only were not terrified and did not decamp, but also proved their presence in the scene more decisively. The verse says:

“They said: ‘Never will we prefer you (O Pharaoh) to the clear proofs (miracles) that have come to us, and to Him Who created us! …”

They told Pharaoh to command whatever he desired, but he should know that he could command only in the life of this world and, in Hereafter, where they are successful, he will be

:involved with the worst punishments. The verse continues saying

Decree then whatever you desire to decree, for you may decree only about the life …“ ”.of this world

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:Then, the sorcerers added this meaning to their statement, saying

Verily we have believed in our Lord that He may forgive us our faults, and the “ sorcery to which

.you did compel us

”.Allah is better and more lasting

In this way, briefly they implied that their goal was to be forgiven and to be purified .from their former sins including opposing against the true Messenger of Allah

The Arabic term /xaṭāyā/ is the plural form of /xaṭī’ah/ which is called to the deliberate (faults. (The dictionary of Lisān-ul-‘Arab

The Qur’ānic phrase which is recited: /mā ’akrahtanā‘alayhī min-as-siḥr/ means ‘We ask Allah to forgive us our faults and sorcery to which you did compel us’. And the objective meaning of /’ikrāh min-as-siḥr/ is the summoning of the sorcerers and the .act of their sorcery

He who risks his own life in the path of Allah, grows in right conduct more and more at .any moment

In these holy verses, the sorcerers stated three meanings concerning Allah (s.w.t.). They said: ‘To Him Who created us’; ‘We have believed in our Lord’; and ‘Allah is .’better and more lasting

Imam Ṣādiq (a.s.) in a tradition has said: “Whoever counts himself better than others is a tyrant”. He was asked then, whether those good doers who count themselves

better than evildoers are tyrants. Imam said the explanation of the belief

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of the sorcerers, indicating that a person may change his mind in some moments; therefore, they should not count themselves better since they are not aware of the end.(۱)

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۱- Usūl-i-Kāfī, vol. ۸, p. ۳۲۸

۷۴- إِنَّهُ مَن يَأْتِ رَبَّهُ مُجْرِماً فَإِنَّ لَهُ جَهَنَّمَ لاَ يَمُوتُ فِيهَا وَلاَ يَحْيَى

۷۵- وَمَن يَأْتِهِ مُؤْمِناً قَدْ عَمِلَ الصَّالِحَاتِ فَأُوْلَئِکَ لَهُمُ الدَّرَجَاتُ الْعُلَى

۷۶- جَنَّاتُ عَدْنٍ تَجْرِى مِن تَحْتِهَا الاَنْهَارُ خَالِدِينَ فِيهَا وَذَلِکَ جَزَآءُ مَن تَزَكَّى

۷۴. "Verily he who comes guilty to his Lord, then for him is Hell, wherein he shall neither die (to deliver) nor live (easily)."

۷۵. "And whoever comes to Him a believer (and) he has done righteous deeds, for such are the most sublime degrees."

۷۶. "(And) Gardens of Eternity beneath which rivers flow wherein shall they abide (forever and this is the reward of him who purifies himself (from evil)."

Commentary: verses ۷۴-۷۶

Sorcerers who were infidels in the morning became believers in that evening

After that sorcerers believed, they told Pharaoh that his deeds of torture and murder were only for the life of this world while the wrath and Grace of Allah is permanent. The Fire of Hell for the people of Hell is eternal, and the people of Paradise abide in Paradise forever. The place of a believer, in Hereafter, is Heaven, but gaining a higher degree therein depends on the amount of his purification for which he must struggle and purify himself from pollutions and corruptions in the world from any point of view. Among them are: refinement of the soul from deviated beliefs, purification of character from vices, purification of body from treachery and

.perfidy, and purification of deeds and behaviour from indecent acts

Thus, the Qur'ān in these verses implies that the sorcerers told Pharaoh that the :reason that they believed in Truth was clear, because

"... ,Verily he who comes guilty to his Lord, then for him is Hell "

And the great inflection of such a person in Hell is that neither he dies therein to deliver from chastisement, nor does he live easily, but he permanently flounces between death and life, a life which is more bitter and difficult than death. The verse :continues saying

".(wherein he shall neither die (to deliver) nor live (easily..."

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:And, on the contrary, there is the state of the believers. The verse says

And whoever comes to Him a believer (and) he has done righteous deeds, for such " ".are the most sublime degrees

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And) Gardens of Eternity beneath which rivers flow wherein shall they abide forever) " ".(and this is the reward of him who purifies himself (from evil

How well those sorcerers purified themselves! When they decided to embrace the Truth and to be heartily steadfast in its path, then they believed firmly and frankly, so that, as the great commentator, the Late Tabarsī, has said: "They were sorcerers and infidels in the morning but, in that very evening, they became the righteous witnesses .of the path of the Truth

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Section ۴:The Children of Israel follow Moses

Point

Moses ordained to march away with the Children of Israel – A miraculous way through the sea is created by Moses striking his rod on the water of the sea – Moses .gets through and Pharaoh drowned along with his hosts

۷۷- وَلَقَدْ أَوْحَيْنَآ إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِى فَاضْرِبْ لَهُمْ طَرِيقاً فِى الْبَحْرِ يَبَساً لَّا تَخَافُ دَرَكاً وَلاَ تَخْشَى

۷۸- فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُم مِنَ الْيَمّ ِمَا غَشِيَهُمْ

۷۹- وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَى

And We indeed revealed unto Moses (saying:): 'Take away My servants by night, " .۷۷ and strike for them a dry path in the sea, with no fear of being overtaken (by Pharaoh) ".(nor you be afraid (of being drowned

Then Pharaoh pursued them with his armies so (the bellows) of the sea covered " .۷۸ ".(them, as they were covered (completely drowned

".(And Pharaoh led his people astray and he did not guide them (aright " .۷۹

Commentary: verses ۷۷-۷۹

The Children of Isreal rescued from being drowned

When the sorcerers and the people of Egypt believed in Moses (a.s.) and did not fear from the threats of Pharaoh, the gate of the helps of Allah were opened to them and, after that

Moses (a.s.) was ordered to take people out of Egypt by night, and that Allah made the sea dry for them and secured them from the harm of Pharaoh. (The Commentary of :Fī-Zilāl-il-Qur'ān). The verse says

"... ,And We indeed revealed unto Moses (saying:): 'Take away My servants by night "

Thus, the Children of Israel became ready to set out toward the Promised Land (Palestine), but when they reached the shores of the Nile, the men of Pharaoh were informed of the event and, therefore, Pharaoh, accompanied with a large army, pursued them. New, the Children of Israel found themselves surrounded by the sea .and the enemy

:At this time Allah commanded Moses as follows

"... ,and strike for them a dry path in the sea..."

The revelation, pointing to the dry path in the sea, informs Moses that it is a path that :when you step on it, you will be faced

".(with no fear of being overtaken (by Pharaoh) nor you be afraid (of being drowned..."

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Therefore, Moses and the Children of Israel arrived to some paths which, by going water aside, appeared inside the sea. At this time, Pharaoh and his army reached beside the sea and were confronted such an amazing and unexpectedly scene. The :verse says

"... Then Pharaoh pursued them with his armies "

From one end, the last figure of the Pharaoh's army entered the sea, and, on the other end, the last figure of the Children of Israel went out of the sea. At this moment, the pillars of water in the sea were commanded to return to their first state. The walls of water waved and, like an old building the base of which is broken, fell down all of a .sudden

:The verse says

so (the bellows) of the sea covered them, as they were covered (completely...“ ”.(drowned

And, in this way, an unjust cruel power together with its powerful forces were wholly covered by the masses of water in the sea and were swallowed by the fish of that sea :in the form of a ready made food. Yes, it is true that the verse says

”.(And Pharaoh led his people astray and he did not guide them (aright “

However, the Arabic word /’isrā’/ means ‘to travel by night’. The word /yabas/ is called .to a place where it has become dry now

The term /darak/ means the losses which encompasses a person. And, the objective meaning of the Qur’ānic term /‘ibādī/, mentioned in this holy verse, is the Children of .Israel

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۸۰- یَا بَنِی إِسْرَآئِیلَ قَدْ أَنجَیْنَاکُم مِنْ عَدُوِّکُمْ وَوَاعَدْناکُمْ جَانِبَ الطُّورِ الأَیْمَنَ وَنَزَّلْنَا عَلَیْکُمُ الْمَنَّ وَالسَّلْوَی

۸۰. "O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of Tūr (the Mount Sinai), and We sent down unto you Manna and quails".

Commentary: verse ۸۰

Manna and quails were sent down for the Children

The subject of the deliverance of the Children of Israel from the cruelty of Pharaoh, and the descent of Manna and the quails for them when they were wandering in the desert, have been mentioned in the Qur'ān several times.

The Arabic term /manna/ apparently means: 'honey and hedysarum', while /salwā/ means 'quails', a kind of bird the meat of which is delicious and lawful for eating.

The phrase " and We made a covenant with you on the right side of Tūr", mentioned in the verse, is an indication to the event of the tryst of Tūr, the Mount Sinai, where Moses, accompanied with a group of the Children of Israel, went. There, Allah sent down the Tablets of Turah to Moses (a.s.). Law is usually the most important necessity of a community after dismissing the tyrannical ruler and formation of a government.

This holy verse addresses the Children of Israel and, in general, all human being in any time, and reminds them the great bounties that Allah has bestowed on them and leads them to the path of salvation. At first it says:

"...,O Children of Israel! We delivered you from your enemy "

:Then, the verse points to one of the spiritual bounties, when it says

"... ,(and We made a covenant with you on the right side of Tūr (the Mount Sinai..."

As it was said in the above, this part of the verse points to the tryst when Moses and some of the Children of Israel went to the Tūr Mount. It was in this very tryst that Allah sent down the Tablets of Moses and spoke with him and all of them saw the .special manifestation of Allah

And, finally, the verse points to an important material bounty which originated from :the peculiar graces of Allah unto the Children of Israel. It says

".and We sent down unto you Manna and quails..."

They were wandering in a desert where they had no suitable food. Then the grace of Allah helped them and He gave them some delightful and delicious food to use, as .much as they needed

However, the spiritual bounty is prior to the material bounty. At first He said: "We made a covenant with you on the right side of Tūr", which refers to the descent of the Turah. Next to that He said: "and We sent down unto you Manna and quails", which .refers to the food of the body

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۸۱- كُلُوا مِن طَيِّـِبَاتِ مَا رَزَقْنَاكُمْ وَلاَ تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكَمْ غَضَبِی وَمَن يَحْلِلْ عَلَيْهِ غَضَبِی فَقَدْ هَوَی

۸۱. "Eat of the good things We have provided for your sustenance, but commit no excess therein, lest My Wrath should descend on you, and on whomever My Wrath does descend, he is lost indeed."

Commentary: verse ۸۱

After mentioning those three valuable bounties, this verse addresses them and says:

"Eat of the good things We have provided for your sustenance, but commit no excess therein, lest My Wrath should descend on you, …"

Insolence, concerning the Divine bounties, is that a person, instead of using them in the path of obedience of Allah and the path of his own felicity, uses them as a means of sinning, ingratitude, disbelief, obstinacy, and prodigality, as the Children of Israel did in the like manner.

And, following that matter, the verse continues saying:

"…and on whomever My Wrath does descend, he is lost indeed."

The Qur'ānic term /hawā/ originally means: 'to fall from a height down', the result of which is usually destruction. Moreover, here the term also indicates to the fall of spiritual rank: separation from nearness of Allah, and being sent away from His presence. Yet, the real fall for a man is to be involved in the Wrath of Allah, such as political failure, economical bankruptcy, and the like of them.

۸۲- وإِنّ‍ِی لَغَفَّارٌ لِمَن تَابَ وءَامَنَ وَعَمِلَ صَالِحاً ثُمَّ اهْتَدَی

And verily I am the most forgiving to him who repents and believes and does “ .۸۲ ”.righteous deed, and at last is guided

Commentary: verse ۸۲

Next to the previous verse, which ended with a warning, this verse consists of the glad tidings of Allah, the good tidings to accepting repentance and forgiveness. This style is seen in all occurrences of the Qur’ān concerning those occasions which are .similar to this one

Of course, repentance from any sin and fault should be proportional to that very sin and fault. For example, the repentance of a person who has not established a statutory prayer is that he should fulfill that prayer; the repentance of hurting people is apology; the repentance of concealment of a fact is its announcement; the repentance of polytheism is belief in Allah; and the repentance of consuming people’s .(wealth is to return the wealth to its owner(s

And since warnings and threats should be followed by encouragement and glad tidings, in order to equally remove the potential fear and hope, which are the main factors of development, and to open the doors of return to the repentant, in this :verse, He says

And verily I am the most forgiving to him who repents and believes and does “ ”.righteous deed, and at last is guided

The application of the word /qaffār/ (The most forgiving) in this verse is an indication .to the fact that Allah forgives such people not only once but also for many times

Some Islamic traditions denote that the purpose of the word /'ihtadā/, mentioned in this verse, has also been rendered into the guidance toward the mastership of Ahlul-.(Bayt (a.s.) (the immaculate Imams

(Commentary of Burhān; and Kāfī, vol. ٨, p. ٣٩٣)

The reason of this idea is that Faith and righteous deeds, without the acceptance of the guidance of the Divine leaders, are not enough. (Yes, When there are both Faith and righteous deeds in one believer but he does not pave the path of guidance of the (.Divine leaders, he will become the prey of others, such as Sāmīrī and Bal'am Bā'ūrā

Thus, the phrase "and at last is guided" is an indication to the necessity of the acceptance of mastership and obedience to the leadership of the Divine leaders. That is, repentance, faith, and righteous deeds are accepted and cause felicity when they are under the light of the guidance of Divine leaders. Once this guidance was at the time Moses (a.s.), and another time it was in the time of the Prophet of Islam (p.b.u.h.); then it was at the time of Amir-ul-Mu'mineen Ali (a.s.); and today it relates to Haḍrat .(.Mahdī (a.s

The reason of it is that one of the principals of religion is the acceptance of the invitation and the leadership of the Prophet (p.b.u.h.) and then the acceptance of the .leadership of his true successors

The Late Ṭabarsī, concerning the commentary of this verse, narrates a tradition from Imam Bāqir (a.s.) who said: "The objective meaning of the phrase /θummahtadā/ is the guidance unto the leadership of Ahlul-Bayt (a.s.)" Then he (a.s.) added: "By Allah, if a man spends all his lifetime in

Divine service (close to the Ka‘bah) between ‘Rukn and Maqhām (station of Abraham)’, then he dies in the state that he has not accepted our mastership, Allah ”.(will throw him by face into the Fire (of Hell

Hākim Abul-Ghāsim Huskānī, The well-known scholar of hadīth of the Sunnites, has (also narrated this tradition in his book. (Majma‘-ul-Bayān, the Commentary

There have been recorded many other traditions in this field narrated from Imam .(.Zayn-ul-‘Ābidīn (a.s.), Imam Ṣādiq (a.s.), and the Prophet himself (p.b.u.h

In order to know how deep the abandonment of this principal is destructive, it is enough to study the following verses and see how the Children of Israel were involved in worshipping the Calf, idolatry, and infidelity as the result of abandonment of the mastership and leaving the line of following Moses (a.s.) and his successor .Aaron

However, to be a believer, and to become a believer, is important, but remaining in ”.Faith is more important. “…and at last is guided

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p: ۴۲۳

۸۳- وَمَآ أَعْجَلَکَ عَن قَوْمِکَ یَا مُوسَی

۸۴- قَالَ هُمْ أُوْلآءِ عَلَی أَثَرِی وَعَجِلْتُ إِلَیْکَ رَبّ ِلِتَرْضَی

۸۵- قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَکَ مِن بَعْدِکَ وَأَضَلَّهُمُ السَّامِرِیُّ

۸۳. " And (Allah said): 'What caused you to hasten from your people, O' Moses?' "

۸۴. " Said (Moses): 'They are upon my track, and I hastened unto You, my Lord, that You might be pleased.' "

۸۵. " Said He: 'Verily We have tested your people in your absence and the Sāmirī has led them astray.' "

Commentary: verses ۸۳–۸۵

The Children of Isreal worshiped Calf

Upon the commentary of these verses, Imam Ṣādiq (a.s.) has illustrated the feature of a lover as this: "A lover thinks neither of food, clothing, and residence, nor does he have calmness and tranquility until he reaches what he is desirous to; as Moses, desirous to receive revelation from the Lord, did neither sleep nor feed, and he said to the Lord that he had come to Him sooner than his people in order that He became pleased."(۱)

Then the Qur'ān refers to another important part of the life of Moses (a.s.) and the Children of Israel, which relates to the time when he (a.s.), accompanied with a number of the representatives of the Children of Israel, went to the tryst of Tūr Mount, and, in their absence, the Children of Israel committed Calf worship.

۱- As-Sāfī, the Commentary, the explanation about the verse

It was appointed that Moses (a.s.) would go to Tūr to take the laws of the Turah, and .some of the Children of Israel might also accompany him along that way

But, in view of the fact that the desire of conversation to Allah was flaming in the heart .of Moses, he went alone to the tryst of the Lord before others

:Here, the revelation was sent down to him as follows

" '?And (Allah said): 'What caused you to hasten from your people, O' Moses "

:Then Moses immediately answered Him, as the verse says

Said (Moses): 'They are upon my track, and I hastened unto You, my Lord, that You " ".'might be pleased

Moses implied that not only the love of conversation to Him and listening to His statements had made him impatient, but also he had been desirous to take His Laws and ordinances as soon as possible to convey them to His servants, so that, by this manner, he could attract His pleasure better. Yes, Moses was in love of Allah's .pleasure and was also desirous to hear His command

Yet, in this meeting, his tryst prolonged from thirty nights to forty nights, and different grounds of aberration, which had existed among the Children of Israel from before, manifested. Samirī, that heretic but clever man, by means of some materials made a Calf and invited people to worshipping it. Then, it was in the same tryst that Allah told :Moses that his people did not pass their trial well. The verse says

Said He: 'Verily We have tested your people in your absence and the Sāmirī has led " ".'them astray

With the presence of the leader in the society, the enemies cannot do any thing. The .heretic persons usually misuse the absence of the Divine leader in the society

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۸۶- فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفاً قَالَ يَاقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْداً حَسَناً أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدتُّمْ أَن يَحِلَّ عَلَيْكُمْ غَضَبٌ مِن رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِى

۸۶. " Then Moses returned to his people angry and sad, saying: 'O my people! did not your Lord promise you a fair promise (the descent of the Turah)? Did then the time (of my absence) seem so long to you? Or did you desire that Wrath should descend from your Lord on you so that you failed in your tryst with me?' "

Commentary: verse ۸۶

people disobeyed Aaron by Calf worship

By hearing this matter, Moses became so angry that as if his whole entity burnt. Perhaps he was saying to himself that he had worked and tried studiously, confronted any danger and laboured for long years until when that community became acquainted with Monotheism, but alas! and alas again that because of a few days of his absence all his efforts were lost. That was why he immediately returned to those people. The verse says:

" Then Moses returned to his people angry and sad, ..."

When Moses saw the hideous scenery of Calf worship, he shouted at them:

"...saying: 'O my people! did not your Lord promise you a fair promise (the descent of the Turah)? ..."

This 'fair promise', mentioned in the verse, was either the promise that he had given to the Children of Israel upon the descent of the Turah and the statement of heavenly ordinances

in it; or the promise of victory and delivering them from the people of Pharaoh and becoming the inheritor of the earth; or the promise of forgiveness for the repentant, .or all of the abovementioned promises

:Then, Moses (a.s.) added

Did then the time (of my absence) seem so long ...“

”... ?to you

Or, by means of this hideous action, they opposed him in their appointment in order to :cause the chastisement of Allah to be descended on them. The verse says

Or did you desire that Wrath should descend from your Lord on you so that you...“ ” ’?failed in your tryst with me

There are two points here which must be noted. In this verse, two promises have been referred to. One of them is the promise from the side of Allah, i.e., the descent of the Turah; and the other is the promise from the side of Moses (a.s.) to his people that when he was absent they should obey his brother Aaron, but the people, by their Calf worship, ignored both them. When Moses (a.s.) was reprimanding them he questioned them, about their aberration. He questioned whether their aberration was done deliberately and they went toward the Wrath of Allah knowingly, or they did it neglectfully. He also asked them whether they went astray for the reason that his .absence prolonged from thirty days to forty days

In this verse, similar to the content of verse No. ۸۱, the Wrath of Allah has been pointed out, with a difference that: in that verse the cause of the Wrath of Allah has been stated the disobedience of people, while here its reason has been mentioned the people’s breach of promise. These are the factors in which the secret of the .defeat of the Children of Israel is hidden

۸۷- قَالُوا مَآ أَخْلَفْنَا مَوْعِدَکَ بِمَلْکِنَا وَلَکِنَّا حُمِّلْنَآ أَوْزَاراً مِن زِینَهِ الْقَوْمِ فَقَذَفْنَاهَا فَکَذَلِکَ أَلْقَی السَّامِرِیُّ

۸۷. "They said: 'We did not fail in our tryst with you of our own accord, but we were laden with burdens of ornaments of the people, then we cast them (in the fire), and thus did the Sāmirī suggest.'"

Commentary: verses ۸۷

Samiri suggested them to worship Calf

In order to flee from punishment, sinners usually take refuge to some pretexts, such as compulsion, aversion, and outward coercion. A society, the Faith of which is feeble and it easily accepts an undue sovereignty, by means of an adroit trick, may lose every thing it has.

It was for this reason that when the Children of Israel found themselves before the intensive protest of Moses (a.s.) and understood that they had done an indecent action, tried to bring some pretexts. The verse says:

"They said: 'We did not fail in our tryst with you of our own accord, ..."

That is, in fact, we ourselves did not tend to Calf worship by our will, but it was Sāmirī who suggested it. The verse continues saying:

"...but we were laden with burdens of ornaments of the people, then we cast them (in the fire), and thus did the Sāmirī suggest.'"

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۸۸- فَاَخْرَجَ لَهُمْ عِجْلاً جَسَداً لَّهُ خُوَارٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى فَنَسِيَ

۸۹- أَفَلاَ يَرَوْنَ أَلاَّ يَرْجِعُ إِلَيْهِمْ قَوْلاً وَلاَ يَمْلِكُ لَهُمْ

ضَرّاً وَلاَ نَفْعاً

۸۸. "Then he (Sāmirī) produced for them a (mere) body of a Calf that lowed. So they said: 'This is your god and the god of Moses', but he forgot (both the Lord and Moses' teachings)."

۸۹. "Do they not see then that it (the Calf) returns to them no saying and possesses neither harm nor profit for them?"

Commentary: verses ۸۸-۸۹

Samiri himself was more worthy to be worshiped that Calf

One of the smartnesses of Sāmirī was that he did not show those people how he constructed the Calf, and the people, all of a sudden, were faced with a lowing Calf that Sāmirī had constructed. The verse says:

"Then he (Sāmirī) produced for them a (mere) body of a Calf that lowed. So they said: "This is your god and the god of Moses', but he forgot (both the Lord and Moses' teachings)."

The Children of Israel did not contemplate that if that Calf were worthy of worship, Sāmirī himself, who was the constructor of it, would be more worthy of worship while they did not worship him.

However, as a blame and reprimand upon those idolaters, Allah says:

Do they not see then that it (the Calf) returns to them no saying and possesses " neither harm nor profit for them?"

A real deity should at least be able to answer the questions of the servants. Can the sound of lowing heard from the golden statue of a Calf alone be an acceptable and sufficient reason for people to worship it?

Moreover, can a thing, which is not the possessor of the harm and the profit of others, or even of itself, be an object of worship?

Besides, the intellect judges that the object of worship of a man should be able to attract profit for him and to repel harms from him.

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Section ۵:Children of Israel deceived by Sāmirī

Point

Moses questions Aaron as to how the people were misled – Sāmirī questioned by Moses – Sāmirī confesses his action

۹۰- وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِن قَبْلُ يَاقَوْمِ إِنَّمَا فُتِنتُم بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِی وَأَطِيعُوا أَمْرِی

۹۱- قَالُوا لَن نَّبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى

۹۰. " And (yet) Aaron had aforetime said to them: 'O my people! Verily you are being tested therewith (the Calf), and verily your Lord is the Beneficent (Allah);

therefore follow me and obey my order.'"

۹۱. " They said: 'Never will We cease worshipping it, until Moses returns unto us.'"

Commentary: verses ۹۰-۹۱

Children of Isreal had been slaves before Allah made them free

At the time of appearing an innovation, the duty of a leader and his followers is that they should protest loudly and give an ultimatum.

That was why Aaron, the successor of Moses and the great prophet of Allah, did not leave out his prophetic mission and fulfilled the duty of struggling against aberration and corruption as much as he could.

As the Qur'ān in this regard says:

And (yet) Aaron had aforetime said to them: ‘O my people! Verily you are being “ tested therewith

”…,(the Calf)

Therefore, they should be careful not to be deceived and not to go astray from the .path of Monotheism

Then, the Qur’ān adds that their Lord is surely that very Beneficent Allah Who has :bestowed on them all of these bounties. The verse says

”…;(and verily your Lord is the Beneficent (Allah …“

This statements implies that formerly they were slaves and He made them free; they were captives, He delivered them; they were misguided, He guided them; they were in dispersion He gathered them and, under the light of the leadership of a godly man, united them; they were ignorant and immoral, He cast the light of knowledge over them, and He guided them unto the Straight Path of Monotheism. The verse, :addressing them, from the tongue of Aaron says

”.’therefore follow me and obey my order…“

It implies that whether they have forgotten that his brother, Moses, has introduced him as his successor and has made the obedience of Aaron (a.s.) obligatory for them. ?Why have they committed breach of promise

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But the Children of Israel had so obstinately been attached to the Calf that the strong logic and the clear evidences of that godly man, that sympathetic leader, did not :influence in them, and they manifestly opposed Aaron. The verse says

”.’They said: ‘Never will We cease worshipping it, until Moses returns unto us “

Thus, they refused both the firm order of intellect, and the command of the successor .of their Divine leader

But in any case, Aaron accompanied with a minority of the true believer, who were about ten thousand persons, separated from that community, while a majority of .them, who were ignorant and obstinate, wanted to kill him

They were neglectful that obedience from the successor and representative of the prophet was obligatory for them. They did not care that following the Divine leaders .was the secret of immunity from seditions

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۹۲- قَالَ يَاهَارُونُ مَا مَنَعَکَ إِذْ رَأَيْتَهُمْ ضَلَّوا

۹۳- أَلَّا تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِی

۹۴- قَالَ يَبْنَؤُمَّ لَا تَأْخُذْ بِلِحْيَتِی وَلاَ بِرَأْسِی إِنّـِی خَشِيتُ أَن تَقُولَ فَرَّقْتَ بَيْنَ بَنِی إِسْرآئِيلَ وَلَمْ تَرْقُبْ قَوْلِی

۹۲. "(Moses) said: 'O Aaron! What hindered you when you saw them going astray,"

۹۳. "So that you did not follow me? Did you then disobey my order?' "

۹۴. "Said (Aaron): 'O son of my mother! Seize me neither by my beard nor by (the hair of) my head! Verily I feared lest you would say 'You have caused division among the Children of Israel, and you did not observe my word!' "

Commentary: verses ۹۲-۹۴

After Tur, Moses divided his people into three groups

When Moses (a.s.) returned from Tūr (Mount Sinaie) and found his people misguided, he interrogated three types of people:

۱. His people, whom he asked: "Did not your Lord promise you a fair promise (the descent of the Turah)?"(۱)

۲. Aaron, to whom he said: "What hindered you...?"

۳. Sāmirī, whom Moses addressed and said: "What then was your object, O Sāmirī?"

As it is recorded in Aṭyab-ul-Bayān, the commentary, since Aaron was a prophet and was sinless, he had done his duty of

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۱- The current Sura, verse ۸۶

enjoining good and forbidding evil. Therefore, the action of Moses (a.s.) against Aaron can idiomatically be rendered into a 'sham quarrel', or he says: 'If the cap fits, wear it', .and he addresses Aaron so that people might be careful of their own accountability

But, there is a tradition recorded in At-Tafsīr-uṣ-Ṣāfī, narrated from Imam Ṣādiq (a.s.), which says that the reprimand of Moses (a.s.) was this that why Aaron (a.s.) did not .immediately inform Moses of that circumstance when he saw it

Concerning the methods of teaching, in order to move the common opinions, or to shake the lifeless body of a society, sometimes we must invent a new action, as Moses (a.s.) behaved so harshly unto his own sinless successor, Aaron; or when Amir-ul-Mu'mineen Ali (a.s.) was preaching for people, in order to attract their attention, he .slapped hardly in his own face

However, at first Moses (a.s.) turned his face to his brother Aaron, and said: "O Aaron! ",What hindered you when you saw them going astray

" '?So that you did not follow me? Did you then disobey my order "

Did I not tell you: "Be my successor among people, and set the (people's) affairs right ?and do not follow the way of mischief-makers" when I wanted to leave for the tryst

The purpose of the Qur'ānic phrase which is recited: /'allā tattabi'ani/ is: 'Why did you '?not follow my style and my ordinances in severity of action concerning idolatry

Moses (a.s.), with an intensive anger and violence, said these words to his brother .shouting at him, while he was taking his hair and his head and dragging Aaron

Aaron called Moses as the son of his mother

In order to sooth and to decrease his inflammation, Aaron called him as the son of his mother (in stead of his brother) and wanted him not to seize him by his beard and his head, since he though if he raised to struggle against them there would appear a great dispersion among the Children of Israel. Also, he feared that at the time of his return, Moses might say that he had caused division among the Children of Israel and in his absence he had not observed his order and had not acted his instructions. The :verse says

Said (Aaron): 'O son of my mother! Seize me neither by my beard nor by (the hair of) " my head! Verily I feared lest you would say 'You have caused division among the " '!Children of Israel, and you did not observe my word

.And, in this way, Aaron (a.s.) proved his innocence

:Explanations

.Leaders should be responsible for the aberrations of their people .۱

.The silence and inattentiveness of the authorities is often reproachful .۲

.A prophet can be an obedient to another prophet .۳

.The Faith and religiousness is more important than family adherence .۴

.Religious zeal is a requisite of prophethood .۵

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۹۵- قَالَ فَمَا خَطْبُکَ یَا سَامِرِیُّ

۹۶- قَالَ بَصُرْتُ بِمَا لَمْ یَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَهً مِنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَکَذَلِکَ سَوَّلَتْ لِی نَفْسِی

۹۷- قَالَ فَاذْهَبْ فَإِنَّ لَکَ فِی الْحَیَاهِ أَن تَقُولَ لاَ مِسَاسَ وَإِنَّ لَکَ مَوْعِداً لَّن تُخْلَفَهُ وَانظُرْ إِلَی إِلَهِکَ الَّذِی ظَلْتَ عَلَیْهِ عَاکِفاً لَّنُحَرِّقَنَّهُ ثُمَّ لَنَنسِفَنَّهُ فِی الْیَمِّ نَسْفاً

۹۵. “ (Moses) said: ‘What then was your object,

O Sāmirī?’”

۹۶. “ He said: ‘I perceived what they did not perceive, so I took a handful of dust from the messenger’s track,

then I threw it (into the Calf); thus my self

prompted me’.”

۹۷. “ (Moses) said: ‘Depart then! Verily your share

(of punishment) in this life will be that you will say: ‘Touch (me) not’; and surely there is a tryst for you (in Hereafter) which never will fail, and (now) look at your god to whose worship you kept (so long); we will certainly burn it, then we will certainly scatter (the ashes of) it broadcast

in the sea’.”

Commentary: verses ۹۵-۹۷

Point

The Qur’ānic phrase /basurtubih/ is usually used in the sense of the Arabic word /baṣīrat/, the plural of which is /basā’ir/ with the meaning of ‘perceive, understand’, not in the

(sense of /baṣar/ (the eye) the plural of which is /abṣār/ (the eyes). (Mufradāt-i-Rāqib

It has been recorded in the book entitled ‘’Ihtijāj’, by Tabarsī, that when Haḍrat Ali-ibn-Abīṭālib (a.s.) opened the city of Baṣrah, people gathered around him in order to hear his words. Among those people Ali (a.s.) saw Hassan Baṣrī busy writing down .something

Imam Amir-ul-mu’mineen Ali (a.s.), with a loud voice, addressed him and said: “What are you doing?” He answered he was writing down his statements so that he could repeat them for others. Imam Ali (a.s.) said: “O people! Beware that there is a Sāmirī in any nation, and you are, O Hassan! the Sāmirī of this community. You take the tracks of the Messenger of Allah from me and mix them with your carnal desire and your own interpretation of them by your personal opinion, then you will create a new (school and invite people to it.”(١

According to the commentary books of Al-Mīzān Al-Furqān, and Nimūnah, the purpose of Sāmirī from saying /qabaḍtū qabḍatan min ’aθar-ir-rasūl/ is: ‘I took some .’of the tracks of Moses (a.s.) and believed in them, then I left them and built the Calf

Thus, the phrase recited. /baṣurtu bi mā lam yabsurū/ means: ‘I found a design for fulfilling this accomplishment that others were neglectful of it.’ This meaning is more .fitting with the abovementioned tradition

Moses Judged upon Samiri

However, Moses (a.s.), after finishing his debate with his brother, Aaron, and exonerating him, paid to summoning Sāmirī to judgment! He said to him why he :performed that action and what his motive was. The verse says

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(The commentary of Nimūnah, vol.۱۳, p. ۲۸۶) -۱

"’?Moses) said: ‘What then was your object, O Sāmirī) "

:In answer to this question, the verse says

"… ,He said: ‘I perceived what they did not perceive "

Samirī added that he took something from the tracks of the messenger of Allah, Moses, and then he drew them toward the creed of idolatry. The verse continues :saying

„so I took a handful of dust from the messenger’s track …"

then I threw it (into the Calf); thus my self

".’prompted me

It is evident that the reply and excuse of Sāmirī in answer to Moses (a.s.) was by no means acceptable. Therefore, Moses (a.s.) issued the judgment of condemnation of Sāmirī in that court. He decreed three commandments upon him and his Calf. The :verse says

Moses) said: ‘De part then! Verily your share (of punishment) in this life will be that) " "… ;’you will say: ‘Touch (me) not

Thus, by means of a decisive command, Moses (a.s.) banished Sāmirī from the society .and sent him to an absolute retreat

The second punishment of Sāmirī was that Moses (a.s.) notified him of his retribution :in the Hereafter. As the verse in this regard remarks, Moses (a.s.) said

"… ,and surely there is a tryst for you (in Hereafter) which never will fail…"

:His third punishment was that: Moses (a.s.) told Sāmirī

and (now) look at your god to whose worship you kept (so long); we will certainly…" ".’burn it, then we will certainly scatter (the ashes of) it broadcast in the sea

To conclude, there is a tradition cited in the commentary books of Majma‘-ul-Bayān and Sāfī which indicates that Moses (a.s.) had intended to get Sāmirī be killed, but Allah

revealed him that since Sāmirī was a generous man he would relinquish killing him. Therefore, by saying “Depart then!”, Moses (a.s.) banished him from the society of the Children of Israel.

The Qur’ānic term /lā misās/ is used in the sense of ‘to be involved in a disease that no one should touch him at all’. At last, Sāmirī got an infliction of a psychical disease so that he used to run away from people, and whenever a person went nigh to him, he often shouted ‘Depart then!’(۱)

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۱- Tafsīr-i-Nemūna, vol. ۱۳, p. ۲۸۸

۹۸- إِنَّمَآ إِلَهُکَمُ اللَّهُ الَّذِی لآ إِلَهَ إِلاَّ هُوَ وَسِعَ کُلَّ شَیْءٍ عِلْماً

۹۹- کَذَلِکَ نَقُصُّ عَلَیْکَ مِنْ أَنْبَآءِ مَا قَدْ سَبَقَ وَقَدْ ءَاتَیْنَاکَ مِن لَّدُنَّا ذِکْراً

۹۸. " Verily your God is Allah; there is no god but He, (and) He embraces all things in (His) knowledge."

۹۹. " (O Apostle) thus do We relate to you some of the news of what has gone before; and indeed We have given to you from Ourselves a Reminder (the Qur'ān)."

Commentary: verses ۹۸-۹۹

Point

Whenever you succeed to efface a wrong, do introduce a right instead of it.

That God is adorable Whose knowledge embraces every thing.

However, in this holy verse, with an intensive emphasis on the subject of Monotheism, Moses (a.s.) defined the line of sovereignty of Allah, and said:

" Verily your God is Allah; there is no god but He, (and) He embraces all things in (His) knowledge."

It is not like the artificial idols which neither hear any words, nor do they deliver any answer, nor solve any problem, nor repel any harm.

Next to the explanations concerning the history of the adventurous life of Moses (a.s.) and the Children of Israel, the Qur'ān also concludes a general conclusion from it. It, addressing the Prophet (p.b.u.h.), says:

" (O Apostle) thus do We relate to you some of the news of what has gone before; ..."

Then the verse implies that Allah has given the Apostle a Reminder, the Qur'ān, which is full of lessons of warning, rational demonstrations, the instructive news of the former nations, and some awakening matters about the coming nations. The verse continues saying:

"…and indeed We have given to you from Ourselves a Reminder (the Qur'ān)."

Explanations:

There are a lot of divine graces in detailing the history of the Apostles of Allah, among them are as follows:

1. Increase of knowledge and cognizance.

2. Gaining insight and finding the path of prosperity.

3. Warning people and reminding them.

4. Glad tidings for the believers, and encouraging them.

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۱۰۰- مَّنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَهِ وِزْراً

۱۰۱- خَالِدِينَ فِيهِ وَسَآءَ لَهُمْ يَوْمَ الْقِيَامَهِ حِمْلاً

۱۰۲- يَوْمَ يُنفَخُ فِى الصُّورِ وَنَحْشُرُ الْمُ-جْرِمِينَ يَوْمَئِذٍ زُرْقاً

۱۰۳- يَتَخَافَتُونَ بَيْنَهُمْ إِن لَّبِثْتُمْ إِلاَّ عَشْراً

۱۰۰. "Whoever turns away from it, verily he will bear, on the Day of Judgment, a burden."

۱۰۱. "They will abide in this (burden of sin); and evil will the burden be for them on the Day of Judgment!"

۱۰۲. "(On) the day when the Trumpet shall be blown, and We will muster the guilty, (blear-eyed, on that day."

۱۰۳. "They shall consult among themselves in a low voice (saying): 'You did tarry but (ten (days'."

Commentary: verses ۱۰۰–۱۰۳

The Arabic words /ḥiml/ and /ḥaml/ philologically are used in the same meaning, but the word /ḥiml/ is usually applied for the outward burden while /ḥaml/ is used for the inward burden, like a child in the mother's womb.

However, this holy verse speaks about those people who forget the facts of the Qur'ān and the lessons of the history. It says:

"Whoever turns away from it, verily he will bear, on the Day of Judgment, a burden."

Yes, turning one's back on the Qur'ān drives him to some deviated paths and puts on his back the heavy burden of kinds of sins and mental and creedal aberrations.

:Then the Qur'ān adds

"... ;(They will abide in this (burden of sin "

"!and evil will the burden be for them on the Day of Judgment..."

:Then, explaining the day of Judgment and its beginning it says

On) the day when the Trumpet shall be blown, and We will muster the guilty, blear-) "
".eyed, on that day

It is in this circumstance that the sinners shall whisper with each other about the length of their stop in the intermediate world. Some of them say that they had tarried :there for only ten days and they do not know how long it had been. The verse says

They shall consult among themselves in a low voice (saying): 'You did tarry but ten "
".'((days

This state of their speaking in a low voice may be for the great horror that they feel in themselves because of seeing the scenery of the Hereafter, or because of the intense .of weakness and feebleness in them

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۱۰۴- نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِن لَّبِثْتُمْ إِلاَّ يَوْماً

We know best what they will say when their best in conduct will say: 'You tarried " .۱۰۴ ".'but a day

Commentary: verse ۱۰۴

The greatness of Hereafter is so much so that, when people attend there, they consider the length of their life in this world as long as half a day, or one day, or at most ten days. In this regard, the Qur'ān, from the tongue of different groups of :people, says as follows

(Ten days as the verse says: "You did tarry but ten (days)."(۱ .۱

".One day, about which the above verse says: "You tarried but a day .۲

A part of a day, where the Qur'ān says: "...it will be as though they had not tarried .۳ (but the latter part of a day or the early part of it."(۲

Some short moments, for which the guilty shall say: "...they did not tarry but an .۴ (hour, ..."(۳

(A little time, about which the Qur'ān says: "...you did not tarry but a little..."(۴ .۵

It seems that this difference of attitudes, due to the length of the lifetime in the world, depends on the amount of insight existed in different persons. In this verse, for .example, the Qur'ān points to those people who are best in conduct

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۱- The current Sura, verse ۱۰۲

۲- Sura An-Nāzi'āt, No. ۷۹, verse ۴۶

۳- Sura Ar-Room, No.۳۰, verse ۵۵

۴- Sura Al-Mu'minoon, No.۲۳, verse ۱۱۴

Such people count the lifetime in this world as much as ‘one day’, while, as the previous verse indicates, the sinners count it ten days.

Of course, it is evident that the limited lifetime in this world in comparison with the unlimited world of Hereafter is little and even less than little. Or, it is not possible to compare a finite and limited thing with an infinite and unlimited one. Perhaps the secret of this fact that Allah refers the knowledge of the length of their stop in the world to Himself is the same matter. Allah knows best what they say and they imagine that they have tarried ten days in the world, but the best and the most truthful ones of them say that they have not tarried in the world more than one day. The verse says:

“ We know best what they will say when their best in conduct will say: ‘You tarried but a day.’”

To conclude, Allah in one expressive sentence says that He knows best what they say, whether they say it in a low voice or aloud.

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Point

State of Creation on the Day of Judgment – No Intercession by any one shall be allowed except by those permitted by Allah – Those who believe and do good deeds shall fear neither any injustice to them nor any curtailment of their recompense. The .Qur’ān has been revealed as a Reminder – Man had already been covenanted with

۱۰۵- وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّـِى نَسْفاً

۱۰۶- فَيَذَرُهَا قَاعاً صَفْصَفاً

۱۰۷- لَّا تَرَى فِيهَا عِوَجاً وَلَآ أَمْتاً

۱۰۵. “ And they ask you (O Apostle) about the mountains (on that Day). Say: ‘My Lord will uproot them and scatter them (as dust),”

۱۰۶. “ Then He will leave them (as) a plain, smooth level;”

۱۰۷. “ Wherein you will see no crookedness neither any curving’.”

Commentary: verses ۱۰۵–۱۰۷

The Arabic term /nasafa/ means: ‘to destroy from the foundations, uproot’, while the word /qā‘a/ means: ‘a level plain’; and the Qur’ānic term /ṣafṣaf/ means: ‘a level land, so that all parts of it are in one row and a line’. The Arabic words /‘iwaj/ and /’amat/ are .’used in the sense of: ‘downs and ups

And, in view of the fact that in the former verses the words were about the events concerning to the end of this world and

the beginning of the Hereafter, here, in these verses, the same subject is followed, .too

The first verse of the abovementioned verses leads us to this meaning that people had asked the Prophet of Islam (p.b.u.h.) about the fate of the mountains at the time :when this world will end. Therefore, the revelation says

And they ask you (O Apostle) about the mountains (on that Day). Say: 'My Lord will " ",(uproot them and scatter them (as dust

As for the fate of the mountains, it is understood from the totality of the verses of the .Qur'ān that they will pass different stages at the threshold of Resurrection

.At first, they will quake, and then they will move

In the third stage, they will be burst into a pile of sand, and, at last, in their final stage, winds and storms will scatter them around so violently that they seem as 'loosened (wool'.(۱)

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Then, after destruction of the mountains and their dust being scattered, by the next :verses, the Qur'ān says

";Then He will leave them (as) a plain, smooth level "

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".'Wherein you will see no crookedness neither any curving "

However, the destruction of the mountains and bringing forth the Hereafter is a .manifestation of the Lordship of Allah

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۱۰۸- يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لاَ عِوَجَ لَهُ وَخَشَعَتِ الاَصْوَاتُ لِلرَّحْمَنِ فَلاَ تَسْمَعُ إِلاَّ هَمْساً

۱۰۸. "On that day they will follow the caller in whom is no crookedness, and the voices shall be low before (the grandeur of) the Beneficent (Allah), so that you hear not but a faint murmur."

Commentary: verse ۱۰۸

There are some persons in the world who turn their backs on the missionaries of Allah, but, on the Day of Hereafter, they cannot be helped but to follow.

In this holy verse, the Qur'ān says:

"On that day they will follow the caller in whom is no crookedness, ..."

That is, all men will rise from their graves and no one will have any ability to oppose Him.

The order of this caller, whoever he may be, will be so operative that nobody can oppose it. Concerning this time, the verse continues saying:

"...and the voices shall be low before (the grandeur of) the Beneficent (Allah), so that you hear not but a faint murmur."

This silence of voices will be either for the domination of the grandeur of Allah over the resurrection plain toward which everybody humble himself, or for the fear of reckoning and the result of the worldly deeds, or both of them.

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۱۰۹- يَوْمَئِذٍ لاَّ تَنفَعُ الشَّفَاعَةُ إِلاَّ مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِىَ لَهُ قَوْلاً

On that Day shall no intercession avail save (that of) him to whom the Beneficent " .۱۰۹ ".(Allah) gives leave and whose word He is pleased with

Commentary: verse ۱۰۹

Since the denial of intercession contrasts the contents of the verses of the Qur'ān and the Islamic traditions, and it causes the despair of those believers who are sinful, and also accepting the unconditional and unrestrained intercession causes that the wrong doers become more daring, which is opposite to Allah's justice, then the Qur'ān has .assigned some control and prescriptions for intercession

From the viewpoint of the Qur'ān, intercession is a ray of hope for the sinners. It is a means of their communication with the saints of Allah and following them. Intercession is done by the leave of Allah, and the persons who care to intercede are only those believers who are in the path of Monotheism and have a proper logic and rightful notions and whose statements are acceptable with Allah. Therefore, there is an exact process in intercession both for the intercessor and the person who will be :interceded. It is so that the Qur'ān in this holy verse says

On that Day shall no intercession avail save (that of) him to whom the Beneficent " ".(Allah) gives leave and whose word He is pleased with

For this reason, the Qur'ān counts the intercession of idols futile for the idolaters. Also, the intercession of Christ (a.s.) in the sense of ransom, in order to purify the sins of his

followers, or the martyrdom of Imam Hussayn for the sake of interceding his lovers and followers, is not acceptable, even though Imam Hussayn is one of the great intercessors on the Day of Resurrection, but it should be noted that his goal from martyrdom was not to intercede his advocators, but it was to protect the religion of .Allah

Upon the commentary of this verse, Imam Bāqir (a.s.) said: "The intercession of the Prophet (p.b.u.h.) is only for those who are well-pleased (by Allah) from the point of action and speech, and they have lived with the love of Ahlul-Bayt (a.s.) and have died (with it." (Ta'wīl-ul-'Āyāt, p. ٣٠۴

In the book entitled 'Maḥāsin', there is cited a tradition from Imam Ṣādiq (a.s.) who said: "The intercessors are the (immaculate) Imams (a.s.), and the truthful ones (among the believers." (Tafsīr-uṣ-Ṣāfī, old version, p. ٣۵٨

The Messenger of Allah (p.b.u.h.) said: "There will be no intercession for the doubtful ones, the disbelievers, and the rejecters. But intercession is particular to the (believers, the true confessors of Divine Unity." (Bihār-ul-'Anwār, vol. ٨, p. ۵٨

The holy Prophet (p.b.u.h.) said: "There will be there groups who can intercede before Allah and whose intercessions are acceptable: the prophets, the scholars, and the (martyrs." (Bihār-ul-Anwār, vol. ٨, p. ٣۴

The holy Prophet (p.b.u.h.) also said: "My intercession does not involve the one who does not mind (his) prayer and takes it light; and by Allah he will not arrive (near) me at the Pond of Abundance; and by Allah a drunkard is not of mine and will never arrive ((near) me at the Pond." (Wāfī, vol. ۵, p. ٩

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۱۱۰- يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلاَ يُحِيطُونَ بِهِ عِلْماً

۱۱۱- وَعَنَتِ الْوُجُوهُ لِلْحَىّ ِ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْماً

He knows what is before them and what is behind them, but they (people) do not " .۱۱۰ ".comprehend Him in (their) knowledge

And (on that Day, all) faces will be humbled before the Ever-Living, the Self- " .۱۱۱ ".Subsistent (Allah), and whoever bears inequity will indeed be disappointed

Commentary: verses ۱۱۰-۱۱۱

Inequity is great burden

The Arabic term /'anat/ is derived from /'nwah/ with the meaning of humility before wrath and sovereignty, and the Qur'ānic word /qayyūm/ is called to one who is subsisting to his own essence and is the protector of every thing and who has given .the cause of consistence of every thing to that thing

And the Arabic word /xāba/ is derived from /xaybah/ with the sense of 'failure, despair'. Thus, the despair is of those who carried the burden of injustice on their .backs

Since the attendance of humankind in the resurrection plain for reckoning and retribution needs Allah's awareness from their deeds, the Qur'ān in this verse implies that Allah knows whatever the sinners will have in front of them and whatever they have done in the world and have passed in their behind. He knows them all so that He is aware of their whole deeds, sayings, and intentions in the past, and knows the retribution they will confront in future; but they do not encompass His knowledge. The :verse says

He knows what is before them and what is behind them, but they (people) do not “ ”.comprehend Him in (their) knowledge

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Thus the encompassment of the knowledge of Allah is unto both their deeds and their retributions (and rewards). These two in fact, are two principals of complete and just :judgment. The verse says

And (on that Day, all) faces will be humbled before the Ever-Living, the Self- “ ”… ,(Subsistent (Allah

Choosing the attributes of ‘the Ever-Living, and the Self-Subsistent’, here, from among the attributes of Allah is for the suitability of these two epithets with the event .of Resurrection which is the Day of new life and rise of all

:Then, at the end of the verse, the Qur’ān adds

”.and whoever bears inequity will indeed be disappointed…“

As if, inequity is a great burden which weighs down on the back of a person and .hinders him from going toward the bounties of Allah

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۱۱۲- وَمَن يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْماً

وَلاَ هَضماً

۱۱۲. "And whoever does good works, and he is a believer (on that day) shall fear neither of injustice nor of (any) curtailment (of his wage)."

Commentary: verse ۱۱۲

A righteous deed originated from Faith may be performed continuously

The Arabic term /haḍm/ means: 'To decrease'. It is used for the absorption of food in the body, perhaps for the reason that the food apparently will be decreased therein when its remaining will be discharged.

And, since the style of the holy Qur'ān is often to state the comparative statement of the affairs, after mentioning the fate of the unjust and the guilty on that Day, it refers to the state of the believers, and says:

"And whoever does good works, and he is a believer (on that day) shall fear neither of injustice nor of (any) curtailment (of his wage)."

Principally, in order that a righteous action can often be performed continuously and deeply, it should be originated from a pure Faith and a proper conviction.

In the recent ten verses of this Sura, the illustration of the feature of Hereafter has briefly been pointed out.

۱. The Trumpet will be blown and the dead will be quickened. "(On) the day when the Trumpet shall be blown, ..." (Verse ۱۰۲)

۲. The sinners will he mustered. "...We will muster the guilty, ..." (Verse ۱۰۲)

۳. The mountains will be uprooted. “ ...My Lord will uproot them and scatter them (as dust).” (Verse ۱۰۵)

۴. All people will obey the invitation of a divine missionary. “...They will follow the caller ...” (Verse ۱۰۸)

۵. Without the permission of Allah, no intercession will avail. “... shall no intercession avail ...” (Verse ۱۰۹)

۶. Allah, with His encompassing knowledge, will reckon all. “ He knows what is before them...” (Verse ۱۱۰)

۷. All people submit to the commandment of Allah. “...(all) faces will humbled.” (Verse ۱۱۱)

۸. Those who have committed injustice will be despaired. “...whoever bears inequity will indeed be disappointed.” (Verse ۱۱۱)

۹. The righteous believers will be in peace and ease. “...a believer (on that day) shall fear neither of injustice nor of (any) curtailment (of his wage).” (Verse ۱۱۲)

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۱۱۳- وَكَذَلِكَ أَنزَلْنَاهُ قُرْءَاناً عَرَبِيّاً وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْراً

۱۱۳. "And thus We sent it down as a perspicuous Qur'ān and explained therein certain warnings that they may keep from evil or that it may serve unto them a reminder."

Commentary: verse ۱۱۳

The Quran expresses one subject in the frame of different statements

In this verse, the Qur'ān hints to the totality of the matters which were mentioned in the previous holy verses about the instructional subjects and divine promises concerning the Hereafter. It says:

"And thus We sent it down as a perspicuous Qur'ān and explained therein certain warnings that they may keep from evil or that it may serve unto them a reminder."

The Qur'ānic term /'arabiyyan/, although means 'the Arabic language', here, it is an indication to the eloquence, and rhetoric of the Qur'ān, as well as the clarity of its concepts. The evidence for this meaning is that, as some linguistics of the world have said, Arabic language contains the most expressive words and its literature is the strongest one.

Another fact is that the Qur'ān expresses one subject in the frame of different statements. For instance, as for the threat and punishment of the wrong doers, it sometimes states it in the form of the story of the former nations, sometimes in the form of addressing the audience, sometimes in the form of illustration of their status in the Resurrection plain, and sometimes in other shapes.

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۱۱۴- فَتَعَالَى اللَّهُ الْمَلِکُ الْحَقُّ وَلاَ تَعْجَلْ بِالْقُرْءَانِ مِن قَبْلِ أَن يُقْضَى إِلَيْکَ وَحْيُهُ وَقُل رَبِّ ِ زِدْنِى عِلْماً

So high exalted is Allah, The Ture Sovereign; and do not make haste (O Apostle) “ .۱۱۴ with the Qur’ān before its revelation is completed unto you, and say: ‘My Lord! ”.’increase me in knowledge

Commentary: verse ۱۱۴

'The different meaning of 'haste

Through the phrase “Do not make haste (O Apostle) with the Qur’ān” it can be deduced that the Prophet (p.b.u.h.) had known the whole verses of the Qur’ān from before its gradual revelation and had been acquainted with them. This itself is a clear evidence that the Qur’ān was revealed to the Prophet of Islam twice. Once it was sent down to him in a lump, and the second revelation was in the form of a gradual revelation. Thus, the Prophet of Allah (p.b.u.h.), who had received the whole Qur’ān at once on the Night of Qadr, was acquainted with what was gradually being revealed to .him before its revelation

There is a fundamental difference between the act of haste /ta‘jal/, on one side, and (the Qur’ānic term/ sāri‘ū/ (۱) (be quick) and /sābiqū/(۲

be you foremost) which have been divinely admired, on the other side. The goodness) of ‘being quick’ and ‘being foremost’ is in a circumstance where all the affairs have been considered and arranged. Therefore, opportunities must

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Sura, ’Āl-i-‘Imrān, No. ۳, verse ۱۳۳ -۱

Sura Al-Ḥadīd, No. ۵۷, verse ۲۱ -۲

be utilized. But ‘haste’ is used for the circumstance where the time of action has not come yet, or the matter needs to be searched and we do not observe it, then we have .made haste

The origin of ‘haste’ is sometimes the negative qualities, such as: impatience, pride and vanity. These qualities, of course, are blameworthy and they are aloof from the holy being of the Prophet (p.b.u.h.). And, sometimes, it is because of the intense love and interest for receiving a matter, and sympathy for protecting something. In this case, haste is counted a good thing. The haste of the Prophet (p.b.u.h.) in receiving the revelation had been of this kind, i.e. an amorous reception, and an anxiety for the :protection of revelation. Therefore, this verse says

So high exalted is Allah, The Ture Sovereign; and do not make haste (O Apostle) with “ the Qur’ān before its revelation is completed unto you, and say: ‘My Lord! increase me ”.’in knowledge

When the Prophet (p.b.u.h.), with that abundant knowledge and spiritually full of cognizance, is enjoined to seek increase of knowledge from Allah until the end of lifetime, the duty of others is completely clear. In fact, from the view of Islam, there is no limitation for earning helpful knowledge. Amassing things, in many affairs, is blameworthy; while it is admirable concerning knowledge. Excess is bad, but excess in .knowledge does not have any meaning

However, Allah sent Moses (a.s.) to Haḍrat Khiḍr to be taught. So Moses (a.s.) asked him for permission and said: “Shall I follow you so that you teach me right conduct of (what you have been taught?”(۱

But Allah Himself undertook

Sura Al-Kahf, No. ۱۸, verse ۶۶ -۱

teaching the Prophet (p.b.u.h.) and told him to say: "My Lord! Increase me in knowledge."

The first teacher for everything is Allah, the All-knowing, and the Omniscient. The Qur'ān says: "He taught Adam all the names, ..."(۱) Also, it says: "The Beneficent" "It is He Who has taught the Qur'ān." "He has taught him an intelligent speech."(۲)

The holy Prophet (p.b.u.h.) in a tradition has said: "If a day passes in me wherein my knowledge is not increased, that day is not blessed for me." (The Commentary of Nūr-uth-Thaqalayn, vol. ۳, p. ۳۹۷)

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۱- Sura Al-Baqarah, No. ۲, verse ۳۱

۲- Sura Ar-Rahman, No. ۵۵, verses ۱,۲,۴

۱۱۵- وَلَقَدْ عَهِدْنَآ إِلَى ءَادَمَ مِن قَبْلُ فَنَسِىَ وَلَمْ نَجِدْ لَهُ عَزْماً

۱۱۵. " And We had made covenant with Adam before, but he forgot, and We found in him no constancy."

Section ۷:Satan, a declared enemy of Mankind

Point

Man already informed by Allah to beware of Satan's open enmity to him – Man beguiled by Satan – Mercy again shown to Man – Man exhorted to follow the guidance through the Apostle

۱۱۶- وإِذْ قُلْنَا لِلْمَلآئِكَهِ اسْجُدُوا لِآدَمَ فَسَجَدُوا

إِلاَّ إِبْلِيسَ أَبَى

۱۱۶. " And when We said to the angels: 'Prostrate to Adam', they (all) prostrated except Iblis;

he refused."

Commentary: verses ۱۱۵-۱۱۶

Adam did not commit any sin

From the beginning of the Qur'ān up to here, this is the sixth occurrence where we recite about the story of Adam and Iblīs. Before this, there have also been some remarks mentioned in Suras Al-Baqarah, Al-'A'rāf, Al-Hijr, Al-'Isrā', and Al-Kahf.

The purpose of 'covenant', mentioned in this verse, is the command of Allah saying not to eat from that particular plant; and the objective meaning of 'forgot' is the lack of care in

fulfilling the command of Allah (s.w.t.), otherwise, an absolute forgetfulness does not deserve warning and criticism. The purpose of 'constancy', mentioned in the above, is .'a firm will' before the temptations of Iblīs

Imam Kaẓem (a.s.) says: "The command of prostration and then the disobedience of Satan is a kind of solace for the Prophet of Islam (p.b.u.h.) meaning that if his command was not obeyed, he would not be worried since Iblis did not obey His (command, either."(١

As it was mentioned before, the struggle of 'right and wrong' is not limited to the present time and past time, or to Moses (a.s.) and Pharaoh. It has existed since the .time of the creation of Adam and it continues forever

:At first, the Qur'ān refers to the convent of Adam with Allah. It says

And We had made covenant with Adam before, but he forgot, and We found in him " ".no constancy

The purpose of this covenant cited in the abovementioned verse, is the command of .Allah meaning that they would not approach the prohibited tree

No doubt Adam did not commit any sin, but what he did was 'leaving the better'. The course of dwelling Adam inside Heaven, in principle, was an experimental course for him to be prepared for the life of the present world and accepting the responsibility of .duties

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:Then, the Qur'ān has pointed to another part of this story, when the verse says

And when We said to the angels: 'Prostrate to Adam', they (all) prostrated except " ".Iblis; he refused

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Al-Kāfī, vol. ١, p. ۴١٢ -١

Here, by this statement, the great rank and position of Adam is made manifest, Adam whom all angels prostrated for. Moreover, the enmity of Iblīs against him, from very .beginning, is also manifested

There is no doubt that prostration, in the sense of worship, is allocated to Allah (s.w.t.), and besides Allah no one and nothing can be worshipped. Thus, the prostration of angels was done before Allah (s.w.t.), but for the sake of the creation of this great .creature, Adam, who was eligible of the praise of that Creator

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۱۱۷- فَقُلْنَا یَآ ادَمُ إِنَّ هَذَا عَدُوٌّ لَکَ وَلِزَوْجِکَ فَلَا یُخْرِجَنَّکُمَا مِنَ الْجَنَّهِ فَتَشْقَی

۱۱۸- إِنَّ لَکَ أَلَّا تَجُوعَ فِیهَا وَلَا تَعْرَی

۱۱۹- وَأَنَّکَ لَا تَظْمَؤُا فِیهَا وَلَا تَضْحَی

۱۱۷. "Then We said: 'O Adam! Verily this is an enemy to you and to your wife. Therefore let him not expel you both from the Garden so that you come to toil."

۱۱۸. "(For) verily you will be neither hungry therein, nor naked."

۱۱۹. "And that you shall not be thirsty therein nor suffer (the beat of) the sun."

Commentary: verses ۱۱۷-۱۱۹

Four essential necessities of man

Here, Satan has been introduced as the enemy of Adam and Eve alone, but in some other occurrences of the Qur'ān his enmity unto all humankind has been warned. For example, Sura Al-'Isrā', No. ۱۷, verse ۵۳ says: "…Verily the Satan is an open enemy to man."

The objective meaning of the word /tašqā/ (you come to toil), mentioned here, is the toils of the material life, which is understood from the next verses, where it says that there is not any hanger or thirst or nakedness in Heaven. This statement means that if you be sent out from Heaven, you will surely be involved with toil.

However, this verse indicates that Adam (a.s.) was warned by Allah (s.w.t.) to be careful of the enmity of Satan. The holy verse says:

"Then We said: 'O Adam! Verily this is an enemy to you and to your wife. Therefore let him not expel you both from the Garden so that you come to toil."

Then Allah explains for Adam the comfort of Heaven and the toil and pain of the outside of it, as follows:

"(For) verily you will be neither hungry therein, nor naked."

"And that you shall not be thirsty therein nor suffer (the beat of) the sun."

In the abovementioned couple of verses, the Qur'ān has pointed to four elementary and essential necessities of man, i.e. the necessity of food, water, clothing, and housing (a cover against the heat of the sun).

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۱۲۰- فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَآ ادَمُ هَلْ أَدُلُّکَ عَلَى شَجَرَهِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَى

۱۲۱- فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ الْجَنَّهِ وَعَصَى ءَادَمُ رَبَّهُ فَغَوَى

۱۲۰. "Then Satan whispered (evil suggestions) to him, saying: 'O Adam! Shall I guide you to the Tree of Eternity and to a kingdom that never decays?"

۱۲۱. "So they both ate of it (the forbidden tree), then their shameful parts became exposed to them, and they both took to stitching upon themselves leaves of the Garden.

And (thus) Adam disobeyed his Lord, and went astray."

Commentary: verses ۱۲۰-۱۲۱

Satan came to Adam with the claim of guidance

Another name of Iblis is Satan, as the holy Qur'ān says: "...They all prostrated except Iblis, ..." and "Then Satan whispered (evil suggestions) to him, ..."

It was before the rank of prophethood that Adam was whispered evil suggestions to. ((At-Tafsīr-ul-Kabīr, by Fakhr-Rāzī

Sayyid-ibn-Ṭāwūs in a delicate statement says that, at first, Satan came to Adam with the claim of guidance and said: "O Adam! Shall I guide you...?", and then he (Satan) caused them both to fall by deceit.(۱)

Now, woe unto us! For, Satan comes to us from the beginning with the intention of deceiving

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۱- Sura Al-'A'rāf, No. ۷, verse ۲۲

us. The Qur'ān says: "He said: 'Then by Your Might I will surely make them live an evil (life, all".(1)

However, Satan had decided to be an enemy of Adam, therefore he did not sit still, and, as the verse says:

"Then Satan whispered (evil suggestions) to him, saying: 'O Adam! Shall I guide you to the Tree of Eternity and to a kingdom that never decays?"

In fact, Satan thought to what the willing of Adam was and he found that he wished an eternal life and reaching to an imperishable power. Therefore, in order to drive him to disobeying the command of Allah, he makes use of these two factors.

Finally, what should not be done was done. The verse in this regard, and that why their heavenly clothes wholly collapsed, says:

"So they both ate of it (the forbidden tree), then their shameful parts became exposed to them, ..."

When Adam and Eve saw that event, they immediately made clothes for themselves out of the leaves of the trees of Heaven to cover the shameful parts of their bodies. The verse continues saying:

"...and they both took to stitching upon themselves leaves of the Garden. ..."

Yes, at last, Adam disobeyed his Lord and was deprived from His reward. The verse says:

"... And (thus) Adam disobeyed his Lord, and went astray."

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۱- Sura Suād, No. ۳۸, verse ۸۲

۱۲۲- ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى

۱۲۳- قَالَ اهْبِطَا مِنْهَا جَمِيعاً بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُم مِنّ-ى هُدى فَمَنِ اتَّبَعَ هُدَاىَ فَلَا يَضِلُّ وَلَا يَشْقَى

".Then his Lord chose him, so He turned unto him (mercifully) and guided him " .۱۲۲

Allah) said: 'Get you down, both of you, all together, from it (the Garden), with) " .۱۲۳ enmity one to another. So if there comes to you a guidance from Me, then (be sure) ".whoever follows My guidance, will not lose his way nor fall into misery

Commentary: verses ۱۲۲-۱۲۳

The repentance of Adam was accepted

The Arabic term /'ijtibā'/ is derived from /jibāyah/ in the sense of: 'picking out, selection, and choice'. The Qur'ānic word /tāba/ means 'a person's penitence' when it is accompanied with /'ilā/, like /tubtu 'ilayka/ (I repented to you), but if it is said with /'alā/ it is considered the repentance and return of Allah, like what is recited in the abovementioned holy verse, which means 'Allah (s.w.t.) returned His Grace to the .'servant

But since Adam was essentially pure and faithful, and acted along the path of Allah's pleasure, and that this fault which encompassed him as a result of Satan's temptation was an exceptional happening, Allah did deprive him from His Grace for ever; but :after this event, Allah accepted his repentance and guided him. The verse says

".Then his Lord chose him, so He turned unto him (mercifully) and guided him "

Yes, the repentance of Adam was accepted, but he had performed something that his .return to the early position was impossible

Therefore, Allah commanded him and Eve both to come down from Heaven on to the earth, together with Satan, while they would be enemy with each other. The holy :verse says

Allah) said: 'Get you down, both of you, all together, from it (the Garden), with) " "… .enmity one to another

Yet, they should know that the way of prosperity and salvation is always open to :them. Then Allah says

So if there comes to you a guidance from Me, then (be sure) whoever follows My…" ".guidance, will not lose his way nor fall into misery

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۱۲۴- وَمَنْ أَعْرَضَ عَن ذِكْرِی فَإِنَّ لَهُ مَعِيشَةً ضَنكاً وَنَحْشُرُهُ يَوْمَ الْقِيَامَهِ أَعْمَی

۱۲۵- قَالَ رَبِّ لِمَ حَشَرْتَنِی أَعْمَی وَقَدْ كُنتُ بَصِيراً

۱۲۴. "And whoever turns away from My remembrance verily for him is a life straitened, and the Day of Resurrection We shall raise him blind."

۱۲۵. "He will say: 'My Lord! Why have You raised me blind, whereas indeed I was a seeing one (in the world)?' "

Commentary: verses ۱۲۴-۱۲۵

He who has Faith is safe from anxieties

The previous verse was a glad tidings to the followers of the Truth, while this verse is a warning to those who turn away from the Truth. This is because dread and encouragement might be mentioned beside each other and become fruitful.

Some Islamic literatures indicate that leaving the path of mastership of Ahlul-Bayt (a.s.), as well as leaving the duty of Hajj, have been counted as the denotation expansion of aversion the remembrance of Allah (s.w.t.). (Nūr-uth-Thaqalayn, the Commentary)

The purpose of 'straits of life' is not lack of money and straitened circumstances, while many of the rich, because of greed, fear, and anxiety, live in hardship and straits.

And, in order to make clear the circumstance of those who neglect the command of Allah, too, the Qur'ān adds:

"And whoever turns away from My remembrance verily for him is a life straitened, and the Day of Resurrection We shall raise him blind."

In principle, the straits of life are often for the spiritual deficiencies and the absence of the soul's nutrition. This status is for the uncertainty of man due to the future and the fear of annihilation of the existing material potentialities, and too much dependence on the material world. Therefore, he who has faith in Allah, and is hopeful to His Pure Essence, is safe from all these anxieties.

In Hereafter, such a neglectful person may ask Allah this question, as the verse says:

" He will say: 'My Lord! Why have You raised me blind, whereas indeed I was a seeing one (in the world)?' "

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۱۲۶- قَالَ كَذَلِكَ أَتَتْكَ ءَايَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ تُنسَى

۱۲۷- وَكَذَلِكَ نَجْزِى مَنْ أَسْرَفَ وَلَمْ يُؤْمِن بِآيَاتِ رَبِّهِ وَلَعَذَابُ الآخِرَهِ أَشَدُّ وَأَبْقَى

۱۲۶. " (Allah) will say: 'Even so, Our Signs came to you, but you neglected them; in like manner you are forgotten this Day.'"

۱۲۷. " And thus We recompense him who is prodigal and does not believe in the Signs of his Lord and certainly the chastisement of the Hereafter is more grievous and more lasting."

Commentary: verses ۱۲۶-۱۲۷

The Immaculate Imams are Signs of Allah

Prayer is one of the clear expansions of the remembrance of Allah. Allah in the Qur'ān says; "…established prayer for My remembrance"(۱), and it is evident that whoever remembers Allah, He will remember him, too.

This is the promise of Allah Who says: "…remember Me, and I will remember you"(۲) And, naturally, those who forget Allah, He may also leave them alone. The verse says:

" (Allah) will say: 'Even so, Our Signs came to you, but you neglected them; in like manner you are forgotten this Day.'"

The holy Prophet (p.b.u.h.) said: "He who recites the Qur'ān and does not act accordingly, Allah will muster

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۱- The current Sura, verse ۱۴

۲- Sura Al-Baqarah, No. ۲, verse ۱۵۲

him blind. That servant may Ask Allah why he is raised blind, and then there comes a voice commanding the angels to take him into Hell”.(1)

Concerning the Qur’ānic phrase /’atatka ’āyātunā/ “Even so, Our Signs came to you”, Imam Ṣādiq (a.s.) in a tradition said: “The Immaculate Imams are the signs of Allah and he who abandon them will be left in Fire on the Day of Hereafter”.(2)

However, on the Day of Resurrection, a guilty person will say: “…My Lord! Why have you raised me blind, whereas indeed I was a seeing one (in the world)?”

In answer to him, immediately it will be said to such a guilty person: “Even so, Our Signs came to you, but you neglected them; in like manner you are forgotten this Day”, and your eye is blind to see the bounties of Allah and the station of His nearness.

Finally, as a conclusion, the Qur’ān says:

“And thus We recompense him who is prodigal and does not believe in the Signs of his Lord and certainly the chastisement of the Hereafter is more grievous and more lasting.”

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۱- Wasā’il-ush-Shī‘ah, vol. ۶, p. ۱۸۴

۲- Al-Kāfī, vol. ۱, p. ۴۳۶

۱۲۸- أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُم مِّـنَ الْقُرُونِ يَمْشُونَ فِى مَسَاكِنِهِمْ إِنَّ فِى ذَلِكَ لَآيَاتٍ لأوْلِى النُّهَى

۱۲۹- وَلَوْلاَ كَلِمَةٌ سَبَقَتْ مِن رَّبِّـكَ لَكَانَ لِزَاماً وَأَجَلٌ مُسَمًّى

۱۲۸. "Does it not then guide such men (to call to mind) how many of the generations We did destroy before them, amid whose dwellings they (today) walk about? Verily there are signs in this for those (endowed) with understanding."

۱۲۹. "And had there not been a decree that went forth before from your Lord and an appointed term, (their punishment) would necessarily have come."

Commentary: verses ۱۲۸–۱۲۹

There would be a respite for the sinners

The Arabic term /nuhā/ is the plural form of /nuhyah/ which means something that prohibits man from doing some indecent things. In Arabic, the 'intellect' is called /nuhyah/ since it dissuades man from the low desires. Therefore, the true intellect, besides thinking and understanding, causes man to ward off some dangers and vices.

The Qur'ānic word /qarn/ means a nation or a group of people who live in the same time. It is sometimes used for the time itself, too. The Arabic term /lizām/ means 'a necessary and firm affair'.

And, in view of the fact that in the previous verses several matters concerning the sinners were discussed, this verse has pointed to one of the best and the most effective ways of

:awareness, i.e. the careful study of the history of the former generations. It says

Does it not then guide such men (to call to mind) how many of the generations We "
"... ,did destroy before them

Those men are the same people who were involved with the painful punishment of
.Allah and, now, these people haunt their ruined houses

In their different travels to Yemen, travelers may see the houses of the people of 'Ād, and in their way to Syria they confront the ruined dwellings of the people of Thamūd, and in their voyage to Palestine they pass by the houses of the people of Lot, which had been destroyed upside down. They usually see their trucks but they do not take
:an example. Yes, in this regard the verse says

amid whose dwellings they (today) walk about? Verily there are signs in this for ... "
".those (endowed) with understanding

The matter of 'taking an example' from the history of the former nations is one of the
.subjects on which the Qur'ān and Islamic traditions have emphasized very much

A tradition narrated from the Prophet of Islam (p.b.u.h.) indicates that the Messenger of Allah said: "The most neglectful people is he who takes no admonition from the
.change of the world." And he does not contemplate on the turns of days and nights

The next verse, indeed, is an answer to the question which may arise here, asking why Allah does not arrange the same thing upon this group of sinners that He
:arranged for the former sinners. The holy Qur'ān says

And had there not been a decree that went forth before from your Lord and an "
".appointed term, (their punishment) would necessarily have come

This ‘Divine decree’ is an indication to the command of creation containing the freedom of human kind. Since, if any guilty person immediately and without any respite be punished, faith and righteous deeds may become nearly constrained and compelling, and they will often be done because of fear and terror of immediate punishment. Thus, in this case, it will not be a means of development, which is the .main goal

Moreover, if it were judged that all wrong doers should be punished at once, there .would remain no one alive on the earth

(Sura Naḥl, No. ۱۶, verse ۶۱)

Therefore, there should be a respite for the sinners until they might be aware and pave the path of improvement, and all the travelers of the path of truth also find an .opportunity for self-improvement

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Section ۸:The Times of the Daily Prayers

Point

Respite already promised is the cause of the delay in the immediate punishment of the sinners – The times of the daily Prayers – Prayer and Patience enjoined – Evidences already given in the previous scriptures – Apostle Muhammad sent as the .Last Warner before the Final Judgment

۱۳۰- فَاصْبِرْ عَلَى مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ ءَانَآئِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَى

۱۳۰. "So be patient with what they say, and glorify your Lord by praising Him before the rising of the sun and before its setting, and during (some) hours of the night also glorify (Him) and during parts of the day, that you may be pleased."

Commentary: verse ۱۳۰

The Prophet has been enjoined to patience in ۱۹ places of the Quran

This verse, similar to verse No. ۴۵ from Sura Al-Baqarah, No. ۲, which says: "And seek you help (from Allah) through patience and prayer, …", invites the Prophet (p.b.u.h.) to patience and praise of the Lord. Of course, the addressee of the verse is apparently .the Prophet (p.b.u.h.), but it is evident that the content of the verse is for all

Allah has enjoined the Prophet (p.b.u.h.) to patience in nineteen occurrences of the .Qur'ān

According to some traditions and the viewpoint of some commentators, this verse adapts to the statutory prayers; and

the objective meaning of ‘during parts of the day’, mentioned in the verse, is the daily .supererogatory prayers

However, the verse, addressing the Prophet of Islam (p.b.u.h.), implies: now that these wrong doers are not to be punished at once, he should be patient with them. The :verse says

”... ,So be patient with what they say“

So, in order to strengthen the spiritual conditions of the Prophet (p.b.u.h.), and to comfort him, He commands him to glorify his Lord through prayers. The verse :continues saying

and glorify your Lord by praising Him before the rising of the sun and before its ... “ setting, and during (some) hours of the night also glorify (Him) and during parts of the ”.day, that you may be pleased

This commandment was for the sake that the Prophet’s heart might not be worried because of their hurtful sayings. No doubt, this glorification and praising was a struggle against polytheism and idolatry, accompanied with patience before the ill-.speaking and evil words of the polytheists

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p: ۴۷۷

۱۳۱- وَلاَ تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجاً مِّنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَى

۱۳۱. "And do not stretch your eyes to that thing which We have given parties of them to enjoy; (this is) the splendour of the life of the world that We may try them in it; and the provision of your Lord is better and more lasting."

Commentary: verse ۱۳۱

Allah has provided bounties with mankind

There has been narrated a tradition from Imam Ṣādiq (a.s.) who said: "Whoever longs for the people's help, his sorrow will prolong and his rage will remain." (The Commentary of Al-Mīzān)

The Qur'ān considers the wealth of the world as goodness, virtue, and adornment and counts the enjoyment of it lawful and permissible, yet it condemns intensive love unto it, because the life in this world is like a bud or a blossom, which has a short lifetime and, with a faint wind or breeze easily vanishes.

In this verse the Prophet (p.b.u.h.) has been ordered some instructions which are completive to the statement of patience that was mentioned in the previous verse. These instructions, in fact, are for all Muslims. At first, it says:

"And do not stretch your eyes to that thing which We have given parties of them to enjoy; …"

Yes, these worldly bounties are temporary and unstable. They are blossoms of the life of this world, the blossoms

which soon open, and fade soon and fall on the ground.

They remain stable only for a few days. The verse says:

"… this is) the splendour of the life of the world)…"

In the meantime, all these are for that they may be tried by them. The verse continues saying:

"… ;that We may try them in it …"

And, however, whatever Allah has provided as sustenance for you is better and is more lasting. The verse says:

"…and the provision of your Lord is better and more lasting."

Allah has bestowed on you kinds of bounties and graces, including: Faith and Islam, the Qur'ān and Divine Signs, lawful and pure provisions, and finally, the permanent blessings of the Hereafter. These provisions are stable and everlasting.

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۱۳۲- وَأْمُرْ أَهْلَکَ بِالصَّلَاهِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُکَ رِزْقاً نَّحْنُ نَرْزُقُکَ وَالْعَاقِبَهُ لِلتَّقْوَی

۱۳۲. "And bid your family to pray and be constant therein. We do not ask you sustenance, (but) We give you sustenance, and the (good) end is for (the people of) righteousness."

Commentary: verse ۱۳۲

A considerable number of Islamic traditions indicate that after the revelation of this verse, for several months the Prophet (p.b.u.h.) used to knock at the door of the house of Ali (a.s.) and Fātimah (a.s.), and loudly said: /aṣ-ṣalat/ (prayer), then he began reciting the verse of sanctification.(۱) (The Commentary of Fakhr-i-Rāzī, and the Commentaries of Majma'-ul-Bayān Dur-rul-Manthūr)

Whenever the life of the Messenger of Allah (p.b.u.h.) was straitened, he recited the above-mentioned verse and then he told his family members to establish prayer. (Commentary of Al-Mīzān))

The Qur'ānic phrase /'iṣṭabir 'alayhā/ (be constant therein) means that you should be severe and constant both on keeping prayer and bidding others to it.

In order to comfort the Prophet (p.b.u.h.), and to strengthen his heart, in this verse the Qur'ān says:

"And bid your family to pray and be constant therein. …"

۱- Sura Al-Ahzāh, No. ۳۳, verse ۳۳

The reason of it is that, this very prayer, for you and your household, is the source of sanctification, serenity of the heart (mind), strengthening of the spirit, and duration of the remembrance of Allah.

Then, the verse adds:

"…We do not ask you sustenance, (but) We give you sustenance, …"

This prayer does not increase anything to the greatness of Allah, but it is a great capital for the development of men and a high training class for them.

And, at the end of the verse, it continues saying:

"…and the (good) end is for (the people of) righteousness."

That which that will remain with Allah (s.w.t.) and its end is useful, constructive, and enlivening is piety and righteousness.

Finally, the pious people are victorious and impious ones are condemned to failure.

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۱۳۳- وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِن رَّبِّهِ أَوَ لَمْ تَأْتِهِم بَيِّنَةُ مَا فِي الصُّحُفِ الأُولَى

۱۳۳. "And they said: 'Why does he not bring us a sign (a miracle) from his Lord?' Has there not come to them a clear proof of what is in the former Books?"

Commentary: verse ۱۳۳

This verse points to one of the pretexts of the disbelievers. They said why the Prophet (p.b.u.h.) did not bring a miracle for them as they themselves liked. It says:

"And they said: 'Why does he not bring us a sign

(a miracle) from his Lord?' …"

Then, the holy Qur'ān immediately answers this question, implying that whether the clear news of the former nations, which had been mentioned in the former Divine Books, did not come to them that they repeatedly did pretext and asked for bringing miracles, and after when they saw those miracles they continued their disbelief and rejections for which the grievous punishment of Allah encompassed them. Do they not know that if they pave the same way they will confront the same fate? The verse continues saying:

"…Has there not come to them a clear proof of what is in the former Books?"

Yes, there is the quality of the stubborn and proud persons that they put aside the clear existing proofs and miracles of the Qur'ān and obstinately expect another miracle.

p: ۴۸۲

۱۳۴- وَلَوْ أَنَّآ أَهْلَكْنَاهُم بِعَذَابٍ مِن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلآ أَرْسَلْتَ إِلَيْنَا رَسُولاً فَنَتَّبِعَ ءَايَاتِكَ مِن قَبْلِ أَن نَذِلَّ وَنَخْزَى

And had We destroyed them with a punishment before him (the Messenger), " .۱۳۴ they would certainly have said: 'Our Lord! Why did You not send us a Messenger so that we might have followed Your Signs before that we were humiliated and ".disgraced

Commentary: verse ۱۳۴

The mission of the prophets to prophethood has been for completing the argument so that people may not pretext their own unawareness. Therefore, these seekers of pretexts are not some people who seek the Truth. They are ceaselessly in the thought :of seeking a new pretext, even in a state that, as Allah says

And had We destroyed them with a punishment before him (the Messenger), they " would certainly have said: 'Our Lord! Why did You not send us a Messenger so that we ".might have followed Your Signs before that we were humiliated and disgraced

But, now that this great holy Prophet (p.b.u.h.) with this magnificent Book, the Qur'ān, has come to them, every day they express a new vain statement and, in order to .escape from the truth, they bring a new excuse

****

۱۳۵- قُلْ كُلٌّ مُتَرَبِّصٌ فَتَرَبَّصُوا فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى

Say: 'Each one (of us) is awaiting, therefore do await, then soon you will come to " .۱۳۵ ".'know who is the follower of the straight and even way, and who is guided

Commentary: verse ۱۳۵

The holy Prophet (p.b.u.h.) is a missionary of warning. Therefore, in this verse the Qur'ān implies that he should tell them that all of you and us are waiting. We are awaiting for the promises of Allah about you, and you are awaiting that difficulties and .calamities surround us

:The verse says

"... ,Say: 'Each one (of us) is awaiting "

: Now that the case is like that, the verse continues saying

"... ,therefore do await..."

Then soon you will come to know who is the follower of the straight and even way,..." ".'and who is guided

And, by this decisive and expressive sentence, he concludes his speaking here with .these obstinate and disbelieving seekers of pretexts

In short, since this Sura was sent down in Mecca, at the time when the Prophet of Islam (p.b.u.h.) and the Muslims were under a harsh pressure from the side of the enemies of Islam, at the end of this Sura through some revelations Allah comforts them. Sometimes He says that the wealth and properties of the disbelievers, which are the fleeting capitals of this world and are given to them for their trial, should not .attract your eyes to themselves

Sometimes He orders them to establishing prayer and being constant in order to .strengthen their spiritual power in front of the mass of their enemies

And, at last, He gives glad tidings to the Muslims that if this group do not believe, such .people will have an evil and dark fate, for which hey must wait

However, the objective meaning of the Qur'ānic phrase /'aṣḥāb-us-sirāṭ-is-sawiy/ mentioned in the holy verse is the immaculate Imams and the purpose of the phrase (/man-ihtadā/ is their helpers. (The Commentary of Furqān

Imam Kāẓim (a.s.), upon the commentary of the last part of the verse, said: "The straight path is the path of our Qā'im (a.s.), and the guided one is he who may be (guided to obeying him." (Ta'wīl-ul-'Āyāt, p. ٣١٧, Tafsīr-ul-Burhān, vol. ٣, pp. ٥٠, ٥١

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Supplicaton

!O' Lord! Set us among the guided ones and the people of the straight path

O Lord! Do bestow on us that power and bravery that we be afraid of neither the !mass of enemies nor do we fear from the dreadful events and difficulties

O Lord! Make separate the spirit of obstinacy and seeking pretexts from us and .bestow on us the succour of accepting the Truth

The End of Sura Tā Hā

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Shi'ite: ١٩٧, ٢٧٨, ٣٣١

Siddighah-Tāhirah (a.s.): ٢٠۶

Silence Fasting: ٢٢٧

Solaymān-ibn-Dāwood: ١٩٧

Solomon: ٢٠۵

Spirit: is of the command of Allah: ٢٩

Syria: ٢٧١

T

Tabarī: ٢٠١, ٣٣١

Tabarsī: ۱۹۸, ۲۰۳, ۴۱۴, ۴۲۱

Tablets of Moses: ۴۱۹

Tara’if: ۳۷۱

Tarmathy: ۳۷۱, ۳۴۸

Tathkirah: ۳۳۱

Tathkirat-ul-Khawāṣ: ۲۷۸

Al-Tayālisī: ۳۷۱

Tha‘labī: ۳۳۲

Thamūd: ۱۱۷

Tibyān: ۲۱

p: ۴۹۷

:Traditions narrated from the Immaculate

:(.The Holy Prophet (p.b.u.h

If a person says 'That which Allah pleases' and 'There is no power except in Allah', when He bestows on him wealth and children, Allah may repel his calamities and disquiet from him so that he obtains his (good) wishes. P. ۸۳

In Hereafter there will arrange one hundred and twenty thousand rows. Eighty thousand of them will be the Prophet's community, from the beginning of his embassy until the end of resurrection, and the former communities will be only forty thousand rows. P. ۹۴

Paradise has one hundred degrees, the best of which is 'Firdaus'. Whenever you supplicate, ask 'Firdaus' from Allah. P. ۱۱۸

The person who performs his deeds with sincerity for forty days, Allah will flow the springs of wisdom and knowledge from his heart to his tongue. P. ۱۸۷

If only the last verse of Sura Al-Kahf were revealed to my community, it would be sufficient for them. P. ۱۸۷

Verily Allah, the Exalted, will not accept any action in which there is a tiny amount of hypocrisy. P. ۱۸۷

Verily Allah has forbidden the Paradise for every hypocrite, man and woman; and piety is not (found) in beauty of face and clothing, but piety is (found) in serenity and solemnity. P. ۱۸۷

The Prophet (p.b.u.h.) has said to Ali (a.s.): "Are you not content with (this fact) that you are to me as Aaron was to Moses, save that there is no prophet after me?" P. ۳۷۰

Verily Ali is from me and I am from him, and he is the master of every believer after me. P. ۳۷۱

If a day passes in me wherein my knowledge is not increased, that day is not blessed

for me. P. ۴۵۹

The most neglectful people is he who takes no admonition from the change of the world. P. ۴۷۴

p: ۴۹۸

(.Imam Ali (a.s

The additional ۹ years of the sleep of 'The companions of the Cave' (۳۰۹ years) was because of the difference between the solar year and the lunar year P. ۵۹

What will then be your position when your affairs reach their end and graves are turned upside down (to throw out the deed)? There shall every soul realize what it has sent before, and they shall be brought back to Allah, true Lord, and what they did fabricate (the false deities) will (away) from them. P. ۹۹

Allah sent His prophets toward them (people) to get them falfill the pledges of His creation, to recall to them His bounties... PP. ۱۱۳, ۱۱۴

Allah made clouds timid for him in a manner that he could ride on it; and He granted him the means of everything; and He made everywhere bright for him so that the night and the day became the same for him. This is the meaning of making him mighty in the earth. P. ۱۵۳

The best clothing of the religion is modesty. P. ۲۲۰

The sin of) calumny charged against the pious is heavier than the skies. P.۲۳۱)

When Allah loves a servant, He may inspire uprightness in him. P.۲۶۸

O people! Beware that there is a Sāmirī in any nation, and you are, O Hassan! the .Sāmirī of this community

You take the tracks of the Messenger of Allah from me and mix them with your carnal desire and your own interpretation of them by your personal opinion, then you will create a new school and invite people to it. P. ۴۳۸

:(.Fatimat-uz-Zahrā (a.s

Claiming Fadak, she reasoned to Sura Maryam, No. ۱۹, verse ۸ PP.۱۹۷, ۱۹۸

:(.Imam Hassan (a.s

Do you not know that Khiḍr made a hole in the ship, and killed a lad and his actions caused the anger of Moses? O people! If I did not accept peace, all the Shi'ite on the earth would be vanished. P. ۱۴۹

:(.Imam Hussayn (a.s

From among the mean aspects of this world is that the head of Yahya-ibn-Zechariah was brought as a present to a wicked woman from the Children of Israel. P. ۲۱۰

:(.Imam Sajjad, Zayn-ul-'Ābidīn, Ali-ibn-il-Hussayn (a.s

Silence fasting is prohibited. P. ۲۲۵, ۲۲۸

We are the objective meaning of this verse. (verse ۵۸ from Sura Mary) P. ۲۸۰

:(.Imam Muhammad Bāqir (a.s

The objective meaning of calling Allah in the morning and in the evening is 'to perform the prayer'. P. ۶۵

The purpose of " And say: 'The truth is from your Lord'; ..." is the mastership of Ali-ibn-Abīṭālib (a.s.).

The attendant of Moses brought the salted fish by the sea to wash it. The fish moved in his hand and escaped into the sea. P. ۱۲۰

Zul-qarnayn was not a prophet, but he was a righteous man whom Allah loved. He enjoined his people to piety.

It happened that people knocked on one side of his head. After that, he disappeared for a length of time. Then he returned and repeated his invitation again.

People struck another knock on the other side of his head. Therefore, because of those two knocks, he had been known as Zul-qarnayn. P. ۱۵۰

Gabriel blew in Mary’s collar and at the same moment Jesus was existed in mother’s womb. P. ۲۱۸

The objective meaning of the phrase /θummahtadā/ is the guidance unto the leadership of Ahlul-Bayt (a.s.). P. ۴۲۲

The intercession of the Prophet (p.b.u.h.) is only for those who are well-pleased (by Allah) from the point of action and speech, and they have lived with the love of Ahlul-Bayt (a.s.) and have died with it. P. ۴۵۱

:(.Imam Ṣādiq (a.s

The objective meaning of calling Allah in the morning and in the evening is 'to perform the prayer' P. ۶۵

On the Day of Hereafter, when the man's record of deeds will be given to him, he looks at it and sees that all his moments, words, movements and deeds are recorded in it; then he remembers them wholly such that as if he has done them just one hour before. P. ۹۵

The attendant of Moses brought the salted fish by the sea to wash it. The fish moved in his hand and escaped into the sea. P. ۱۲۰

Moses (a.s.) was more learned than Khiḍr in religious prudence, but Khiḍr was more aware of a branch and a mission other than that. P. ۱۲۵

Precautionary dissimulation can be a barrier between you and your opponents which is not climbable, or penetrable. PP. ۱۶۴, ۱۶۵

I inform you that the Word of Allah has neither an end, nor has it finite, nor does it cause to eternity. P. ۱۸۴

On the Day of Hereafter, the servant, who had established prayer, will be brought' and he says: 'O Lord! I have prayed for your pleasure'. He will be answered: 'But you prayed in order to be said what a good prayer so and so has established. Take him unto the Fire.' Then, he (a.s.) said: 'The same manner will be treated with the one who has struggled, has recited the Qur'ān, and has given alms'. P. ۱۸۸

The pregnancy of Mary lasted nine hours. P. ۲۱۹

The best deeds are: prayer in its time, kindness to the parents, and Holy Struggle in the way of Allah. P. ۲۳۶

The love of Amir-ul-Mu’mineen Ali (a.s.) is a reward that Allah gives to the believers who have righteous deed. P. ٣٣٣

p: ٥٠١

Whoever longs for the people's help, his sorrow will prolong and his rage will remain. P. ۴۷۸

:(.Imam Kāzim, Mūsa-ibn-i-Ja'far (a.s

Verily the Alms tax has been assigned as a provision for the poor and as a cause of increase in the wealth of them. P. ۲۳۶

The command of prostration and then the disobedience of Satan is a kind of solace for the Prophet of Islam (p.b.u.h.) meaning that if his command was not obeyed, he would not be worried since Iblis did not obey His command, either. P. ۴۶۱

The straight path is the path of our Qā'im (a.s.), and the guided one is he who may be guided to obeying him. P. ۴۸۵

:(.Imam Ali-ibn-Mus-ar-Riḍā (a.s

The objective meaning of the word /ðikr/ in this verse is Ali-ibn-Abītālib (a.s.). P. ۱۷۳

He who belies a believer man or a believer woman, or says something about him which is not in him, on the Day of Judgment Allah will make him stand on a heap of Fire until he comes out of what he had said against him. P. ۲۳۱

The most horrible days of a man are three days: the birth day, the day of death, and the Day of Hereafter. P. ۲۳۸

Verily there are ninety nine Names for Allah, Almighty and Glorious. He who invocates by them it will be answered from him, and he who counts them will enter Paradise". P. ۳۴۸

:(.Imam Jawād (a.s

Became Imam in his childhood P. ۲۰۵

:(.Imam Hādī (a.s

Became Imam when he was a child P. ۲۰۵

:(.Imam Mahdī (a.s

Became Imam when he was a child P. ٢٠۵

Tūr: ۲۷۱

Turah: ۱۸۲

The laws of: ۲۰۹ -

U

Ubayy-ibn-Ka‘b: ۱۱۹

Ubayy-ibn-khalaph: ۲۹۵

Ulul-‘azm: ۱۲۶’

Ummayyads: ۲۸۴, ۳۳۶

W

Walīd-ibn-Muqayrah: ۲۹۵

Wall in China: ۱۵۱

Y

Yabna-Tāhā: ۳۴۰

Ya‘ghūbiyyah: ۲۴۵

Yahyā (John): ۲۰۵, ۲۱۲, ۲۳۸

Yanābī‘-ul-Mawaddah: ۲۷۸

Yāsīn: ۳۴۰

Yazīd: ۱۹۲, ۲۱۰, ۲۸۴

Yemen: ۲۷۴

Youth: is a faithful person: ۳۱

Yūsuf: ١٠٠, ٣٣١

p: ٥٠٣

Z

Zakhā’ir-ul-‘Ughbā: ۳۳۱, ۳۷۱

:Zamakhsharī

:Zamzam

The water of: ۲۶۶ -

Zaynul-‘Ābidīn, the fourth Imam (a.s.): ۴۲۳

Zechariah: ۱۹۲, ۱۹۹

Ziyādātih: ۳۷۱

Zulqarnayn: ۱۵۰

Traveled to the West and the Est: ۱۵۸ -

Zurārah: ۱۴۲

بسم الله الرحمن الرحيم

یا آئها الناس قد جاءکم برهان من ربکم و انزلنا الیکم نورا مبینا (سوره نساء ۴ آیه ۱۷۴)

O' mankind! Verily there has come to you a convincing proof (the Messenger and the" Qur'an) from your Lord: for We have sent unto you a light (that is) manifest." (Holy (Quran ۴: ۱۷۴

انا نحن نزلنا الذکر و انا له لحافظون (سوره الحجر ۱۵ آیه ۹)

إنا نخ

We have, without doubt, sent down the Message and we will assuredly Guard i (from" (corruption)." (Holy Qur'an ۱۵:۹

ومن اعرض عن ذکری فان له معیشه ضنکا و نحشره یوم القیمه أعمی (سوره طه ۲۰ آیه ۱۲۴)

But whosoever turns away from My Message (the Qur'an), verily for him is a " straitened toilsome life, and we shall raise him up blind on the Day of Judgement." ((Holy Quran ۲۰: ۱۲۴

و ننزل من القران ما هو شفاء ورحمه للمؤمنین (سوره اسراء ۱۷ آیه ۸۲)

healing and a mercy to

na We send down (stage by stage) of the Qur'an that which is a ang and a mercy to (those who believe..." (Holy Qur'an ۱۷: ۸۲

ص:۵۰۵

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قالَ اللّه تَعالی: " يَآ أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِی الأَمْرِ مِنْكُمْ "

سوره النساء ۴- الآيه ۵۹

In The Name of Allah, The Beneficent, The Merciful

O you who have faith! Obey Allah, and obey the Apostle, and those charged with “ (authority among you ...” (Sura Nisa, No. ۴, Verse ۵۹

Those charged with authority’ are only the twelve sinless Imams (a.s.) and, at the‘) time of occultation, Sources of Imitation, who are learned, pious, and just, should be (.referred to

فِی اِكْمالِ الدّينِ فِی حَدِيثٍ عَنْ جابِرِ الْجُعْفی عَنْ جابِرِبْنِ عَبْدِ اللّهِ الْاَنْصاریّ قالَ: قُلْتُ: يا رَسُولَ اللّهِ عَرَفْنَا اللّهَ وَ رَسُولَهُ، فَمَنْ اُولُوالْاَمْرِالَّذينَ قَرَنَ اللّهُ طاعَتَهُمْ بِطاعَتِک؟ فَقالَ (ص) هُمْ خُلَفائی يا جابِرُ، وَ اَئِمَهُ الْمُسْلِمينَ مِنْ بَعْدی؛ أَوَّلُهُمْ عَلِیُّ بْنُ اَبی طالِبٍ، ثُمَّ الْحَسَنُ وَ الْحُسَينُ، ثُمَّ عَلِیُّ بْنُ الْحُسَينِ، ثُمَّ مُحَمَّدُ بْنُ عَلیٍّ الْمَعْرُوفُ فِی التَّوْراهِ بِالْباقِرِ، وسَتُدْرِكُهُ يا جابِرُ، فَاِذا لَقيْتَهُ فَأَقْرِئْهُ مِنّی السَّلَامَ، ثُمَّ الصّادِقُ جَعْفَرُ بْنُ مُحَمَدٍ، ثُمَّ مُوسَی بْنُ جَعْفَرٍ، ثُمَّ عَلیُّ بْنُ مُوسی، ثُمَّ مُحَمَدُ بْنُ عَلیٍّ، ثُمَّ عَلیُّ بْنُ مُحَمَدٍ، ثُمَّ الْحَسَنُ بْنُ عَلِیٍّ، ثُمَّ سَمِيّی وَ كَنِيّی حُجَّهُ الّهِ فی أَرْضِهِ، وَ بَقِيَّتُهُ فی عِبادِهِ ابْنُ الْحَسَنِ بْنِ عَلِیٍّ، ذاكَ الَّذی يَفْتَحُ اللّهُ تَعالی ذِكْرُهُ عَلی يَدَيْهِ مَشارِقَ الْاَرْضِ وَ مَغارِبِها، ذاکَ الَّذی يَغيبُ عَنْ شيعَتِهِ وَ اَوليائِهِ غَيْبَهً لا يَثْبُتُ فِيها عَلَی اللّهِ فَهَلْ مَنِ امْتَحَنَ اللّهُ قَلْبَهُ لِلْايمانِ. قالَ جابِرٌ: فَقُلْتُ لَهُ: يا رَسُولَ اللّهِ، فَهَلْ يَقَعُ لِشيعَتِهِ اَلْاِنْتِفآعُ بِهِ فی غَيْبَتِهِ، فَقالَ ای وَالَّذی بَعَثَنی بِالنُّبُوَّهِ اِنَّهُمْ يَسْتَضيؤُونَ بِنُورِهِ وَ يَنْتَفِعُونَ بِوِلايَتِهِ فی غَيْبَتِهِ كَاِنْتِفاعِ النّاسِ بِالشَّمْسِ وَ اِنْ تَجَلَّلَها سَحابٌ ...

اكمال الدين جلد ۱، صفحه ۲۵۳

In ‘Ikmāl-ud-Din’ a tradition, through ‘Jābir-il-Ju‘fī’, is narrated from ‘Jābir-ibn-‘Abdillāh’ thus: " I said: ‘ O Messenger of Allah, we have known Allah and His Apostle; then who is ’Ulul-’Amr, those that Allah has made their obedience the same as your obedience?’ Then, the Prophet (p.b.u.h.) said: ‘O Jābir! they are, after me, my successors and the Guides of Muslims; the first of them is Ali-ibn-Abītālib; then (Imam) hassan, and (Imam) Husayn; then Ali-ibn-il-Husayn; then Mohammad-ibn-Ali; known in the Turah as Bāqir, whom you will see. O Jābir! when you visit him, give my regards to him. After him, there is Sādiq, – Ja‘far-ibnMuhammad; and after him Mūsa-ibn-Ja‘far; then Ali-ibn-Mūsā; then Muhammad-ibn-Ali; then Ali-ibn-Muhammad, then Hassan-ibn-Ali; and after him (there comes) Al-Ghā’im, whose name and sir-name is the same as mine. He is Allah’s Authority on the Earth and His Remainder amongst His servants. He is the son of (Imam) Hassan-ibn-Ali (al-‘Askarī). This is the very personality by whose hands Allah will open the Easts and the Wests of the worlds, and this is the very personality who will be absent from his followers and his lovers in which his mastership can not be proved by a statement of anyone except for the one whose heart Allah tests for Faith."

Jābir said: " I asked him: ‘O’ Messenger of Allah! Will his followers avail of him during his occultation?’ He answered: ‘Yes. By the One Who appointed me to prophethood, they will seek brightness from his light and will avail by devotion in his absence the same as the availing of people from the (glow of) sun when clouds cover it’..."

(Ikmal-ud-Dīn, Vol. ١, p. ٢٥٣’ with nearly similar meaning in Yanābī‘-ul-Mawaddah, p. ١١٧)

قالَ اللّه تَعالی: " وَمَا يَنطِقُ عَنِ الْهَوَى ☼ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى "

سوره النجم (۵۳) – الآیه ۳ و ۴

"Nor does he (the Apostle) speak out of desire. It is naught but revelation that is revealed"

(Sura An-Najm, No. ۵۳, verses ۳,۴)

قالَ رَسولُ اللّه (ص):

اِنّی تارِکٌ فیکُمْ الثَّقَلَیْنِ کِتابَ اللّهِ وَ عِتْرَتی، کِتابُ اللّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّماءِ اِلَی الْاَرْضِ وَ عِتْرَتی "

أَهْلُ بَیْتی وَ اِنَّ اللَّطیفَ الْخَبیرَ اَخْبَرَنی اَنَّهُما لَنْ یَفْتَرِقا حَتّی یَرِدا عَلَیَّ الْحَوْضَ فَانْظُرُوا بِماذا تَخْلُفُونی

تَضِلُّوا ما اِنْ تَمَسَّکْتُمْ بِهِما" وَ فی حَدیثٍ اخَر:"قالَ النَّبی (ص):

معانی الاخبار، صفحه ۹۰ و مُسند احمدبن حنبل، جلد ۳ صفحه ۱۷

The Prophet (p.b.u.h.) said: " I leave behind me two weighty (very worthy and important) things: The Book of Allah (i.e. the Qur'ān), which is a stretched string from the heaven to the earth, and my progeny, my Ahlul-Bait; for verily Allah, The Merciful, The Aware, informed me that never, never, will these two get separated from each other until they meet me at the Houd of Kauthar (the Pond of Abundance). Therefore, be careful and contemplate on how you will treat them (after me) ". And, in another tradition it is added: " Never, never, shall you get astray if you ".attach yourselves to these TWO

Ma`ānī-ul-Akhbār, p. ۹۰, tradition ۲, Musnad Aḥmad-ibn-Ḥanbal, Vol. ۳, p. ۱۷, and) other

books from the Sunnite School and Shi`ah School mentioned in Iḥqāq-ul-Haqq, Vol. ۹, p. ۳۰۹

(to ۳۷۵

قال الامام الرضا علیه السلام:

رحم اللّه عبداً احیا امرنا فقلت له و کیف یحیی امرکم قال یتعلم علومنا و یعلمها الناس

فانهم لو علموا محاسن كلامنا لا تبعونا

معانى الاخبار صفحه ۸۰ - عیون اخبار الرضا جلد ۱ صفحه ۲۰۷

:Abul-Hassan-ir-Ridā (a.s.) said

May the Mercy of Allah be upon the servant who Keeps alive our "

commandment." I asked him (a.s.) how the one could keep your

commandment alive. He (a.s.) said: " He (can) learn our sciences and

teach them to people. In fact, if people knew (the merits) and goodnesses

".of our speech, surely they would follow us

(Ma`ānī-ul-Akhbār, p. ۱۸۰ `Uyūn-i-Akhbār-ur-Ridā, V. ۱, p. ۲۰۷)

p: ۵۰۸

The Rank and Importance of the Qur'an

قال رسول الله (ص) : فضل القران على سائر الكلام فضل الله على خلقه

The holy Prophet (p.b.l.h.) said: " The superiority of the Qur'an unto other words is like ".the superiority of Allah (s.x.l.) unto His creatures

جامع الأخبار والاثار جده من منحه ۱۸۲

قال الكس اب على (ع) : إن هذا القران فيه مصابيح النور و بناء الدور

Imam Hassan-ibn-Ali (a.s.) said: "Verily in this Quran there are some bright lights of ".(guidance) and also a healing (remedy) for the hearts (minds

جامع الاخبار والاثار جلد اول صفحه ۱۶۲

قال رسول الله (ص) : خيارکم من تعلم القران و علمه

The holy Prophet (p.b.u.h.) said: "The best of you is the one who learns the Qur'an and ".teaches it

بحار الانوار جلد ۹۲ صفحه ۱۷۷

قال النبی (ص) : عليكم بالقرآن فانه الشفاء النافع و الدواء المبارک و عصمه لمن تمسک به و نجاه لمن تبعه.

The holy Prophet (p.b.u.h.) said: "Be aware of the Qur'an! verily it is a useful healing, and an auspicious remedy; and it is the protector of the person who holds fast to it, ".and a rescue for the one who follows it

جامع الاخبار والاثار جلد اول منحه ۴۹۲

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The list of publications of the Library

There are ۲۶۰ Arabic/Farsi Commentaries (Tafsir) Available at the

Imam Ali (a.s.) Public Library as Sources for This Commentary

:and Among Them are the Following

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Iḥyā'-it-Turāth-il-`Arabī, Beirut, Lebanon - A

۲. Tafsīr-ul-Qummī by Abil-Hasan `Alī ibn Ibrāhīm-il-Qummī, Dār-ul-Kitāb, Qum, Iran,

A.H. - A ۱۹۶۸/۱۳۸۷

۳. Fi-Zilāl, Sayyid-i-Qutb; Dār-u-Iḥyā'-it-Turāth-il-`Arabī, Beirut,Lebanon,۱۹۶۷/۱۳۸۶ -A

۴. At-Tafsīr-ul-Kāshif by Muhammad Jawād Muqniyah, Dār-ul `ilm lil-Malāyīn, Beirut,

Lebanon, ۱۹۷۰ - A

۵ . Tafsīr-iṣ-Ṣāfī by al-Fayd-il-Kāshānī, al-A`lamī lil-Matbu`āt, Beirut,Lebanon, ۱۹۷۹/۱۳۹۹

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۷ . Tafsīr-i-Abulfutūh Rāzī by ash-Shaykh Abulfutūh Rāzī, Islamiyyah Bookshop, Tehran,

Iran, ۱۹۷۳/۱۳۹۳ A.H. - F

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Lebanon ۱۹۸۵/۱۴۰۵ - A

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Language Which Each Title Is In: A = Arabic ; F = Farsi

١. Tafsīr-i-Shubbar (A Commentary of the Holy Qur'ān) - A

٢. Ma`ālim-ut-Touhīd fī Qur'ān-il-Karīm (The Unity of Allah in the Holy Qur'ān) - A

٣. Kholāṣ-iye-`Abaqāt-ul-Anwār (A Summary of a Tradition on Imamate) - A

۴. Khutūt-i-Kullī-yi-Eqtiṣād-dar Qur'ān wa Riwāyat (Main Points of Economy in Qur'ān and Traditions) - F

۵. Al-Imam Mahdī `inda Ahl-us-Sunnah, Vol. ١-٢ (Imam Mahdī (a.s.) According to Tradition) - A

۶. Ma`ālim-ul-Ḥukūmah-fī-Qur'ān-il-Karīm (Lessons on Government in the Holy Qur'ān - A

٧. Al-Imam-iṣ-Ṣādiq wal Mathāhib-il-Araba`ah (Imam Sādiq and Muslims' Issues) - A

٨. Ma`ālim-un-Nabuwwah fī Qur'ān-il-Karīm, Vol. ١-٣ (Prophethood in the Holy Qur'ān) - A

٩. Ash-Shu'ūn-il-Eqtiṣād fī-Qur'ān was Sunnah (Ways of Economy in Qur'ān and Tradition) - A

١٠. Al-Kāfī fī Fiqh by Abiṣ-Ṣalāḥ al-Ḥalabī (Subjects on Jurisprudence and Ordinances) - A

١١. Asn-al-Matālib fī Manāqib-i-`Ali-ibn-Abī-Ṭālib by Shams-ud-Dīn al Juzarī ash-Shāfi`ī (The Merits of Imam

Ali (a.s.): the Successor of the Prophet (p.b.u.h.) of Islam - A`

١٢. Nuzul-ul-Abrār bimā Sahḥa min Manāqib-i-Ahlul-Bait-il-Athār by Ḥafiẓ Mohammad

al-Badakhshanī

Subjects on the Successors of the Prophet of Islam (p.b.u.h.)) - A)

۱۳. Ba`z-i-Mu'allifāt by Shahīd-ash-Shaykh Murtadā Mutahharī (Some works on Islamic Education) - F

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۱۷. Mukhtalaf-al-Shī`ah by `Allāmah al-Ḥillī (Judgement through Jurisprudence in Islam) - A

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and Culture) - F

۳۰. Darīcheh-'ī bar Ahkām (Elementary Religious Questions for the Coming Generation) - F

۳۱. An Enlightening Commentary into the Light of the Holy Qur'ān - English

۳۲. A Bundle of Flowers from the Garden of Traditions of the Prophet Ahlul-Bayt (a.s.)

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اُدْعُ إِلَی سَبِیلِ رَبِّکَ بالْحِکْمَهِ وَ الْمَوْعِظَهِ

الْحَسَنَهِ وَ جدِلْهُم بِالّتِی هِیَ أَحْسَنُ إِنَّ رَبَّکَ

هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِیلِهِ وَ هُوَ أَعْلَمُ

بِالْمُهْتَدِین

****

In The Name of Allah, The Beneficent, The Merciful

Invite (all) to the Way of your Lord with wisdom and beautiful

;exhortation; and debate with them in a way which is the best

surely your Lord knows best who have strayed from His path and

.knows best who are (rightly) guided

[.Sura Nahl (The Bee), No. ۱۶, verse ۱۲۵]

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About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

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paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

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merely presenting scientific contents-

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.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

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.Producing animations, computer games and etc-

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Designing systems of accounting, media and mobile, automatic and handy systems,-web kiosks

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and-English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

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:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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